



The

Criterion

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May 23, 2003

Vol. XXXII, No. 32 75¢

Archdiocese to begin permanent deacon formation program next year

Editor's note: For the past year, an archdiocesan committee has been studying how to implement the permanent diaconate here. This series looks at the history of the permanent diaconate and the role deacons fulfill in the Church.

By John F. Fink
First of a five-part series

Archbishop Daniel M. Buechlein, after consultation with archdiocesan priests and parish life coordinators, has approved the establishment of the permanent diaconate for the Archdiocese of Indianapolis. That doesn't mean, however, that permanent deacons will be common in the archdiocese immediately. It will take time to properly prepare men who are called to this ministry.

Unlike Catholics from the Middle Ages until late in the 20th century, it's not unusual for us today to see deacons participating in Masses when we visit relatives or friends in other dioceses. The permanent diaconate has been part of some dioceses in the United States since shortly after the Second Vatican Council approved the restoration of this ancient office more than 38 years ago.

Nevertheless, Catholics might not fully understand the nature and the function of permanent deacons. From experience in other dioceses, we know that there can be a misunderstanding of what a deacon is, why the Vatican II fathers called for the restoration of this office, and what a deacon can and cannot do. That is why this series of articles is being published.

At the present time, the archdiocese

hopes to have a class of diaconal candidates begin a permanent deacon formation program, in cooperation with the Saint Meinrad School of Theology, in September 2004. The formation program will be conducted over a span of four years, which will include one weekend a month and additional sessions. That means that the first deacons to be ordained could be ready for ordination no earlier than late spring of 2008.

It's possible, though, that we will see deacons in some parishes before that. There are men who are living in the archdiocese who were ordained deacons for other dioceses. These deacons might be incardinated into our archdiocese prior to 2008.

However, from the length of time the
See DEACON, page 2



Deacon Michael Foster carries the Gospel book during the annual Chrism Mass at Holy Angels Cathedral in Gary, Ind., last year. The number of permanent deacons worldwide has grown steadily since the Second Vatican Council. They number 13,764 in the United States.

Archbishop taps into young adults' faith needs

By Jennifer Lindberg

He spoke as a loving father to them. Urging young adults to keep the faith and frequent the sacraments, Archbishop Daniel M. Buechlein illustrated his reasons by discussing his experiences ministering to inmates on death row.

Archbishop Buechlein addressed the crowd of young adults on May 14 at Theology on Tap, held at the Rathskeller Restaurant in Indianapolis. The group caters to young adults in their 20s and 30s who want to learn about their faith in a social atmosphere while maybe having a beer or two.

The archbishop wove his speech around the theme, "Reconciliation: The Pathway to Peace."

He spoke of his first visit to death row at the U.S. Penitentiary in Terre Haute, where he spoke to five inmates condemned to death. He found that they were hungry for God and the Church's sacraments.

"I met Alberto, who told me that home is the kingdom of God, and he was very sincere," the archbishop said. "I was struck silent. I didn't expect my visit to prison to be a lesson in faith."

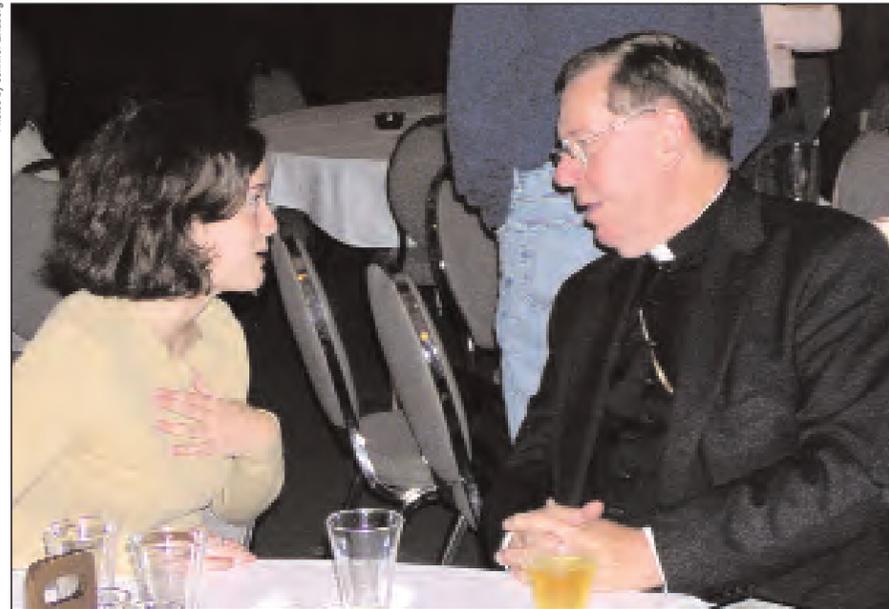
The archbishop said he met another man at the federal prison who told him that if it hadn't been for prison he would be dead and would have lost his soul. He said the man found his faith on death row and began to share it with others.

Archbishop Buechlein didn't shy away from discussing the difficult topic of capital punishment. He said people convicted of heinous crimes that hurt others and their loved ones shouldn't be put to death. He said they should be kept in prison and given a chance to repent.

Speaking of the Church teaching on the death penalty, the archbishop laid out why the Church favors life imprisonment. He said in today's society we can protect the public's safety by keeping dangerous people in prison.

The *Catechism of the Catholic Church* states, "While the Church does not exclude recourse to the death penalty . . . the cases in which the execution of the offender is an absolute necessity are very rare if not practically nonexistent" (#2267).

Using the example of a man from Arkansas on death row, who asked to be confirmed, the archbishop related how



Above, Sarah Martin of St Monica Parish in Indianapolis speaks with Archbishop Daniel M. Buechlein at Theology on Tap. The archbishop spoke of peace and reconciliation as well as his experiences of meeting men on death row.

Left, Archbishop Daniel M. Buechlein speaks to Mike Holcraft of St. Roch Parish in Indianapolis during Theology on Tap, a forum for young adults in their 20s and 30s who gather at a bar to discuss their faith.

the man wanted to make his life right with God.

"A young man whose horizon is defined by four walls on death row asked to make his life right with God," said Archbishop Buechlein. "He sensed the true meaning of freedom. He knew that freedom comes from the merciful forgiveness of sin."

While many in the room would not commit such heinous crimes or know people who would, the archbishop said his experiences on death row could be applied to everyday life, especially concerning the sacrament of reconciliation offered by the Church.

Visiting the men on death row gave the archbishop another glimpse of how the sacraments of the Church fortify people with hope and help take them "through

the journey home to the kingdom of God when life becomes pretty rough."

"Surely if it can happen there [on death row] it can happen in our own home," he said.

Urging the young men and women there to think about their own spiritual life, the archbishop recommended monthly confession.

He outlined his own confession pattern of going once a month and talked about how it helps him in his ministry.

Calling on priests to remember the sacrament, the archbishop said, "A priest cannot be a good confessor if he's not a good penitent."

He also wants to encourage the priests in the archdiocese to speak more about the sacrament of reconciliation

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Catholic Youth Organization honors volunteers

By Jennifer Lindberg

Five people received the St. John Bosco Medal earlier this month, the most distinguished award given for service to the Catholic Youth Organization.

Paula Schaefer, Mark Kolbus, Greg Perkins, Barry Howard and John Miller received the award during the annual CYO Awards Ceremony held on May 6 at SS. Peter and Paul Cathedral in Indianapolis.

To be selected for the award, recipients must have in the past received the Monsignor Albert Busald Award in honor of their years of service and dedication to CYO.

Paula M. Schaefer has one of the most remarkable stories of service to youth through CYO, Cathedral High School and at St. Luke and St. Pius X Parish in Indianapolis, said Edward Tinder, executive director of CYO.

Schaefer, a member of St. Pius X Parish, received the Busald Award in 1988 for all her hours of service to CYO.

She remains even more involved today. Starting with CYO many years ago, she was known as one of the most active members of the St. John Bosco Guild, a mother's club that helps the CYO in various ways.

She served more than one term as president of the guild and coached kickball

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CYO

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and volleyball at two parishes through the 1980s and early 1990s. She was also on the CYO board of directors during her stints as St. John Bosco Guild president, serving a total of eight years on the board.

Most significant is what Schaefer accomplished while on the CYO board with fundraising events, Tinder said.

One event raised almost \$40,000 in the last two years, he said.

"She is the reason for that success," Tinder said. "She is simply the best."

Schaefer is active in other community affairs, helping with fundraisers for Cathedral High School in Indianapolis, serving as a chairman for the school's annual Shamrauction, president of the school's Mother's Club and a member of the school's board of directors.

Barry Howard has the distinction of serving as the only cross country and track and field coach that St. Jude School in Indianapolis has ever had.

Coaching for 14 years, Howard has overseen one of the largest teams in the

city. St. Jude School typically has more than 70 students participating.

Howard is known for approaching the youth with encouragement and is focused on helping each one of them improve their running times and growing as an individual. He spends countless hours organizing meets and volunteers, and coordinating the availability of the facilities, equipment and supplies to conduct the different events.

The St. Jude School athletic board evaluation forms sent to parents and participants at the end of each season always rate Howard as excellent, Tinder said.

Howard is also known to help youth try things they might not in sports. He helped one girl try the shot put. One year later, she earned the right to participate in the state finals as a freshman at Roncalli High School in Indianapolis.

In addition to CYO, he has served as co-chairman of the St. Jude Summer Festival for the past 10 years.

Greg Perkins of Nativity Parish in Indianapolis has a long "volunteer career," coaching all age groups of boys and girls.

Coaching for 17 years, he received the

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Recipients of the Catholic Youth Organization's highest award, the St. John Bosco Medal, are, front row from left, Paula Schaefer and Mark Kolbus, and back row, Greg Perkins, Barry Howard and John Miller.

DEACON

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program takes (four years), it should be obvious that men who believe they are being called for this ministry should not take that call lightly. Perhaps, in their rush to have deacons after the Vatican II council approved them, some dioceses were not as careful to establish an excellent formation program as they might have been. Experience with diaconate programs has remedied that problem.

Nowhere has the restored diaconate been better accepted than in the United States. Twenty-five years after the U.S. bishops requested the establishment of the permanent diaconate in the United States

and Pope Paul VI approved it in 1968, there were 11,000 permanent deacons. That number has increased to almost 14,000. That's why most Catholics have probably seen deacons in parishes outside the Archdiocese of Indianapolis.

There are permanent deacons in three of the other four dioceses in Indiana: Gary, Fort Wayne-South Bend, and Evansville. The Diocese of Lafayette, like our archdiocese, is beginning a formation program for deacons.

So what is a deacon? He is a member of one of the three-fold ordained ministries: bishops, priests and deacons. Once ordained, he is no longer a layman, so it is incorrect to refer to him as a "lay deacon." It's easy, though, to understand why this mistake would be made because, except

when performing liturgical functions, deacons do not wear any type of distinctive clerical clothing. Furthermore, most of them are husbands and fathers who work in secular occupations and settings. They are called "Mister," not "Father."

There are two types of deacons: transitional and permanent. A transitional deacon is a man who is preparing for the priesthood. The diaconate is the final step before his ordination as a priest. A permanent deacon will not advance to the priesthood.

A deacon is, basically, a helper. The word comes from the Greek word *diakonos*, which means servant or helper. He is to help the bishop or priest in ministering to those entrusted to him.

Deacons perform their ministry in three general areas of service—the ministry of

the Word, the ministry of the liturgy, and the ministry of charity and justice. The most likely candidates for the permanent diaconate are men who are presently lecturers and extraordinary ministers of the Eucharist in their parishes, and who are actively involved in charitable activities such as the St. Vincent de Paul Society or a parish's social action committee.

(Men who are interested in additional information on the permanent diaconate are asked to contact the Vocations Office at the Archbishop O'Meara Catholic Center, P.O. Box 1410, Indianapolis, IN 46206.)

Next week: The history of the diaconate †

Official Appointments

Rev. Joseph L. Brown, CPPS, pastor, St. Anne and St. Joseph, Jennings County, reassigned by his provincial to ministry outside the archdiocese, effective May 26.

Rev. Stephan Brown, SVD, from ministry outside the archdiocese, to pastor, St. Rita, Indianapolis, effective June 1.

Rev. Kenneth Ciano, from pastor Holy Rosary, Seelyville, and Annunciation, Brazil, to pastor, Holy Rosary, Seelyville, effective July 2.

Rev. John Fink, from pastor St. Joseph, Shelbyville, and priest moderator of St. Peter, Franklin County, to pastor, St. Michael, Bradford, effective July 2.

Rev. Robert Gilday, from vice vicar judicial, Metropolitan Tribunal, to pastor, St. Therese of the Infant Jesus (Little Flower), Indianapolis, effective July 2.

Rev. Robert Hankee, associate pastor, St. Malachy, Brownsburg, to part-time chaplain, Cardinal Ritter Jr./Sr. High School, Indianapolis, while continuing as

associate pastor, St. Malachy, Brownsburg, effective July 2.

Rev. Robert Hausladen, from part-time associate pastor, St. Monica, Indianapolis, and part-time chaplain, Cardinal Ritter Jr./Sr. High School, Indianapolis, to administrator, Annunciation, Brazil, effective July 2.

Rev. Richard Hindel, OSB, Saint Meinrad Archabbey, to administrator, St. John the Baptist, Starlight, effective Aug. 12.

Sr. Jennifer Mechtild Horner, OSB, leaving parish life coordinator position, St. Paul the Apostle, Greencastle, to pursue new ministry, effective July 2.

Rev. Tony Hubler, pastor, St. Mary, Navilleton, granted early retirement for health reasons, effective July 2.

Rev. Stephen Jarrell, from pastor, SS. Francis and Clare, Greenwood, to pastor, St. Paul the Apostle, Greencastle, and chaplain, DePauw University and Indiana State Farm, Putnamville, effective July 2.

Rt. Rev. Bonaventure Knaebel, OSB, administrator, St. Michael, Bradford, retiring and returning to Saint Meinrad Archabbey, effective July 2.

Rev. Msgr. Harold Knueven, pastor, Our Lady of the Greenwood, Greenwood, granted permission to retire, effective Aug. 19.

Rev. Vincent Lampert, from pastor, St. Therese of the Infant Jesus (Little Flower), Indianapolis, to pastor, SS. Francis and Clare, Greenwood, effective July 2.

Rev. David Lawler, to part-time associate pastor, St. Christopher, Indianapolis, and continuing as chaplain, Methodist Hospital, Indianapolis, effective July 2.

Rev. Ryan McCarthy, from associate pastor, Prince of Peace, Madison, and Most Sorrowful Mother of God Vevay, and chaplain, Shawe Memorial Jr./Sr. High School, Madison, to administrator, St. Anne and St. Joseph, Jennings County, and continuing as chaplain at Shawe Memorial Jr./Sr. High School, Madison, effective June 1.

Rev. Mr. Jonathan Meyer, to be ordained June 28, to associate pastor, Our Lady of the Greenwood, Greenwood, effective July 23.

Rev. Martin Peter, associate pastor, St. Paul Catholic Center, Bloomington, granted permission for early retirement, effective April 30.

Rev. Donald Quinn, from pastoral care of Newman Centers at IUPUI, University of Indianapolis and Butler University, to pastor, St. Joseph, Shelbyville, and chaplain, University of Indianapolis, effective July 2.

Rev. Mr. Robert Robeson, to be ordained June 28, to associate pastor, St. Monica, Indianapolis, effective July 2.

