



**The**

# Criterion

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## History of the permanent diaconate up to Vatican II

*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  
Second of a five-part series

From very early times, deacons were regarded as having a special relationship to bishops. The early Christian document *Didascalia Apostolorum* ("Teachings of the

Apostles") described a deacon as "the eyes and ears, the mouth, heart and soul of the bishop." The ordained ministry in the Church was considered to be much like a triangle, with priests and deacons in a complementary relationship to the bishop.

It's possible that the origin of deacons was recorded in the sixth chapter of the Acts of the Apostles. The Apostles told 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

was 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

See **DIACONATE**, page 7

## 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 Jose 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

See **SEMINARIANS**, page 7

## Catechist credits prayer for 'excellence in ministry' award

By Jennifer Lindberg

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 stay 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 oneself.

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 at 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

See **AWARD**, page 2

## 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 on May 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 Nov-

ember 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

See **TELEVISION**, page 2

# TELEVISION

continued from page 1

further if its "TGIF" block of Friday family-friendly sitcoms, to be reintroduced this fall, takes hold with the public.

Fox, the target of media watchdogs' past ire for its programming, was down 51 percent overall in use of sexual content. It was down 48 percent in the first hour—which the Parents Television Council still refers to as the "family hour," a voluntary initiative by the networks in the mid-1970s to rein in prime-time crudity. It was down 79 percent in the second hour.

NBC's use of sex was down 34 percent since 2000 in the first hour of prime time, and down 37 percent in the second hour, but up 31.9 percent in the final hour.

CBS was down 6 percent since 1998 in prime time's first hour; the Parents

Television Council report said CBS was airing only 2.44 instances of sexual content in 1998, so it didn't have much lower to go. CBS was down 39 percent in the second hour, but up 75 percent in the third hour.

On UPN, sexual content is down 13 percent from 1998 in its first hour, but up 50 percent in its second hour.

The WB, which in 1998 led all networks with only two instances of sexual content per hour in the first hour of prime time, was up 88 percent by 2002.

"The networks can be credited for saving their worst content for the latest hour of prime time, the hour when the least number of children are watching television," the Parents Television Council report said.

However, some of the reductions in sexual content were eroded by "some coarsening" of what content remained, as use of sexual innuendo lessened while

anatomical, homosexual and prostitution references rose.

"The results of this survey finally offer hope to all those who have long been concerned with the content on our television screens," said a statement from Sen. Sam Brownback, R-Kan., a Catholic who has chided the entertainment industry in the past about content.

"Clearly, there is still room for improvement, but the results of this study are encouraging, and we need to give credit where credit is due," Brownback added.

"I thank the television industry for taking responsibility for its product, and for paying attention to the health of our children and our society. I encourage the other entertainment industries to follow their lead," he said.

Common Sense Media, a parents-led media watchdog group based in

San Francisco that has two former Federal Communications Commission chairmen on its board of directors, released poll results showing that 78 percent of parents want a uniform rating system that stretches across TV, movies, music and video games. Only 20 percent or less trust the current ratings systems and trust the media to regulate itself.

The poll found 79 percent of parents think the FCC isn't doing a good job of protecting children and families. Nearly two-thirds of them want the FCC to enforce advertising limits set in children's programming. Parents tagged TV as the main culprit for doing harm to their children's development, more than video games and music combined.

In mid-April, Common Sense polled 1,000 parents of children ages 2-17 who live at home. The margin of error was plus or minus 3.1 percent. †

# AWARD

continued from page 1

the Apostle Parish in Bloomington, near Ellettsville. 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.

In religious education, Flaten makes sure that the classes meet the standards of Faith 2000, a test established by the archdiocese to make sure 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

they would tear it up and throw it away.

She also had Advent and Lent faith-sharing groups throughout the year that incorporated prayer, one of the building blocks of the *Catechism of the Catholic Church*, she said.

One of the biggest challenges in Flaten's ministry is helping people who are searching for their faith—people who have been baptized Catholic, but have had no catechesis or formation in the faith, she said.

"I do the best I can to get that person in the fold," Flaten said, even if that means trying to work with them individually if their situation doesn't allow them to go to a structured class on the faith.

Flaten has a degree in theology from Saint Mary-of-the-Woods College near Terre Haute. She was also the 1996 recipient of the Rookie of the Year Award from the archdiocese.

Flaten said it's important to take time for your own spiritual development in order to be able to help others in theirs.

She takes time to pray every day, whether it's a rosary in the car or reading Scripture after lunch. She also goes on a retreat once a year. †

## Priest 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 ask that we keep everyone affected in our prayers." †

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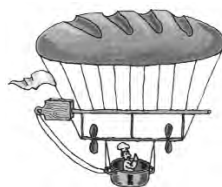
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# Carmelites thank God and St. Joseph for safety from storm

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, seated 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 hand," 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.

*(Donations to help with some uninsured expenses caused by the storm may be sent to the Carmelite sisters in care of the Monastery of St. Joseph, 59 Allendale, Terre Haute, IN 47802.) †*



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.

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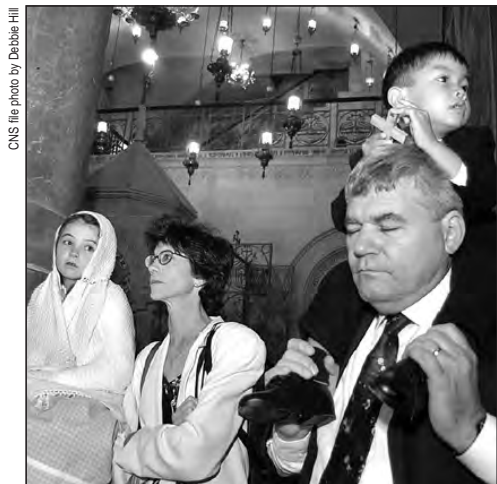
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## Editorial



CNS file photo by Debbie Hill

Catholic Relief Services representative Donald Rogers holds his son Gregory, 4, during Easter Mass at the tomb in Jerusalem's Church of the Holy Sepulcher on April 20. Rogers noted with regret the lack of pilgrims at the service, and hoped it would prompt people to work for reconciliation and peace between the Israelis and Palestinians.

