History of the permanent diaconate up to Vatican II

Didascalia Apostolorum, a bishop's manual, was used to select the first men deacons. The early Christian document, regarded as having a special relationship to the Church, laid down the principle that deacons should be chosen from among the people to select seven upstanding men “filled with the Spirit and wisdom” to help them in works of charity. After the men were selected, the Apostles “prayed and laid hands” on them. Among them were Stephen, a man “filled with grace and power,” who was soon to become the first Christian martyr. Perhaps these seven men were not deacons in the sense we now understand the term, but the account given in Acts is in accord with the concept of the diaconate as it soon took shape in the Church. St. Ignatius of Antioch, around the year 100, said that deacons were “ministers of the Church of God” and explained that their task was nothing less than to continue “the ministry of Jesus Christ.” Ignatius mentioned two specific functions of deacons: writing letters for the bishop and assisting him in the ministry of the word, and serving as his legate from one local Church to another. They also represented the bishop in providing service to the poor and the needy of the community. Even before Ignatius’ time, though, deacons held responsible positions in the Church. The New Testament’s First Letter to Timothy contains this admonition: “Deacons must be dignified, not deceitful, not addicted to drink, not greedy for sordid gain, holding fast to the mystery of the faith.”

Seminarians from Mexico to work in archdiocese this summer

St. Mary Parish in Indianapolis will host three seminarians from Mexico to work with the parish and Hispanic youth this summer. Father Michael O’Mara, pastor of St. Mary Parish, far right, and Father Todd Goodson, associate pastor of St. Bartholomew Parish in Columbus, far left, visited the seminary to meet the seminarians, who are pictured in the center left to right, Carlos Ortega, José de Jesús Sanchez and Rigoberto Carmona.

By Jennifer Lindberg

Reaching out to Hispanic youth and helping them discern a call to the priesthood or religious life is the goal of a new program at St. Mary Parish in Indianapolis.

The parish will host three seminarians—José de Jesús Sanchez, Rigoberto Carmona and Carlos Ortega—from San José Seminary in Guadalajara, Mexico, for the summer. They are expected to arrive on July 1.

“We are very excited about this,” said Father Michael O’Mara, pastor at St. Mary Parish. “Many Hispanics coming to this country don’t see themselves as candidates for the priesthood.”

Lack of education among many of the recent Hispanic immigrants and the cost of attending college, as well as the small number of Hispanic priests and nuns in the archdiocese, are a few of the vocational challenges facing the archdiocese in reaching out to Hispanic youth.

“We are trying to break down those obstacles and to create an interest in the priesthood and religious life,” said Father O’Mara.

The three seminarians will work at St. Mary Parish just as any seminarian does for pastoral studies. They will make home visits, minister to the youth and be present at various parish activities.

The seminarians also will help at nearby St. Philip Neri Parish, which also has a significant Hispanic population.

In 1998, at least 70 percent of Hispanics coming to the United States were Catholic, according to a survey by the United States Conference of Catholic Bishops.

A conservative estimate used by many who work in Hispanic ministry is that there are more than 100,000.

Less sexual content in some television shows

WASHINGTON (CNS)—The makers of media entertainment generally have only the most positive things to say about their products. And the organized consumers of media entertainment tend to badmouth what they see.

There’s little middle ground among the two camps, and one shouldn’t expect there to be much more anytime soon. But whenever there is movement toward that ground—especially among First Amendment-conscious members of Congress—it should be noted.

Brent Bozell, a Catholic who heads up the Parents Television Council, issued a report Oct. 21 which indicated that the commercial broadcast television networks have cut back on the use of sex in prime time.

In the 8-11 p.m. Eastern/Pacific time period generally recognized as prime time, the amount of sexual content in the first hour during the November 2002 ratings sweeps was down 9 percent from November 1998 sweeps levels, and down 12 percent in the second hour. In the final hour, when fewer young people are watching, ABC’s use of sexual content was down, while NBC and CBS use of it was up.

ABC was the industry leader in less use of sex, with the amount of content down 64 percent overall. It was down 67 percent in the first hour, down 75 percent in the second hour, and down 41 percent in the third hour. ABC’s percentage could drop even more over the summer, Bozell said.

Catechist credits prayer for ‘excellence in ministry’ award

At Christ the King Parish in Indianapolis, Cynthia Flaten, the director of religious education, has a motto she’s always sharing with others.

“Don’t forget to pray in prayer,” said Flaten, the recipient of the 2003 Excellence in the Ministry of Catechesis Award.

The award is given annually in the Archdiocese of Indianapolis to someone who exemplifies excellence in ministry as a parish administrator or in religious education.

Flaten credits the honor to prayer. She said prayer is what feeds a person, whether it’s being in ministry to help others or to help herself.

She’s tried to use that example in the various ministry activities she’s helped establish at the parish during her eight-year tenure.

“She relates to people exceptionally well,” said Msgr. Francis Tuohy, pastor of Christ the King Parish, who nominated Flaten for the award. “She is very sensitive to where people are in their faith formation and acceptable of that in an authentic way.”

Flaten also continues a legacy in religious education.

Her mother-in-law, Mary C. Flaten, was the first lay religious education director in the archdiocese, starting in 1970 at St. John...
the Apostle Parish in Bloomsington, near Elletville. The resource center there is named in her honor. Flaten said her mother-in-law was a mentor for her and encouraged her to apply for the job at Christ the King Parish. Becoming a director of religious education happened because God opened the doors for it, Flaten said. Never really considering a career in religious education, Flaten worked as an executive secretary for GTE in Texas. Her company downsized and she took an early retirement. Later, she heard that her parish in Dallas needed a secretary for the religious education office. While she was working as the secretary, the director of religious education was diagnosed with breast cancer and left her job. Flaten became the director of religious education. In 1996, Flaten and her husband, Tom, and their two children, Hollie and Dustin, moved back to Indianapolis. Serving at Christ the King has been made easy by the wonderful staff, Flaten said. She’s most proud of the religious education class and her work with the Adult Spiritual Enrichment Team. “I ask that we keep everyone affected in our prayers.” In religious education, Flaten makes sure that children are learning the faith correctly. “I work with that and judge whether that is happening,” Flaten said. Building a strong and active Adult Spiritual Enrichment Team that can put on four or five major activities for the parish each year is a pivotal goal for her ministry, Flaten said. Most importantly, those activities have to include the entire family, Flaten said. One of the largest successes of the team was the Las Posadas party, which was attended by about 300 people. The activity centered on the Hispanic tradition of Mary and Joseph looking for a place to stay in Bethlehem. At Lent, Flaten put together 14 stations in a labyrinth setting, where parishioners took a CD that led them through a prayer path that had interactive or reflective activities. For example, the CD focused on releasing the noise in one’s life and listening to God. At one station, people would write down all the things causing frustration and confusion in their lives on a piece of paper and then put them to write it up and throw it away. The class teaches the standards of faith, 2000, a test established by the archdiocese to make sure children are learning the faith correctly. Priests for archdiocese placed on administrative leave

Father Ronald M. Ashmore, pastor of St. Margaret Mary Parish in Terre Haute, has been placed on administrative leave by Archbishop Daniel M. Buechlein. The action was taken after Father Ashmore was arrested on May 21 for public indecency. He will remain on administrative leave until further notice. “We are deeply saddened by this news and we are sorry for the scandal that this has caused,” said Archbishop Buechlein. “I do the best I can to get that person in a place to stay in Bethlehem. At Lent, Flaten put together 14 stations in a labyrinth setting, where parishioners took a CD that led them through a prayer path that had interactive or reflective activities. For example, the CD focused on releasing the noise in one’s life and listening to God. At one station, people would write down all the things causing frustration and confusion in their lives on a piece of paper and then put them to write it up and throw it away. The class teaches the standards of faith, 2000, a test established by the archdiocese to make sure children are learning the faith correctly. Priests for archdiocese placed on administrative leave

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Advertise in The Criterion! Indiana’s Largest Weekly Newspaper

By Mary Ann Wyand

Straight-line winds estimated at 80 mph felled 50 trees on the grounds of the Monastery of St. Joseph in Terre Haute on May 10 as the Discalced Carmelite sisters rushed to close windows against the sudden storm.