Rev. Msgr. Mark Svarczkopf, from vicerector for administration, Pontifical North American College, Rome, to pastor, Our Lady of the Greenwood, Greenwood, effective Aug. 19.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.



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The Criterion • P.O. Box 1717 • Indianapolis, IN 46206-1717

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
 Box 1717
 Indianapolis, IN 46206-1717
 317-236-1570
 800-382-9836 ext. 1570
critterion@archindy.org

Periodical Postage Paid at Indianapolis, IN.
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POSTMASTER:
 Send address changes to:
 Criterion Press, Inc.
 1400 N. Meridian St.
 Box 1717
 Indianapolis, IN 46206-1717.



Phone Numbers:

Main office:317-236-1570
 Advertising317-236-1572
 Toll free:1-800-382-9836, ext. 1570
 Circulation:317-236-1425
 Toll free:1-800-382-9836, ext. 1425

Price: \$22.00 per year 75cents per copy

Postmaster:

Send address changes to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206

World Wide Web Page: www.archindy.org

E-mail: critterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing Address: 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 2003 Criterion Press, Inc. ISSN 0574-4350.

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Catholic Youth Organization Awards

NAME	AWARD	PARISH
Tim Bewsey	Monsignor Busald	St. Michael, Greenfield
Steve Crossen	Monsignor Busald	Holy Name, Indianapolis
Jim Boles	Monsignor Busald	Holy Cross, Indianapolis
John Bannister	Monsignor Busald	Immaculate Heart, Indianapolis
Dan Dugan	Monsignor Busald	St. Therese of the Infant Jesus (Little Flower), Indianapolis
Mrs. John Barnett	Monsignor Busald	St. Therese of the Infant Jesus (Little Flower), Indianapolis
Tim Waters	Monsignor Busald	Nativity of Our Lord Jesus Christ, Indianapolis
Tony Schmill	Monsignor Busald	Our Lady of Lourdes, Indianapolis
James Adams	Monsignor Busald	St. Andrew and St. Rita, Indianapolis
Gus Legeay	Monsignor Busald	St. Gabriel, Indianapolis
Tony Ardizzone	Monsignor Busald	St. Jude, Indianapolis
Mark Best	Monsignor Busald	St. Malachy, Brownsburg
Harold Bowling	Monsignor Busald	St. Mark the Evangelist, Indianapolis
Ed Fitzgerald	Monsignor Busald	St. Michael the Archangel, Indianapolis
Marisue Bow	Monsignor Busald	St. Michael, Greenfield
Rob Doyle	Monsignor Busald	St. Pius X, Indianapolis
Jess Stump	Monsignor Busald	St. Pius X, Indianapolis
Rick Leppert	Monsignor Busald	St. Roch, Indianapolis
Becky Goss	Monsignor Busald	St. Rose of Lima, Franklin
Pete Quinn	Monsignor Busald	St. Simon the Apostle, Indianapolis
Rick Rosner	Monsignor Busald	St. Susanna, Plainfield
Brian Madden	Monsignor Busald	St. Thomas Aquinas, Indianapolis
John Phillips	Monsignor Busald	St. Thomas More, Mooresville
Kathy Phillips	Monsignor Busald	St. Thomas More, Mooresville
Mark Kolbus	St. John Bosco	Holy Spirit, Indianapolis
Greg Perkins	St. John Bosco	Nativity of Our Lord Jesus Christ, Indianapolis
Barry Howard	St. John Bosco	St. Jude, Indianapolis
John Miller	St. John Bosco	St. Mark the Evangelist, Indianapolis
Paula Schaefer	St. John Bosco	St. Pius X, Indianapolis
Molly Wallace	Spirit of Youth	Holy Cross, Indianapolis
Elizabeth Konz	Spirit of Youth	Good Shepherd, Indianapolis
Lori Shreve	Spirit of Youth	Good Shepherd, Indianapolis
Amanda Dugan	Spirit of Youth	St. Therese of the Infant Jesus (Little Flower), Indianapolis
Jessica Wallpe	Spirit of Youth	St. Therese of the Infant Jesus (Little Flower), Indianapolis
Katie Hornsby	Spirit of Youth	St. Gabriel, Indianapolis
Johnathon Keith	Spirit of Youth	St. Gabriel, Indianapolis
Whitney Kramer	Spirit of Youth	St. Malachy, Brownsburg
Stacy Henderson	Spirit of Youth	St. Malachy, Brownsburg
Amanda Klaiber	Spirit of Youth	St. Mark the Evangelist, Indianapolis
Carolyn Bunton	Spirit of Youth	St. Michael the Archangel, Indianapolis
Adam Livers	Spirit of Youth	St. Michael the Archangel, Indianapolis
Ben Hermus	Spirit of Youth	St. Monica, Indianapolis
Brandon Courter	Spirit of Youth	St. Monica, Indianapolis
Melissa Dicks	Spirit of Youth	St. Roch, Indianapolis
Daniel Feltman	Spirit of Youth	St. Roch, Indianapolis
Monica Shaw	Spirit of Youth	St. Roch, Indianapolis
Caitlin Rosner	Spirit of Youth	St. Susanna, Plainfield
Jake Chalkley	Spirit of Youth	St. Thomas More, Plainfield

CYO

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Monsignor Busald Award 11 years ago.

He has been instrumental in keeping the track and field program operating at Nativity School, Tinder said.

Through the years, he has been athletic director, gym manager, served on the athletic committee and served in leadership roles for numerous capital campaigns for Nativity Parish and grade school and Roncalli High School.

During his six years on the Nativity Athletic Commission, and while continuing to coach, he served three years as the athletic director and was instrumental in devising the rules for the use of the new parish center and gymnasium. He spent seven years scheduling workers for all events at the gymnasium.

In addition to coaching activities, he has been chairman of the finance committee and served on the Nativity Parish council and the board of directors for Roncalli High School.

John A. Miller of St. Mark Parish in Indianapolis has been involved in CYO since 1979.

He is a 1986 recipient of the Monsignor Busald Award.

His efforts with CYO have been appreciated at two parishes, St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis and St. Mark Parish.

He has coached football and basketball as a volunteer with CYO.

At Little Flower Parish, he served as president of the athletic association for seven years, At St. Mark Parish, he is an athletic board member.

He is also involved in his parish festival, having chaired the Monte Carlo fundraiser for three years.

Mark Kolbus, of Holy Spirit Parish in Indianapolis, comes from a family who has a history of volunteering for CYO.

His father is a 1985 St. John Bosco winner and his mother is a past president of the CYO board of directors.

Kolbus began coaching almost 20 years ago. He was a Monsignor Busald winner seven years ago.

Father Joseph Riedman said Kolbus is well known as a role model at Holy Spirit Parish and Father Thomas Scecina Memorial High School in Indianapolis.

His level of coaching exemplifies leadership, good sportsmanship, and total commitment to the youth and their athletic programs.

Other award recipients are printed at the left. †

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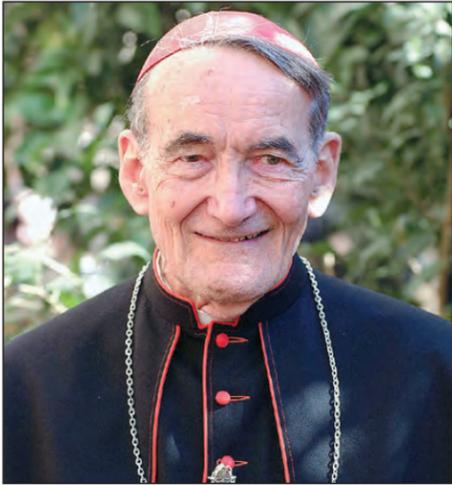
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Editorial



CNS file photo by Martin Lueders

Cardinal Dulles' jeremiad

As we reported on the front page of our May 2 issue, the renowned theologian Cardinal Avery Dulles delivered a jeremiad in New York on April 23. A "jeremiad," named after the Old Testament prophet Jeremiah, is a prolonged lamentation or complaint. Although sometimes considered a derogatory term, we doubt that Cardinal Dulles would object to the term as a description of his lecture at Fordham University.

As Jeremiah called for the Israelites to reform their lives, so Cardinal Dulles called on us 21st-century Catholics to undergo an "intellectual, spiritual and moral regeneration." He cited problems of religious illiteracy, rampant dissent to Catholic doctrine, flouting of liturgical laws and a general decline in religious practice.

He concluded his list of needed reforms by referring to "the immoral behavior of Catholics, both lay and clergy," and he said that it included the sexual abuse of children, sex outside of marriage, abortion, divorce, alcoholism, drug abuse and character defamation.

Perhaps the Church in the United States needs a Jeremiah today. Undoubtedly, the cardinal is right about the problems that exist in the Church today. However, we would like to acknowledge some of the positive things in today's Church.

Since Cardinal Dulles attributed the problem in part to the Second Vatican Council, we would start with the first issue that council took up—reform of the sacred liturgy. Catholics today participate far more in the liturgy than they did in the days when the priest celebrated Mass with his back to the congregation in a language most of the people did not understand. The people said their own private prayers (many said a rosary instead of following along with the priest) and the people and the priest came together basically only during the sermon and at Communion.

Since the Second Vatican Council, far more Catholics are volunteers in their parishes than during the days when the laity's role was to "pray, pay and obey." The "old" Church had its Rosary Society and Holy Name

Society, but nowhere near the number of committees that are required to operate a modern parish. In many parishes, as many as a third of registered parishioners are actively involved in parish activities.

Many of those activities are of a spiritual or intellectual nature, too. More Catholics today are familiar with the Bible than prior to Vatican II. More are involved in small faith-sharing groups, in Renew or Christ Renews His Parish, or Disciples in Mission. Many more are involved in serving the poor through organizations such as the St. Vincent de Paul Society or feeding the hungry and caring for the homeless.

The cardinal criticized modern Catholics because they "have little appreciation of their mission to spread the faith as a precious gift intended for all." We submit, however, that Catholics are doing that to a greater extent than in the days when they lived in ghettos and had little contact with non-Catholics. The number of new Catholics who enter the Church on Holy Saturday each year shows that someone is performing evangelization. The Church continues to grow.

We agree with Cardinal Dulles that the immoral behavior of some Catholics has been "a cause of scandal and defections," but when was the Church not composed of sinners as well as saints? Christ's giving his Apostles and their successors the power to forgive sins showed his awareness that this power would be necessary in his Church.

The problems the cardinal mentioned indeed must be faced, and the cardinal is correct in urging that the talents of the laity should be used to "reduce the excessive load of responsibility that now weighs upon bishops."

The bishops, however, must take the lead. How they will do so is one of the issues that the U.S. bishops' Ad Hoc Committee for a Plenary Council, headed by Archbishop Daniel M. Buechlein, is charged with discovering. Perhaps it will be through a national council or some other means. Let us pray for Archbishop Buechlein and the other members of his committee that God will give them the wisdom to make the right decisions.

— John F. Fink

Coming of Age/Effie Caldarola

Answering God's call

He told me about waking up from a sound sleep, sitting upright in bed and thinking, "I should be a priest."



This happened to him four or five times over the course of two or three years, despite the fact that he really wasn't giving a priestly vocation much thought during the daytime.

He didn't know what was causing these wake-up calls. But finally he thought, "I better check this out."

And after seven years at Mount Angel Seminary in Seattle, Scott Garrett is about to be ordained a priest for the Archdiocese of Anchorage.

Wouldn't we all love to hear a message so loud and clear that it insistently wakes us up from a sound sleep? Whether we're trying to discern a vocation to the priesthood or agonizing over which college to choose, we'd love to get that clear sign from God.

The Archdiocese of Anchorage, where I live, has two seminarians being ordained this spring. That may not sound like a lot if you live in Chicago or New York, but for Anchorage it's a jackpot.

Like most places nowadays, Anchorage greatly needs priests. We don't have a large Catholic population—around 30,000. But we're spread over an area more than twice the size of Washington state, and many of our 14 rural parishes are remote, and some are inaccessible by road.

And out of 16 diocesan priests, only nine are actively working in the archdiocese, supplemented by priests from religious orders or other dioceses.

That means the ordination of two priests is like finding a new well on dry land.

The other man to be ordained, Tom Lilly, had what you or I might consider a more typical "call."

Tom was in his mid-30s and happy in

an Air Force career he planned to see through to retirement. But something tugged at him.

"Am I doing what God's calling me to?" he found himself asking. Am I doing enough? He didn't want to just "mark time" and let the years pass by, he said.

Finally, he too decided to give the seminary a try. Both men said their time of indecision came before they entered. Once in the seminary, they didn't look back.

When Scott and Tom had their experiences of feeling called, they went to people they respected and shared what they were hearing.

They also noted what people were saying about them. Both of them were active in their parishes and heard people say, "You would make a good priest."

They realized that this might be another way that God was speaking to them.

Tom and his parish priest both told me that the parishioners themselves contributed to Tom's discernment.

"My call was validated by a praying community," Tom said.

The high school and college years are times of tremendous thought about "what comes next." Sometimes we hardly know where to begin. Few of us will be fortunate enough to be awakened from a sound sleep with a ready answer.

It's good to listen to those insistent desires in our hearts or those nagging questions at the back of our minds. It's good to hear friends, parents and teachers when they tell us what they perceive to be our gifts.

Experts tell us that today's kids probably will go through two or three careers in their lifetime. Maybe that means the priesthood or religious life is somewhere in your future.

But no matter what lies ahead, keep Tom Lilly's question alive in your heart: "Am I doing what God is calling me to do?"

(Effie Caldarola is a columnist for Catholic News Service.) †



CNS file photo by Nancy Wiechec

People in the pews play a critical role in inviting young people to consider religious vocations.

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome, and every effort will be made to include letters from as many people and representing as many viewpoints as possible.

Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to

edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org.

ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Our children lead us to prayer

My 65th birthday coincided with Easter Sunday. I can't remember that happening before, although I am sure it did. My birthday had been announced in *The Indianapolis Star* and, so, the word was out.

I want to respond to some Easter birthday greetings I received from fourth-graders at St. Jude School in Indianapolis before summer vacation begins. I will print the messages without reference to names, and I will leave uncorrected the misspellings as written.

The number of children who requested prayers for very specific reasons particularly moved me. I begin with a touching request.

"Dear Archbishop Daniel, My name is—. When I was a baby I was very ill. I stopped breathing and I had a tracheotomy. My parents said, 'that it's a miracle that I lived.' And I would like for you to pray for my friend, —. She has the same thing wrong with her as I did. She might never get over it and I hope she gets over it. I would like to know if you like this prayer I made up for Religion class. 'When I'm afraid I will look up to God and remember God is my refuge. Amen.'"

Your friend, —"

Dear Friend, I am placing your friend on my special prayer list. And I think you composed a fine prayer that will always mean a lot as you grow older. Would you pray for me? I promise to pray for you, too.

"Dear Archbishop Daniel, Would you please pray for my family we've been having some rough times for a few years which has made a devastating effect on me, the youngest, —. I'm ten years old please pray for — (his five sisters and brothers). I know you've probably already been asked this but please pray for the people fighting in the Middle East. Best wishes! —"

Dear Friend, I have put you and your brothers and sisters on my prayer list. And I will pray that your family will be OK, whatever your difficulties might be. Maybe you want to talk to your teacher or your pastor about the effect it has on you. You are right, I am praying for peace and for those who are fighting in the Middle East. It makes me proud that even though you have problems you want to pray for peace in our world. I hope that maybe some day you will become a priest.

