



The

Criterion

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U.S. abuse of Iraqi prisoners provokes moral outrage

WASHINGTON (CNS)—While moral outrage from many quarters greeted the growing evidence that some U.S. soldiers abused and tortured Iraqi prisoners, the ongoing strife in that country brought daily reminders of the dangers that U.S. and other peacekeeping troops face there.

“The abuse and torture of Iraqi prisoners have brought shame on our nation,” said Bishop John H. Ricard of Pensacola-

Tallahassee, Fla., chairman of the U.S. bishops’ Committee on International Policy.

Such acts “are an affront to our most basic ideals and will undermine legitimate efforts to confront the very real threats faced by our nation and the world,” he said in a statement on May 14.

Five days later, Spc. Jeremy C. Sivits was the first American to face a

court-martial for abuse of prisoners at Abu Ghraib prison in Iraq. He was sentenced to a year in prison, reduction in rank and a bad-conduct discharge. He was expected to testify against several other soldiers facing abuse charges.

Pax Christi International, meeting at Seton Hall University in New Jersey on May 19-23, called on the United States “to stop all forms of torture and abuse

against detainees wherever they may be and to restore those guarantees that will ensure their physical and psychological integrity.” More than 150 delegates from 45 countries attended the meeting of the international Catholic peace movement.

In a separate statement, Pax Christi condemned “the U.S.-driven war on terrorism, the concept of preventive war and

See IRAQ, page 8

Search for purpose leads Brian Esarey to the Church and priesthood

By Sean Gallagher

Ten years ago, Brian Esarey began an unlikely journey to the priesthood.

He was a Methodist from Perry County, who had graduated from a small Catholic college in Kentucky a few years earlier, and he was searching for what to do with his life.

That search led him to ask Franciscan Father Thomas Richstatter, a resident of Tell City who teaches at Saint Meinrad School of Theology, “How does a man become a priest?”

From one perspective, his long search for an answer will come to an end at 10 a.m. on June 5 in SS. Peter and Paul Cathedral in Indianapolis when Archbishop Daniel M. Buechlein will ordain Esarey, 39, and Deacon Eric Augenstein to the priesthood for the Archdiocese of Indianapolis.

From another perspective, he will continue to learn for the rest of his life how a man becomes a priest.

But the depth of such a question was not at the forefront of Esarey’s mind when he posed it so many years ago.

In the late 1980s, Esarey had studied history at Brescia College, a school founded by the Ursuline Sisters, in Owensboro, Ky. As he neared graduation he felt conflicted. He wanted to teach and do works of service, but he wasn’t sure how he could do both.

“I had come to the conclusion during this time that there was something major missing in my life,” recalled

See ORDINATION, page 2



Brian Esarey, 39, kneels before Archbishop Daniel M. Buechlein during the Mass at which he was ordained a deacon in the Archabbey Church of Our Lady of Einseideln at Saint Meinrad Archabbey on Oct. 25, 2003.

Youth ministers honored for leadership

By Brandon A. Evans

Two youth ministers were recently honored by the archdiocese with the Youth Ministry Leader of the Year Award.

Brian Kudro, coordinator of youth ministry for Our Lady of the Greenwood Parish in Greenwood, and Maria Coudret, youth ministry coordinator for St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Edinburgh, are this year’s honorees.

The annual awards were announced at the spring gathering of archdiocesan youth ministers on May 18 at St. Barnabas Parish in Indianapolis.

The luncheon was a chance for prayer as well as some business, but also gave a chance for the two award winners to be given the spotlight.

The award honors youth ministers who have been recognized by other youth ministers in the archdiocese for having done an outstanding job, said Father Robert Robeson, director of youth and young adult ministry for the archdiocese.

“It’s a real honor,” said Father Robeson.

Father Robeson said that after the nominations are made by other youth ministers, a selection committee—made up of past award winners—makes the selection.

Kudro, who is currently seeking a master’s degree in theological studies from Saint Meinrad School of Theology, also served in youth ministry as Holy Spirit Parish in Indianapolis for three years before taking up his current post in

See AWARDS, page 2

Annunciation student wins national contest

By Sean Gallagher

BRAZIL—“Let heaven rejoice and earth be glad, let all creation sing. Let children proclaim in every land, ‘Hosanna to our King!’”

Students at Annunciation School in Brazil sang these words on May 11 during the opening hymn of a school Mass. The song was appropriate because third-grader Matthew Lund was recognized during the Mass for earning first-place among all third-grade participants in the United States in the “Try Prayer! It Works!” contest, sponsored by Holy Cross Family Ministries.

This was the second consecutive year that Matthew won the national contest. Last year, he received first-place in the second-grade division.

Matthew’s award-winning poster was a unique way for him to proclaim the

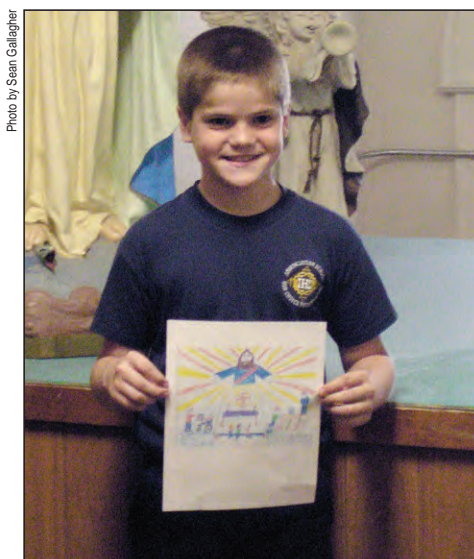
Gospel of Jesus.

The theme for this year’s contest was “A Light Unto Others” and was inspired by the mysteries of light of the rosary introduced by Pope John Paul II in 2002.

“The contest enables children of all ages to creatively express the Gospel message of love of neighbor as taught by Christ,” said Holy Cross Father John Phalen, president of Holy Cross Family Ministries. “Through practicing good deeds, people can be a light for others.”