No nuns were hurt in the 10:55 a.m. storm, which caused two trees to fall on the slate roof of the monastery chapel.

Most of the felled trees landed near the brick and stone monastery without causing any structural damage, but an exterior fence needs considerable repairs.

Some residents of the hilly Allendale neighborhood on the south side of Terre Haute, whose homes were damaged in the storm, said the strong winds appeared to be swirling. However, a meteorologist said the storm was not classified as a tornado.

“Everything went dark and the wind was blowing, and there was lightning and thunder,” Mother Anne Brackmann, prioress, said in a telephone interview. “It was so black outside, and the trees started coming down. Thirty-foot pine trees were sailing through the air. One [hardwood] tree split three ways.”

A copper beech tree that was 12 feet in circumference was split right down the middle, she said. “It was a magnificent tree, and an unusual species for this area. It had all kinds of carvings on it dating back to at least 1930. It had to be cut down.”

Mother Anne said the sisters “have a lot to be thankful for,” and believe that God and St. Joseph helped protect them from the storm.

“The monastery had some damage, but not what it could have been,” she said. “St. Joseph has always protected us, and we feel that in light of what could have happened, with all the damage from the trees, we were so fortunate because they fell in the right direction away from the building or parallel to the building just a few feet away.”

She said a statue of St. Joseph, sented and holding the child Jesus, was completely covered by felled pine trees but was not damaged.

“The statue of the child Jesus has an arm outstretched, and he is holding a dove in his hands,” Mother Anne said. “It was not harmed.”

The unexpected storm created a crisis situation for the sisters and other residents of the Allendale neighborhood, she said. “The electricity went out and we were without power for some time. The good news is that our friends, a lot of wonderful people from the local parishes, came and volunteered their time to help us clean up the grounds.”

The nuns also helped with clean-up chores, even using chain saws to cut felled trees into sections. They rented a chipping machine, purchased chain saws and also had to buy a trailer to haul away the debris.

(Those interested in helping with the cleanup will be contacted by the sisters.)

Carmelites thank God and St. Joseph for safety from storm

Above, the Monastery of St. Joseph sustained only a small amount of damage when 50 trees fell during the May 10 storm.

Left, Carmelite Sister Martha Hall uses a chain saw to cut up a tree trunk following a May 10 storm that felled 50 trees on the monastery grounds south of Terre Haute.

The Discalced Carmelites of the Monastery of St. Joseph in Terre Haute pose for a photograph with one of the two monastery cats following the May 10 storm.
The ‘road map’ to peace

W hen will it be safe for Christians to resume pilgrimages to the Holy Land? Although Franciscan Father Peter Vasco, president of the Franciscan Foundation for the Holy Land, will tell you that it’s safe now (and we who have been there numerous times agree with him), we can understand the reluctance of people to travel there until more progress is made toward peace between the Israelis and the Palestinians.

We are pleased that President Bush has turned his attention to the Holy Land with his long-awaited “road map” to peace and by getting personally involved in mediating between the warring parties. The “road map” plan has the backing of the United Nations, the European Union and Russia. Before President Bush would promulgate the three-stage plan, he insisted that the Palestinian Authority make some changes—mainly diminishing Yasser Arafat’s power. The Palestinians have done so and now, for the first time, they have a prime minister, Mahmoud Abbas; a financial minister, Salam Fayyad; and a security chief, Muhammad Dahlan.

It remains to be seen whether Abbas will be able to get enough support from the Palestinians to carry out the plan. Arafat will continue to oppose him, as will the Palestinian extremists who are determined to prevent any peace agreements.

Abbas immediately accepted the “road map” to peace “as it is,” in sharp contrast to Israeli Prime Minister Ariel Sharon. Sharon reluctantly presented the plan to his cabinet, which approved “the steps defined by the road map,” but not the plan itself, and the vote was a discouraging 12-7 with four abstentions.

Sharon continues to consider the “road map” as negotiable and has listed numerous amendments to the plan. One of his early demands was that, before Israel will engage in peace talks, the Palestinians must give up their claims of a “right to return” to land in Israel that was confiscated from them or their ancestors. Abbas wisely rejected that demand because that is one of the parts of the puzzle that must be put together during peace talks—during the third stage, to be exact. Eventually, the Palestinians will have to give up the demand for a right to return because, if all the Palestinians who are descended from those who were evicted were to return, it would mean about 4 million people and Israel would no longer be a Jewish state. But the Palestinians cannot give up that claim before peace talks. It’s one of their bargaining chips. Part of the settlement to come out of peace talks will be the amount of money that the Palestinians will be compensated in return for giving up the right to return.

The biggest obstacle to peace remains Israel’s continued building of Jewish settlements on land confiscated from the Palestinians. That was Sharon’s plan well before he even thought about becoming prime minister and the whole purpose of the settlements was to make Israeli expansion into Palestinian territory a fait accompli.

As permanent as some of those settlements are, it isn’t possible to insist that the Jews vacate all of them, but the “road map” insists that Israel stop expanding the settlements and agree to dismantle those built most recently.

Every time there’s violence by extremists who don’t want peace, Israel retaliates. That leads to more violence, it will stop. That, of course, is exactly what the Palestinian extremists want. If Israel calls off peace talks every time there’s violence, the extremists win and there never will be peace.

There is only one way to stop suicide bombers: Make clear that it’s useless, that it won’t accomplish anything. As long as the violence achieves its purpose of bringing talks to a halt, it will continue. When it becomes evident that the talks will continue despite the violence, it will stop.

The Bush “road map” is fair to both sides and should be acceptable to all except the extremists among the Israelis and the Palestinians. We hope the Bush Administration will exert enough pressure to implement the plan. Then Christians will resume pilgrimages to the Holy Land.

— John F. Fink

Letters Policy

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, pastorial sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of sources, space for letters will probably be limited to one letter every three months.