"Dear Archbishop Daniel, I wish you a Happy Birthday and Happy Easter. I

hope you can pray for my great grandma Who's about to die. Your friend, —"

Dear Friend, I have been praying for your great grandma as you ask. How thoughtful of you to keep her in mind. Praying will not only help her, but I think praying will also help you.

"Dear Archbishop Daniel, ... Could you pray for my grandfather so he can feel better soon? Could you also pray for my grandmother, mom, dad, and me for good days? I am going to the Easter egg hunt at the conservation club. Thank you for your prayers. Sincerely, —"

Dear friend, I hope you enjoyed the Easter egg hunt. I have added your prayer request to my list. I am happy that you think so highly of your family that you would ask for prayers for them. Please pray for me.

"Dear Archbishop Daniel, Happy Birthday! It would be a fun birthday to be on Easter. Hope you get some presents and cards and blessings. And a good Easter. It's been nice going to church. I'm in a play I'm one of the children going to help Jesus but the

soldiers try to stop me. And that's on Good Friday at my school St. Jude. Your friend, —"

Dear Friend, thank you for your greetings. You are right, an Easter birthday is special. I hope you will always want to help Jesus in other people, especially the poor and the lonely. I'll pray that you can always do that. Jesus said when we help the least among us we help him.

"Dear Archbishop Daniel, Happy Birthday and happy Easter. I would give you a present but I can't. Sorry. Why did you want to be a priest? Your friend, —"

Dear Friend, your colorful card and good wishes are a present. I wanted to become a priest because I wanted to serve God and lots of people in a special way. I thought being a priest I could make a difference and that I would find many blessings from God. It is all of that and more! I hope you become a priest. I will pray for you. Please pray for me.

Our children lead us to prayer! †

Archbishop Buechlein's intention for vocations for May

Seminarians: that they will be faithful to prayer and study, and persevere in their desire to serve God and the Church as priests.

Nuestros niños nos enseñan a orar

Mi cumpleaños número 65 coincidió con el Domingo de Pascua. No recuerdo que eso hubiese sucedido antes aunque debe haber ocurrido. Mi cumpleaños había sido anunciado en el *Indianapolis Star* de modo que era del conocimiento público.

Antes de que comiencen las vacaciones de verano deseo responder a algunas de las felicitaciones que recibí por mi cumpleaños, provenientes de alumnos del cuarto grado de la escuela St. Jude en Indianápolis. Publicaré los mensajes sin mencionar los nombres y dejaré sin corregir los errores que fueron escritos.

Me emocionó especialmente el número de niños que solicitó oraciones por razones muy específicas. Comienzo con un pedido conmovedor.

"Estimado Arzobispo Daniel, Mi nombre es—. Cuando era un bebé estuve muy enfermo. Dejé de respirar y me hicieron una traqueotomía. Mis padres dijeron, 'que es un milagro que yo viviera'. Y quisiera que usted orara por mi amiga, —. Ella tiene esa misma cosa mala que yo tenía. A lo mejor nunca se recupera pero yo espero que ella se recupere. Me gustaría saber si le gusta esta oración que compuse para la clase de Religión. 'Cuando tengo miedo miro hacia arriba hacia Dios y recuerdo que Dios es mi refugio. Amén.' Su amigo, —"

Estimado Amigo, estoy colocando a

tu amiga en mi lista especial de oración. Y creo que escribiste una excelente oración que siempre tendrá un gran significado a medida que crezcas. ¿Orarías por mí? Prometo orar por ti también.

"Estimado Arzobispo Daniel, Por favor podría orar por mi familia hemos estado atravesando tiempos difíciles durante unos cuantos años, lo que ha tenido un efecto devastador en mí, el menor, —. Tengo diez años por favor ore por— (sus cinco hermanas y hermanos). Sé que probablemente ya le han pedido esto pero por favor rece por la gente que esta peleando en el Medio Oriente. ¡Con mis mejores deseos! —"

Estimado Amigo, te he puesto a ti y a tus hermanos en mi lista de oraciones. Y rezaré porque tu familia esté bien, a pesar de las dificultades que puedan tener. Tal vez quieras hablar con tu maestra o con tu sacerdote sobre el efecto que estas dificultades han tenido en ti. Tienes razón, estoy orando por la paz y por aquellos que están peleando en el Medio Oriente. Me siento orgulloso de que a pesar de tus problemas, quieras orar por la paz de nuestro mundo. Espero que tal vez algún día llegues a ser sacerdote.

"Estimado Arzobispo Daniel, le deseo muy feliz cumpleaños y feliz Domingo de Resurrección. Espero que usted pueda orar por mi bisabuela Quien está a punto de morir. Su amigo,—

Estimado amigo, he estado orando

por tu bisabuela como me lo pediste. Qué considerado de tu parte tenerla en mente. Las oraciones la ayudarán no sólo a ella sino también a ti.

"Estimado Arzobispo Daniel, ... ¿podría rezar por mi abuelo para que se mijore pronto? ¿Podría también rezar por mi abuela, mamá, papá y por mi para que vengan días mejores? Voy a la caza de huevos de pascua en el club de conservación. Gracias por sus oraciones. Atentamente, —"

Estimado amigo, espero que hayas disfrutado la caza de huevos de pascua. He añadido a mi lista tu solicitud de oración. Me alegro de que estimes tanto a tu familia que solicites oraciones para ellos. Por favor reza por mí.

"Estimado Arzobispo Daniel, ¡feliz cumpleaños! Sería divertido tener el cumpleaños el día de Pascua. Le deseo que reciba regalos y tarjetas y bendiciones. Y una buena Pascua de Resurrección. Ha sido bonito ir a la iglesia. Estoy en una obra de teatro soy uno de los niños que van a ayudar a Jesús pero los soldados tratan de detenerme. Y eso es el Viernes Santo en mi escuela St. Jude. Su amigo,..."

Querido amigo, gracias por tus

saludos. Tienes razón, un cumpleaños el Domingo de Resurrección es especial. Espero que siempre quieras ayudar a Jesús a través de las otras personas, especialmente los pobres y los solitarios. Rezaré porque siempre puedas hacer eso. Jesús dijo que cuando ayudamos a los más necesitados lo estamos ayudando a él.

"Estimado Arzobispo Daniel, feliz cumpleaños y feliz Domingo de Resurrección. Le daría un regalo pero no puedo. Lo siento. ¿Por qué quiso hacerse sacerdote? Su amigo,—"

Querido amigo, tu tarjeta llena de colorido y tus buenos deseos ya son un regalo. Quise hacerme sacerdote porque quería servir a Dios y a muchas personas de una manera muy especial. Pensé que haciéndome sacerdote lo lograría y que recibiría muchas bendiciones de Dios. Bueno, ¡es todo eso y mucho más! Espero que llegues a ser sacerdote. Rezaré por ti. Por favor reza por mí.

¡Nuestros niños nos enseñan a orar! †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para mayo

Seminaristas: ¡Que ellos sean fieles a la oración y estudien, y continúen en su deseo de servir a Dios y la Iglesia como sacerdotes!

Check It Out . . .

St. Agnes Parish, 602 N. Hwy. 135, in Nashville, announced its summer **Mass schedule** that will be in effect until the parish moves to its new site in September. There will be a Mass at 5 p.m. on Saturday and Masses at 7:30 a.m. and 9 a.m. on Sunday. Beginning on Memorial Day weekend, there will also be a 6:30 p.m. Mass on Saturday at Brown County State Park. For more information, call the parish office at 812-988-2778.

Holy Trinity Parish, 2618 W. St. Clair St., in Indianapolis, is having its "**500**" **Festival** from 5 p.m. to 10 p.m. on May 23. There will be food, games and live music. For more information, call the parish office at 317-631-2939.

St. John the Baptist Parish, 8310 St. John Road, in Floyds Knobs, is having its **Starlight Strawberry Festival** from 9 a.m. to midnight on May 24. There will be a buffet dinner, entertainment, rides and the chance to make your own strawberry shortcake. For more information, call the parish office at 812-923-5785.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., in Indianapolis, will have its **Summerfest 2003** from 5 p.m. to 11 p.m. on May 30, from 3 p.m. to 11 p.m. on May 31 and from 11:30 a.m. to 5 p.m. on June 1. There will be rides, games, food, dinners and entertainment. For more information, call the parish office at 317-357-8352.

Rachel's Companions is a confidential, Catholic spiritual support group for those affected by abortion and in need of healing. For more information, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, at 800-382-9836, ext. 1521, or 317-236-1521.

Benedictine Father Boniface Hardin, founder and president of Martin University in Indianapolis and a voice for civil rights and urban renewal, will speak at 5 p.m. on June 1 at the Old Centrum, 520 E. 12th St., in Indianapolis, as part of the "**Preaching to the City**" series. Christian Theological Seminary and the Old Centrum, a not-for-profit community center, are sponsoring the series. Music will be performed by a choral ensemble from Martin University. Refreshments will be served after the hour-long service. The program is free and open to all.

For more information, call Marie Beason at 317-637-4408 or John Sherman at 317-923-6775.

Benedictine Sister Margaret Michaud, prioress from Eau Claire, Wis., will present "**Ancient Wisdom for Today: Prayer and Work in the Rule of Benedict**," a directed and/or preached retreat, on June 22-28 at Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. Spiritual direction and daily conferences are available, as are opportunities to join the Benedictine sisters of Our Lady of Grace Monastery for prayer and Mass. The cost is \$425 per person. For more information, call the retreat center at 317-788-7581 or e-mail benedict@indy.net or log on to www.benedictinn.org.

Saint Mary-of-the-Woods College will display the **fine art photography** of Saint Mary-of-the-Woods alumna **Valerie Haggerty** (class of 1993) until May 30 in the college's Art Gallery, 132 Hulman Hall. The Art Gallery is open Tuesday through Friday from noon to 4 p.m. For more information, call Sheila Genteman, the gallery director, at 812-535-5265 or e-mail her at sgenteman@smwc.edu.

The Sisters of Providence of Saint Mary-of-the-Woods have planned a retreat to help people cope with and lessen conflicts by finding ways to embrace right relationships. The retreat, titled "**Providence at the Heart of Right Relationship**," will be held July 6-10. It is open to all. There will be a variety of activities, such as presentations, small-group reflections, communal prayer experiences, celebration of the Mass, contemplative sitting and praying the labyrinth. The activities are designed to help participants explore the call of Providence in right relationship. Providence Sister Ann Sullivan will present the retreat. The cost is \$350 or \$225 for commuters. For more information, call Roz Novotney at the Providence Center at 812-535-4531.

Marian College, 3200 Cold Springs Road, in Indianapolis, is hosting the **National Youth Sports Program (NYSP)** for youth ages 10 to 16. With summer approaching, Marian College is looking to recruit more than 200 young people to participate at no charge from 8 a.m. to 1 p.m. daily from June 12 through July 8. NYSP is a unique summer program designed to promote participation in physical activities and enhance valuable life skills. Lunch is provided as well as transportation from

designated spots. A medical screening is required and provided, as is attendance in a family orientation session. For more information or to obtain a registration form, call the Marian College NYSP office at 317-955-6176.

A six-week **Divorce and Beyond Program** will take place from June 9 to July 14 from 7 p.m. to 9 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. The topics for discussion will be the process of divorce, self-image, stress, anger, blame, and guilt and loneliness. The cost of the program of \$30, which includes a book. Registration is limited and pre-registration is required. For more information or to register, call the Office for Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596. †

Awards . . .

Gerard Striby, a religion teacher at Roncalli High School in Indianapolis, was recently nominated for the Ambassador of Christ Recognition Awards. The awards celebrate the work of individuals who touch the hearts of teen-agers with the Good News of Jesus Christ and inspire them with the Christian spirit. Striby founded the school's Right to Life group and initiated a service trip to Appalachia in West Virginia for students. He has also taken students to participate in "Angels of the Heart," a once a year effort that has volunteers working in a center city neighborhood helping to clean up the area. †

U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

The Matrix Reloaded (Warner Bros.)
Rated **A-IV (Adults, with reservations)** because of fantasy-style violence, a shadowy sexual encounter and some profanities.
Rated **R (Restricted)** by the Motion Picture Association of America (MPAA). †

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THEOLOGY

continued from page 1

and bring more Catholics back to the sacrament.

Kristen Knapik, 23, who attends St. Pius X Parish, was glad to know that the archbishop wants priests to mention the sacrament of reconciliation more.

"I've totally fallen out of the practice of it," said Knapik, an occupational therapist. "I haven't been for a while. I think if priests would mention it more I'd think about it more, and make it more of my routine."

Paul Zink, who attends Holy Spirit Parish in Indianapolis, agreed.

"I think reconciliation is very important, but it strikes me that it's not mentioned often," said Zink, an industrial engineer.

During the night, the archbishop fielded questions about how to explain to non-Catholics the importance of confession and how to make a good confession.

The archbishop pointed out that Christ is present in the sacrament of reconciliation and the priest only acts as the agent of grace.

Confessing sins regularly also helps show what type of bad habits or routines one may be veering toward and stop them before they become a problem, the archbishop said.

Confessing sins to a priest is Scriptural, hinging on the Church's power to bind and loose in Matthew 16:19 and 18:18, the exhortation to confess sins to one another in James 5:16 and Jesus' command in John 20:21, Luke 10:16, and Matthew 16:19 and 28:18-20, among others.

The archbishop explained that very few people sin out of malice.

Instead "most of us sin out of human weakness," the archbishop said.

"There's a big difference between malice and human weakness."

While that doesn't explain sin away, the archbishop said the importance of confession is a way out of the "slavery of dark secrets."

"Give yourself time to examine your heart in prayer before God," he said. "Let surface what you feel you need to confess."

Secondly, ask a priest to help you or reflect on

how you've been living the Ten Commandments and the beatitudes, he continued.

Young adults also asked Archbishop Buechlein questions about how they could help bring fallen away Catholics back to the faith, the shortage of priests and the sexual abuse scandal.

The archbishop answered them and said he wants to give young adults in the archdiocese the tools they need to live the faith. He also said that he needs their help, and he asked them to pray for more vocations to the priesthood.

He left them with an invitation to get to know him better and explain more of their needs. In August, a cookout is planned at his residence. Details are still being worked out.

"I've heard you and what you are needing from us," the archbishop said. "We are working on it." †



Pope John Paul II celebrates birthday

Pope John Paul II offers a smile as he greets Polish pilgrims in St. Peter's Square during a special audience on May 19. He told his fellow Poles, "I am ever more aware of the fact that the day is drawing near when I will have to present myself to God and make an accounting of my whole life." The pontiff marked his 83rd birthday the day before by proclaiming four new saints, two of them Polish.