Matthew’s entry was a clear expression of the contest’s theme. At the bottom of his poster, he depicted three ways that he is a light to others: visiting nursing home residents, praying with friends and family, and helping his grandmother in her garden. Overlooking all of this was a picture of Jesus from which light flowed out to all three scenes.

See POSTER, page 28



Matthew Lund holds his poster, which won first place in the national “Try Prayer! It Works!” contest sponsored by Holy Cross Family Ministries.

Holy Family Parish in New Albany celebrates 50th anniversary

By Brandon A. Evans

The story of Holy Family Parish in New Albany is tied in a special way to the life of Msgr. Louis Marchino.

Fifty years ago, the needs of a growing Catholic population in New Albany were alleviated by the construction of the parish.

At the helm was Msgr. Marchino, who had served as a chaplain in the Pacific Theater of the Second World War.

The day he celebrated the first Mass for the new parish—May 10, 1954—was just a few weeks shy of his 15th anniversary of ordination.

Fifty years later, Msgr. Marchino is retired but still lives just down the street from the parish. He helps out at the parish he founded—he's never stopped—and on May 30 he will join the two other pastors of Holy Family Parish for a special Mass.

The 11:30 a.m. Mass will also occur on the exact day of Msgr. Marchino's 65th anniversary of ordination. He is the second longest ordained priest in the archdiocese.

The parish will also celebrate a special Mass with Archbishop Daniel M. Buechlein at 11:30 a.m. on June 6. A light reception will follow the liturgy.

Laura Buehler, chair of the parish's 50th anniversary planning committee, said that several events already have taken place and others are yet to come.

There has been a family fun night, a dinner and dance, a parish/school auction and a Founder's Day Mass for founding families. Over the summer, there will be a pitch-in dinner and a school alumni Mass.

The purpose of the events is "to draw attention to Holy Family and let people know that we're proud of our parish," Buehler said.

The year it was founded, the parish had 175 families registered in its books. By the end of 2003, that number had grown to nearly 1,200.

Msgr. Marchino was pastor for more than half of the parish's history. He retired from his pastorate in 1983.

The two pastors that followed him are grateful for his service.

"I fell into a wonderful situation because of Father Marchino," said Father

Gerald Burkert, pastor of Holy Name Parish in Beech Grove and former pastor of Holy Family Parish. "He was helpful and always supportive."

The same esteem for the monsignor comes from the current pastor, Father Wilfred "Sonny" Day.

"My respect for the foundation that Msgr. Marchino put down in his 30 years as pastor increases with every passing day," he said.

As for Msgr. Marchino, when he talks about Holy Family Parish, he talks about the people who make it up.

"The people are just wonderful around here," he said. "I'm staying because I love the people."

It was a group of parish volunteers who gathered every Monday night in those early days of the parish to help with wiring, plaster boarding and all sorts of other needed tasks to get the parish buildings up to code.

They poured themselves into the parish, he said, and the people there still do.

"They work hard, and they're very friendly," he said.

Not once, he added, did he ever preach about money or the need for it. He simply told the people what the parish needed to do, and the "money was always there."

"Holy Family parishioners are most generous with their time, talent and treasure," Father Day said.

They have a good, strong faith and a good, strong work ethic," Father Burkert said. "You can call upon them."

"I think we have so many people that are willing to give their time to improve the parish," Buehler said.

Additionally, she said, the parish has always had good leadership from its own members, but now as they age a new generation is preparing to be good stewards.

"It seems like people are starting to step up now," she said.

Buehler said that one thing that has transformed the spiritual and communal aspect of the parish is the incorporation of Christ Renews His Parish (CRHP) weekend retreats, which started several years ago.

"From there, we've expanded different programs and things," she said.

Now people stop in the aisles after



Father Louis Marchino, founding pastor of Holy Family Parish in New Albany, blesses the future grounds of the parish on Aug. 15, 1953. He was the pastor there until 1983 and still lives down the street from the parish, which is celebrating its 50th anniversary this year. Father Marchino was made a prelate of honor in 1997.

Sunday Mass, she said, to share in fellowship.

"I think it has pulled the parish together," she said.

"There is a longing for spiritual enrichment in this parish witnessed by the success of our Christ Renews His Parish weekends for our adults," Father Day said, "and the dedication to our parish school and our youth ministry for our young and maturing Catholics."

Father Day is a native of Lanesville, which he said is less than 15 miles away, and he was aware of Holy Family Parish ever since he started school at Our Lady of Providence Jr./Sr. High School in Clarksville.

"Being asked to take an assignment in my home area was a blessing, and to be invited to pastor Holy Family Parish was a great privilege," he said.

"That there are just three pastors in 50 years and that we are all still around is a unique happening for Holy Family and the archdiocese," Father Day said.

Msgr. Marchino, though now suffering the degeneration of his vision, has helped out in 76 parishes since his retirement—and that after 30 years of service to Holy Family Parish.

He said, though, that his years as pastor went by in a hurry.

"It seemed to me that way because I was so happy," he said. †

Archbishop Buechlein to join pilgrimage to World Youth Day 2005 in Cologne, Germany

By Brandon A. Evans

With memories of Toronto in 2002 still in many young people's minds, Archbishop Daniel M. Buechlein recently announced his plans for the upcoming 2005 World Youth Day.

The event will be held in Cologne, Germany, and the archbishop is extending an invitation to all young adults and students that will be at least high school juniors in August of next year.

The pilgrimage will take place from Aug. 10-22, 2005, and members of the archdiocese will be able to join Archbishop Buechlein in Italy and Germany.

The trip will cost \$2,050 per young person (staying three or four to a room) and about \$2,400 per adults (two to a room). The recent announcement from the archbishop serves to give young people a chance to set aside the time, make plans and raise the necessary money to attend.

"I have a desire to bring together as many young people as possible to partake in this international Catholic experience," he wrote in a letter to youth dated May 17.

"The trip will take us to the Vatican and historic Rome; beautiful Assisi, the home of St. Francis; a train ride through Italy, France and into Germany; [and] a boat ride up the Rhine River to our final

destination: Cologne, Germany," the archbishop wrote.