Concise letters (usually less than 300 words) are preferred. 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.
Cesárezaron por hacer que mi visita fuera semanal de celebrar la misa. Valoré el Es evidente que valoran la oportunidad de himnos en inglés y en español. Antes y después de la misa. La mayoría espero poder administrarle la convertirse al catolicismo. En un futuro de hombres preparaba la música para la conocido era un neurocirujano. Un grupo que el segundo caballero que había a un ancestro suyo en Sicilia. Me dijeron desenredando su rosario. Me contó que también rezamos por nuestras madres, 11 de los 27 hombres que había hablado cariñosamente de su familia había sufrido. Con anterioridad me había enviado una tarjeta expresando su preocupación por nosotros. Me preguntó cómo estábamos. Me impresionó su consideración hacia los demás, a pesar de vivir en condiciones tan graves. Nuevamente un joven cuyo horizonte está limitado por las cuatro paredes de una pequeña celda en el pasillo de la puerta, pidió estar en paz con Dios. Perseguido por el fantasma de la muerte de Dios, creo que siente el verdadero significado de la libertad: la de alma y corazón y que viene dada por el misericordioso perdón de los pecados. Jeff sabe que sólo Dios puede ofrecer la libertad verdadera. Él es uno de nosotros y agradece nuestras oraciones.

El segundo compañero, a quien ya había visitado antes, era Jeff de Arkansas. Me hacía joven y aún lo parece. “Arzobispo” me dijo en esa primera visita – quiero confesarle. “Si me preparo, ¿usted me confirmaría? Quiero estar bien con Dios”. Ya lo he confirmado. Durante la visita del sábado en la noche me sentí conmovido porque antes de la oración de la matutina, padres y madres, gemelos y amigos se reúnen en la cárcel de Terre Haute, donde los cinco reos esperaban. Me dejó que el segundo caballero que había hablado cariñosamente de su familia había sufrido. Con anterioridad me había enviado una tarjeta expresando su preocupación por nosotros. Me preguntó cómo estábamos. Me impresionó su consideración hacia los demás, a pesar de vivir en condiciones tan graves. Nuevamente un joven cuyo horizonte está limitado por las cuatro paredes de una pequeña celda en el pasillo de la puerta, pidió estar en paz con Dios. Perseguido por el fantasma de la muerte de Dios, creo que siente el verdadero significado de la libertad: la de alma y corazón y que viene dada por el misericordioso perdón de los pecados. Jeff sabe que sólo Dios puede ofrecer la libertad verdadera. Él es uno de nosotros y agradece nuestras oraciones.

El tercer recuadro que conocí durante aquella visita de año nuevo es un hombre grande, fornido e inteligente. En aquél entonces David me dijo: - Reverendo, no soy católico pero estoy estudiando para convertirme en uno. He sido prisionero por 22 años y medio. He vivido una vida sórdida. Hasta que unos amigos católicos comenzaron a orar por mí, no sabía que Dios podía apiadarse, incluso de un pecador como yo. Rezo todos los días por la familia de Andrew, a quien maté. Cuando esté listo, ¿usted podría confirmarme también? – me preguntó. A través del poder de la oración David encontró la misericordia de Dios y está transformado su corazón. La suya es también una historia insólita de fe en la misericordia de Dios. Ya lo había confirmado. El sábado en la noche David expresó su preocupación por nuestros sacerdotes por lo que considera una injusta y excesiva atención al problema del abuso sexual del clero. Algunos de ellos pidieron misa y antes de la oración de la matutina, padres y madres, gemelos y amigos se reúnen en la cárcel de Terre Haute, donde los cinco reos esperaban. Me dejó que el segundo caballero que había hablado cariñosamente de su familia había sufrido. Con anterioridad me había enviado una tarjeta expresando su preocupación por nosotros. Me preguntó cómo estábamos. Me impresionó su consideración hacia los demás, a pesar de vivir en condiciones tan graves. Nuevamente un joven cuyo horizonte está limitado por las cuatro paredes de una pequeña celda en el pasillo de la puerta, pidió estar en paz con Dios. Perseguido por el fantasma de la muerte de Dios, creo que siente el verdadero significado de la libertad: la de alma y corazón y que viene dada por el misericordioso perdón de los pecados. Jeff sabe que sólo Dios puede ofrecer la libertad verdadera. Él es uno de nosotros y agradece nuestras oraciones.

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!
St. Simon the Apostle Parish, 1815 Oaklanden Road, in Indianapolis, is having its parish festival from 5 p.m. to 11 p.m. on June 5, from 5 p.m. to midnight on June 6, and from 3 p.m. to midnight on June 7. There will be rides, games, music and food. For more information, call 317-826-6000, ext. 3.

Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood, is having its parish festival from 5 p.m. to 11 p.m. on June 5, from 5 p.m. to midnight on June 6, and from 3 p.m. to midnight on June 7 and from noon to 9 p.m. on June 8. There will be rides, food and games. For more information, call 317-888-2661, ext. 15.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, will have its 26th annual “Charlie Martin” Serenity Retreat on May 31–June 1 for men whose lives have been affected by alcohol. The cost of the retreat is $135 per person. For more information, call the retreat house at 317-545-7681.

St. Francis Hospice and Health Centers will host a cancer workshop titled “Look Good . . . Feel Better,” for women undergoing radiation and/or chemotherapy, on June 2 at the hospital’s Indianapolis campus, 8111 S. Emerson Ave. The free workshop is designed to help women cope with appearance-related side effects. Each member of St. Jude Parish in Indianapolis; St. Monica Parish in Indianapolis; William Degen, a member of St. Mark the Evangelist Parish in Indianapolis; Margaret Hendricks, a member of St. Jude Parish in Indianapolis and director of the Promise to Keep program for the Office of Catholic Education; and Sandi Stanfield, a member of St. Ann Parish in Indianapolis. Those receiving certificates in pastoral studies or religious education were Maria McClain, a member of St. Mark the Evangelist Parish in Indianapolis; Mary Miller, a member of St. Martin of Tours Parish in Martinsville; George Moon, a member of St. Bartholomew Parish in Columbus; and Michael Schiewer, a member of St. Michael Parish in Greenwood.

Two people from Saint Mary-of-the-Woods are serving on an advisory board at Indiana State University that will focus on spirituality and health issues. Providence Sister Marcie McCarthy, a member of the Sisters of Providence of Saint Mary-of-the-Woods General Council, and Christian Brother Barry Donaghe, director of Providence Catholic Center, will begin serving on the board of the Center for the Study of Health, Religion and Spirituality. The center will promote discussion about and research into the relationship between religion, spirituality, and emotional and physical health.

The annual Golden Rose from St. Mary Parish in Mitchell was presented to Peggy Reitman on Mother’s Day, May 11. Reitman has served as the secretary of the parish council as well as volunteered at the L.I.F.E. Food Pantry in Mitchell. She also works with the parish team for the Italian dinner for the Persimmon Festival and directs the Easter hot cross bun baking project.

The U.S. Conference of Catholic Bishops’ Office for Film and Broadcasting movie ratings:

The In-Laws (Warner Bros.).
Rated A-III (Adults) because of some profanities, crass humor with occasional homosexual innuendos and brief violence.
Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the Motion Picture Association of America (MPAA).

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with a clear conscience. Moreover, they should be tested first; then if there is nothing against them, let them serve as deacons.”

Paul’s letter continued: “Deacons may be married only once and must manage their children and their households well. Thus those who serve well as deacons gain good standing and much confidence in their faith in Christ Jesus” (1 Tim 3:8-13).