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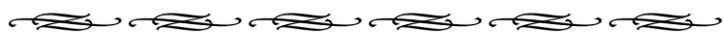
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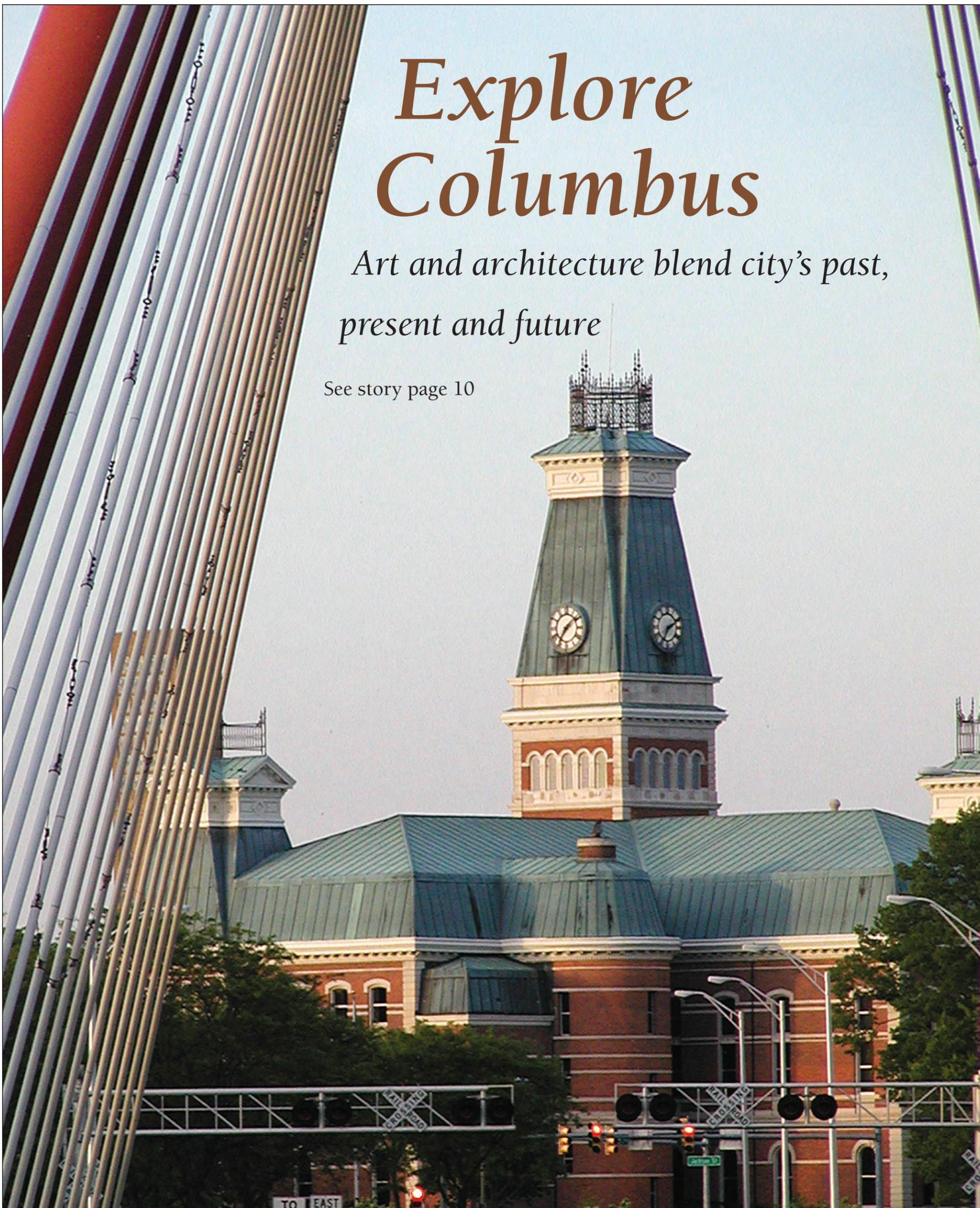
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Pastoral Summit 2003 is made possible through a grant from the Lilly Endowment, and in conjunction with the Institute for Church Life at the University of Notre Dame.

Explore Columbus

Art and architecture blend city's past, present and future

See story page 10



Photos by Mary Ann Wyand

Explore Columbus by taking architecture tour

By Mary Ann Wyand

COLUMBUS—The sculptures, spires and other scenic sites are simply sensational.

Sightseers should plan to spend a day or even a weekend exploring the architectural and historical sites that make “the Indiana Columbus” so unique.

Start at the Columbus Visitors Center, a brick home at 506 Fifth St. that was built in 1864 and is listed on the National Register of Historic Places.

A glass sculpture hanging in the center was created by noted sculptor Dale Chihuly in 1995 and is titled “Yellow Neon Chandelier and Persian Window.” It can be seen from the street, but merits a closer look.

Tourists can book reservations for the two-hour guided bus tour of 40 sites at the Visitors Center or purchase the \$2 self-guided tour map there.

The historic Columbus Inn, across the street from the Visitors Center at Fifth and Franklin streets, sells the tour map and is open when the center is closed. The inn, also listed on the National Register of Historic Places, was built in 1895 as the city hall.

Within easy walking distance on Fifth Street is the Cleo Rogers Memorial Library. Noted architect I. M. Pei and Partners designed the library renovation and addition that was completed in 1987.

Sculptor Henry Moore’s “Large Arch,” created in 1971, provides a striking

centerpiece on the library plaza.

Other sculptures in downtown Columbus include “Chaos 1,” with movable design elements, created by sculptor Jean Tinguely in 1974 and displayed inside The Commons, and “Two Arcs de 212,5°” sculpted by Bernar Venet in 1987 and located just outside the mall.

Across the street is the historic Bartholomew County Courthouse, built in 1874, and the contemporary Veterans Memorial, a grouping of 25 stone columns that are 40 feet tall. Architects Charlie Rose and Mary Ann Thompson created this award-winning tribute.

The new St. Bartholomew Church, located on Home Avenue at 27th Street just off the National Road, was designed by Ratio Architects Inc. and is among a variety of distinctive Columbus churches included on the architecture tour. Tourists can take a break from sightseeing and go to Mass there at 5 p.m. on Saturdays or at 8 a.m. and 10:30 a.m. on Sundays.

Rene Campbell, executive director of the Columbus Visitors Center, said architecture has been described as “art that you live in.”



The contemporary Veterans Memorial installed in 1997 creates a startling contrast to the historic Bartholomew County Courthouse in Columbus.

Students at Yale, Harvard and other architecture schools study the building designs in Columbus, she said, and often tour the city to get close-up looks at the sculptures, spires and other scenic sites.

(For more information about the architecture tour, call the Visitors Center at 800-468-6564 or 812-378-2622 or log on to www.columbus.in.us.) †

About the cover

Top photo, this view of the Bartholomew County Courthouse was taken on Highway 46 beyond the Second Street bridge.

Left photo, “Two Arcs de 212,5°” was created by sculptor Bernar Venet in 1987 and is displayed outside The Commons, a downtown mall.

Middle photo, “Large Arch,” sculpted by Henry Moore in 1971, stands in front of the Cleo Rogers Memorial Library.

Right photo, the new St. Bartholomew Church was completed in 2000 and is included on the architecture tour.

Festivals/Events

May 23

Holy Trinity Parish, 2618 W. St. Clair St., **Indianapolis**. Parish “500” Festival, 5-10 p.m., food, games, music. Information: 317-631-2939.

May 24

St. John the Baptist Parish, 8310 St. John Road, **Floyds Knobs**. Starlight Strawberry Festival, 9 a.m.-midnight, buffet dinner, make your own dessert, entertainment, rides. Information: 812-923-5785.

May 30-June 1

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., **Indianapolis**. Summerfest 2003, Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 11:30 a.m.-5 p.m., rides, games, food, dinners, entertainment. Information: 317-357-8352.

June 1

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Organ concert, 5 p.m., presented by Alistair Reid, assistant organist at Christ Church Cathedral, free-will offering. Information: 317-635-2021.

June 5-7

St. Simon the Apostle Parish, 8155 Oaklandon Road, **Indianapolis**. Parish Festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, rides, games, music, food. Information: 317-826-6000, ext. 3.

June 5-8

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Parish Festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, Sun.

noon-9 p.m., rides, food, games. Information: 317-888-2861, ext. 15.

June 6

St. John the Evangelist Parish, 126 W. Georgia St., **Indianapolis**. “St. John’s Night with the Indians,” 5-6:30 p.m., cookout, St. John’s Rectory Garden, 7 p.m., baseball game, Victory Field, \$10 per person includes game ticket. Information and reservations: 317-635-2021 by May 31.

June 6-7

Holy Rosary Parish, 520 Stevens St., **Indianapolis**. 20th annual Italian Street Festival, Fri.-Sat. 5-11 p.m., Italian foods. Information: 317-636-4478.

June 6-8

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. International Festival, Fri. 5 p.m.-1 a.m., Sat. 5 p.m.-1 a.m., Sun. 4-10 p.m., food, games, rides. Information: 317-291-7014.

Holy Angels Parish, 740 W. 28th St., **Indianapolis**. 100th Anniversary Summer Festival, Fri. 5-10 p.m., Sat. 9 a.m.-10 p.m., Sun. 1-10 p.m., children’s pavilion, gospel explosion, food. Information: 317-926-3324.

June 7

St. Paul Parish, 218 Scheller Ave., **Sellersburg**. Parish Picnic and Festival, 3-11 p.m., chicken dinner, game booths, refreshments. Information: 812-246-3522.

June 8

St. Paul Parish, 814 Jefferson St., **Tell City**. Parish Picnic and Fundraiser, 11 a.m.-6 p.m., quilts, games. Information: 812-547-9901.

June 12-14

St. Michael Parish, 519 Jefferson Blvd., **Greenfield**. Festival, Thurs. and Fri. 5-10 p.m., Sat. 3-11 p.m., games, music, food. Information: 317-462-4240.

St. Bernadette Parish, 4838 E. Fletcher Ave., **Indianapolis**. Parish Festival, Thurs. 5-10 p.m., Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, rides, Howard’s famous ribs. Information: 317-356-5867.

June 13-14

St. Louis School, 17 St. Louis Place, **Batesville**. Rummage Sale, Fri. 9 a.m.-7 p.m., Sat. 9 a.m.-4 p.m., Sun. 8:30 a.m.-noon. Information: 812-934-3204.

St. Mary Parish, 415 E. Eighth St., **New Albany**. Summer Festival, Fri. 5:30-11 p.m., family night, Sat. 7 p.m.-1 a.m., street dance, \$7.50 cover charge. Information: 812-944-0417.

June 14

Michaela Farm, **Oldenburg**. Summer Benefit, 4:30 p.m. (EST), \$50 per person, appetizers, wine tasting, farm dinner, tours, auction, entertainment. Information: 812-933-0260.

June 19-21

St. Jude Parish, 5353 McFarland Road, **Indianapolis**. Summer Festival, Thurs.-Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, food, rides, games, crafts. Information: 317-786-4371.

June 20-21

Christ the King Parish, 1827 E. Kessler Blvd., **Indianapolis**. Parish Festival, Fri.-Sat. 5 p.m.-midnight, music, games, food, entertainment, Fri.-Sat. morning, rummage sale. Information: 317-255-3666.

June 21

St. Jude Parish, 300 W. Hillside Ave., **Spencer**. Trash to Treasure Sale, 9 a.m.-4 p.m. Information: 812-829-3082.

Sacred Heart of Jesus Parish, 2322 N. 13½ St., **Terre Haute**. Summer Auction, 10 a.m. on. Information: 812-466-1231.

June 22

St. Nicholas Parish, 6461 E. St. Nicholas Dr., **Sunman**. Parish Festival, 10:30 a.m.-6 p.m., food, chicken dinner, turtle soup, games. Information: 812-623-2964.

July 6

St. Maurice Parish, 1963 N. St. John St., **Greensburg**. Parish Festival, 10 a.m.-6:30 p.m., chicken and roast beef dinners, games, quilts, country store. Information: 812-663-4754.

July 10-12

Holy Spirit Parish, 7243 E. 10th St., **Indianapolis**. Parish Festival, 5:30-11 p.m., rides, food, music, entertainment. Information: 317-353-9404.

July 11-12

St. Mark Parish, 535 E. Edgewood Ave., **Indianapolis**. Funfest, 5-11 p.m., famous barbecue, dinners, music, teen area, children’s activities. Information: 317-787-8246.

St. Benedict Parish, 111 S. 9th St.,

See FESTIVALS/EVENTS, page 13

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Cedar Point premieres Top Thrill Dragster in May

By Brandon A. Evans

SANDUSKY, OHIO—This year, true to form, Cedar Point amusement park is debuting the tallest and fastest roller coaster in the world.

The Top Thrill Dragster is 420 feet tall and travels at a whopping 120 mph.

Coaster-lovers strap into what looks like a long, wide drag-racing car. The cars pull up to the starting light, and in just four seconds the ride accelerates from zero to 120 mph.

The Top Thrill Dragster, appropriately named, climbs nearly straight up 420 feet, crests the hill and plunges into a downward spiral.

As it levels back out, the car reaches 120 mph again before braking and pulling into the station.

About half a minute has passed.

The ride is spectacular, said Carole Sanderson, president of American Coaster Enthusiasts. "I don't think anybody expected this."

Still, fans of Cedar Point have come to know the park as the roller coaster capital of the world. Among its many rides for all ages, the park now boasts 16 roller coasters—another record setter.

Cedar Point Amusement Park is definitely not new to breaking records.

It was the first amusement park to have a roller coaster more than 200 feet tall, then a coaster more than 300 feet tall, and now a high-speed ride more than 400 feet tall.

The Mean Streak roller coaster was the tallest and fastest wooden coaster in the world when it opened at Cedar Point in 1991.

Rob Decker, corporate vice president of planning and design for Cedar Fair LP, said that the newest addition to the park has been in the works for about three years—since the debut of Millennium Force, which was dubbed a "giga-coaster" in 2000.

The Millennium Force recently clinched the title "Best

Photo courtesy of Cedar Point Amusement Park



Top Thrill Dragster, the newest roller coaster at Cedar Point Amusement Park, debuted on May 4 as the tallest (420 feet) and fastest (120 mph) roller coaster in the world. Thrill-seekers are strapped into a drag racing car then propelled toward the massive hill, reaching the maximum speed in only four seconds. The theme park is located in Sandusky, Ohio, on the shore of Lake Erie.

Steel Roller Coaster in the World" for the second year in a row from *Amusement Today* newspaper.

At more than 300 feet tall, the 90-plus mph Millennium Force, though now second to the Dragster, is not to be trifled with.

Beyond its thrill rides, Cedar Point offers four areas specifically designed for kids: Camp Snoopy, the Gemini Children's Area, the Peanuts Playground and the Kiddy Kingdom.

In all, Cedar Point Amusement Park has 68 rides—more than any other theme park in the world.

Soak City, Cedar Point's 18-acre water park, features a

sandy beach along Lake Erie, a boardwalk and many merchandise shops.

For the fifth consecutive year, *Amusement Today* rated Cedar Point as the "Best Amusement Park in the World."

The theme park opened in 1870 and got its first roller coaster in 1892. It was 25 feet tall and traveled at speeds up to 10 mph.

Times have changed, but the thrills keep coming.

(For more information about ticket prices and park hours, call the general information line at 419-627-2350 or log on to www.cedarpoint.com.) †



Left, the Giant Wheel, Cedar Point's huge Ferris wheel, appears to be transposed with the Wicked Twister roller coaster. The Wicked Twister ride is 215 feet tall and the coaster cars travel at 72 mph. Passengers in the hanging cars are propelled out of the station into one of the twisted arms of the coaster then plunge backward through the station and up another twisted arm. The process repeats itself to the thrill of riders.

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Holy Rosary's 20th annual Italian Street Festival is June 6-7

By Brandon A. Evans

People come from all sorts of places to get a taste of Italy each June in Indianapolis.

Holy Rosary Parish's annual Italian Street Festival has gained notoriety beyond the parish community, and even beyond the city, in its 20-year history.

"We get people from all over," said Bernie Green, business manager at Holy Rosary Parish.

This year's festival will take place from 5 p.m. to 11 p.m. on June 6 and June 7 at 520 Stevens St.