## The 'road map' to peace

When 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 claim 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 can't 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 and more retaliation. It's a never-ending cycle.

Sharon has long insisted that Israel will not negotiate with the Palestinians until the violence stops. 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 it 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 both 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.

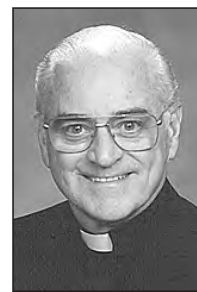
— John F. Fink

## Spirituality for Today/Fr. John Catoir

# Don't let the past drag you down

The Lord reads hearts.

He knows that you are a good person.



Despite your sins and imperfections, he knows you want to do the right thing. Just as Jesus saw the good intentions of the prostitutes, he sees your soul and recognizes your noble identity.

His courteous treatment of those who fol-

lowed him was a sign of love. He chose Matthew, a despised tax collector, to be one of his Apostles.

St. Peter knew he was a coarse sinner. Remember his words, "Depart from me, Lord, for I am a sinful man." Jesus ignored him and his guilty feelings. Jesus simply said, "Don't be afraid, from now on I will make you a fisher of men" (Lk 5:8-10).

Jesus can read hearts. He knows goodness when he sees it.

Why is it so difficult to tell scrupulous people that God's love transcends all their guilt feelings? Locked in self-reproach, they seem unable to forgive themselves. God forgives them, but they don't feel forgiven. They do not know that their feelings are not facts.

St. Francis of Assisi knew this. He held on to his joy even in times of rejection. Yes, St. Francis suffered bitter rejection from members of his own community.

St. Thérèse, the Little Flower, once said that were it not for God's grace she would be the greatest sinner in the world. Quite an exaggeration, but that was how she felt. Whatever her temptations might have been, she remained steadfast in her holy desires, and that was all that mattered.

On her deathbed, Thérèse said, "Everything I have ever done, I have done

to make God happy." Her canonization a few years after her death assured the world that her profound sense of unworthiness did not seem to interfere with her holiness. It probably advanced it.

How do you know if your guilt feelings are really a sign of God's disapproval or merely an exaggerated feeling of unworthiness? It could be that you have a solid spiritual life, even though you feel like a worm at times.

The important thing is not to let the past drag you down. Your holiness depends more on God's love for you than on your worthiness. It has more to do with the desires of your heart than with the state of your moral perfection.

There is in each of us an innate desire to be close to God. We want to be accepted and loved by our Supreme Maker. We want to be in harmony with his will.

Since it is nearly impossible to attain the highest ideals of Christianity without huge doses of grace, we inevitably experience guilt. This feeling is a good thing. It can spur you on to do better. Guilt is a friend, not an enemy—that is, unless you become obsessively guilty.

Every night, make an act of contrition for anything your conscience tells you is truly a sin. Wipe the slate clean, and experience God's forgiveness. If you still tend to feel unworthy, thank the Lord for your humility, and go to sleep.

God is unchanging love. Cozy feelings are irrelevant in these matters.

The next time you beat yourself up with guilt feelings, examine the true desires of your heart, and trust in his mercy. Your true identity is deep within your soul, and the Lord reads hearts with tender mercy.

(Father John Catoir is a columnist for Catholic News Service.) †



CNS photo from Crosses

The reconciliation window at St. Joseph Church in West Bend, Ind., is inscribed with the words "I absolve you."

## 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 let-

ters 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](mailto:criterion@archindy.org).

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



## SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

# Inmates find true freedom in God's mercy

I celebrated Good Shepherd Sunday at the Federal Penitentiary in Terre Haute. At the Mass in the minimum security "camp," we prayed for vocations to the priesthood and religious life. Poignantly, we also prayed for our mothers, living and deceased. There were some tears as we did so.

When I arrived at the camp chapel, a gentleman was out front untangling his rosary. He told me the rosary is very old and that it came from a family ancestor in Sicily. I was told that the second gentleman I met is a neurosurgeon. A group of men were preparing the music for the Mass. The man at the piano is a dentist. He explained to me that he is studying to become a Catholic. I hope to confirm him later.

I greeted each of the 27 men before and after Mass. Most hail from the Midwest. Several greeted me in Spanish, and I tried to do likewise. The camp compound looks more like a boarding school than a prison.

We sang a mix of English and Spanish hymns, and we did well. The men were attentive and fervent. Clearly, they value the weekly opportunity for Mass. I appreciated the time with them, and they went out of their way to make my visit special.

They could have been worshipers at

any weekend Mass, except I believe they were more appreciative for the opportunity to celebrate the Eucharist. These prisoners are real people like you and like me, and they are part of us, the People of God. They pay dearly for their crimes as they look for the day they can be home with their mothers, wives, families and friends.

After Mass, I was invited to visit death row in the maximum security facility. Since this was my third visit, I was familiar with the protocol for entry to death row—quite different from the camp. As before, the prison officials were cordial and respectful.

You may recall that when I visited death row for the Jubilee Year, three inmates had asked if they could visit with me. This time there were five. Sadly, one of the fellows I visited twice before has since been executed. Ironically, Juan Garza was originally scheduled to be executed on the feast of Our Lady of Guadalupe in 2001. I thought of Mr. Garza as we made our way to the cells where the five men were waiting. He had asked me to pray with him and to give him my blessing, which I did. He had spoken fondly of his wife and children. I recalled that he had seemed extraordinar-

ily serene to me. May he rest in peace.

The second fellow I had visited before, Jeff, is from Arkansas. He looked young to me then and he does now.

"Archbishop," he said on that first visit, "I would like to be confirmed. If I prepare for it, would you confirm me? I want to be right with God." I have since confirmed him.

As we visited Saturday night, I was touched because before anything else he repeated his concern for a tragedy that my family had experienced. Earlier, he had sent me a card expressing his concern for us. He asked how we are doing. It impressed me that he is thoughtful of others, despite the dire circumstances in which he lives.

A young man whose horizon is defined by the four walls of a tiny cell on death row asked once again to be made right with God. Burdened by the specter of the death penalty, I think he senses the true meaning of freedom—that of heart and soul and that it comes with the merciful forgiveness of sin. Jeff knows that only

God can give the freedom that counts. He is one of us and he appreciates our prayer.