Undoubtedly, the most celebrated deacon in Catholic history was St. Lawrence, who was martyred in 258. The esteem in which the Church holds him is evident by the fact that the celebration of his life on Aug. 10 ranks as a feast rather than as a memorial as is the case for most saints in the liturgical calendar.

Lawrence served under Pope St. Sixtus II and was charged with the responsibility for the material goods of the Church of Rome and the distribution of alms to the poor. So why and how did the diaconate decline? There was no single reason or cause. Basically, it was a matter that both priests and deacons experienced a kind of identity crisis that in some places led to a rivalry that sometimes boiled over into open conflict. By the fourth century, the liturgical role of deacons was stressed at the expense of the ministry of the word (preaching and teaching) and the ministry of charity.

By the fifth century, deacons were doing little except performing liturgical functions. At this time, too, the idea spread that the diaconate was simply an introduction to the priesthood. Eventually, by the seventh century, the only deacons in the Western Church (as contrasted to the Eastern Church) were men who would soon become priests.

It remained that way until the time of World War II in the late 1930s and early 1940s. Priests who were imprisoned in Nazi concentration camps speculated that permanent deacons might have been able to do much good in their parishes. This speculation continued in Europe after the war and was discussed in articles in Catholic periodicals and in books.

In 1937, Pope Pius XII spoke favorably about the possibility of restoring the permanent diaconate, but eventually concluded that “the time is not yet ripe.”

The Second Vatican Council decided that the time was ripe. (Men who are interested in additional information on the permanent diaconate are asked to contact the Vocations Office at the Archdiocese of Indianapolis.

Catholic periodicals and in Europe after the war and speculation continued in the late 1930s and early 1940s.

The time was ripe. The Council decided that the time was ripe.

United Catholic Appeal

Carl and Mary Kay Wofford, co-chairs of the 2002-03 Parish Stewardship and United Catholic Appeal (UCA) campaign and members of Holy Family Parish in New Albany, pose with Archbishop Daniel M. Buechlein at a reception on May 14 at the Archbishop O’Mara Catholic Center in Indianapolis. The goal of the campaign was $5 million, and the actual amount pledged as of May 12 exceeded that by more than $250,000. Sixty-one parishes exceeded their goal. The event, which gathered together people involved with the UCA, symbolized the end of the campaign. All of the money raised will go to help the various services of the archdiocese, from train- ing seminarians to helping parishes in need with emergency funds to serve the needs of the poor.

Revision of the diaconate.

Diocesan Bishop Michael Buechlein

Archbishop O’Mara

United Catholic Appeal

The 2002-03 Parish Stewardship and United Catholic Appeal (UCA) campaign reported 214,536 Hispanics in Indiana and 33,290 Hispanics in Marion County, but many experts believe those numbers are low.

Despite statistical discrepancies, everyone agrees that more needs to be done to reach the Hispanic population that is flourishing in the city.

Bringing Hispanic seminarians here is a way to reach the youth and show them someone closer to their own age, said Father O’Mara.

For many Hispanics, the parish is not only the center for worship, it’s also a hub for social activity, much as it was for the previous waves of German, Irish and Italian immigrants decades ago, he said.

“So much life is lived at the parish,” Father O’Mara said. “There is always something going on here.”

Establishing a relationship with the seminary in Guadalajara began when Archbishop Daniel M. Buechlein stayed there last year to study Spanish as part of a cultural immersion program.

He formally asked the local bishop if it might be possible to send some of diocese’s seminarians to Indianapolis.

The seminarians are only coming for the summer and will go back to Mexico, Father O’Mara said.

“This is two countries trying a collaboration,” said Father O’Mara. “It’s a very important mission. Having young men only six months away from their diaconate ordination is a wonderful opportunity for us.”
Vatican Museums seek tomorrow’s masters today

VATICAN CITY (CNS)—Filled to the brim with masterpieces from the Renaissance and other golden ages of art, the Vatican Museums are searching for something new.

Over the last 30 years, the museums have acquired more than 500 works of modern art, adding to a contemporary collection that most visitors never see—in fact, they don’t even know it exists.

The acquisitions leave some people puzzled. When you’re flush with paintings, etchings, statues and models by renowned masters, why fill up storerooms with works by relative unknowns?

That’s retro thinking, according to museum officials.

“If the popes of previous centuries had taken that attitude, we wouldn’t have the great collection we do today,” said Francesco Buranelli, director of the Vatican Museums.

“Our role is to document the times we live in, not only the centuries of the past,” he said.

To highlight the latest artistic arrivals, in late May the museums opened an exhibit of more than 50 new works of contemporary art, selected from 360 works acquired between 1980 and 2003.

Housed in a section of the museums’ vast entryway, the exhibit catches visitor’s eyes before they’ve been exhausted by the miles of paintings, statues and tapestries on display inside.

The works range from an abstract rendition of a fallen angel to an expressionistic still life with fish. Most tourists would not recognize the names of these artists, who worked in the 19th and 20th centuries.

In the eyes of museum officials, the show is giving modern paintings a much-deserved day in the sun after years in storage.

“We have a big problem of not enough space,” said Micol Forti, curator of the Vatican’s contemporary art collection.

Some of the modern paintings and sculptures are permanently displayed in secondary areas of the Vatican Museums’ sprawling 13-museum complex—in the bedroom of a 15th-century pope, for example. Visitors end up there if they take a wrong turn on the way to the Sistine Chapel.

“People sometimes wonder what they’ve strayed into,” Forti said. She said the marriage of modern art and the Vatican’s medieval architectural setting is not always a happy one.

Tourists typically go from the 500-year-old frescoes of Raphael in historic papal apartments to more abstract works by artists like Marc Chagall and Paul Klee. The effect can be jarring, but museum officials insist that modern art belongs here, too.

It was Pope Paul VI who launched the idea of the contemporary art collection at the Vatican. A great lover of modern art, the late pope wanted to build on the Vatican’s traditional role as a patron of artistic expression.

But unlike Renaissance pontiffs, Pope Paul did not have the world’s best artists at his beck and call. Nor did he have strongboxes full of gold to commission works like Michelangelo’s Sistine Chapel frescoes or his marble Pieta.

Instead, the Vatican relies on donations to fill its contemporary collection. Works come from the artists themselves, or from heirs, foundations, collectors and corporations.

The U.S.-based Sara Lee Corp., for example, recently financed the donation of a 16-inch-tall bronze statue of a seated cardinal by Italian sculptor Giacomo Manzu.

Not all the works are accepted, and that can present a delicate problem. They are evaluated by experts and voted on by a commission before they become part of the Vatican’s collection.

The Vatican, in line with Pope Paul’s belief that all true art is spiritual, is not just looking for works with religious themes.

“The idea is that the sacred nature of art is not only found in the subject matter. All art can be linked to the divine,” Forti said.

The current exhibit reflects that principle. A 1984 work titled “Four Generations” by American painter Will Barnet is a stark and realistic portrait of family members. Nearby, a powerful allegorical painting by Antonio Santagata depicts praying figures standing in a landscape of blood-red thorns.