The near-south-side parish is easy to get to from all over the city, said Msgr. Joseph F. Schaedel, vicar general and pastor of Holy Rosary Parish. "It has become not only a parish festival, but also an event for the entire city. Everybody knows about it."

People who have moved from the parish also come back for the festival. "It's just like a big reunion," Green said.

Msgr. Schaedel called the street festival an opportunity to see "so many, many old friends."

It's also an opportunity to enjoy authentic Italian cuisine from more than 25 food stands in a festive ethnic setting decorated with strands of lights.

Italian music, an Old World-style procession with a statue of the Blessed Virgin and an Italian Heritage Society display add to the ambiance.

On both days, the wine flows freely. Last year, between 150 and 175 cases of wine were consumed.

And that's just for starters. The more than 20,000 people that attended last year's street festival ate 1,200 pounds of Italian sausage, the same amount of pasta, 600 gallons of sauce, and about 400 cakes and other desserts.

But all that is thoroughly Italian about the festival is inseparably connected to all that is Catholic—just as in Rome the heart of Christianity meets the heart of Italy.

The procession with the Blessed Virgin, along with the priests, servers and other special participants, moves right through the middle of the food booths.

People follow the procession into the church for the second of two Masses on Saturday night. Masses are celebrated at 4:30 p.m. and 7 p.m. The Catholic Choir of Indianapolis sings during both liturgies.

The event is far and away the big social gathering of the year for the parish—which is the only Italian parish in

the state—and the ethnic tradition unites the faith community, which offers both the English Mass and the Tridentine Mass, said Msgr. Schaedel.

This year, there is even more reason to celebrate because it is the 20th anniversary of the first street festival.

Although the festival was celebrated decades ago, it was discontinued until its revival in 1983 with David Page and Matthew Iaria at the helm.

The two parishioners have co-chaired the massive festival and fundraiser ever since, and are devoted to planning the event each year.

Along with volunteers cooks—many of them in their 80s and 90s—Page and Iaria spend a week preparing the food in the basement kitchen of Holy Rosary Parish.



There is a core crew of older Italian women that Iaria said wear him out.

"I have a good time with those ladies down there," he said. "They work all day long [and] never complain."

Restaurant vendors have asked to sell their food at the event, but have been denied. All of the food comes from the hands of members of the local Italian community.

Page said that it's the authentic ethnic food that makes the difference and draws people to the event year after year. There is simply "no doubt about it," he said. The food is the magic in the festival's recipe for success.

Last year, the event grossed a whopping \$200,000 and cleared \$160,000 after expenses. That puts the festival income of this 300-family parish on par with the festivals of larger parishes in Indiana.

"We are a small parish with aging buildings,"

Msgr. Schaedel said. "The money is used to fund ongoing capital needs and the maintenance of our buildings, especially our beautiful church."

"This year, we want to begin an endowment to provide young people of the parish with scholarship money," he said. "We want them to be proud of their Italian heritage."

Msgr. Schaedel said that the festival committee tries to involve the younger families and younger members of the parish as volunteers each year because the festival's future depends on it.

For now, the system works well.

"It takes lots and lots of work," Msgr. Schaedel said. "But each booth is staffed by a family, and they somehow automatically know what to do. It all falls into place. They've been doing it for years."

He said Page and Iaria have turned the event into "a well-tuned machine."

Page's wife, Rosemary, said that part of the festival's uniqueness is that the same people have always been involved as volunteers.

But Page said he is getting too old for his volunteer role and doesn't know how much longer he'll stay in the position.

Just as much as Page and Iaria are tied to the festival, they are tied to each other. "We get along like brothers," Page said. "I would never try it without him."

Likewise, Iaria said that without Page the festival would not happen. When Page retires, so will he.

Two years ago, the duo gave their two-year notice of "retirement" to the parish. This probably won't be their last festival, but their pending retirement looms over the event.

"There's not too many young people in our parish that are taking our spot," Iaria said. "I don't know what's going to happen."

But risk has always been a part of the festival.

The event has been rained out before, and the Italians in the community came and bought the food because, Page said, that's the kind of people they are.

It was Italians that built the church, saved it from debt, bring life to the street festival, and hopefully will find a way to keep the festival going well into the future.

That's the kind of people they are.

And that's what they celebrate. †

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Festivals/Events, *continued from page 10*

Terre Haute. Community Funfest and Parish Festival, Fri.-Sat. 9 a.m.-midnight, music, games, food, flea market. Information: 812-232-8421.

July 11-13
St. Lawrence Parish, 542 Walnut St., **Lawrenceburg.** Parish Festival, Fri. 6 p.m.-midnight, pork dinner, Sat. 2 p.m.-midnight, German dinner, Sun. 11 a.m.-7 p.m., chicken dinner. Information: 812-537-3992.

July 13
Harrison County Fairgrounds, 341 Capitol Ave., **Corydon.** St. Joseph Parish, Parish Picnic, 10 a.m.-4 p.m., chicken dinner, quilts. Information: 812-738-2742.

July 17-19
St. Christopher Parish, 5301 W. 16th St., **Indianapolis.** Midsummer Festival, Thurs., Fri. and Sat. 5-10 p.m., carnival, fish sandwiches. Information: 317-241-6314, ext. 100.

July 19
St. Andrew the Apostle Parish, 4052 E. 38th St., **Indianapolis.** Luncheon and Doll Show, 1-3 p.m. Information: 317-546-1571.

July 20
St. John the Baptist Parish, 25743 State Road 1, **Dover.** Summer Festival, 11 a.m.-6 p.m. (EDT), fried chicken dinner. Information: 812-576-4302.

St. Mary Parish, 7500 Navilleton Road, **Navilleton/Floyds Knobs.** Parish Festival, 9 a.m.-5 p.m., chicken and ham dinners. Information: 812-923-5419.

July 25-26
St. Anthony of Padua Parish, 316 N. Sherwood Ave., **Clarksville.** Parish Picnic, Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, chicken dinner. Information: 812-282-2290.

July 26-27
St. Martin Parish, 8044 Yorkridge Road, **Yorkville.** Parish Picnic, Sat. 5-11 p.m. (EDT), prime rib dinner, \$15 adults, \$7 children, children's games, Sun. 11:30 a.m.-5 p.m. (EDT) chicken dinner, \$8 adults, \$4 children, 11:30 a.m.-7 p.m., picnic, children's games. Information:

812-623-3408.

July 27
St. Augustine Parish, 18020 Lafayette St., **Leopold.** Parish Picnic, 10 a.m.-6 p.m., chicken dinner, games, quilts. Information: 812-843-5143.

August 1-2
St. Joseph Hill Parish, 2605 St. Joe Road West, **Sellersburg.** Parish Yard Sale, 8 a.m.-3 p.m. Information: 812-246-2512.

August 2
St. Thomas the Apostle Parish, 523 S. Merrill St., **Fortville.** Parish Festival, 11 a.m.-10 p.m., games, food, entertainment, auction, chicken and noodles dinner. Information: 317-485-5102.

August 3
St. John the Baptist Parish, 331 S. Buckeye St., **Osgood.** Parish Festival, 10:30 a.m.-3 p.m., chicken dinner, \$7 adults, \$3.50 children. Information: 812-689-4244.

St. Boniface Parish, 15519 N. State Road 545, **Fulda.** Parish Picnic, 11 a.m.-7 p.m., quilts. Information: 812-357-5533.

August 8-9
St. Ann Parish, 2862 S. Holt Road, **Indianapolis.** Family Fun Fest, Fri. 4:30-11 p.m., Sat. noon-11 p.m., food, games. Information: 317-244-3750.

August 10
St. Paul Parish, 9798 N. Dearborn Road, **Guilford/New Alsace.** Parish Picnic, 11 a.m.-6 p.m. (EDT), chicken dinner. Information: 812-487-2096.

August 17
St. Pius Parish, **Ripley County.** Parish Picnic and Festival, 10:30 a.m.-6 p.m. (EST), chicken dinner, games, food, entertainment, quilts. Information: 812-934-6218.

August 22-24
Knights of St. John, Millhousen Fall Festival, **Millhousen.** Fri. 4:30-8 p.m., Sat. 11 a.m.-8 p.m., Sun. 9 a.m.-3 p.m., breakfast, crafts, tractor pull, car show, smorgasbord supper at the Knights' Hall and around town. Information: 812-591-2362.

August 29-September 1
Sacred Heart Parish, 558 Nebeker St., **Clinton.** Little Italy Festival, Water Street in downtown Clinton, Fri. 7-11 p.m., Sat. 11 a.m.-11 p.m., Sun. 11 a.m.-11 p.m., Mon. 11 a.m.-closing, Italian food, entertainment. Information: 765-832-8468.

August 30
St. Mary Parish, 777 S. 11th St., **Mitchell.** Hog Roast, 11 a.m.-3 p.m. and 5:30 p.m., \$5 adults. Information: 812-849-3570.

September 1
St. Peter Parish, 1207 East Road, **Brookville.** Annual Labor Day Festival, 10 a.m.-7 p.m., booths, games, quilts, 10:15 a.m.-2:45 p.m., chicken dinner in dining room or carry-out. Information: 812-623-3670.

St. Anthony of Padua Parish, 4773 E. Morris Church St., **Morris.** Labor Day Picnic, 10:30 a.m.-8 p.m. (EST), chicken and roast beef dinners, turtle soup, refreshments, lunch stand, games, entertainment, quilts. Information: 812-934-6218.

September 7
St. Pius V Parish, Highway 66, **Troy.** Fall Festival, 11 a.m.-5 p.m., dinners, famous soup, yard sale. Information: 812-547-7994.

September 13
St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis.** French Market, 11 a.m.-11 p.m., French foods, booths, entertainment. Information: 317-283-5508.

September 13-14
Lesko Park, Highway 56 on the Ohio River, **Aurora.** St. Mary Parish, Riverfest 2003, Sat. 4-11 p.m., Sun. 11 a.m.-6 p.m., music, games, chicken and pork dinners. Information: 812-926-0060.

St. Mary Parish, 212 Washington St., **North Vernon.** Parish Festival, Sat. all day, Sun. 10 a.m.-5 p.m., "all you can eat" meal, children's games. Information: 812-346-3604.

St. Michael Parish, 250 High St., **Brookville.** Fall Festival, Sat. 4-10 p.m., Sun. 10 a.m.-7 p.m., porch chop and chicken dinners. Information: 765-647-5462.

September 19-20
St. Malachy Parish, 326 N. Green St., **Brownsburg.** 25th annual Country Fair and Hog Roast, Sat. 4-11 p.m., Sun. 4-11 p.m., food, booths. Information: 317-852-3195.

September 20
Sacred Heart of Jesus Parish, 1530 Union St., **Indianapolis.** Old Southside Fall Festival, 4-11 p.m., rides, food, auction, entertainment. Information: 317-638-5551.

September 20-21
St. Teresa Benedicta of the Cross Parish, 23670 Salt Fork Road, **Bright.** Fall Festival, Sat. 6 p.m.-midnight, Sun. 12:30-8 p.m., country fried chicken dinner, attractions for every age. Information: 812-656-8700.

September 21
St. Louis Parish, 13 St. Louis Place, **Batesville.** Parish Festival, 10 a.m.-6 p.m. (EST), chicken and roast beef dinners, booths, games. Information: 812-934-3204.

St. Meinrad Parish, Community Center, 13150 E. County Road 1950 North, **St. Meinrad.** Fall Festival, 11 a.m.-7 p.m., quilts. Information: 812-357-5533.

September 24
Persimmon Festival, 7th St. and Main St., **Mitchell.** St. Mary Parish, food tent, Italian dinner, 11 a.m.-7 p.m. Information: 812-849-3570.

September 27
St. Mary Parish, 317 N. New Jersey St., **Indianapolis.** Annual International Festival, noon-8 p.m., music, games, international foods. Information: 317-637-3983.

September 28
St. Michael Parish, 11400 Farmers Lane, **Bradford.** Picnic and Festival, 10:30 a.m.-5 p.m., chicken dinner. Information: 812-364-6646.

October 5
Holy Family Parish, 3027 Pearl St., **Oldenburg.** Parish Festival, 9 a.m.-8 p.m., food. Information: 812-934-3013.

October 12
St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, **Batesville.** Turkey Festival, 10 a.m.-5 p.m. (EST), turkey dinner, booths. Information: 812-934-4165. †

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Tuscany showcases Italian art and architecture

By Cynthia Dewes

ITALY—The idea of traveling by car through a country with which you're not familiar and whose language you don't speak is intimidating for many travelers. For them, a guided tour will be safer, more comfortable and less expensive.

That said, let me tell you about our wonderful experience of tooling around Tuscany, Umbria and other parts of north-central Italy in the heat of summer.

Armed with a rented car, hotel reservations made at home via the Internet, some maps and an Italian phrase book, my husband, Ed, and I came away from the trip feeling like we had really explored the historic and spiritual heart of Italy.

Naturally we aimed for some of the best-known tourist sights, including Florence, where we stayed in the Hotel Casci on Via Cavour. We were located only a block off the main square of the Duomo Cathedral and within walking distance of Florence's famous museums.

We visited the Uffizi Palace, aided by a reservation also made at home on the Internet. This was a great advantage, since the lines waiting to get in to see the lush collection of Titians, Tintoretos, Andrea del Sartos and innumerable other great masters were long and slow-moving.

In the courtyard of the Uffizi stood several amusing "statues" which turned out to be actors waiting for tips to have their picture taken with tourists. Nearby were many elegant shops offering the famous Florentine leather and stationery products.

We also had reservations to visit the Academy Gallery in Florence, where Michelangelo's "David" stands in all his stunning marble beauty.

All the museums displayed numerous paintings of favorite subjects such as "Leda and the Swans" and "Europa and the Bulls." Regarding the latter, it seems that Zeus liked to seduce the ladies and did so in many animal guises!

In Siena, we went to see the sanctuary and home of St. Catherine of Siena as well as important churches and the impressively huge main square nearby.

We noticed a Moorish influence in many of the buildings, with pillars and archways decorated in striped patterns of stone.

To our surprise, it seemed that St. Benedict, also a native of Siena, is more prominently mentioned in the city's art and literature than St. Catherine, who is a doctor of the Church. I suspected a bit of old-fashioned misogyny at work here, but the city is so beautiful with its ancient

Continued on next page



Above, the Ponte Vecchio Bridge spans the River Arno in Florence, Italy.



Left, this view of the square in Florence was taken from the terrace atop the Uffizi Gallery.



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sepia-tinted stone buildings and glorious flowers that all was quickly forgiven.

We spent several days each in the unique Italian walled hill towns of Cortona and San Gimignano. Cortona contains an impressive museum of artifacts from its Etruscan beginnings, as well as an episcopal museum attached to its major church. We were constantly amazed to see the quality and quantity of artistic treasures housed in such small towns.

San Gimignano, also an early Etruscan settlement, is known as the city of towers. Because of its limiting wall, the town's citizens could only add living space by building upward. Of its original 72 medieval towers, 14 towers still remain.

We spent many hours lost, riding past fields of sunflowers and wheat and family roadside shrines devoted to the Virgin, through winding hills and blazing sunshine. But we agreed that, although Italian road signs are useless, the lovely detours they cause are entirely worth the trouble.

This area produces excellent wines, olive oils and vinegars as well as cheerful pottery, much of which we enjoyed and bought samples of to take home.

The food everywhere on our trip was well-cooked and high in quality. Fresh fruits and vegetables abound, and the ice cream is superb.