World Youth Day is an event that takes place every few years in a different location in the world as a way for young people to celebrate their faith, grow in catechesis and experience a greater sense of the universal Church.

It is also a chance for the Holy Father to celebrate Mass with the hundreds of thousands of young people that attend. It is a tradition that Pope John Paul II began in 1986.

"Going to Cologne will be a real treat, not only because it is a foreign country," the archbishop wrote, "but also because it is the Sister City of Indianapolis."

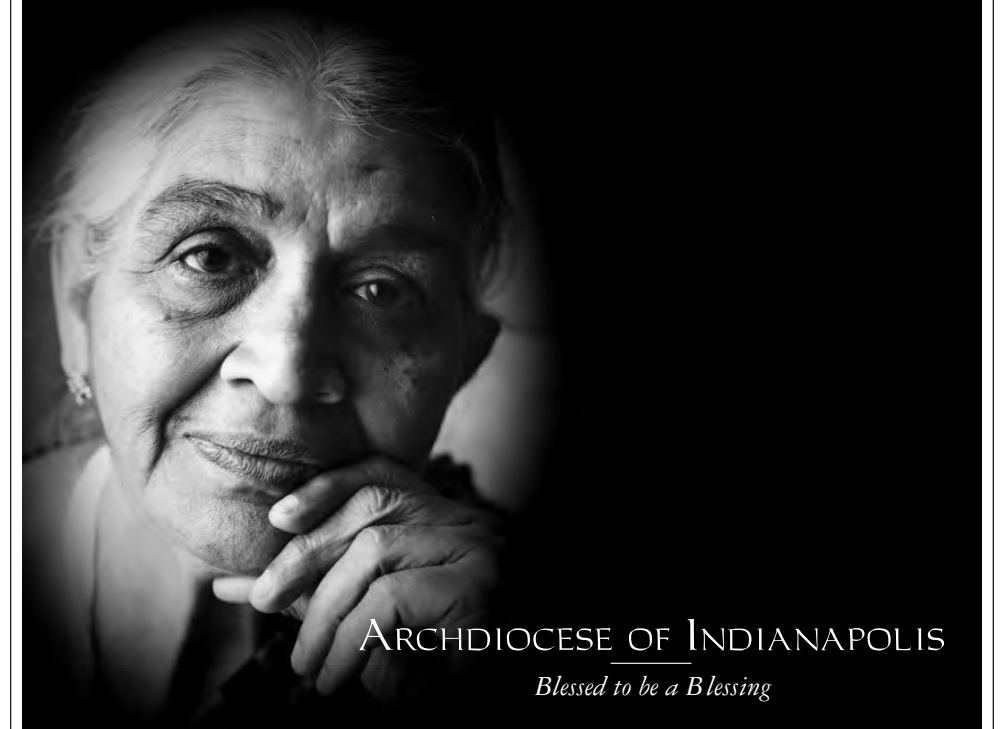
During the time spent in Cologne, young people from the archdiocese will also be able to meet some of the local dignitaries, he said.

"I hope you will pray about this opportunity and speak with your parents about it," Archbishop Buechlein wrote to the youth. "I realize it is a costly trip, but God will provide."

(For more information about the trip, contact either your parish youth minister or Catholic high school, or contact Father Robert Robeson or Father Jonathan Meyer, director and associate director of youth and young adult ministry, at 317-236-1477, or 800-382-9836, ext. 1477.) †

I believe sharing is something you never outgrow .

It isn't supposed to end in kindergarten. Or when we get older. I believe sharing is a way of life. But why stop there? Nothing can keep us from giving. The Catholic Community Foundation has a number of financial tools that can help you help the Church carry on its mission, from simple one-time gifts to endowments. For more ways to remember the Church in your estate, ask for Jim Wathen at 800-382-9836.



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Editorial



CNS photo from Reuters

Pope John Paul II blesses with incense the statue of Our Lady of Fatima during a prayer service in St. Peter's Square on Oct. 7, 2000. The pope was joined by 1,500 bishops and tens of thousands of pilgrims in praying the rosary. In a service the following day, he entrusted the world and its future to the protection of Mary.

Mary is a woman for all seasons

A recent issue of the *National Catholic Reporter* featured articles that addressed the question, "Can liberals love Mary?" One of these articles was by a popular author, Father Andrew Greeley, who refers to the opinions of liberal theologians who would prefer that "Mary be discarded and replaced with a feminine Holy Spirit." Father Greeley, of course, finds this to be ridiculous. He calls it "an unintentionally comic *reductio ad absurdum*" caused by a rigid ideology "that wants to sweep away most of the cultural riches of the Catholic heritage, to pretend that nothing worthwhile happened between the last book of the Bible and the middle 1960s."

Mary is indeed part of the richness of our Catholic heritage. According to the teaching of the Second Vatican Council, "Mary is the image and beginning of the Church as it is to be perfected in the world to come. Likewise she shines forth on earth, until the day the Lord shall come, a sign of certain hope and comfort to the pilgrim People of God" (*Lumen Gentium* #68).

But Mary is not simply a figment of someone's religious imagination—a cultural or religious symbol that can be "discarded" or "replaced" at the whim of theologians or ecclesiastic leaders of whatever ideological persuasion. Mary is an active presence in the Church, a tireless advocate for the poor and suffering, and a true mother to all humankind. That's why Vatican II called her a "pre-eminent and wholly unique member of the Church" whose intercession makes a difference here and now (*LG* #53).

Mary is not simply a historical figure or a religious icon. She is an active member of the Church—yesterday, today and tomorrow—a Christian disciple who works tirelessly on behalf of others. That's why all generations have called her blessed: because she is present and active in every epoch, a mother to every nation and people "in the order of grace" (*LG* #63).

Mary's role in the life of the Church can be forgotten, ignored or denied, but it can never be diminished. As the teaching of Vatican II clearly states, Mary's active role in the history of

salvation "continues uninterruptedly from the consent which she loyally gave at the Annunciation and which she sustained without wavering beneath the cross, until the eternal fulfillment of all the elect. Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation" (*LG* #62).