The show includes a portrait of a proud Roman prelate, a futuristic crucifixion, designs for church doors and a shimmering, impressionistic painting of a Holy Year canonization in St. Peter’s Basilica in 1933.

There’s a haunting canvas of a man lying close to death in a hospital bed, and a few steps away the joyous 3-D portrait of a baby’s face projecting through a copper plate.

The exhibit is also meant to celebrate the 25th year of the Vatican, in line with Pope Paul’s belief that all true art is spiritual, is not just looking for works with religious themes.

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The exhibit is also meant to celebrate the 25th year of Pope John Paul II’s pontificate. All the works on display were acquired during his papacy, and a few of them feature the current pope.

The most striking is a painting by Spanish neorealist Pedro Cano. Titled “The Embrace,” it depicts the famous scene in 1978 when the newly elected pontiff hugged Cardinal Stefan Wyszyński, the old warrior of the Polish Church.

The Polish pope has tried to follow in Pope Paul’s footsteps, reaching out to artists in a personal way. In the 1990s, he had two mosaic artists from Slovenia and Russia decorate a large chapel in his papal apartments. The designs included such modern details as a man holding a laptop computer.

The pope discovered afterward that the artists had put him into one of the mosaics—in a scene depicting the resurrection of the dead, holding the Church in his hands. †
In faith, our minds and hearts cooperate with God’s grace

By Fr. John W. Crossin, OSFS

Faith is our response to God. In faith, our minds and hearts cooperate with God’s grace. We respond with our whole beings to Christ’s love for us.

Recently, at a meeting I attended, an acquaintance spoke of faith as a feeling—and so it is. In giving ourselves to following Christ, we give our whole hearts.

As St. Francis de Sales frequently noted, we are to form our affections for the good and for doing good.

We are very emotional beings. Part of our response to Christ is loving him and living his message with all our hearts.

Ours is not a listless faith, but one filled with dynamism and emotion. If our faith is not usually filled with enthusiasm and joy, something is wrong. This emotion expresses itself in concrete deeds for the good.

We are also quite rational beings. We have minds to know God. Our faith is “reasonable.”

For many people today, reason means scientific reasoning. This is the reasoning of a new hypothesis drawn from current understandings and the experiment to prove or disprove this hypothesis. We all have benefited from experiments leading to scientific discoveries in technology and health care.

For others, reason recalls mathematics and deductions from first principles to conclusions. Reason is like solving an equation.

And for others, reason is the pragmatic reasoning about results. We like things that work, and we try to figure out how to get the best results from our actions. Results are important.

As my engineer-turned-priest friend was fond of saying, “If it’s an inch short, it’s not a bridge.”

To me, scientific reasoning, mathematical deductions and pragmatic results capture only part of what reason is all about. I think that the medieval theologians were correct when they thought of reason as openness to all of reality.

We know the realities of our world as they are capable of being known. Thus, we may know nature scientifically. But we know a poem or a musical performance in a way that is both rational and intuitive.

At our best, we bring all of our capacities to bear in knowing another person. So we bring all our capabilities to bear in coming to know Jesus in faith.”

At one level, this means we come to know his teaching. We study the teaching such as the Sermon on the Mount in Matthew’s Gospel (Chapters 5 to 7). We read commentaries to enhance our understanding.

In studying these teachings, we come to recognize how radical they are. But then we seek to put them into practice, and we come to an even deeper understanding of what they mean and the great difficulty of living them consistently.

The mystery of God’s presence with us in Christ is not so easily captured. We know truths of faith, but these give us only a partial knowledge of God’s immensity.

So each Christian is called to a deeper life of prayer. We know Christ as he is capable of being known to us at this particular phase of our life. Our knowledge is partial and obscure.

The great contemplatives throughout Catholic history, such as St. Teresa of Avila or St. Francis de Sales, pointed the way to a knowledge of God that is difficult to put into words. They do indicate, however, that we can make progress in coming to know Christ through the power of the Holy Spirit.

This recognition works against our tendency to think that we have all the answers. The reasonable attitude before God is humility. What we can reasonably know is true, but this is only a small part of the infinity of God.

Thus we can identify with the blind man in John’s Gospel (Chapter 9). He comes to see in two senses. First, he came to see Jesus, then he gradually came to see who Jesus was. The man gradually came to a deeper faith.

We are like the blind man. We do know some truths about Jesus. We use our reason and all of our abilities to come to see him more clearly.

Our faith and our reason are not at cross-purposes, but rather are made to work together.

The reasonable person is open to all of reality, including the spiritual realities of faith.

The person of faith is open to a deeper understanding of the mystery of Christ. For, the mystery of Christ can always be understood more fully.

(Oblate Father John W. Crossin is executive director of the Washington Theological Consortium. His book, Everyday Virtues, was published recently by Paulist Press.)

Faith and reason support each other

By David Gibson

Without each other, faith and reason become “impoverished and enfeebled.” Pope John Paul II wrote in Faith and Reason, a 1998 encyclical.

Faith tied to “weak reasoning” runs the risk “of withering into myth or superstition,” he noted. Similarly, “reason which is unrelated to an adult faith” risks losing sight of its ultimate purposes to serve humanity’s best interests.

“The Church cannot but set great value upon reason’s drive to attain goals which render people’s lives ever more worthy,” be said. On the other hand, “faith sharpens the inner eye. Faith asks that its object be understood with the help of reason; and at the summit of its searching, reason acknowledges that it cannot do without what faith presents.”

Faith and reason mutually support each other through “a purifying critique and a stimulus to pursue the search for deeper understanding,” the pope said.

They are “like two wings on which the human spirit rises to the contemplation of truth.”

(David Gibson edits Faith Alive!)

Discussion Point

Faith helps us face life challenges

This Week’s Question

How would you respond to someone who claimed that faith has little to do with “real life”?

“I’d respond by saying that faith has helped me to face life’s challenges, knowing that I’m not alone. There is a belief in something beyond myself and my life, which is comforting and brings peace to me. The trust I feel from faith gives me a sense of well-being, knowing I am loved and that things will work out for the best. Faith is like having a trusted friend beside me always ready to listen and support me. It is a great gift.” (Carl Kohlert, Oakland, Calif.)

“I’d say that everyone has to believe in something. Faith in God provides a basis for guidance, morality, comfort. These things help us to focus in everyday life rather than to just float through life without an oar.” (Thelma Mollman, Glenrock, Wyo.)

“I’d tell them that it isn’t true. Without faith, life would be very difficult for me to get through day to day.” (Jay Stinger, Haiku, Hawaii)

Lend Us Your Voice

An upcoming edition asks: What do you, speaking as a priest, find most noteworthy about the commitment of celibacy?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
In 1309, Pope Clement V settled in Avignon, France, the residence of seven popes from then to 1377. It was the first event on my list of the 50 greatest events in Catholic history.

If the first half of the 13th century was the age of papal power, the 14th century was the age of papal decline. The turmoil began in 1292 after the death of Pope Nicholas IV. The 12 cardinals were so split that it took them 27 months to elect a pope. When they did, it was 85-year-old Celestine V. Five months later Benedict XII was elected. Benedict convinced Celestine that he should abdicate. He did, and Cardinal Caetani was elected pope, taking the name Boniface VIII.