The third inmate I first met on that Jubilee visit is a big burly and intelligent guy. Back then, David said, "Most Reverend, I am not Catholic, but I am studying to become one. I have been in prisons for 22½ years. I have lived a sordid life. Until Catholic friends started praying for me, I didn't know that God could have mercy even on a sinner like me. I pray every day for the family of Andrew, whom I killed. When I am ready, would you confirm me too?" he had asked.

Through the power of prayer, David found God's mercy and it has turned his heart around. His, too, is an unlikely story of faith in God's mercy. I had confirmed him earlier. On Saturday evening, David expressed concern for our priests because of what he considers unfair and excessive focus on the clergy sex abuse ordeal. Some prisoners evangelize from their cells.

May God take care of them. †

### 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.

# Reclusos encuentran la verdadera libertad en la misericordia de Dios

Celebré el domingo del Buen Pastor en la Penitenciaría Federal de Terre Haute. En la misa celebrada en el "campo" de seguridad mínima, oramos por las vocaciones sacerdotales y la vida religiosa. En un acto emotivo, también rezamos por nuestras madres, vivas y muertas. Al hacerlo, se derramaron algunas lágrimas.

Cuando llegamos a la capilla del recinto, un caballero estaba en la puerta desenredando su rosario. Me contó que era un rosario muy viejo y que perteneció a un ancestro suyo en Sicilia. Me dijeron que el segundo caballero que había conocido era un neurocirujano. Un grupo de hombres preparaba la música para la misa. El hombre al piano era dentista. Me explicó que estaba estudiando para convertirse al catolicismo. En un futuro espero poder administrarle la confirmación.

Saludé a cada uno de los 27 hombres antes y después de la misa. La mayoría eran originarios del oeste medio del país. Varios me saludaron en español y yo traté de hacer lo mismo. El conjunto de la penitenciaría parece más un internado que una prisión.

Cantamos, con buen resultado, un popurrí de himnos en inglés y en español. Los hombres eran solícitos y fervientes. Es evidente que valoran la oportunidad semanal de celebrar la misa. Valoré el tiempo que pasé con ellos y todos se esforzaron por hacer que mi visita fuera

especial.

Podrían haber sido fieles de cualquier misa dominical, salvo que creo que agradecieron más la oportunidad de celebrar la eucaristía. Estos prisioneros son personas de verdad, como usted y como yo, y forman parte de nosotros: el Pueblo de Dios. Ellos pagan muy caro sus crímenes esperando el día cuando podrán volver a casa con sus madres, esposas, familiares y amigos.

Después de la misa me invitaron a visitar a los condenados a pena de muerte en la unidad de máxima seguridad. Como era mi tercera visita, ya estaba familiarizado con el protocolo para entrar a esta área, muy distinto al resto de la penitenciaría. Como siempre, los oficiales de la prisión fueron cordiales y respetuosos.

Recordarán que cuando visité la unidad de los condenados a muerte para la celebración del año nuevo, tres reclusos pidieron entrevistarse conmigo. Esta vez fueron cinco. Tristemente uno de los compañeros que visité en dos ocasiones anteriores había sido ejecutado. Recordé al señor Garza mientras caminábamos hacia las celdas donde los cinco reos esperaban. Me había pedido que orara con él y que le diera mi bendición, lo cual hice. Me había hablado cariñosamente de su esposa y sus hijos. Recordé que me había parecido extraordinariamente sereno. Que descanse en paz.

El segundo compañero, a quien ya había visitado antes, era Jeff de Arkansas. Me lucía joven y aún lo parece.

"Arzobispo" me dijo en esa primera visita – quiero confirmarme. "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 que nada me expresó nuevamente su preocupación por la tragedia que mi 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 muerte, pidió estar en paz con Dios. Perseguido por el fantasma de la pena de muerte, 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 recluso 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 esto ha transformado su corazón. La suya es también una historia inusual 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 prisioneros evangelizan desde sus celdas.

Que Dios los proteja. †

*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. Simon the Apostle Parish, 8155 Oaklandon 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, from 2 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 317-888-2861, 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 Hospitals 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 woman, with the help of cosmetologists and other professionals, will learn to perform her own makeover using complimentary cosmetics and skin care products. For more information or to register, call Janice Leak at 317-782-6704.

St. Francis Hospital and Health Centers is offering a course titled **"Freedom from Smoking"** that was developed by the American Lung Association. It is designed to help smokers become non-smokers by offering a step-by-step plan to break their habit. Beginning June 2, the seven-week class will meet from 6 p.m. to 8 p.m. on Mondays at St. Francis Hospital, 8111 S. Emerson Ave., in Indianapolis. The cost of the program is \$75 and is discounted to \$50 with a physician's referral. For more information or to reserve a space, call Kim Modglin at 317-782-7999, ext. 2999.

A new documentary on German theologian **Dietrich Bonhoeffer** is being shown in three churches in the Indianapolis area in June. The movie will be shown at

6:30 p.m. on June 2 at Eastern Star Church, 8850 E. 106th St., in Fishers, Ind.; at 7 p.m. on June 3 at Community Church of Greenwood, 1477 W. Main St., in Greenwood; and at 7 p.m. on June 4 at St. Luke's United Methodist Church, 100 W. 86th St., in Indianapolis. Bonhoeffer was a pastor and theologian who spoke out against Adolf Hitler and became involved in a conspiracy to assassinate him.

St. Elizabeth's Pregnancy and Adoption Services, 2500 Churchman Ave., in Indianapolis, needs **donated items** for the young mothers in its residential program. Items, or their monetary equivalent, needed for mothers or their babies include formula, high chairs, toiletries, pillows, cleaning supplies and beds. For more information, call Kristen Grills at 317-787-3412, ext. 39. †

## VIPs . . .

Several people from parishes in the Indianapolis area were awarded graduate degrees or certificates from the Loyola Institute for Ministry Extension Program of Loyola University New Orleans on May 17 and 18. Those receiving master's degrees in pastoral studies or religious education were **William Bradbury**, a member of 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 A 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 Greenfield.