By analogy, we might even say that Mary is the pre-eminent lay minister. She shares in the ministry of her son "just as the priesthood of Christ is shared in various ways both by his ministers and by the faithful." Through the grace of her son, Mary is an efficacious model of faith and charity, a witness to hope, and an advocate for "the Savior's work of restoring supernatural life to souls" (*LG* #61-62). Above all, the Church teaches that Mary cooperates with her son in showing us how to say "yes" to God's will and to find true happiness and peace in union with the whole Church, the family of God.

Generations of peasants, kings, warriors, housewives and even liberal theologians have called her blessed. Indeed, whether liberal, moderate or conservative, thoughtful Christians in every generation acknowledge Mary's distinctive role in the life of the Church: "There she stands, in keeping with the divine plan, enduring with her only son the intensity of his suffering, joining herself with his sacrifice in her mother's heart, and lovingly consenting to the immolation of this victim, born of her: to be given, by the same Christ Jesus dying on the cross, as a mother to his disciple, with these words: Woman, behold your son" (*LG* #58).

May Christians always and everywhere venerate this remarkable woman of faith, Mary. May she be acknowledged as a woman for all seasons, the Mother of God and our mother, a pre-eminent and wholly unique member of the Church.

—Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.) †

Letters to the Editor

Thanks to Beech Grove parish for helping families and children

Thank you, Father Jerry Burkert, and the parishioners of Holy Name Parish in Beech Grove.

The Sisters of Providence and Providence Self-Sufficiency Ministries, Inc. are humbled and awed with your truly gracious gift of \$5,000 from your parish stewardship fund! On so many days, the dust of the fray clouds our vision and dampens our hope just a bit as we work hard at helping so many children and families in need; and then Providence sends a message that renews our confidence in our mission. Your gift and wonderful compliment were that providential message on a mighty tough day. Thank you and God bless you.

Again, Father, I remind you that our Providence House for Children ministry would not be the tall oak that it is today without your belief in our vision and your kindness in allowing us to use the former Holy Family Convent in New Albany to begin the program. Since we began Providence House in the fall of 1994, we have cared for 160 abused and neglected children. And, because of the great start you helped to give us, we now own 12 acres of land whereon we have two group homes for abused and neglected children, six fully furnished apartments where families are reunited with their children leaving the foster care system, and a facility where we provide life skills classes, adult literacy and other family support services to the families and children living on campus as well as others living in the immediate area.

In addition to the services provided at

the Providence House for Children campus in Georgetown, we have programs of adult literacy and ESL (English as a Second Language) classes, counseling, tutoring, computer classes, information and referral services, and free healthcare and prescription drug services for the uninsured in West Terre Haute, Terre Haute and New Albany in Indiana, Humboldt Park in Chicago and Bradenton, Fla.

As we are nearing the 10th anniversary of Providence Self-Sufficiency Ministries Inc., we celebrate the fact that we have served in excess of 36,000 children, families and individuals in need.

Embracing the rolling horizon of our ministry, in September we will be expanding the Providence House campus in Georgetown to include affordable housing and supportive services for senior citizens. One of the remarkable treasures about life is that there is no generation gap between youth and senior citizens. We believe this multi-generational concept will create miracles of friendship and trust, while guaranteeing a deepened quality of life for the youth, moms and dads and senior citizens living together on the campus, truly enabling them to raise each other up to be more than they can be.

We are privileged with your confidence in our ministry, and your beneficence will assist us in being the hand of Providence to many persons. As we go about our daily ministry, we will hold you in special prayer with deep gratitude. Additionally, a boulder honoring your kindness will be placed at the foot of our Tree of Life donor wall in Providence Place located in Georgetown.

Sister Barbara Ann Zeller, S.P.
Saint Mary-of-the-Woods

Church Facts

PRO-LIFE STANCE

Recent polling shows a greater pro-life stance among young adults and Hispanics

abortion should be illegal...

all adults



adults 18-29



Hispanics



■ in all cases

■ except when the mother's life is in danger or in cases of rape or incest

From April 2004 survey of 1,209 Americans with an error margin of plus or minus 2.8 percent.

Source: Zogby International

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Secular materialism produces an absence of transcendence

(Second in a series)

This second column in a series of articles on Catholic beliefs that challenge our secular culture is basic. We believe in eternity. Yet it is not very popular to speak of eternity, much less death, in a secular society.

The absence of the notion of transcendence—that is, the absence of the idea that there could be spiritual reality beyond our material experience—is a product of secular materialism. So is the absence of God.

Our culture is virtually bathed in secular materialism. People who have no spiritual faith in life hereafter are left with the daunting prospect of ultimately heading to nothing. That's called nihilism. Nihilism—certainly not a new "ism" in human history—leads to hedonism.

People who have no faith in God and a kingdom where death is ultimately defeated are compelled to invent hope in things like reincarnation or bizarre scientific goals. The human spirit senses that there has to be "something more than nothing" at the moment of death.

For the secular materialist, desire for "something more than nothing" at death leads to the desperate conviction that eventually human ingenuity and endless scientific and technological possibilities will eliminate death. However, credible scientists realize that the possibilities of

invention, while far from depleted, are limited. Faith in God, who is not limited, is far more reasonable than the cult of secular materialism.

These abstract thoughts came to my mind as I contemplated the life of a monk at Saint Meinrad Archabbey who was not known by many people, not even by alumni and seminarians who studied at Saint Meinrad during the last 60 years or so.

Brother Lawrence Shidler became a Benedictine monk in 1939 and was listed in the monastery directory as "carpenter." He died last Holy Thursday at age 84 from injuries suffered when run over by a car as he came out of the carpenter shop. This relatively unknown man lived a virtually hidden life that all the while was headed toward a senseless accident.