Boniface made enemies of both King Philip IV of France and the powerful Colonna family of Italy. Philip demanded a council that would depose Pope Boniface. That didn’t happen, but the Colonna family managed to abduct Benedict in 1303. He was rescued, but he died a month later. The next pope, Benedict XI, died less than eight months after he was elected.

When the cardinals met to elect Benedict’s successor, they were divided between an anti-French faction and a pro-French group loyal to King Philip IV. After 11 months, they finally agreed on a Frenchman, Bertrand de Got, who took the name Clement V.

Clement was crowned in Lyon, France, and met King Philip IV of France, to meet King Philip’s wishes. He immediately created 10 new cardinals, nine of them French (including four nephews). After five months in Provence and Gascony for several years, he stayed in Avignon.

In 1314, it took the cardinals two years to elect his successor, even with the College of Cardinals packed with Frenchmen. They finally chose a man described as “elderly, feeble in health, diminutive and wisp-like.” Pope John XXIII surprised everyone by reigning for 18 years.

In 1414, the Council of Constance condemned the Antipope Martin V. When the cardinals met to elect a successor, they were divided between an anti-French faction and a pro-French group loyal to King Philip IV. After 27 months, they finally agreed on a Frenchman, Bertrand de Got, who took the name Clement VI. Clement was known for keeping a luxurious court, with sumptuous banquets. He lavished offices and gifts on relatives and courtiers. He began construction of a permanent palace for the pope in Avignon.

The fourth Avignon pope, Clement VII, is known for being a luxurious court, with sumptuous banquets. He lavished offices and gifts on relatives and courtiers. He began construction of a permanent palace for the pope in Avignon.

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In 1503, Pope Julius II died and the cardinals elected Pope Leo X, one of the worst popes in history. He was known for his sumptuous banquets and for approving new constitutions for the Cistercians, Franciscans and Benedictines. He began construction of a permanent palace for the pope in Avignon.

In 1513, the Council of Trent condemned the Antipope Martin V. When the cardinals met to elect a successor, they were divided between an anti-French faction and a pro-French group loyal to King Philip IV. After 27 months, they finally agreed on a Frenchman, Bertrand de Got, who took the name Clement VII. Clement was known for keeping a luxurious court, with sumptuous banquets. He lavished offices and gifts on relatives and courtiers. He began construction of a permanent palace for the pope in Avignon.

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The Sunday Readings
Sunday, June 1, 2003

- Ephesians 1:17-23
- Mark 16:15-20

The date for the Feast of the Ascension of the Lord varies from place to place. In some dioceses, this feast will have been celebrated on Thursday, May 29. In those places, the liturgy for this weekend will be that of the Seventh Sunday of Easter. These reflections will address the readings for the Feast of the Ascension, not for the Seventh Sunday.

In the opening reading, from the first verses of the Acts of the Apostles, the author speaks first to Theophilus. Therefore, the book of the Bible in a sense may have originally been a private communication sent to one person.

Scholars debate the identity of Theophilus. Some believe that it is an actual proper name, and in the early church, there was a person with this name. To this actual person, Acts was sent in its first form.

Others see much in the fact that this name translates from the Greek as “Friend of God.” Thus, these scholars hold that it was not a proper name, but rather something of a title of respect or endearment.

Among other considerations, the use of this name or title reveals the link between the Gospel of Luke and Acts. Both are first accounts of the life and teachings of Jesus. The author then refers to the “first account” of the life and teachings of Jesus. Here the Lord commissions the Apostles to go into the entire world “to proclaim the Good News of salvation.” He empowers them with divine power. They will have authority even over the devil. They will be able to flault death. They will be able to cure the sick.

Actually, and this is the burden of the message, they will be able to exercise the power that the Lord exercised. In every sense, they will represent Jesus. By encountering them, people far removed by distance or time from Jesus and from the first century A.D. in Palestine will indeed meet Jesus.

The Gospel concludes that the Apostles went far and wide, and the Lord “worked through them.”

Reflection

Today the Church celebrates the Ascension of the Lord. This great event of the Ascension, so well described in the Scriptures, is a sign of the Lord’s divine identity as much as the Resurrection, and certainly as much as the miracles.

Christian belief has no one else in mind as it speaks of the Ascension. No one else ever ascended to heaven unless being so called by God. Mary was assumed into heaven. God’s power lifted her up. The difference between the terms “ascension” and “assumption” is critically important.

So, the Church proclaims on this feast once more its devoted belief. Jesus is Lord! He is God.

However, as Jesus ascended, the faithful were not left as if they were orphans. The work of redemption did not cease. Jesus still lives, but also acts, through the Apostles. They continue to preach the Good News and restore life to the dying. He lives! Even if ascended, the Lord lives in the Apostles, still active in the Church.

Question Corner/ Fr. John Dietzen

Pope describes purgatory as ‘process of purification’

Q Are we as Catholics still to believe in the doctrine of purgatory, or is it something we can choose to believe or not? The more I read about it, the more confused I get. (North Carolina)

A I’m not surprised you are confused. While the Church speaks of purgatory, it has always been wary of specifics about purgatory, the subject has been confused by an assortment of folk traditions as well as private visions and revelations, each professing to provide details about who is there, how long, what it’s like and so on.

First, it is a dogma of Catholic faith that some condition exists after death in which souls with remaining pain or stain of sin are cleansed for eternal life and that we the living can help them by our prayers.

This doctrine has been taught as a matter of faith by several Church councils throughout the centuries, including the Council of Trent in the 16th century. My experience is that most Catholics mistakenly believe that the doctrine of purgatory is much more complicated.

Unfortunately, as I think Will Rogers once said, “The problem ain’t what we don’t know, it’s what we do know that ain’t so.”

Christian folklore, and especially European Christian art of the Middle Ages and on into the Renaissance, tended to portray purgatory as a kind of “mini-hell” with fire and gore punishments lasting for centuries.

So, specifics, as I said, are not and have never been part of authentic Catholic teaching.

A few years ago, Pope John Paul II called purgatory “the process of purification for those who die in the love of God but are not completely imbued with that love.”

Purgatory, he said, “is not a place” but a “condition,” freeing those who have died in God’s grace from their imperfections (papal audience, Aug. 4, 1999).

The Catechism of the Catholic Church picks up the same thought. Purgatory is a process of purification preparatory to entering heaven (#1030, #1031 and #10472).

Similarly, because purgatory is not a place, not set out in any process purifying the soul, we don’t know whether “time” is part of that process at all. Since the world after death will have no past or future, can hours or days or years in our sense of those words, it is not likely that purgatory could involve time as we know it.

Is it possible that, in the impact of our first face-to-face encounter with God at death, we will not so painfully ascertain by our sinfulness and weakness before the holiness of God, and so electrocified by the unencumbered awareness of his limitless love for us, that an entire “purgation” might occur in an instant?

First, some condition exists “after death” by which temporal punishment remains for sins is satisfied.

Second, based on an instinct of faith that goes back to the earliest Christians, we believe we can aid those who are “in purgatory” by our prayers and good works.

Growth in our eternal presence that knows no past or future, can hear our prayers for those who have gone before us whenever and however they are said.