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 Marie McCarthy**, a member of the Sisters of Providence of Saint Mary-of-the-Woods General Council, and Christian Brother **Barry Donaghue**, director of Providence 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. †


## Awards . . .

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. †

## 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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# DIACONATE

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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 Tm 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 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 introductory stage in holy orders, a step on the way toward ordination as a priest. 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 1957, 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 Archbishop O'Meara Catholic Center, P.O. Box 1410, Indianapolis, IN 46206.)

Next week: Vatican II reinstates the diaconate.†



## United Catholic Appeal

Carl and Mary Kay Wolford, 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'Meara 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 training seminarians to helping parishes in need with emergency funds to serving the needs of the poor.

# SEMINARIANS

continued from page 1

Hispanics living in the archdiocese.

Statistical numbers aren't firm. The 2000 Census 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." †

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# 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 Manzù.

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 futurist 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 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



An oil painting of Christ's crucifixion by Italian futurist Gerardo Dottori is among the modern works of art on display in a special exhibit at the Vatican Museums. Dottori painted "The Crucifixion" in 1927.

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. †



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# Faith *Alive!*

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## 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.) †*

Photo by Jennifer Lindberg



St. Philip Neri kindergarten student Tara McDowell of Indianapolis prays before music class on May 21 at the Indianapolis East Deanery grade school. Faith is our response to God, and is expressed in concrete deeds for the good.

## 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,"

he 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 Kohnert, 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. †



CNS photo from Reuters

From the Editor Emeritus/John F. Fink

## Important events: Start of Avignon Papacy

Thirty-first in a series

In 1309, Pope Clement V settled in Avignon, France, the residence of seven popes from then to 1377. That's the 31st event on my list of the 50 greatest events in Catholic history.

If the first half of the 13th century was the golden age of papal power, the 14th century was the period 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, Cardinal Benedetto Caetani 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 Boniface 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 Lyons, France, to meet King Philip's wishes. He also immediately created 10 new cardinals, nine of them French (including four nephews). After wandering around Provence and Gascony for several years, he stayed in Avignon.

After Clement died 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 XXII surprised everyone by reigning for 18 years.

John XXII had a run-in with King Louis IV, the Bavarian. Louis marched into Rome, had himself crowned emperor by a member of the Colonna family, declared Pope John deposed, and had the Roman clergy elect a man who took the name Pope Nicholas V. Today he is listed as the 32nd antipope in the Church's history.

The schism didn't last long. After Louis returned to Germany, the antipope went into hiding. He was discovered in Pisa, arrested and taken to Pope John in Avignon. John pardoned him and allowed him to live the last three years of his life in the papal residence in Avignon.

Pope Benedict XII, the third Avignon pope, reigned for seven years. His reign was marked by reform of some abuses and for approving new constitutions for the Cistercians, Franciscans and Benedictines. He began construction of a permanent palace for the pope in Avignon.

The fourth Avignon pope, Clement VI, is known for keeping a luxurious court, with sumptuous banquets. He lavished offices and gifts on relatives and countrymen. I'll finish this story next week when I write about the end of the Avignon Papacy. †

Cornucopia/Cynthia Dewes

## Vacations are so educational, thanks to kin

In these times when the national economy is tight and memories of 9/11 still linger, we may be scaling down our summer vacation plans. Maybe, this year we'll broaden our horizons closer to home, and what better place to learn something new than at a family reunion?

If you're hosting the reunion, here are some helpful tips. First, consider older folks' and handicapped family members' needs when planning the site. If their homes won't lend themselves to holding a crowd, rent or beg a park shelter, church hall or some other large public place near where they live so they'll be comfortable.

In planning food, the easiest choice is to hold a pitch-in dinner. You furnish meat, drinks and table service, and the guests bring everything else. At the end of what usually proves to be a wonderful meal, it's perfectly OK for you to send around a basket for goodwill donations to help with expenses. And if money is no object, you can always hire a caterer.

Don't depend on word-of-mouth to let the relatives know where and when you're holding the reunion. Send out invitations, nothing fancy unless your relatives are hoity-toity, just something crayoned by the kids when they're bored on rainy days.

Clearly state date, time, place, what to bring, maybe a map, and give people a date by which to reply so you'll have some idea of how many to plan for. In large families, it helps to send invitations to the matriarch or patriarch of each branch of the family, asking them to send on the details to their children, et al.

It's fun to commemorate the day by offering T-shirts or some other memento for people to buy, including order blanks and payment deadlines in the invitation. With information from the Internet, you can order all kinds of things, including T-shirts in different colors for each family branch, or with family photos or logos printed on the front.

In any case, it's kind of fun to see 40 or 50 people of all ages wearing the same shirt, not to mention Great-Aunt Tillie wearing one over her church dress or Grandpa stretching his over a well-filled stomach. This is where pictures come in.

You can assign someone to record the

reunion with a camera or video camera and take orders for copies afterward. If you're really going for it, hire a professional photographer to take a picture of the entire crowd and of each separate family group.

Games are handy to have on hand, although conversation is the real sport of the day. If there's room, you can set up games such as badminton, volleyball, croquet or horseshoes. One way or another, teen-agers can be persuaded to amuse toddlers or to act as lifeguards or hiking guides if the reunion is held at a lake or a woods.

Board games and playing cards should be available for kids, and for adults who can't resist a loud game of Smear. Each family within the larger family should be asked to bring along its latest photographs, and info on recent births, marriages, etc. A family historian can volunteer or be appointed to tally this material and hand out a revised family roster each year.

Host or guest, you'll find a family reunion to be instructive and constructive in enriching your life. Have fun!

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

Faithful Lines/Shirley Vogler Meister

## Notes on summertime Marian feasts

For May's closing, I researched Marian feasts that are observed during the summer.

If they weren't on my Catholic calendar, I added them.

June 9 is the Feast of Mary, Virgin Mother of Grace. It reminds me of how my daughters, when in early grade school, learned that the Rosary's "Hail, Mary, full of grace" means

"Hello, Mary. You are full of God's beauty and brightness."

June 27—Our Lady of Perpetual Help, a special devotion for me. I've mentioned this in other *Criterion* columns. Mary's Perpetual Help icons are in many rooms of our home.