In Assisi, we were happy to find that the Basilica of St. Francis is almost completely restored. The church suffered serious earthquake damage on Sept. 26, 1997, while Msgr. Joseph F. Schaedel, vicar general, and other pilgrims from the Archdiocese of Indianapolis were visiting the famous Italian town.

Structural damage to the building has been repaired. The basilica is actually composed of two churches built atop each other, with the Romanesque lower level above the tomb of St. Francis and the Italian Gothic upper church decorated along its walls with beautifully restored frescoes of the life of St. Francis.

While in Assisi, we also visited the

birthplace of St. Francis. The beloved saint was born in a small, stone-walled room on the ground floor of his family's home. This humble place was dedicated in 1286 as an oratory, or place of prayer, in his honor.

Perhaps the most spiritually moving site we visited during the entire trip was another important place in the life of St. Francis. Following a mountain road full of switchbacks and bordered by lush greenery, we reached the Sanctuary of La Verna, high up near the town of Chiusi della Verna.

In the year 1213, St. Francis met the Count of Chiusi, who was so moved by the saint's preaching that he gave him a sanctuary high on the mountain as a place of personal retreat and solitude.

Over the years, St. Francis spent time in this hermitage, sometimes in the company of a few of his closest brothers.

The Franciscan monastery at La Verna includes a guesthouse for pilgrims, a church, a cave where the humble St. Francis slept, and the Pinnacle overlooking the valley sweeping away below, from which he spoke to God.

There is a long gallery of frescoes at the monastery depicting scenes from St. Francis' life and ministry, and several small chapels dedicated to various saints.

Here we saw no Americans at all, and only a few tourists, all of them Italian. The holy sites were filled with Franciscans of orders from many countries. The most important site of all is a tiny chapel built on the remote mountain ledge where, in 1224, St. Francis received the Stigmata.

The Psalmist says, "Who shall climb the mountain of the Lord? Who shall stand in his holy place?" After our stirring trip to this part of Italy, we believe we did just that.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †



Above, a hill near the main square in Siena, Italy, offers a scenic view of the skyline. St. Catherine and St. Benedict were both natives of Siena.

Left, this mountain precipice is the site of the Sanctuary of La Verna, which marks the place where St. Francis of Assisi spoke to God and was tempted by the devil. The Franciscan monastery at La Verna has a church and guesthouse for visitors near the cave where St. Francis slept.

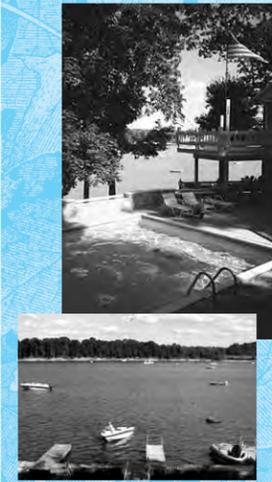
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German castle inspires thoughts of fairy tales

By Jennifer Lindberg

HOHENSCHWANGAU, GERMANY—One of the most famous castles in the world looks over this town, beckoning from its foundation high in the mountains.

Often, wisps of misty white clouds envelope it, earning its name as a fairy tale castle and capturing the imagination of visitors from around the world.

Nestled in the southern Germany region of Bavaria, Neuschwanstein Castle attracts 1 million people each year, who come to view the castle's extravagant beauty and hear about the king who built it and his life that was wrought with controversy.

Built by King Ludwig II of Bavaria in 1869, the Neuschwanstein Castle was the inspiration for the Cinderella Castle at Walt Disney World in Florida.

However, the beauty of the original castle and the man who dreamed it into existence is worth a visit to the southern part of Germany.

King Ludwig, who was often called the Swan King, the Dream King or the Mad King of Bavaria, built the castle for refuge from the world and as a stage for the productions of Richard Wagner, a famous opera composer.

Ironically, Wagner never set foot in the castle and Ludwig only spent 11 nights in the castle that is complete with numerous religious pictures, rooms featuring stage settings for Wagner's productions and a room that resembles a cave.

Ludwig's life was curious to many and ended in mystery after his drowning on Lake Starnberg, south of Munich, Germany. Many people have speculated that he committed suicide or was murdered. He died three days after being declared legally insane. However, the tour guides will tell you it had more to do with political reasons, rather than being validly insane. The tour guides said Ludwig suffered from strong bouts of depression.

Growing up as royalty, Ludwig became fascinated with Wagner's *Lohengrin* and its Swan Knight at the age of 12.

Surrounded by real swans on the nearby Swan Lake and statues of swans at Hohenschwangau Castle, his parents' home in the valley below, Ludwig began to develop his own imagination that took shape in the form of his passion for building castles.

At 18, he became King of Bavaria after his father's death. As king, he withdrew even more from the public eye, spending extravagant sums on his castles and befriending Wagner.

One of the oddest rooms in Neuschwanstein Castle resembles a natural dripstone cave. The king would sit in his candlelit "grotto" and listen to Wagner's music piped down from upstairs through a hidden opening.

The castle was built upon the ruins of another stone castle. Its windows offer spectacular views of the Tyrol Mountains and his parent's home.

Traveling to Neuschwanstein Castle, nestled in steep mountains, takes time and strong legs. From the hotels in the valley, it is a 30-minute, mostly up-hill walk.

Horse-drawn carriages take visitors to the castle, requir-

Photo by Jennifer Lindberg



Neuschwanstein Castle in southern Germany was built by King Ludwig II of Bavaria as his personal refuge on the mountain above Hohenschwangau Castle, his parents' home. It evokes a fairy tale castle theme that was replicated at Walt Disney World in Florida. Pilgrims from central and southern Indiana toured both castles during the archdiocesan pilgrimage to Germany, Austria and Switzerland in May 2002.

ing only a five-minute walk to the castle entrance. A bus takes visitors to a designated spot just below the castle for about a 10- to 15-minute walk up steep but paved hills.

Walking from the village or taking the bus allows a short side excursion for visitors to view and walk on the iron bridge that Ludwig built high above in a mountain pass. A waterfall can be seen below.

Once inside the castle, visitors find paintings on the walls of the medieval legends that Wagner used for his operas. The pictures portray love, guilt, repentance and salvation.

Images of swans are prevalent in the castle. The swan is depicted as a Christian symbol of purity, a virtue Ludwig often wrote about.

Religious themes are found throughout the castle. Ludwig's bedroom features an ornate wooden carved bed that resembles a Gothic church. It took four years to carve it. The bedroom also features a small room off to the side, which was used as his private chapel and is decorated with a kneeler, stained glass and a crucifix.

King's boyhood home has a swan motif

By Jennifer Lindberg

HOHENSCHWANGAU, GERMANY—A visit to Hohenschwangau Castle, the home of King Ludwig II's parents, gives much background information about the king's childhood.

It's worth a visit to this castle first, before continuing up the mountain to the fabled Neuschwanstein Castle.

Built in the 12th century, Hohenschwangau Castle was destroyed by Napoleon and restored by Crown Prince Maximilian, Ludwig's father.

Hotel Mueller, in the village below the family castle, provides a view of this historic landmark from many of the hotel windows.

The castle sits on the shore of Lake Alpsee in the Bavarian region of southern Germany, not far from Fussen, Germany.

Ludwig spent his early years in Hohenschwangau Castle among wall paintings of Bavarian knights and folk heroes. The swan was also a dominant decoration in the castle, inspiring Ludwig II to incorporate it into his own

The bedroom paintings depict Wagner's opera *Tristan and Isolde*.

Ludwig's Throne Room features a large mural of Christ seated on the throne, representing Ludwig's belief that he was king by the grace of God. It resembles a church rather than a throne room. The gold throne was never placed in the room. There are also pictures of the Archangel Michael and St. George on the walls.

For Ludwig's time, the castle featured modern amenities, such as hot-air central heating, running water on every floor, and both hot and cold water in the kitchen. The toilets had an automatic flushing system, and there were telephones on some floors.

In the lower halls, paintings show scenes from Sigurd legend, based on the Old Norse "Edda" poems, which Wagner based his *Ring des Nibelungen* opera upon.

The Singer's Hall is the largest room in the castle and was built as a place where operas could be performed. Sixty years after the king's death, Wagner's concerts were finally performed there. †

castle designs.

Before entering the castle, one finds a grotto to the Blessed Virgin. A Roman bath is built in a garden, and a swan fountain "greet" visitors when they leave the castle.

Gifts to the royal family, including a life-size porcelain swan, decorate the home. The oddest gift is a silver platter with Russian bread. The bread, now fossilized, has a small pinch taken out of it. The tour guide didn't know why the bread was kept with the platter.

In various rooms of the castle, there are photos and a bust of King Ludwig II as a child and also pictures of his younger brother.

In Ludwig's bedroom, there are holes in the ceiling. Servants would light candles above him, making it seem like he was sleeping under the stars.

(Admission to each castle is about \$8 per person. Tickets are only sold at the ticket center in Hohenschwangau village. Special guided tours are available for persons with disabilities.) †

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Pope builds bridges with Russian Orthodox Church

By John Thavis

After many years of productive theological dialogue, relations between the Catholic and Orthodox Churches have hit a rough patch.

At the center of recent tensions has been the re-emergence of Eastern Catholic Church communities in the former Soviet Union and its satellites.

These Catholic Churches—which maintain Eastern liturgies, spirituality and discipline, but are in full communion with Rome—reasserted their rights after communism's fall.

In some places, disputes arose when Catholic communities sought restitution of properties confiscated long ago and turned over to the Orthodox.

At the same time, the Vatican moved to strengthen its hierarchical structures in the former Soviet bloc.

When Pope John Paul II created four Russian dioceses in 2001, dialogue with the Russian Orthodox went into a deep freeze.

The Vatican and local Catholic leaders repeatedly have assured the Orthodox Church that the Roman Catholic Church is not seeking to convert Orthodox believers. But many Orthodox bishops continue to fear Catholic proselytism.

The controversies have stalled theological dialogue.

An international Catholic-Orthodox dialogue commission was formed in 1979.

In its first eight years, it issued major statements of agreement on the Eucharist, the Trinity, faith and the sacraments, ordained ministry and apostolic succession. Then the dialogue was sidetracked by the new administrative disputes.

Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity, recently described the theological dialogue as "sleeping" and said he thought it could be reawakened soon—perhaps later in 2003.

The pope, too, has pressed for resuming dialogue and building new bridges. Last fall, the Holy Father called for creation of a fresh, open channel of communication between the Catholic and Orthodox Churches.

Vatican officials often point out that although formal Catholic-Orthodox relations have cooled, there's much more

cooperation than 50 years ago.

One particularly successful program has been the Vatican's funding of scholarship programs for Orthodox students studying in pontifical universities.

Over the decades, this scholarship program has created strong friendship links with more than 1,500 Orthodox recipients, many of whom have gone on to become bishops.

The Vatican also notes that while the biggest problems have been encountered with the Russian Orthodox Church—the world's largest single Orthodox community—relations with smaller Orthodox Churches have been much better.

In recent years, the pope has been welcomed by Orthodox Churches in Greece, Romania and Bulgaria. The Vatican has returned the favor, receiving Orthodox delegations from these and other countries.

Last October, the pope greeted Romanian Orthodox Patriarch Teoctist in St. Peter's Basilica, held his hand as they rode together in the popemobile and called him "our beloved brother."

Catholic leaders are hoping that one day the pope can greet Russian Orthodox Patriarch Alexei II similarly—perhaps on a papal visit to Moscow.

(John Thavis is bureau chief of Catholic News Service's Rome office.) †



Romanian Orthodox Patriarch Teoctist greets Pope John Paul II at the Vatican on Oct. 7, 2002. At the end of his weeklong visit, in a speech on Oct. 13, the patriarch and the pope formally committed their Churches to continue the quest for Christian unity.

Tension exists between Catholics, Orthodox

By David Gibson

Why did Pope John Paul II recently ask Patriarch Bartholomew of Constantinople—the Ecumenical Patriarch—to consider establishing a structure for constant communication between the Vatican and the Orthodox Churches?

The Holy Father's request was motivated by the fact that, more and more, it is agreed that Catholics and Orthodox don't know each other nearly well enough. In fact, a decade of tensions has illustrated that.

You might have thought, for example, that the Iron Curtain's fall in 1989-90 would have meant the rise of a fulfilling relationship between the Catholic and Russian Orthodox Churches. Instead, tensions mounted.

However, with some Orthodox Churches, the Catholic Church's relationship is quite positive.

Still, Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity, recently said Catholics are going to have to give time and patience to their relationships with the Orthodox Churches.

Cardinal Kasper said that, for the first time, most of these Churches are free—"free from the Byzantine emperors, from the Ottoman rulers, from the czar, from communist oppression and persecution.

Thus, the Orthodox world today is confronted by a new situation, and the Churches need time to find their direction and to define their identity."

(David Gibson edits Faith Alive!) †



German Cardinal Walter Kasper, left, greets Russian Orthodox Metropolitan Pitirim before the start of a religious peace summit on Jan. 24, 2002, in Assisi, Italy.

Discussion Point

Ecumenism benefits everyone

This Week's Question

Why or how does the ecumenical movement (search for Christian unity) concern you directly?

"It impacts me through my work as a director of religious education. Here, I work with people who are seeking to know more about the Church. Knowing more about other Christian faiths allows me to dialogue with others as I speak to them of Catholic tradition." (Sean Gallagher, Columbus, Ind.)

"If we are to live the Gospel, we have an obligation to reach out to others. Reaching out to our brothers and sisters in Christ ... is a fulfillment of our tradition, for we are not just unto ourselves." (Douglas Green, East Greenwich, R.I.)

"It's instilled in me an interest to learn more about

other faiths. I've just completed a three-year lay ministry program, and now we've set up a series of speakers to discuss different faiths, including Islam." (Joseph Galati, Harrisburg, Pa.)

"It concerns me because we need to ... appreciate our diverse gifts in order to be united as Jesus intended us to be. We must be the living Gospel for nonbelievers." (Joni Giammarino, Addison, Ill.)

Lend Us Your Voice

An upcoming edition asks: What would you tell a non-practicing Catholic about why you participate in the Church?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo by Nancy Wiehler

From the Editor Emeritus/John F. Fink

Important events: 'Giants' receive doctorates

Thirtieth in a series

On Oct. 23, 1257, two giants in the intellectual history of Catholicism received their



Doctor of Theology degree from the University of Paris—Thomas Aquinas and Bonaventure. This is the 30th event on my list of the 50 greatest events in the history of the Catholic Church.

Thomas and Bonaventure—one a Dominican and the other a Franciscan—both later declared Doctors of the Church—developed a close friendship while they were at the University of Paris. They had to be close because they were the targets of professors at the university who believed that the mendicant friars, both Dominicans and Franciscans, should not be permitted to teach there.

The leader of the opposition was William of Saint-Armour, the dean of theology masters at the university. His attacks centered on Thomas and Bonaventure, and he succeeded in having them expelled from

the faculty. Thomas, Bonaventure and another future Doctor of the Church, Albert the Great, fought back. Eventually, Pope Alexander IV condemned William and the friars were reinstated.

Although they were friends, they disagreed when it came to philosophy and theology. While Thomas, under the influence of Albert, immersed himself in the philosophy of Aristotle, Bonaventure remained in the school of Augustinianism, which was influenced by Plato. Scholars say that Thomas had a keener mind for philosophical thought and speculation while Bonaventure had a more poetic soul and a lively imagination.