This solidarity with those who have died is one aspect of our belief in the communion of saints, which unites all who are joined in Christ, whether still on earth or in the next world.

(A free brochure describing basic Catholic prayers, beliefs and moral precepts is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61655. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jdietzen@aol.com.)

The Criterion Friday, May 30, 2003 Page 11
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.

May 30–June 1
St. Therese of the Little Flower Parish, 1401 N. Bosart Ave., Indianapolis. Summerfest 2003, Fri.-Sun., 5-11 p.m., Sat. 5-11 p.m., Sun. 11:30 a.m.-5 p.m., rides, games, food, dinner, entertainment. Information: 317-357-8352.

May 30–June 6
St. Lawrence Church, 6944 E. 46th St., Indianapolis. Vespers, daily, 5:15 p.m. Information: 317-546-4065.

May 30–June 30

May 31–June 1

June
S.S. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Who Are We and What Should We Do? 50th Anniversary, noon-9 p.m., rides, games, food, dinner, entertainment. Information: 317-546-4065.

Openings for 2003-2004 school year in Classrooms 1 through 8 are available at St. Gabriel the Archangel Parish, 3137 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: 317-257-8806.

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

Mary’s King’s Village Schoenstatt, Reville (located on 925 South, 8 miles east of 421 South, 12 miles south of Versailles), “Family Faith Talks,” 7 p.m., Mass, 8 p.m., with Father Elmer Burwinkel. Information: 317-689-3551 or e-mail eburwinkel@ Archindy.com or log on to Schoenstatt Web site at www.seidata.com/~eburwinkel.

June 1
Holy Rosary Church, 810 S. Meridian St., Indianapolis. 5:45 p.m. Benediction and exposition of the Blessed Sacrament, 6:30 p.m. Mass, 7 p.m. (EST). Information: 317-257-8806.

Fatima Retreat House, 5533 E. 56th St., Indianapolis. Reflection Day on Prayer, 9 a.m.-4 p.m., $30 includes lunch. Information: 317-545-7801 or www.archindy.com/retreats.


St. Mary’s Village Schoenstatt, Reville (located on 925 South, 8 miles east of 421 South, 12 miles south of Versailles), “Family Faith Talks,” 7 p.m.; “Reading the Bible with Understanding from Schoenstatt Web site at seidata.com/~eburwinkel.” Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone.

Fatima Retreat House, 5533 E. 56th St., Indianapolis. Parish picnic at pool, 5:45 p.m., $9 per person includes game ticket. Information: 317-257-8806.

Homework Night with the School Board, 5:00 p.m. to 7:00 p.m., $10 per person includes game ticket, information and reservations: 317-635-2021 by May 31.

Holy Rosary Parish, 520 Stevens St., Indianapolis. 2003 Indian Summer Festival, 5-11 p.m., Italian foods. Information: 317-638-8416.

June 6–7–8
Holy Rosary Parish, 520 Stevens St., Indianapolis. “Reading the Bible with Understanding from Beginning to End.” Mass, 5:45 a.m., class, 6:30-7:45 a.m. Information: 317-226-1552 or e-mail monica@Archindy.org.

Holy Rosary Parish, 520 Stevens St., Indianapolis. “St. John’s Night with the Indians,” 5:30-6:30 p.m. cookout, St. John’s Rectory Garden, 7 p.m. baseball game, Victory Field, 50 per person includes game ticket. Information and reservations: 317-635-2021 by May 31.

Holy Rosary Parish, 520 Stevens St., Indianapolis. Parish Festival, Thurs., 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, rides, games, music, food. Information: 317-826-6800, ext. 3.

June 7–8
Holy Rosary Parish, 520 Stevens St., Indianapolis. Parish Festival, Fri. 5-11 p.m., Sat. 5 p.m.-midnight, 3 a.m.-6 a.m., Sun. noon-9 p.m., rides, food, games. Information: 317-888-2861, ext. 15.

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., 300 Chestnut St., Indianapolis. Young Adult Retreat, “Christian Mission: Beginning to End,” Mass, Bible with Understanding from Schoenstatt Web site at seidata.com/~eburwinkel.

June 8–9
Holy Rosary Parish, 520 Stevens St., Indianapolis. Parish Festival, 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 9
Holy Rosary Parish, 520 Stevens St., Indianapolis. “St. John’s Night with the Indians,” 5:30-6:30 p.m. cookout, St. John’s Rectory Garden, 7 p.m. baseball game, Victory Field, 50 per person includes game ticket. Information and reservations: 317-635-2021 by May 31.

June 10
St. Gabriel the Archangel Parish, 3137 N. Meridian St., Indianapolis. Parish Family Picnic and Festival, 3-11 p.m., chicken dinner, game booths, refreshments. Information: 312-246-3522.

June 12

Fatima Retreat House, 5533 E. 56th St., Indianapolis. Prayer Conference for engaged couples, 2-5 p.m. Information: Archdiocesan Office for Family Ministries, 317-216-1596 or 800-382-8836, ext. 1596.

June 13
Archbishop T. O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Diocese of Evansville. Who Are We and What Should We Do? 50th Anniversary, noon-9 p.m., rides, games, food. Information: 317-638-8416.

Monthly First Saturdays
St. Paul Church, 218 Scheller Ave., Sellersburg. Prayer group, 7:30-8:15 p.m. Information: 317-638-4478.


Holy Cross Church, 125 N. 35th St., Indianapolis. Mass for Catholics in recovery. 3 p.m. Information: 317-637-2620.

First Mondays
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Guardian Angel Guild, board meeting, 9:30 a.m.

First Tuesdays
Divine Mercy Chapel, 3354 W. 50th St., Indianapolis. Confessions, 6:45 a.m., Benediction of the Blessed Sacrament, 7:30 p.m.

St. Joseph Church, 2605 S. St. Joe Road, W., Sellersburg. Holy hour for religious vocations, exposition and exposition of the Blessed Sacrament after 7 p.m. Mass.

First Thursdays
St. Vincent de Paul Church, 1731 “S” St., Bedford. Exposition of the Blessed Sacrament after 8:30 a.m. Mass, 4-9 p.m, reenactment, 4-6 p.m.

Holy Name Church, 89 N. 17th Ave., Beech Grove, Mass, 5:30 p.m., deviations following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Reservoir Ave., Greenwood. Parish festival, 5-11 p.m., Italian foods. Information: 317-839-4555.

Holy Guardian Angels Church, 405 U.S. 52, Cedar Grove. Eucharistic adoration after a 8:30 Mass on 5 p.m.

Christ the King Church, 1827 Kesler Blvd. E., Indianapolis. Exposition of the Blessed Sacrament after 8 a.m. until Communion service, 12 p.m.

Italian Street Festival
June 6th & 7th • Friday & Saturday 5:00 PM to 11:00 PM

Featuring Over 25 Different Italian, Greek, Italian, French and American Food Stands

Italian Street Festival
June 6th & 7th • Friday & Saturday 5:00 PM to 11:00 PM

Featuring Over 25 Different Italian, Greek, Italian, French and American Food Stands

Free Parking and Shuttle Service
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Serra Club vocations essay

Religious vocations offer people lives filled with love and joy

By Anna Glowinski

Truly, those who choose a religious life are in love with the Lord. I have been blessed in my life to witness this love through several religious people that I have met on my journey. I met Benedictine Sister Cathleen Anne Lepore in my first class of my high school career. She is a woman who is full of zest for life.