July 2—Visitation by Mary to St. Elizabeth (See Lk 1:39-56), reminding me to pray for St. Elizabeth's Pregnancy and Adoption Services in Indianapolis, which provides support to women experiencing pregnancies as well as adoption services.

July 16—Our Lady of Mount Carmel,

when I especially pray for the Carmelites, who unceasingly pray for us. (See [www.praythenews.com](http://www.praythenews.com) and [www.heartsawake.org](http://www.heartsawake.org))

July 17—Humility of the Blessed Virgin Mary, reminding me not only to emulate Mary's virtue, but also to recognize humility in others.

Aug. 2—Our Lady of the Angels, reminding me how Mary and God's angels are always at my beck-and-call for protection.

Aug. 5—Our Lady of the Snows and Our Lady of Copacabana. I'm very familiar with the first because its shrine is in my Belleville, Ill., hometown—and that's my daughter Lisa's birthday. Copacabana is a Bolivian peninsula. In 1583, this statue of Mary was enthroned in a poor adobe church there, making it one of the oldest Marian sanctuaries in the Americas.

Aug. 13—Our Lady, Refuge of Sinners, reminding me of exactly who I am and to whom I can go for solace any time.

Aug. 15—Assumption of the Virgin Mary, a holy day of obligation in the Catholic Church, reminding me of Mary's unique human and spiritual natures.

Aug. 21—Our Lady of Knock, a national shrine in County Mayo, Ireland. Its history began on this day in 1879 when Our Lady, St. Joseph and St. John the Evangelist appeared to witnesses at a gable of the Knock parish church.

Aug. 22—Two feasts, that of the Immaculate Heart of Mary, telling me how carefully God chose a mother for Jesus, and that of the Queenship of Mary, which we especially acknowledge through ceremonial indoor and outdoor crownings in May.

There are also moveable feasts, such as for Our Lady, Health of the Sick, on the Saturday before the last Sunday in August, and for Our Lady of Consolation, the Saturday after the Aug. 28 Feast of St. Augustine.

Multiple sources were used for these feasts, but readers can find many at [www.catholic-forum.com/saints/saintbvm.htm](http://www.catholic-forum.com/saints/saintbvm.htm) and [www.udayton.edu/mary/informenu.html](http://www.udayton.edu/mary/informenu.html).

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

Faith and Family/Sean Gallagher

## Faith helps us face change without fear

At the start of this month, my son, Michael Joseph, celebrated his first birth-



day. Being a witness to the first year of his life has been a profound privilege for my wife, Cindy, and myself. It has taught us many lessons about the journey of faith to the kingdom on which the Lord is leading our family.

Over the course of the past 12 months, Michael has probably learned and changed more than he will in every other year that he will live in the future. Prior to May 1, 2002, he had lived for nine months within the dark, warm womb of his mother. Then, on that fateful day, he moved forth into a bright, cold world.

That, in itself, may have been the biggest change of them all. But each and every day thereafter, Michael has continued to learn and to grow. His weight has probably quadrupled over the past year. The reach of his eyesight has extended ever further. He has gone from needing us to carry him from room to room to crawling like a bulldozer and cruising quickly along the walls. We've even been able to witness his first tentative steps.

The wonder of it all is that Michael seems to have taken all of these changes in stride. He isn't fearful of change like so many adults are. And unlike countless grown-ups, he doesn't avoid learning new things. On the contrary, his insatiable desire to discover new worlds can be seen in every cabinet that he opens and every drawer that he empties (believe me, this happens several times a day).

Believe it or not, adults have the opportunity to move into uncharted territory just like Michael does every day. Even though humans have gone to the moon and traveled all across this earth, every time that a husband and a wife have a baby, their world changes forever, they move into parts unknown.

The prospect of such a change can

*"I can say with confidence that God has used the birth of Michael to help Cindy and I grow and learn in countless good ways."*

inspire fear in newlyweds like Cindy and myself. This is a natural reaction. Maybe that is why many new husbands and wives wait for a long time before even considering having a child.

We, too, had intended to wait for a certain period of time before having a baby. But we were also open to life, to setting off in exploration of a new world if that was what God was calling us to. And so the call came. God blessed us with life and our son was baptized on the day before our first wedding anniversary.

Having lived now for a year in this new world of parenthood, I can say with confidence that God has used the birth of Michael to help Cindy and I grow and learn in countless good ways that would simply have been unavailable to us had we not been showered with the blessing of our son.

Our heavenly father has blessed Michael, his parents, and every other human being with the desire to grow, learn and explore. We only draw back from this blessing when we discover fear. Michael hasn't found that yet. Cindy and I were able to overcome it with God's grace.

May God free all of us from fear and bless us with faith, that faith that will propel us into new worlds and ultimately into the fullness of his kingdom.

(Sean Gallagher is director of religious education at St. Joseph Parish in Shelbyville.) †

Feast of the Ascension of the Lord/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, June 1, 2003

- Acts of the Apostles 1:1-11
- 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 these 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, this book of the Bible in a sense may have originally been a private communication sent to one person.

Scholars debate about 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 addressed to Theophilus.

In fact, the author refers to the Gospel as his "first account" of the life and teachings of Jesus. The author then refers to the Ascension, and then to the apostolic community. He specifically notes that Jesus chose the Twelve "through the Holy Spirit." In other words, the Apostles were not selected just because they happened to pass across the Lord's path at a given moment. They were chosen in the will of God.

The Holy Spirit, who inspired the choice of the Apostles, will come to every follower of Jesus that is baptized in water and the Spirit. However, to receive the Holy Spirit, each Christian must eagerly accept the Lord as Savior, as Lord and as Master.

As Jesus ascends into heaven, the Apostles stand alongside. They witness this miraculous event. Not everyone is privileged to see the Ascension. They see this great manifestation of Jesus as God.

The sight is not to be filed away in dusty history books. Angels challenged

these privileged Apostles, so blessed in their knowledge of the Redeemer, not to look to the skies, nor to look at each other, but to go abroad with the Good News of God's mercy.

For the second reading, this liturgy presents the Epistle to the Ephesians.

In this epistle, Paul prays that God will give wisdom and insight to all who follow the Lord. Such wisdom does not come automatically. It is not native to humans. It is too great to be native. God must provide it.