Thomas's writings were presented in clear-cut but somewhat dry terminology, while Bonaventure wrote literature that both enlightened the mind and inflamed the heart. Biographers of the two men are fond of saying that in Thomas we behold sublime love of theology but in Bonaventure a sublime theology of love.

During their lifetimes, Bonaventure's theology was far more popular than Thomas' because it followed that of Augustine, the dominant theology in the Church for more than eight centuries.

Thomas' theology was new and he became embroiled in disputes between those who wanted to accept everything Aristotle taught and those who rejected his teachings entirely. Thomas remained in the middle.

After their deaths, though, Thomas' theology predominated. Not immediately, though. Three years after they died, both the University of Paris and Oxford University censured some of Thomas' writings. For a lengthy time the Franciscans forbade anyone in that order to teach Thomas' doctrines or teachings. The Dominicans, on the other hand, officially imposed Thomas's writing on all Dominicans four years after his death.

In 1879, Pope Leo XIII issued an encyclical in which he commanded all priests and students of theology to study Thomas' writings. Then, in 1923, Pope Pius XI issued another encyclical in which he reemphasized Thomas' preeminent position among all scholars. For more than half a century, most undergraduates of Catholic universities were taught nothing except Thomas' theology.

Just as they had received their doctorates together, Thomas and Bonaventure both died in 1274. †

Cornucopia/Cynthia Dewes

Nostalgia may not be patriotic after all

We used to make much of Memorial Day. My parents would buy floral



arrangements to put on their parents' graves and the entire community would turn out for a parade from the center of town out to the American Legion cemetery.

The high school band would march and we'd all trek out to hear a couple of patriotic speeches and sing "The Star Spangled Banner." Those were the good old days, we think, before terrorism and "technowar" and excessively polarized politics.

Nostalgia like this may lead us to believe that true patriotism and other old-fashioned values are dead or, at least, gasping for breath in these heady modern times. But what exactly is patriotism, and what do we want to celebrate on this Memorial Day?

The recent PBS series on living in other times point up the difference between nostalgic memory and the reality of human nature in any era. We had "The Frontier House" and "The 1940s House," and lately

we've seen "The Manor House." It seems to me that all of them, while encouraging nostalgia, certainly make clear the truths of our human condition.

In "The Frontier House," we saw "pioneers" on the frontier struggling to survive. They were assigned roles concerning their financial, educational and professional situations, and then turned loose to act out their fates as these pretend people.

Unfortunately, the actual petty jealousies and selfishness of the participants began to show up. People on poorer land envied those with better crops, some entrepreneurs tried to take advantage of loopholes in the simulated standards of the time, and real strains in family relationships were made worse.

"The 1940s House" revealed the same failings. Participants' characters and actions bent under the strain of wartime restrictions and gender roles. And in "The Manor House" we saw the added complications of class differences, so distinct in the early 20th century, and especially in England.

Nostalgia is everywhere on the cultural scene these days, perhaps because of renewed and well-deserved admiration for "the greatest generation" of World War II. We have a right to be proud of our

country's efforts to free the world's peoples from moral, physical and political oppression and to help them enjoy the same virtuous self-determination the founding fathers envisioned for us.

But, especially in these times when self-interest is dressed up to look like a civil right, we need to be careful what we wish for. As we see in the PBS series of recreated eras, nostalgia may try to gloss over the down side of human nature. Our romantic notion of the past may skew our understanding of the present.

Nostalgic patriotism tends to sanctify our country's right to exercise power in the world. Sometimes it even leads to demonizing the other face of that right, namely the responsibility to use our power to establish the greatest good for the greatest number of people.

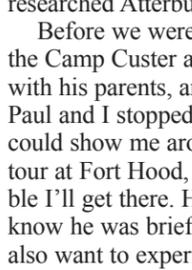
On this Memorial Day, let's be proud of our great country. Let's remember all the worthy accomplishments of our past, but also resolve to make our future decisions equally worthy. With this firmly in mind, let's pray, "May God bless America." †

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

Making Memorial Day prayers count

When my husband, Paul, served with the 1st and 3rd Armored Divisions of the U.S. Army during the Korean War—long before we had connections with Indiana—he once stopped at Camp Atterbury, near Columbus, on the way to Fort Knox, Ky., from Fort Custer, Mich. He recently told me this when I



researched Atterbury's history. Before we were engaged, I saw some of the Camp Custer area by traveling there with his parents, and about 15 years ago Paul and I stopped at Fort Knox so he could show me around. He ended his Army tour at Fort Hood, Texas, but it's improbable I'll get there. However, now that I know he was briefly at Camp Atterbury, I also want to experience it, too. It's a nice drive south from Indianapolis to the Edinburgh area.

For one thing, I've always wanted to

pray at The Chapel in the Meadow at Camp Atterbury after reading about it in past issues of *The Criterion*. Dedicated to the Blessed Mother in 1943, it was designed and built by World War II prisoners of war. The camp's Catholic chaplain encouraged the project. (For those who don't know, Camp Atterbury housed 3,500 Italian and 10,000 German POWs, with 98 percent of them Catholic.)

According to Maj. Christopher M. Pfaff, public affairs officer at Camp Atterbury, many of the prisoners were artisans, but their supplies were limited.

"They made dyes from berries, flower petals, plants—and even their own blood—to create the colorful frescoes in the chapel," Pfaff said.

Much of the artwork was copied from holy pictures. The chapel was restored in the 1980s, and—with additional help—survived serious vandalism in 1999.

I originally hoped Paul and I could attend a Memorial Day service at Camp Atterbury this year, but learned there'd be none, undoubtedly because troops are still

being deployed from there. However, we can go any Wednesday, Saturday or Sunday from 1-4 p.m. to visit the museum, a memorial, The Chapel in the Meadow and other places of interest.

Besides, we are blessed with many other Memorial Day events to choose from in Indiana, surely even within some parishes.

I hope that Catholics and people of all faiths—for or against current U.S. military decisions—can come together for this. If everyone sincerely prays for those in the U.S. Armed Forces—the living and the dead—then surely services will be right and good in the eyes of the Lord.

Readers can find additional information about Camp Atterbury at www.IndianaMilitary.org (by Master Sgt. James West, USAF Reserves) and www.inarng.org/campatterbury.org/post_museum.htm (an Indiana National Guard site).

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Stories, Good News, Fire/
Fr. Joe Folzenlogen, S.J.

Disciples in Mission takes hold in parishes

The first-view reports and profiles from this year's Disciples in Mission process



have started to arrive. The experiences described in them illustrate that the Holy Spirit is working through the different ways parishes have adapted the process, materials, structures and events to their own faith communities.

Prince of Peace Parish in Madison realized that the two goals they formulated last year still provide many opportunities for implementation. Those goals were:

"1. Encourage our parishioners to share their faith more openly. 2. Welcome inactive Catholics back to Church."

Brenda Cummins, parish coordinator for Disciples in Mission, reports that there has been an increase in the number of parishioners meeting year-round in faith-sharing groups. Last November, several team members traveled from Madison to Brownsburg to attend the training day on Sally Mews' "Catholics Returning Home" process for ministering to inactive Catholics. Prince of Peace Parish began its first round of this format right after Easter, and they are happy to say they have eight participants.

St. Mary-of-the-Rock Parish in Franklin County participated in Disciples in Mission for the first time this year. Franciscan Sister Patricia Campbell, parish life coordinator, noted that their participation in small groups was very consistent throughout Lent. One of the parish's three groups plans to continue meeting monthly throughout the year and will use the Sunday readings as the basis for their sharing. All participants said they want to do the process again next Lent.

Providence Sister Marilyn Herber, parish life coordinator for St. Andrew the Apostle Parish in Indianapolis, gave me a copy of the extensive and detailed plan for the evangelizing ministry of the parish. The parish council spent a segment of each of their meetings working with the results of the parish reflection/planning day last spring. The outcome was this plan for integrating evangelization into the life of the parish.

The pastoral council at St. Monica Parish in Indianapolis also shouldered the responsibility for following up on the results of their reflection/planning day at the end of year one. Margot Bradbury, parish coordinator for Disciples in Mission, said that this year the parish did its reflection/planning day in a retreat format.

St. Gabriel Parish in Indianapolis has also been concerned about integrating evangelization into the fabric of parish life. Their reflection/planning day involved an encouraging invitation to parish committees, commissions and organizations to send representatives.

I gave St. Gabriel Parish a presentation orienting the group to the Catholic perspective on evangelization. Then the evangelization team under the leadership of Fran Young led the participants through a process identifying how each of their groups contributed to evangelization in the parish and how they could collaborate.

Mike Martin, Disciples in Mission parish coordinator at St. Malachy in Brownsburg, is pleased with their evangelizing retreat experience and their outreach to inactive Catholics. He plans to attend the Outreach Marketing seminar on June 12 to get ready for an outreach to those without a Church family.

The diversity and energy of these efforts increases the anticipation of the arrival of the rest of the Disciples in Mission reports and profiles that are due on July 1.

(Jesuit Father Joe Folzenlogen is evangelization coordinator for the archdiocese.) †

Sixth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 25, 2003

- Acts of the Apostles 10:25-26, 34-35, 44-48
- 1 John 4:7-10
- John 15:9-17

The Acts of the Apostles once more provides an Easter season liturgy with its first reading.



In this reading, Peter goes to the house of Cornelius. Cornelius attempts to pay homage to Peter, but Peter stops him. Peter protests that he himself is only human. Peter is not God.

Cornelius is a Gentile. In fact, his name suggests that he may have been a Roman. The relatives and guests of Cornelius present in the house were Gentiles. They too may have been Romans.

For devout, loyal Jews, if anything was worse than being a Gentile, and of pagan stock, it was being a Roman. After all, Jews at the time were living under the heavy and crushing heel of Rome. Representatives of the Roman occupation especially were despised by the Jews.

Yet, even these Gentiles understood what Peter was saying. God was reaching to them, not only to the Chosen People.

As for Peter, the chief of the Apostles, he received these Gentiles into baptism. They became part of the Christian community, or the Church. They became brothers and sisters of Christ, heirs to eternal life.

Peter was indeed just a human. He was not God. However, he obviously represented Christ, and surrounding Peter was God the Holy Spirit. God was with Peter, who represented Jesus, who was God.

The First Epistle of John is the source of the second reading.

This reading has given Christians several of the best-known passages of the New Testament. It calls upon followers of Jesus to love each other. It states that God is love. God's love for humanity revealed itself in the gift of Jesus, and in the salvation achieved by Jesus for all who turn to God.

St. John's majestic, compelling Gospel furnishes the last reading.

It is a reservoir of theology, presented in the most eloquent language.

The reading's message is frank and direct. If anyone truly loves God, then this person will keep the Commandments. By observing the Commandments, people live in God's love.

Living in God's love produces joy. Thus, living by the Commandments, because of love for God, brings joy into human life.

As the reading concludes, Jesus declares that no love exceeds the love that impels a person to surrender life itself so that a friend may live. "You are my friends," Jesus says. For us, Jesus willingly submitted to death by crucifixion.

We are not slaves. Through Jesus, God chose us to live in the most preferred and special role, that of being the friends of God.

Then, as the reading's last remark, Jesus instructs us to "love one another."

Reflection

The second reading makes quite clear the theological fact that loving is not simply an activity of God. Rather, God is love. By God's very character, identity and reality, selfishness is absent. God forever gives life. God creates. God redeems.

When Christians are called to love each other, they are asked to be what they should be were not circumstances upset by sin. Created by God, redeemed by God, they properly should mirror God.

God is our Father, and therefore humans should resemble God, just as children bear the genetic imprint of natural parents.

We are humans because our parents were humans. This is our species. We are God's children, and the species of God's children, to press the comparison, is to be like God. God is love.

Love is much more than warm-heartedness or kind gestures. The Lord is direct in the Gospel reading. Following God means keeping the Commandments.

How can we approach Jesus? How can we learn the Commandments since we all are limited? Where can we find the strength to keep the Commandments?

Christ comes to us through and in the Church, which offers us the sacraments and God's Word. Jesus still lives. †

Daily Readings

Monday, May 26
Philip Neri, priest
Acts 16:11-15
Psalm 149:1-6a, 9b
John 15:26-16:4a

Tuesday, May 27
Augustine of Canterbury, bishop
Acts 16:22-34
Psalm 138:1-3, 7c-8
John 16:5-11

Wednesday, May 28
Acts 17:15, 22-18:1
Psalm 148:1-2, 11-14
John 16:12-15

Thursday, May 29
Acts 18:1-8
Psalm 98:1-4
John 16:16-20

Friday May 30
Acts 18:9-18
Psalm 47:2-7
John 16:20-23

Saturday, May 31
The Visitation of the Virgin Mary
Zephaniah 3:14-18
or Romans 12:9-16
(Response) Isaiah 12:2-3, 4bcd, 5-6
Luke 1:39-56

Sunday, June 1
The Ascension of the Lord
Acts 1:1-11
Psalm 47:2-3, 6-9
Ephesians 1:17-23
or Ephesians 4:1-13
or Ephesians 4:1-7, 11-13
Mark 16:15-20

Question Corner/Fr. John Dietzen

Parents need to address their religious differences

Q I am Catholic and my wife is Free Will Baptist. We have been married six years and have two children, ages 5 and nearly 3. Our oldest daughter was to enter kindergarten this fall at my parish.



My wife is now voicing objections to our children attending Catholic school.

Specifically, she cites as one of her principal objections the Gospel of Matthew that we are to call no one on earth our father.

I have asked for, but have not received, a definitive answer. Could you provide insight on why we call priests father? (Maryland)

A Yes, I can. First, however, and more important, I think you must face the fact that, judging only from what you've told me, the issue between you and your wife at this point is most likely larger than simply whether we should call priests father.

There is more to it than that. The gap between your religious backgrounds involves differing beliefs and feelings about the Bible, sacraments, the Church, prayer, Jesus, the Eucharist, even about the very meaning of salvation. These are the subjects that you will need to address.

I don't know, of course, what religious discussions you may have had over the past seven or more years, but obviously her discomfort with your religious faith is surfacing with this specific problem, as a start.

She's concerned as a mother about involving her children in a religious faith she obviously does not and cannot, at this time at least, understand.

Has she been attending her Church regularly? If you are practicing your faith, including weekly Mass and regular prayer, do she and your children share these activities with you?

Whatever the answer to these and similar questions, you need to sit down in some relaxed situation and ask yourselves what you really want in the line of religious and Christian life for your children.

What does your own faith and/or hers offer to help your family become the kind of God-loving and Christ-centered people you wish it to be?

The Catholic Church urges that in the interest of greater understanding and unity, both mixed marriage spouses "should learn more about their partner's religious convictions and the teaching and religious practices of the Church or ecclesial community to which he or she belongs. To live out the Christian inheritance they share, prayer and Scripture study together are essential for the harmony of their home" (*Catholic Ecumenical Directory*, March 1993, #150).

Too often, wives and husbands who come into married life from different faith environments avoid the effort required for such conversations, both before and during their marriage, hoping that somehow things will work out.

Lacking intelligent and committed discussion, things normally do not work out well, and a lot of unnecessary hurt and misunderstanding, possibly even serious disruption of the marriage, result from religious differences.

It's not too late for you and your wife to do what is needed to avoid this harm to yourselves and your children.

Whatever happens, your own responsibilities for your children's faith, which you promised before your wedding, continue as a parent.

Take an active part in the Christian atmosphere of your home. Do all you can by word and example to enable your family to appreciate the specific values of Catholic tradition. Be sure you are sufficiently informed about your own faith so you can explain and discuss it with your family.