Brother Lawrence may have lived a hidden life, but those of us who lived with him in the monastery were affected by his humble fidelity to what is at the heart of consecrated life. Archabbot Lambert Riley remarked that Brother may not have known much theology but that he was a man of deep faith. He never missed visiting the Blessed Sacrament before the daily Liturgy of the Hours and Mass. And after Mass, unfailingly, he would head for a quiet corner in the monastery reading room to make his thanksgiving.

In his daily work, Brother Lawrence gave himself totally to creating beautiful

wood furnishings that would be difficult to match these days. It is as though his presence with God inspired him as a craftsman. He made crosiers for bishops, and he made elegant chalices as well. I have some treasured photos of him at the time of my ordination as a bishop in 1987 painstakingly making my crosier, carving the crook at the top. He was a master carpenter, and had he been engaged in the material world Brother could have been quite successful.

But Brother Lawrence lived a hidden life. On occasion, I have heard people remark "What a waste!" when speaking of the life of a monk or a priest. This attitude causes some parents and friends to object when a young man wants to become a priest or enter a monastery. The value of the eternal is missing.

In our materialistic, secular culture, to live a hidden life in a cloister as a monk or nun is considered strange, even foolish. To be a monk or nun flies in the face of the secular values of economic success, of productivity, of consumerism. To live in a cloister in a virtually unnoticed and hidden way confounds many people because it appears that they offer nothing to the common good of society.

Of course, the history of the arts and sciences and of the educational enterprise in human civilization would easily and dramatically illustrate the impact of monasticism and consecrated life on society. But more important, the supreme value of faith in God and in the reality of God's kingdom trump secular and material values.

Brother Lawrence could go to work in his carpenter shop every day and exercise his craft with the profound realization that his witness of faith in the presence of God and eternity was a mighty gift for our culture. Because he was a member of the Body of Christ, the hidden and humble holiness of this monk was a gift for all of us.

The gift of Brother Lawrence is multiplied by hundreds of women and men living a consecrated life and by thousands of priests. They witness an eternal value and remind us just where the real kingdom is. And they remind us that, indeed, God is. †

(Next week: the Catholic view of marriage as countercultural.)

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.

El materialismo secular ocasiona la ausencia de trascendencia

(Segundo de la serie)

Esta segunda columna de la serie de artículos sobre las creencias católicas que desafían la cultura secular es fundamental. Creemos en la eternidad. Sin embargo no resulta muy común hablar sobre la eternidad, mucho menos la muerte, en una sociedad secular.

La ausencia de noción de trascendencia, es decir, la ausencia de la idea de que pueda existir una realidad espiritual más allá de nuestra experiencia material, es producto del materialismo secular. Al igual que la ausencia de Dios.

Nuestra cultura está virtualmente inmersa en el materialismo secular. La gente que no tiene fe espiritual en la vida más allá de la muerte queda con un prospecto desalentador de estarse encaminando hacia la nada. A esto se le llama nihilismo. El nihilismo, que ciertamente no es un nuevo "ismo" en la historia humana, conlleva al hedonismo.

La gente que no tiene fe en Dios y en un reino donde al final la muerte es derrotada, se siente impulsada a inventar la esperanza en cosas como la reencarnación o en extrañas metas científicas. El espíritu humano siente que debe de existir "algo más que la nada" al momento de la muerte.

Para el materialista secular, el deseo de "algo más que la nada" después de la muerte le lleva a la convicción desesperada de que eventualmente la ingenuidad humana y las posibilidades científicas y tecnológicas ilimitadas eliminarán la muerte. Sin embargo, ciertos científicos fidedignos se dan cuenta de que las posibilidades científicas, a pesar de estar

lejos de haberse agotado, son limitadas. La fe en Dios, quien no es limitado, es mucho más razonable que el culto al materialismo secular.

Me vinieron a la mente estos pensamientos abstractos mientras contemplaba la vida de un monje en la Archiabadía de Saint Meinrad, desconocido por muchos, incluso por ex-alumnos y seminaristas que estudiaron en Saint Meinrad durante los últimos sesenta años.

El hermano Lawrence Shidler se ordenó como monje benedictino en 1939 y aparecía en el directorio del monasterio como "carpintero". Murió el pasado Jueves Santo a los 84 años por lesiones sufridas cuando un coche lo atropelló saliendo del taller de carpintería. Este hombre relativamente desconocido vivió una vida prácticamente oculta que, sin embargo, se encaminó hacia un accidente absurdo.

Tal vez el hermano Lawrence vivió una vida oculta, pero aquellos que vivimos con él en el monasterio nos sentimos tocados por su humilde lealtad a lo que constituye el corazón de la vida consagrada. El archiabad Lambert Riley señaló que quizás el Hermano no supiera mucho de teología pero que era un hombre de fe profunda. Nunca dejó de visitar el Santo Sacramento antes de la Liturgia de las Horas y la misa diaria. E infaliblemente después de la misa, se retiraba a un rincón apartado del salón de lectura del monasterio para hacer su acción de gracias.

En su trabajo diario el hermano Lawrence se dedicó completamente a

crear muebles de madera tan hermosos que serían difíciles de hallar hoy en día. Pareciera que su presencia ante Dios lo inspiraba en su oficio. Elaboró báculos para los obispos y también cálices muy vistosos. Tengo algunas fotos de él que conservo como tesoros de la época de mi ordenación como obispo en 1987, mientras confeccionaba minuciosamente mi báculo, tallándolo en la punta. Era un maestro carpintero y si hubiera estado dedicado al mundo material habría tenido bastante éxito.

Pero el hermano Lawrence vivió una vida oculta. En alguna ocasión he escuchado a la gente decir: "¡Qué desperdicio!" refiriéndose a la vida de un monje o un sacerdote. Esta actitud provoca que algunos padres y amigos se opongan cuando un joven desea convertirse en sacerdote o ingresar a un monasterio. Se está perdiendo el valor de lo eterno.

En nuestra cultura materialista y secular vivir una vida oculta en un claustro como monje o monja se considera extraño, incluso tonto. Ser un monje o monja es una burla ante los valores seculares del éxito económico, la productividad, y el consumismo. Vivir en un claustro de un modo prácticamente desapercibido y escondido confunde a muchas personas porque pareciera que no aportan nada para el bien común de la sociedad.