In the reading's conclusion, Paul extols Jesus as the Lord and Savior, at whose holy feet creation itself and all creatures, including all humans, repose.

St. Mark's Gospel is the last reading.

This reading presents 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 flaunt 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. †

## Daily Readings

### Monday, June 2

Marcellinus and Peter, martyrs  
Acts 19:1-8

Psalm 68:2-5ac, 6-7ab  
John 16:29-33

### Tuesday, June 3

Charles Lwanga, martyr,  
and his companions, martyrs

Acts 20:17-27  
Psalm 68:10-11, 20-21  
John 17:1-11a

### Wednesday, June 4

Acts 20:28-38  
Psalm 68:29-30, 33-36c  
John 17:11b-19

### Thursday, June 5

Boniface, bishop and martyr

Acts 22:30; 23:6-11  
Psalm 16:1-2a, 5, 7-11  
John 17:20-26

### Friday, June 6

Norbert, bishop  
Acts 25:13b-21

Psalm 103:1-2, 11-12, 19-20ab  
John 21:15-19

### Saturday, June 7

Acts 28:16-20, 30-31  
Psalm 11:4-5, 7  
John 21:20-25  
Vigil Mass of Pentecost  
Genesis 11:1-9  
or Exodus 19:3-8a, 16-20b  
or Ezra 3:1-14  
or Joel 3:1-5  
Psalm 104:1-2a, 24, 27-28,  
29bc-30, 35c  
Romans 8:22-27  
John 7:37-39

### Sunday, June 8

Pentecost Sunday  
Acts 2:1-11  
Psalm 104:1ab, 24ac, 29bc-30,  
31-34  
1 Corinthians 12:3b-7, 12-13  
or Galatians 5:16-25  
John 20:19-23  
or John 15:26-27; 16:12-15

## 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 itself always has 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 through 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 gory punishments lasting for centuries.

Such 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 #1472).

Similarly, because purgatory is not a place but a process purifying the soul, we don't know whether "time" is part of that process at all. Since the world after death would not seem to have 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 be so painfully awestruck by our sinfulness and weakness before the holiness of God, and so electrified by the unencumbered awareness of his limitless love for us, that an entire "purgation" might occur in an instant?

We just don't know. Such assumptions, however, contradict no Catholic doctrine, because the Church has never attempted to answer these types of questions and they are not part of Catholic faith.

Two truths are clear, therefore, in Catholic teaching about purgatory.

First, some condition exists "after death" by which temporal punishment remaining 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.

God, in his 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 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

# Abba

My heart calls  
"Abba"  
Like the cry of  
The fearful child  
Who climbed  
Too high  
In the tree.

My heart calls  
Again—  
I will fall  
Without fear—  
"Abba"  
His arms will be  
Under me.

By Sister Joseph McKenzie, OCD

(Disclaled Carmelite Sister Joseph McKenzie is a member of the Monastery of St. Joseph south of Terre Haute.)



CNS photo by Nancy Wiehock

## 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](mailto:mklein@archindy.org) (e-mail).

### 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.

### 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 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](mailto:mtfran@cris.com).

### May 31-June 1

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Annual "Charlie Martin" Serenity Retreat. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### 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.

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.

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](mailto:eburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~eburwink](http://www.seidata.com/~eburwink).

### 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](mailto:dearollo@archindy.org).

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Reflection Day on Prayer, 9 a.m.-

4 p.m., \$30 includes lunch. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

St. Francis Hospital, 8111 S. Emerson Ave., **Indianapolis**. Cancer information workshop for women. Registration: 317-782-6704.

St. Francis Hospital, 8111 S. Emerson Ave., **Indianapolis**. Freedom from smoking, seven-week class, 6-8 p.m., \$75, \$50 with physician referral. Registration: 317-782-7999, ext. 2999.

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](mailto:eburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~eburwink](http://www.seidata.com/~eburwink).

### June 4

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

Michaela Farm, State Road 229, **Oldenburg**. Farm store, 9 a.m.-5 p.m. (EST). Information: 812-933-0661.

### 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

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.

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.

### 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.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Pre Cana Conference for engaged couples, 2-6 p.m., \$30 couple. Information: Archdiocesan Office for Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

### June 9

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Divorce and Beyond Program, six-week program, 7-9 p.m., \$30 includes book. Registration: 317-236-1596 or 800-382-9836, ext. 1596.

### June 9-10

Saint Mary-of-the-Woods College, Hulman Hall Conference Center, **St. Mary-of-the-Woods**. "Liturgy and Praxis: The Good News Is," Ministers of Providence annual assembly, 8:45-11:45 a.m., free and open to the public. Information: 812-535-5206.

### Monthly

#### First Sundays

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

Holy Cross Church, 125 N.

Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 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. 30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament, 7:30 p.m.

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

#### First Fridays

St. Vincent de Paul Church, 1723 "T" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 p.m., reconciliation, 4-6 p.m.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. until Communion service, 1 p.m.

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

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service. †

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The Catholic Choir of Indianapolis will be singing at both Masses.

## 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.

This is a perfect example of how Father Tom expressed his love for the Lord. He left everything he knew and loved to follow God's calling for him.

Jesus called his disciples away from their families and their belongings to follow him. Father Tom also has sacrificed to follow God.

These two examples of revealing love for the Lord through a religious vocation do not even begin to exemplify how all those who have chosen a religious vocation begin to show God's love.

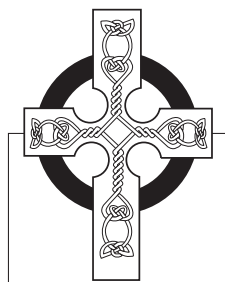
The life that comes with living a religious vocation is full of love and joy, and this love and joy are reflected in the works of all those who are called to be priests, sisters and brothers.

(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.) †

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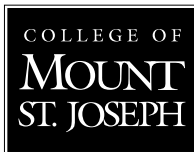
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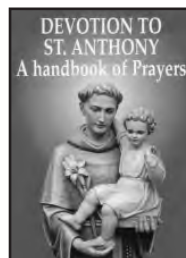
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# Rest in peace

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.

**DAMM, Carl Edward**, 71, St. John, Osgood, May 14. Husband of Betty Damm. Father of Kathy Harrington and David Damm. Grandfather of five.