The practice of using the title "Father" for priests is not new. It goes back to the earliest centuries of Christianity and has been in use ever since, though the name was traditionally applied more commonly to monks than secular priests.

Protestants abandoned its use after the Reformation.

The reasons for calling the priest "Father" are simple and very natural. He is the usual minister of those sacraments that, in the name of Christ and his Church, give us the new birth and life of grace—baptism, the Eucharist, penance and so on. By his continuing care, instruction and support, he nurtures the life of God, which we share as Christians in a manner parallel to the role of our natural fathers. †

My Journey to God

Dies Irae

Sometimes I feel like Thomas, probing God's wounded places to be sure he is the same Lord who loved me to his death.

Though rebuds and forsythia blaze where they stood shivering and brown, though every breath that fills me is his gift, when silent death lays hands on those I love, my only comfort is his agony.

Show me your hands and feet and pierced side, I cry, that I may know that when my loved ones die, they find their way to heaven hiding in your wounds, that when I try to touch your sore places, I touch them.

By Sandra Marek Behringer

(Sandra Marek Behringer is a member of St. Luke Parish in Indianapolis.)



CNS photo from KNA

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

May 23-June 6

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Vespers, daily, 5:15 p.m. Information: 317-546-4065.

May 24

Marian College, Allison Mansion, 3200 Cold Spring Road, **Indianapolis**. Garlic mustard pull, bring gloves and lunch, drinks provided, 9 a.m. Information: 317-955-6028.

May 25

Saint Meinrad Archabbey, **St. Meinrad**, one mile east of the Archabbey on Highway 62. Monte Cassino pilgrimage, "Mary, Gazing on the Face of Jesus," Benedictine Father Gabriel Hodges, presenter, 2 p.m. EST. Information: www.saintmeinrad.edu/news/.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Schoenstatt Spirituality," 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

May 26

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Family Faith Talks," 7 p.m., Mass, 8 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

May 28

Kelsey's, 730 Rolling Creek Dr. (Grant Line Road), **New Albany**. Theology on Tap. Information: 812-945-2000.

May 30-June 1

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Young Adult Retreat, "Christian Mission: Who Are We and What Should We Do?" \$80 per person. Information: 812-923-8817 or e-mail mtfran@cris.com.

June 1

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. St. Agnes Academy all-class reunion, Mass, 10:30 a.m.; brunch, Riviera Club, 5640 N. Illinois St., \$16 per person. Information: 317-257-8836.

June 2

Holy Rosary Parish, Parish Council Room, 520 Stevens St., **Indianapolis**. "Reading the Bible with Understanding from Beginning to End," Mass, 5:45 p.m., class, 6:30-7:45 p.m. Information: 317-236-1521 or e-mail dearollo@archindy.org.

June 4

North Dearborn Branch Library, Dole and N. Dearborn Road, **Logan**. ASHA home-schooling support group, 2 p.m. (EDT). Information: 812-487-2438.

June 6

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Cathedral High School Alumni Association, Mass, noon, box lunch, Archbishop

Edward T. O'Meara Catholic Center, 1400 N. Meridian St., \$5. Information: 317-257-3984 or 317-276-5427.

Daily

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration. Information: 317-831-4142.

Weekly

Sundays

Holy Rosary Church, 520

Stevens St., **Indianapolis**. Tridentine Mass, 9:30 a.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m., rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

Monthly

Second Mondays

Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Third Sundays

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m.

Monday, rosary, 8 p.m. Open until midnight.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Childcare available. Information: 317-236-1586.

Third Wednesdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S.

Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Third Fridays

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction.

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6:30 p.m. Information: 317-831-4142.

Fourth Sundays

St. Patrick Church, 1807 Poplar St., **Terre Haute**. Tridentine Mass, 3 p.m. Information: 812-232-8518.

Last Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Novena to Our Lady of Perpetual Help, 11:15 a.m. Information: 317-636-4478. †

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Serra Club vocations essay

Priests, sisters and brothers are 'a shining light' to other people

By Kathleen Huser

God loves me! This I know, for not only the Bible, but also Sister Kathleen, told me so!



During my sophomore year at Bishop Chatard High School, I had the honor of having Benedictine Sister Kathleen Yeadon as my religion class teacher. That year, I learned about more than just the books of the Bible.

I learned to see God in every area of my life. I began to see a new humor in living, a lighter way to look at the world knowing that everything is always in God's hands.

Sister Kathleen became more than my teacher. She was an inspiration and a model of the holiest kind of relationship with God,

typical of all sisters, brothers and priests.

All those who have faithfully answered God's call to vocations inspire me. They show what it means to truly be in love with the Lord. However, they go even further as to extend this love to all of God's people.

Just as Sister Kathleen reminded all of her students of God's constant love, people of the Church continually preach of God's call to find happiness in and with Him. Sisters, brothers and priests serve as reminders that a genuine relationship with the Lord is still possible in today's world.

Because of these holy people, the Church continues to exist today. Through an endless reliance on God's constant love and guidance, those who have chosen roles in the Church lead God's people in building the Kingdom of God on earth.

When I see sisters, brothers and priests make a difference in so many little and monumental ways, I recognize God at

work. I understand the boundless amounts of love that are alive in their hearts. When I listen to the Word of God from their mouths, I hear an invitation to be a part of something so great that I can hardly resist the offer. When I feel myself being personally touched by the grace that God has shed on them, I know that this special kind of love can only come from our Heavenly Father.

Sisters, brothers and priests have a very special vocation. It is in this role, though, that their love relationship with the Lord becomes most evident. They show their love by reaching out to help others, by

going beyond the everyday call of duty, by shining as a light in the lives of others. By their inspiration, we all are able to find ourselves just as much a part of God's love, and we are able to then go out and be messengers of His Word.

(Kathleen Huser is a junior at Bishop Chatard High School in Indianapolis and a member of St. Matthew Parish in Indianapolis. Her essay was the winner in the 11th-grade division of the Indianapolis Serra Club's annual vocations essay contest. Two other winning essays will be published in coming weeks.) †



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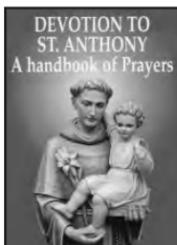
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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

ADAIR, Mary "Kitty," 73, St. Simon the Apostle, Indianapolis, May 8. Mother of Kathy Molloy, Chris, Gary, John, Mark and Michael Adair. Sister of Ellen Baker, Ann Connon, Jane Etter, Sally Merwarth and Dick Leonard. Grandmother of nine.

ASHER, Martha G. (Ragen), 86, St. Patrick, Indianapolis. Mother of Patricia Shewman and Gary Asher. Grandmother of seven. Great-grandmother of 12.

BAHLER, John, Jr., 79, Holy Spirit, Indianapolis, May 11. Husband of Jean Ellen Bahler. Father of Barbara Vonderohe, John and Michael Bahler.

Brother of Robert Bahler. Grandfather of six.

BRENNAN, Josephine M. (Noonan), 84, St. Monica, Indianapolis, May 9. Mother of Denise Feser and Michelle Foster. Grandmother of three.

BUENNAGEL, Ruby Jean, 69, Holy Spirit, Indianapolis, May 10. Wife of Charles F. Buennagel. Mother of Donna Scott, Steve and Tim Buennagel. Sister of Bea Huston.

COOMER, Mary Ann (Riley), 77, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 7. Mother of Margaret Cox, Katie Hoseclaw, Ann Wynn and James Coomer. Grandmother of seven. Great-grandmother of 23.

FIELD, Virginia Mae (Shepard), 85, St. Bernadette, Indianapolis, May 9. Mother of Peggy Howard, Judy Robinson and Thomas Field. Grandmother of eight. Great-grandmother of 11.

HAAG, Barbara "Bobbie," 66, St. Pius X, Indianapolis,

May 5. Wife of Robert E. Haag. Mother of Heather Timmons, Corrinne, Daniel and Eric Haag. Sister of Norma Crow, Rita Duggins and Jack Wilz. Grandmother of five. Step-grandmother of two. Step-great-grandmother of two.

HENDERSON, Eleanor Elizabeth, 98, St. Paul, Sellersburg, May 2. Mother of Virginia Trump, Mary Yost and Raymond Henderson. Grandmother of four. Great-grandmother of four.

HESS, Rosemary T., 87, St. Mary, New Albany, May 12.

HIBBELN, Diane M., 67, St. Luke, Indianapolis, May 10. Sister of Sara Surface and Dr. Frederic Hibbeln.

HUNNICUTT, William R., 85, St. Anne, New Castle, May 9. Husband of Barbara Hunnicutt. Father of William Hunnicutt. Stepfather of Marta Flynn and Mark Muse. Brother of Mary Sue Cox and James Hunnicutt. Grandfather of seven. Great-grandfather of six.

KEATING, Stephen Louis, 52, St. Monica, Indianapolis, May 8. Husband of Jeannie Keating. Father of Kelsey and Kerry Keating. Son of Dorothy Keating.

LASLEY, Margo A., 53, Holy Spirit, Indianapolis, May 7. Mother of Melissa Roberts. Grandmother of three.

LOMBARDO, Lawrence, 93, Our Lady of the Greenwood, Greenwood, May 9. Father of

Vincent Lombardo. Brother of Josephine Stickford, Catherine Tucker, Joseph, Paul and Philip Lombardo. Grandfather of one.

McGOWAN, Mary M., 101, St. Thomas Aquinas, Indianapolis, April 27. Mother of Mary Ann McGowan. Sister of Helen Black.

MEYERS, Margaret E., 100, St. Monica, Indianapolis, April 30. Mother of Mary Lou Gorgol, Barbara Haines, Joan Lesch, Anne Lyons, Marge Minnis and Robert T. Meyers. Grandmother of 31. Great-grandmother of 48. Great-great-grandmother of one.

MOLLAUN, Julius J. "Dude," 85, St. Louis, Batesville, May 7. Father of Vicki Wilhelm. Brother of Joan Moorman, Mary Weigel, Rita Zimmerman, Albert and Cooch Mollaun. Grandfather of two. Great-grandfather of seven.

MOORMAN, Kathryn, 88, St. Louis, Batesville, May 2. Mother of Mary Lou Bernhard, Sue Hix, Judy Nobbe, Betty Wolf, Rosalie and Richard Moorman. Grandmother of 11. Great-grandmother of 11.

MOSEY, William, 84, Holy Family, Richmond, May 7. Husband of Barbara Mosey. Foster father of Ronald Coleman. Brother of Martha and Joseph Mosey.

ONODOVICK, John Pete, 79, Sacred Heart of Jesus, Terre Haute, April 18. Husband of Virginia Rose Ondovick.

OWEN, Judith A. (Miller), 41, Holy Spirit, Indianapolis, May 9. Mother of Jason Feldhake. Sister of Betty Rush, Charles "Donnie," David and Richard Miller.

PIERCE, June (Vogel), 67, St. Paul, Sellersburg, May 2. Mother of Desmia and Holly Pierce. Sister of Mary Canter, Jane Meyer, Phylliss Wolfe and Michael Vogel. Grandmother of two.

RAFFERTY, Leonard Joseph, 72, St. Agnes, Nashville, May 2. Brother of Patricia Friddle, Carrie Lee, Charlotte, Edward and Ralph Rafferty.

RENNER, Ethel L. (Howe), 92, St. Roch, Indianapolis, April 30. Mother of Carole Durrett and Nancy Johnson. Grandmother of eight. Great-grandmother of seven.

RIEGER, Mary T. (Siegel), 83, St. Joseph, Corydon, April 22. Wife of Eugene F. Rieger. Mother of Kathleen and Thomas Rieger.

ROSENBERGER, Jane, 76, St. Michael, Brookville, May 1. Wife of Earl Rosenberger. Mother of Linda Brown, Barbara Singer, Tim and Tom Rosenberger. Sister of Marjorie VanAusdall. Grandmother of eight. Great-grandmother of three.

SCHAEFER, Ruby, 84, St. Anthony, Indianapolis, April 30. Sister of Mildred Gray. Grandmother of four. Great-grandmother of four.

SCHEIGERT, James E., 57, Holy Name, Beech Grove, May 3. Son of Rita M. (Kreutzer) Scheigert. Brother of Robert Scheigert.

SCHOLTES, Betty J., 77, St. Joseph, Indianapolis, April 29. Wife of Karl Scholtes. Mother of Cheryl Norris. Grandmother of three. Great-grandmother of six.

THORPE, William D., Sr., 77, Sacred Heart, Jeffersonville, May 2. Husband of Norma Thorpe. Father of Bill and Tim Thorpe. Brother of Louella Bennett, Rosarita Reece, Bud, Larry and Lenny Thorpe. Grandfather of three. Great-grandfather of one.

TRIELOFF, Brian Dorn, 28, St. Thomas Aquinas, Indianapolis, May 1. Son of William and Peggy Trieloff. Brother of Jason and Scott Trieloff.

WAGNER, Anthony, 43, St. Maurice, Napoleon, April 15. Son of William and Mary Delores Wagner. Brother of Karen Horan, Rose Ann Kramer, Dennis, Gary and Ronald Wagner.

WARD, Mary M. (Delaney), 97, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 29. Mother of Mary Ann, John and Robert Ward. Grandmother of three. Great-grandmother of eight.

WEINMANN, James G., 84, Holy Family, New Albany, May 2. Husband of Martha (Popp) Weinmann. Father of Claire Beasley, Marilyn Kerberg and Elaine Zipp. Grandfather of five. Great-grandfather of four.

WERNER, Clara, 97, Holy Family, Oldenburg, May 10. Mother of Franciscan Sister Mary Louise Werner, Charles, Donald, Edward, Floyd, Ray and Robert Werner. Grandmother of 25. Great-grandmother of 48.

WOODS, Mathew D., 72, St. Vincent de Paul, Shelby County, May 8. Husband of Betty Woods. Father of Jeanne Borja, Mary Glass, Martha Nuhn, Ruth, John and Stephen Woods. Brother of David, Jack, Richard and Thomas Woods. Grandfather of 10. Great-grandfather of one. †

Providence Sister Jean Margaret Kaindl taught in Indiana, Illinois

Providence Sister Jean Margaret Kaindl died on May 10 in Karcher Hall at Saint Mary-of-the-Woods. She was 78.

The Mass of Christian Burial was celebrated on May 16 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Margaret Mary Kaindl was born on March 21, 1925, in Chicago. She entered the congregation of the Sisters of Providence on Feb. 2, 1947, professed first vows on Aug. 15, 1949, and professed final vows on Aug. 15, 1954.

Sister Jean Margaret taught in schools staffed by the Sisters

of Providence in Indiana and Illinois.

She ministered at Mother Theodore Guérin High School in River Grove, Ill., for 32 years.

At Saint Mary-of-the-Woods, Sister Jean Margaret taught classes for commercial girls from 1947-49 and Providence junior-rate classes from 1953-54. She served as a novice assistant from 1962-65.

In the archdiocese, she also taught at the former St. Agnes Academy in Indianapolis from 1949-50, St. Patrick School in Terre Haute from 1950-53, and the former Schulte High School in Terre Haute from 1955-57.

Surviving are two brothers, Arthur M. Kaindl of Geneva, Ill., and John E. Kaindl of Elk Grove Village, Ill., as well as many nieces and nephews. †

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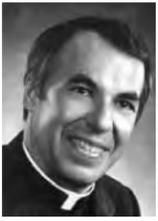
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