Por supuesto, la historia del arte y la

ciencia y la de la labor educativa en la civilización humana ilustran drásticamente y fácilmente el impacto en la sociedad de la vida monástica y consagrada. Pero lo que es más importante, el valor supremo de la fe en Dios y en la realidad del reino de Dios prevalecen sobre los valores seculares y materiales.

El hermano Lawrence podía ir a trabajar todos los días en su taller de carpintería y ejercer su oficio con la profunda convicción de que su testimonio de fe en la presencia de Dios y la eternidad eran un obsequio muy valioso para nuestra cultura. Debido a que era miembro del Cuerpo de Cristo, la oculta y humilde santidad de este monje era un regalo para todos nosotros.

El obsequio del hermano Lawrence se multiplica por cientos a través de los hombres y mujeres que viven una vida consagrada y por los miles de sacerdotes que hacen lo propio. Ellos son testimonio del valor de la eternidad y nos recuerdan dónde está el verdadero reino. Y nos recuerdan que, de veras, Dios Es. †

(La próxima semana: La posición católica frente al matrimonio va en contra de la cultura.)

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para mayo

Seminarios: ¡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 . . .

There will be a **Memorial Day Mass** at noon on May 31 at Calvary Cemetery, 435 W. Troy Ave., in Indianapolis. Also at noon on May 31, there will be another Mass at Our Lady of Peace Cemetery, 9001 Haverstick Road, in Indianapolis. All are welcome to attend either event.

The archdiocese will host its next **Young Adult Mass** at 5 p.m. on June 13 at St. Mary Parish, 317 N. New Jersey St., in Indianapolis. A reception will follow. The Mass is offered for Catholics, single or married, in their 20s and 30s. It provides an opportunity to meet young Catholics and deepen each person's relationship with God. The event takes place on the second Sunday of every month. For more information, e-mail indyyoungadultmass@yahoo.com.

Sacred Heart of Jesus Parish, 1530 Union St., in Indianapolis, is planning a celebration in honor of the **Sacred Heart of Jesus Feast Day**. A special novena will be held daily at 6:30 p.m. in the church starting on June 9 and concluding on June 17. There will be a special procession into the church at 5:45 p.m. on June 18, followed by a Mass. There will be an organ concert at 4 p.m. on June 19 in the church, with David Schafer performing. Mass will begin at 5 p.m. and an ice cream social will be held immediately after Mass. For more information, call the parish office at 317-638-5551.

The **Class of 1954 of the former St. Mary Academy in Indianapolis** will hold its 50th class reunion at 6:30 p.m. on June 12 at the Brickyard Crossing Golf Resort, 4400 W. 16th St., in Indianapolis. The cost is \$40 per person. For more information, call Carolyn Windisch Miller at 317-241-2460 or Jane Bailer McArdle at 407-321-2869.

The second annual **Garden Retreat** will be held from 9 a.m. to 4 p.m. on either July 12, 13 or 14 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. The retreat is based on the success of the same retreat held last year. The

registration deadline is June 30. **"Basketball for Life" Camp** will be offered on Aug. 2-5 at the Benedict Inn. The camp is a chance for girls entering grades four through eight to learn the fundamentals of basketball as well as Benedictine life skills. The registration deadline is July 1. For more information, call 317-788-7581 or e-mail benedictinn@yahoo.com or log on to www.benedictinn.org.

St. Francis Hospitals and Health Centers will host a **workshop for people living with cancer** from 9 a.m. to 4 p.m. on May 28 at the hospital's Indianapolis campus, 8111 S. Emerson Ave. The workshop, titled "Living with Cancer," is open to current cancer patients, their families and caregivers. It will address the latest cancer treatments, treating side effects, pain management, coping skills and other related topics. The main focus of the workshop is to help participants with the healing process by sharing

similar experiences with others. The workshop is free and lunch will be provided. It is sponsored by the American Cancer Society, Ortho-Biotech and St. Francis Hospitals and Health Centers. Space is limited and pre-registration is required. For more information or to register, call Janice Leak at 317-782-6704.

Saint Meinrad Archabbey in St. Meinrad will host an **outdoor procession with the Blessed Sacrament** on Corpus Christi Sunday, June 13. There will be eucharistic adoration in the Archabbey Church following a Mass at 9:30 a.m. until the celebration of Vespers at 4 p.m. The procession will begin at 4:30 p.m. and proceed to three outdoor stations on the Saint Meinrad campus, where there will be opportunities for song and praise. The service will conclude with Benediction at the last station. All are invited to attend. For more information, call Mary Jeanne Schumacher at 812-357-6501. †

Awards . . .

The Criterion's 2003 Vacation/Travel Supplement, edited by **Mary Ann Wyand**, assistant editor, received a first-place award in the Special Supplements category of the Woman's Press Club of Indiana Communications Contest. The supplement advances to the National Federation of Press Women Communications Contest.

Three Saint Mary-of-the-Woods College faculty members recently became the 2004 recipients of the Sister Mary Joseph Pomeroy Faculty Excellence Awards. **Sharon Ammen**, director of the college's theater program and assistant professor, received the award for teaching. She is known for the creativity, organization and collegiality that she brings to her endeavors. **David Grabowski**, associate professor of biology, received the award for service. He is involved in college life, but also serves in the local community on various boards or by volunteering. **Bradley Huffey**, assistant professor of social and behavioral sciences, received the award for scholarship. He seeks the integration of theory, practice and personal commitments in his scholarly pursuits, and also seeks to contribute knowledge and expertise to advance the profession of psychology. The Sister Mary Joseph Pomeroy Faculty Excellence Award, named after a longtime professor of English at the college who embodied the high ideals of teaching, scholarship, service and leadership, was inaugurated in 1990. In 2001, it was split into three separate awards.