**DANNER, Otilie "Oma,"** 92, St. Jude, Indianapolis, May 13.

**DaPRATO, Myrl (Snyder)**, 87, St. Anthony, Indianapolis, May 13. Mother of Barbara J. Downton, Donald and Michael DaPrato. Grandmother of nine. Great-grandmother of 13.

**DeVERA, Kevin**, 4, St. Simon the Apostle, Indianapolis, May 15. Son of Ronald and Susana DeVera. Brother of Indy Evans and Oliver DeVera.

**FLECKER, Mary**, 87, St. Pius X, Indianapolis, May 13. Mother of Sandra M. Smith, D. Vincent, James, Stephen and Thomas Flecker. Sister of Leona Lohman, Janet Rastetter, Patricia Vogel, Al, Robert and William Bradford. Grandmother of 10. Great-grandmother of 10.

**GRAY, Shaina**, 17, St. Mary of the Immaculate Conception, Aurora, May 5. Daughter of Greyson and Tara Gray. Sister of Sallee and Lawson "Rowdy" Gray. Granddaughter of Patricia Barnes, Terry and Marie Edwards. Great-granddaughter of Bonnie Denning.

**GROOMER, Shirley Mae Sandefur (Bobb)**, 73, St. Michael, Greenfield, May 17. Wife of Lodus Groomer. Mother of Deborah Newman, Diana Walls, Dennis, Douglas, Gerald and Kenneth Bobb. Grandmother of 17. Great-grandmother of 22.

**MARTIN, Mary E.**, 83, St. Mary, Rushville, May 18. Mother of Rebecca Antonelli, Mary V. "Ginny" Miller,

Patricia Temple, Franklin and Stephen Martin. Sister of Ruth Coon. Grandmother of 10. Step-grandmother of five. Great-grandmother of 10. Great-great-grandmother of two.

**MATTINGLY, Joseph A.**, 74, St. Augustine, Jeffersonville, May 13. Husband of Marilyn (Perry) Mattingly. Father of Connie Reader, Lori Schweitzer, Kathy and Michael Mattingly. Brother of Geneal Whitlock, Mickey and Pank Mattingly. Grandfather of nine.

**MILLICAN, Hayden, Jr.**, 76, St. Luke, Indianapolis, May 16. Husband of Mari Ann Millican. Father of Randall Millican.

**NEBEL, Edna G.**, 82, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 13. Wife of Clair Nebel. Mother of Georgia Tucker, Gregory and H. Christ Nebel. Grandmother of six. Great-grandmother of four.

**NEARY, Sylvester Walter "Dutz,"** 82, St. Mary of the Immaculate Conception, Aurora, April 29. Husband of Wanda Neary. Father of Janis Bosche, Lee Ann Givan, Nita Duechle, Carol and Dennis Neary. Brother of Walter Neary. Grandfather of 12.

**ORTMAN, Rosalie Kirschner**, 88, St. Jude, Indianapolis, May 15. Mother of Judith, David and Robert Ortman. Grandmother of four. Great-grandmother of three.

**RAIMONDI, Michael A.**, 78, St. Jude, Indianapolis, May 13. Husband of Anna R. (Ciresi) Raimondi. Father of Cosmas and Michael Raimondi Jr. Brother of Angeline Dragan. Grandfather of one. Great-grandfather of two.

**SCHWEGMAN, F. Gertrude**, 88, St. Michael, Brookville, May 8. Mother of Joyce Gesell, Kathy Stenger and Dan Schwegman. Grandmother of 12. Step-grandmother of three. Great-grandmother of five.

**SEMMLER, Ray**, 80, St. Christopher, Indianapolis, May 6. Husband of Juliana (Hess) Semmler. Father of Taryn Blair, Joan Fitzpatrick,

Greg, Mark, Rick and Steve Semmler. Grandfather of 15. Great-grandfather of eight.

**SZATKOWSKI, Mary L.**, 94, St. Joan of Arc, Indianapolis, May 17. Aunt of one.

**TINGLE, Mary H.**, 70, Prince of Peace, Madison, May 12. Mother of Nancy Grant, Sherry Lucht and Rita Veit. Sister of Norma Tingle and Charles Lehnert. Grandmother of three. Great-grandmother of one.

**WERNER, Robert L.**, 68, Holy Family, Oldenburg, May 17. Husband of Dorothy (Hartman) Werner. Father of Martha Feller, Melinda Harmeyer, Marlene Kirschner, Mildred Koehne, Marie and Marjorie Werner. Brother of Franciscan Sister Mary Louise Werner, Charles, Donald, Edward, Floyd and Ray Werner. Grandfather of 18.

**WILLHELM, Edward R. "Whitney," Jr.**, 69, St. Gabriel, Connersville, May 19. Husband of Mary Ann

(Firsich) Willhelm. Father of Peggy Bates, Sue Doulen, Kathy Huber, Pam, Mark and Mike Willhelm. Brother of Hilda Bunyard. Grandfather of eight.

**WODZINSKI, Zygmunt "Ziggy,"** 82, SS. Peter and Paul Cathedral, Indianapolis, May 17. Father of Wanda Bomba, George and Richard Wodzinski.

**WYSONG, Laura L. (Cunningham)**, 91, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 10. Mother of Katherine Ludwig, Hurma "Mac" Waldon, Dale and Fred Wyson. Grandmother of 14. Great-grandmother of 24. Great-great-grandmother of 11.

**ZAISER, Janice Jo (Carney)**, 60, St. Barnabas, Indianapolis, May 17. Mother of Tracy Miraglia, April, Chris and David Zaiser. Sister of Cindy Roberson. Grandmother of nine. †

## Benedictine Sister Melitta Schenk helped found Beech Grove monastery

Benedictine Sister Mellita Schenk, a founding member of Our Lady of Grace Monastery in Beech Grove, died on May 11 after a brief illness. She was 90.

The Mass of Christian Burial was celebrated on May 14 in the chapel at Our Lady of Grace Monastery. Burial followed in the sisters' cemetery.

Born in Mount Vernon, Ind., on April 24, 1913, she was the oldest of 11 children.