As I got to know Sister Cathy Anne better, I learned about the many hardships she has overcome in her life. She has used these hardships to strengthen her dedication to God through her vocation. Sister Cathy Anne gives her all every day. She shines with Christ's light constantly. This truly shows that her love for God surpasses all else in her life. Father Thomas Clegg, former pastor of Good Shepherd Parish in Indianapolis and former chaplain at Roncalli High School in Indianapolis, is one of the greatest people I have ever known.

Father Tom expresses his love for the Lord through everything that he does. He radiates God's love through himself. During his assignment at Roncalli High School, Father Tom celebrated a morning Mass every day. These liturgies were the most touching Masses I have ever attended.

Father Tom knows exactly how to celebrate Mass so that no one feels excluded or unloved. His homilies are always deep and meaningful, and express how God works in our own lives even when we don't realize it or are not open to it.

Father Tom always has a smile on his face or a funny joke to tell. He has been blessed by the Lord and is not afraid to share his gifts with the Lord.

Recently, he was transferred to Sacred Heart Parish in Jeffersonville. I think he liked living in Indianapolis. However, he realized that it was God's will that he move to Jeffersonville.

The life that comes with living a religious vocation is full of love and joy, and this love and joy are reflected in the works of all those who are called to be priests, sisters and brothers.

Anna Glowinski is a senior at Roncalli High School in Indianapolis and a member of St. Jude Parish in Indianapolis. Her essay was a winner in the Indianapolis Serra Club’s annual vocations essay contest. The final winning essay will be published in the next issue.†
Rest in peace

Please submit in writing to our office by 10 a.m. Mon.
the week of publication; be sure to state date and
death. Obituaries of arch-
diocesan priests and reli-
gious sisters and brothers
arcdiocese are listed else-
where. Order priests and broth-ers
are included here, unless they are natives of the
arcdiocese or have other
connections. Of note:

DAMB, Carl Edward, 71,
St. John, Osgood, May 14.
Husband of Barbara Ann.
Father of Kathlyn Harrington
and David Dum. Grandfather of five.

DANIEL, Patrick M., 70,
St. Anthony, Indianapolis,
May 13. Mother of Kim and
Lisa. Sister of Michael and
Sally. Brother of Marlene
Harmeyer, Marlene Kirschner,
Bomba, George and Richard
Bomba, George and Richard
Bomba.

DANIELS, Mary C., 82,
St. John, Osgood, May 14.
Mother of Barbara Kemp.
Sister of James and Dame-
mur. Grandmother of 17.

DANIELS, Patricia, 90,
St. John, Osgood, May 14.
Mother of David and Mary
Cassidy. Sister of Daniel and
Timothy. Great-grandmother of
22. Great-grandmother of
13.

DARLING, Fr. David, 96,
Father of Noreen and
Michael. Brother of Tom
Darrington. Great-grandfather of
24.

DARGAN, John T., 88,
Father of Terri and Pat,
Darrington. Brother of Tom
Darrington. Great-grandfather of
13.

DARLING, Marlene, 85,
Mother of Mary and Michael
Darrington. Sister of Tom
Darrington.

DARRINGTON, Tom, 59,
St. John, Osgood, May 14.
Father of John, James, Brian
and Mary. Brother of David and
Patricia. Great-grandfather of
12.

DARLING, Thomas, 93,
Saint Mary, Rushville, May 18.
Great-grandfather of 22.

DARLING, William, 87,
Father of Virginia, Mary
Cassidy, Robert and Patricia.
Great-grandfather of 24.

DARLING, Michael, 89,
Father of Thomas, Michael
and John. Brother of Tom
Darrington.

Dear Reader, in the interests of
privacy and respect for the family of the deceased,
please submit obituaries in writing to the office of The
Criterion.

The Criterion, Friday, May 30, 2003

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Mary V. “Ginny” Miller,
Mother of Rebecca Antonelli,
St Mary, Rushville, May 18.
83,
Great-grandmother of 22.
Bobb. Grandmother of 17.
Groomer. Mother of Deborah
GRAY, Shaina,
Grandmother of 10. Great-
Rastetter, Patricia Vogel, Al,
Smith, D. Vincent, James,
May 13. Mother of Sandra M.
Susana DeVera. Brother of
Great-grandmother of 13.
87, St. Anthony, Indianapolis,
and David Damm. Grandfather
Father of Kathy Harrington
St. John, Osgood, May 14.

Easter Sunday was celebrated
at The Crossing, Inc.
331177--884444--44005522

from 1962-63, 1968-69 and
Saint Mary-of-the-Woods
served in the infirmary at
Hampshire.
The former Katherine
Doretta lived in Saint Mary-
of-the-Woods from 1920-
1927. She helped found Our
Conception at Ferdinand, Ind.,
1927. She helped found Our
Lady of Grace Monastery and
and the Evansville Diocese for
58 years.
Surviving are two brothers,
Elmer and LaVern Schenk,
both of West Palm Beach, Fla.,
and several nieces and
nephews.†

PROVIDENCE KEVIN CAFFEY JRY was the father
of Father William L. Elah.

James F. Elah was the father of
Father William L. Elah.

James F. Elah, the father of
Father William L. Elah, died
on May 20 at St. Vincent
Hospital in Indianapolis. He
was 78.
The Mass of Christian
Burial was celebrated on May
23 at St. Monica Church in
Indianapolis. Burial followed at
Oaklawn Memorial Gardens.
Elah was born on Aug. 17, 1924,
in Springfield. He served in the
Navy during World War II.
Elah entered a bachelor's
degree from the University of
Notre Dame in 1948. He
worked as a salesmen until
his retirement in 1983 and
was a member of St. Monica
Parish, the Carmel Legion of
Veterans and the American
Legion of Foreign Wars.
Elah's son is pastor of
St. Elizabeth Parish in
Cambridge City and sacramen-
tal minister for St. Anne Parish
in New Castle and St. Rose
Parish in Knightstown.
Survivors, in addition to
Father Elah, include another
son, James F. Elah III; a
daugther, Ann Coffin; a sister,
Margaret Sullivan; and six
grandchildren.†

A Franciscan priest
The Roman Catholic Church has
announced that it will not
recognize same-sex unions as
valid marriages. The Vatican has
denounced same-sex unions as
sinful and has called for the
church to work to prevent them.

The pope's comments came
in response to a question from
a reporter asking about same-
sex unions.

The Vatican has officially
announced that it will not
recognize same-sex unions as
valid marriages.

The Vatican has also
expressed its opposition to same-
sex unions.

The Vatican has declared
same-sex unions to be
invalid.

The Vatican has called for
the church to work to prevent
same-sex unions.

The Vatican has denounced
same-sex unions as sinful.

The Vatican has said that it
will not recognize same-sex
unions as valid marriages.

The Vatican has stated that
same-sex unions are invalid.

The Vatican has announced
that it will not recognize
same-sex unions as valid
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