Saint Mary-of-the-Woods College recognized **Linda Rose Burger**, Class of 1996, and **Susan Eichmuller Hamilton**, Class of 1966, as Distinguished Alumna Awards at the college's commencement ceremony on May 8. The award is conferred on those graduates who have made superior achievements. Burger is the owner of Burger Chrysler-Jeep in Terre Haute and Burger Dodge-Chrysler-Jeep Inc. in Brazil. She is the first woman to buy a Chrysler dealership using only the profits generated from the business itself. Hamilton is a director of Confluence, a private venture capital firm. Her previous careers include being a teacher, the owner of Manchester Travel and the executive vice president of Manchester Stamping Corporation.

Sarah Thompson, a senior at Cardinal Ritter Jr./Sr. High School in Indianapolis, was given the 2004 City Scholar-Athlete of the Year Award on May 5 from the Marion County Coaches of Girls' Sports Association. Sarah is a three-sport athlete who also earned the highest SAT score of all the nominees for the award. She is the

salutarian of her senior class, a member of the National Honor Society, was named to the Academic All-State Team in volleyball, and received both the Newman Scholarship and the San Damiano Scholarship to attend Marian College in Indianapolis. Sarah has also signed a letter of intent to play softball at Marian College.

Cardinal Ritter Jr./Sr. High School in Indianapolis received the 2004 Crossroads Officials Association Sportsmanship Award on May 6 at the annual banquet of the Crossroads Officials Association. The award is presented each year to the school that exemplifies the highest level of sportsmanship.

Marlene Tincher, a member of St. Mary Parish in Mitchell, was recently awarded that parish's annual "Golden Rose Award." She has been a lifelong member of the parish, was president of the Altar Society, secretary of the same society, was on the evangelization team, taught religious education and served on the first parish council. Tincher has also visited the sick, served at Mass, helped with bereavement meals, done various other tasks and is a longtime member of the parish Bible study group. †

VIPs . . .



Ferdinand and Adaline (Devillez) Dauby, members of St. Paul Parish in Tell City, celebrated their 65th wedding anniversary on May 23 with a private celebration. The couple was married on May 24, 1939, at St. Augustine Church in Leopold. They have one child: Donald Dauby. The couple has two grandchildren and one great grandchild.



Bob and Phyllis (Bordenkecher) Metzler, members of St. Jude Parish in Indianapolis, celebrated their 50th wedding anniversary on April 24 with a Mass and reception. The couple was married on that date in 1954 at Holy Cross Church in Indianapolis. They have two children: Anne Allen and Mark Metzler. The couple has three grandchildren. †

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

Raising Helen (Touchstone)
Rated **A-II (Adults and Adolescents)** because of brief, mild sexual innuendo, implied underage drinking and a few instances of crass language.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association of America (MPAA).

Shrek 2 (Dreamworks)
Rated **A-II (Adults and Adolescents)** because of some mildly crude and suggestive humor.
Rated **PG (Parental Guidance Suggested)** by the MPAA. †

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By Vicki Quade & Maripat Donovan

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Stewardship Days to be offered throughout archdiocese

By Brandon A. Evans

The archdiocesan Office of Stewardship and Development is offering special workshops throughout the diocese to pastors, parish life coordinators and lay pastoral leaders.

There will be six different "Called to Serve Stewardship Days" next month.

"Stewardship Days are days set aside for pastors/PLCs and lay leadership to gather in faith and celebration of stewardship," said Dena Perry, director of stewardship, "and, at the same time, to be inspired by recognized speakers who provide outstanding stewardship education presentations."

The events are a response to a need that has already been voiced, and those who attend will also be encouraged to share their insights and ask questions.

"We do this because parishes have a desire for new stewardship education tools," Perry said. "Many parishes want to enhance what they are currently doing, and it is our mission to serve them."

The events are free, and include either a lunch or light dinner, depending on the time of the workshop.

The first workshop will take place from 11:30 a.m. to 4:30 p.m. on June 21 at St. Louis Parish, 13 St. Louis Place, in Batesville.

John Dean, executive consultant at RSI Catholic Services Group, will present a keynote address on "Stewardship and Spirituality."

Dean is a sought-after speaker and teacher, and has worked with dioceses to help them expand their ministry

Church credibility 'zilch' if abuse audits stop

NEW YORK (CNS)—Auxiliary Bishop Joseph M. Sullivan of Brooklyn said May 21 that if the bishops do not continue with their sexual abuse audits "our credibility will be zilch."

He noted that some bishops thought the audits, undertaken as part of the implementation of the 2002 *Charter for the Protection of Children and Young People*, were too burdensome and wanted to end them.

One audit has been completed. The U.S. bishops' Ad Hoc Committee on Sexual Abuse and the National Review Board reached an agreement on May 17 on proposals for conducting a second diocesan audit of child sex abuse prevention policies and on doing a study of the causes and context of the crisis.

The bishops will discuss the proposals during their June 14-19 meeting in Denver.

The agreement came after strong criticism by Justice Anne Burke, interim chairwoman of the review board, that the bishops were trying to delay a decision on doing the audits until November. Burke had also complained that some bishops were having second thoughts about independent monitoring by the review board on compliance with the sex abuse policies.

Bishop Sullivan said the sex abuse scandal had already done "enormous damage" to the bishops' credibility and affected their ability now to get public support for their position against providing contraceptives for employees of Catholic hospitals and other social agencies.

The bishop made his comments in delivering the concluding address to the annual weeklong Catholic Healthcare Administrative Personnel program at St. John's University in New York.

Bishop Sullivan's address was directed primarily to the challenge presented to the Catholic Church by California and New York state laws requiring Church hospitals and other social service agencies that provide prescription benefits for employees to include contraceptives.

Bishop Sullivan said he would fight "to the end" to keep the Church in health care ministry, but not at the price of sacrificing principle.

The Church "lost big time" in a decision of the California Supreme Court on March 1 to uphold that state's Women's Contraceptive Equality Act, which requires that health insurance for employees include contraceptives.

Exemption is provided for "religious employers," but these are defined as institutions directly engaged in furthering religious belief and made up primarily of members of the religious group.