Formerly known as Sister Estelle Josephine, Sister Mellita was a member of the Sisters of St. Benedict for

76 years. Sister Mellita entered the Monastery Immaculate Conception at Ferdinand, Ind., in the Evansville Diocese, in 1927. She helped found Our Lady of Grace Monastery and transferred there in 1960.

She taught music at Catholic schools in the Archdiocese of Indianapolis 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 Sister Kevin Cafferty was born in County Roscommon, Ireland

Providence Sister Kevin Cafferty died on May 17 in the Providence Health Care facility at Saint Mary-of-the-Woods. She was 89.

The Mass of Christian Burial was celebrated on May 20 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Katherine Agnes Cafferty was born on Sept. 13, 1913, in County Roscommon in Ireland.

She entered the congregation of the Sisters of Providence on July 21, 1941, professed first vows on Jan. 23, 1944, and professed final vows

on Jan. 23, 1950. Sister Kevin served as a cook or worked in food service for 34 years. She ministered in schools and convents where the Sisters of Providence served and lived in Indiana, Illinois, Maryland, Massachusetts and New Hampshire.

She also ministered to the elderly for seven years.

In the archdiocese, she served in the infirmary at Saint Mary-of-the-Woods from 1962-63, 1968-69 and 1974-77.

Surviving are several nieces and nephews. †

# Pope urges Catholics to pray rosary for end to Holy Land violence

VATICAN CITY (CNS)—In the face of "vicious violence" between Israelis and Palestinians, Pope John Paul II urged Catholics around the world to keep praying the rosary for peace in the Holy Land.

The pope's comments on May 25 came as the Israeli Cabinet met to approve the U.S.-backed "road map" peace plan that would lead to Palestinian statehood in several years.

The Vatican newspaper, *L'Osservatore Romano*, said the development represented a glimmer of hope in the long impasse that has left hundreds of dead on both sides.

The pope offered his prayer for peace at a weekly Sunday blessing at the Vatican, following a week of Palestinian suicide bombings and Israeli armed incursions.

"Despite the vicious violence that continues to rage and which offends God and man, I pray to the Lord that there be an intensification in the search for fair, negotiated solutions that can assure serenity and peace for all peoples," he said.

The pope noted that he had proclaimed a year of the rosary last fall with two special intentions: peace in the world, with particular reference to the Holy Land, and the health of the family, which he said was seriously threatened in its fundamental values.

He asked Catholics to rediscover the rosary during May, a month the Church traditionally dedicates to Mary. †



A Franciscan priest prays the rosary for peace in the Middle East at St. Savior Church in Jerusalem's Old City on March 20, the day the U.S.-led strikes in Iraq began. See editorial on page 4.

## James F. Ehalt was the father of Father William L. Ehalt

James F. Ehalt, the father of Father William L. Ehalt, died on May 20 at St. Vincent Hospice 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.

Ehalt was born on Aug. 17, 1924, in Pittsburgh. He served in the Navy during World War II then earned a bachelor's degree from the University of Notre Dame in 1948.

He worked as a salesman

until his retirement in 1983 and was a member of St. Monica Parish, the Carmel American Legion and the Veterans of Foreign Wars.

His son is pastor of St. Elizabeth Parish in Cambridge City and sacramental minister for St. Anne Parish in New Castle and St. Rose Parish in Knightstown.

Survivors, in addition to Father Ehalt, include another son, James F. Ehalt III; a daughter, Ann Collison; a sister, Margaret Soulen; and six grandchildren. †

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(ALL QUOTES ARE AS OF 4/1/03)

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Free Estimates • Minor Repair  
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24-hour service!  
Rubber, torch downs, hot tar roofs, reroof and tearoffs.  
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Steve J. Sergi  
Broker/Owner

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**Water Softeners**  
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**FREE ESTIMATES**

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Since 1990  
Siding • Roofing • Gutters  
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### 100 Workers Needed

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Material provided.  
To \$480+ wk.  
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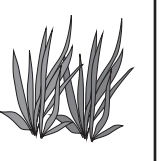
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### Mowing

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- Free Estimates



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## Ground Control

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Partial Basement with new Furnace.

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### EMPLOYMENT OPPORTUNITIES AVAILABLE

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Phone – **317-783-8251**

Web Site – **www.stfrancishospitals.org**

Beech Grove Indianapolis Mooresville

## Associate Vocation Director

Glenmary seeks an Associate Director to promote, develop, foster and invite men to priesthood and brotherhood with the Glenmary Home Missioners. The person will be well trained in Catholic history, theology and doctrine with at least the equivalent of a bachelor's degree and 3–5 years of professional experience. Candidate must have a strong commitment to the home missions and an ability to foster and maintain relationships with teenagers and young adults from multicultural backgrounds. Individual will possess good listening skills and ability to communicate clearly and effectively in both personal and public settings. Ability to speak English and Spanish or willingness to develop Spanish language skills. Position requires extensive travel and a high degree of confidentiality. Professional salary and benefits.

Send résumé to:

Vocation Director, GHM  
P.O. Box 465618  
Cincinnati, Ohio 45246-5618  
or e-mail: [vocation@glenmary.org](mailto:vocation@glenmary.org)

## Feeney-Hornak Keystone Mortuary

at 71st and Keystone  
is looking for a mature individual to help with general part-time work.  
Contact Bill for more information:  
**(317) 257-4271**

## St. Maria Goretti School "Home of the Angels"

St. Maria Goretti Catholic School, located in Westfield, IN, is currently accepting résumés for teaching positions for the 2003–04 school year. We specifically seek applicants for:

**Middle School Language Arts**  
**Music K–8 and Band (ORFF experience helpful)**

Our school serves students in K–8th grade, and has a total enrollment of 445 children. We seek candidates that can contribute to our positive, spiritual learning environment and energetic faculty team. Applicants are encouraged to e-mail a current résumé and letter of interest to [RNeidlinger@smgonline.org](mailto:RNeidlinger@smgonline.org)

or by mail by June 6.

Principal  
St. Maria Goretti School  
17104 Springmill Road  
Westfield, IN 46074

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Please send résumé to:

Office of Catholic Education  
Attn: Carole Williams  
1400 North Meridian St.  
P.O. Box 1400  
Indianapolis, IN 46206

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