Bishop Sullivan said Catholics define themselves differently than do the courts because they minister with religious motivation but extend services to everyone.

"It is unconscionable that the government has tried to define what it means to be Catholic," he said.

A law similar to that in California was passed in New York state in 2002 and is being challenged in court by a number of New York Catholic and Baptist organizations.

Suggesting that mandates for abortion and other practices unacceptable to the Church would follow the contraceptives laws, Bishop Sullivan said the bishops hoped to get a general exemption from the federal government on a conscience basis.

He said bishops are obligated to teach the Catholic view of the truth, regardless of how many people might disagree, but that they are handicapped in the public arena by the failure of many Church members to support them. †

through more generous stewardship.

Judy Urban, consultant with Shared Ministry Systems, will present "Gift Discernment: A Workshop for Growing Ministry Volunteers."

Urban has more than 12 years of experience in building Church volunteer systems and, as a pastoral associate at a large Catholic parish in the Midwest for six years, she built a system that involved more than 3,000 parishioners in 165 different ministries.

Dean and Urban will also make the same presentations at two other locations.

The first program will be from 11:30 a.m. to 4:30 p.m. on June 22 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

The second presentation will be from 5 p.m. to 9 p.m. on June 23 at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood.

Dean will also present "Stewardship and Spirituality" from 11:30 a.m. to 2:30 p.m. on June 28 at St. Agnes Parish, 1008 McLary Road, in Nashville.

For the two remaining workshops, C. Justin Clements, director of the Office of Stewardship and Development for the Diocese of Evansville, will present "Stewardship and Hospitality."

Clements has organized and guided diocesan capital campaigns totaling more than \$80 million and is responsible for implementing an initiative to convert the Diocese of Evansville into a "total stewardship diocese."

The first workshop with Clements will be from 5:30 p.m. to 8:30 p.m. on June 29 at St. Patrick Parish, 1807 Poplar St., in Terre Haute.

The second program will be from 11:30 a.m. to 2:30 p.m. at St. Augustine Parish, 315 E. Chestnut St., in Terre Haute.

"We hope that people will leave with new ideas and be inspired by a wonderful learning experience," Perry said.

(For more information about Stewardship Days or to register for one of the workshops, call Cyndy Taber at 800-382-9836, ext. 1591, or e-mail ctaber@archindy.org.) †

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St. Vincent HEALTH

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continued from page 1

the weakening or abandonment of multiple mechanisms for international cooperation and rule of law.”

Both the acts of terror and the war on terrorism are making the world more dangerous, it said. “The war on terrorism is polarizing our world.”

One of the highest-ranking Americans in the Vatican recalled in a mid-May interview that he had publicly warned against the implicit endorsement of the use of torture in U.S. policy more than a year ago.

Cardinal J. Francis Stafford called the outcry by politicians and the media now “deceitful in light of the silence that took place when torture was being talked about in 2001, 2002, 2003.”

The U.S. cardinal, head of the Vatican office that deals with indulgences and the lifting of censures reserved to the pope, was quoted by Catholic News Service in February 2003 saying, “The government of the United States has compromised its own basic principles by implicitly endorsing the use of torture since Sept. 11, 2001.”

In his May interview with a Catholic magazine, *Inside the Vatican*, he said, “Muslims are outraged and deceived because Americans appear to be imposing the same type of life upon Iraqi society that we said we were going to rescue them from. ... Just below the surface of American civilization, of American popular culture, we are becoming barbaric. Is that what American democracy is producing today?”

The revelations in Iraq provoked a review of U.S. policy on the treatment of detainees in the war against terror, but a priest who served as a chaplain at Guantanamo Bay said he believed there was no such prisoner abuse there.

Guantanamo Bay, the U.S. military enclave in Cuba, is the site where a number of suspected terrorists in Afghanistan were taken after the United States invaded that country to unseat its Taliban regime and root out al-Qaida strongholds and training camps.

Father Raymond A. Tetreault, a Rhode Island priest who was a senior chaplain in Guantanamo Bay from May to December 2002, said the guards there “didn’t like the detainees, but they didn’t abuse them. ... I don’t think that what happened at Abu Ghraib could have happened when I was there” in Guantanamo Bay.

Any aftereffects of abuse inflicted on prisoners would have been noticeable while they were being led to and from interrogations, Father Tetreault said. He said other chaplains at the base, including three Muslim chaplains who worked with Muslim detainees, would have reported to him if they noticed suspicious injuries or other signs of abuse, and he received no such reports.

He expressed concern that the abuses in Iraq could affect the American mission there and said the soldiers will have to work even harder to maintain discipline, restore confidence and do the work they were sent there to do.

“Yes, stuff like this happens, but the missions still need to get done,” he said.

Bishop Slawoj Glodz of Poland’s military diocese highlighted that sense of



Iraqi Muslim men pray outside the prison of Abu Ghraib west of Baghdad during a strike on May 24 against the mistreatment of Iraqi prisoners by coalition soldiers. At a recent Pax Christi International meeting, delegates representing 45 countries called on the United States “to stop all forms of torture and abuse against detainees.”

mission at successive funerals on May 13 and 14 for Poles who died in Iraq.

Polish soldiers in the international coalition in Iraq have a “pure and noble mission” to liberate that country from “the power of darkness,” he said at the May 13 funeral of Capt. Slawomir Stozak, the fourth Polish soldier to die in the conflict.

“We went as a sign of hope and peace,” the bishop said. “It’s turned out that this mission isn’t easy. Its aims haven’t been well interpreted and understood by everyone.”

The next day, Bishop Glodz celebrated the funeral Mass for Polish war correspondent

Waldemar Milewicz, killed in Iraq on May 7.

“Our soldiers know their task is justified, that it conforms with standards of human civilization and culture—yet they have met dark forces of evil and terrorism,” he said.

He said the killing of the journalist, shot near Baghdad while trying to interview insurgents, highlighted “a novel, barbaric feature of our time—terrorism, kidnapping, killing of innocent journalists, hostage-taking, and brutal and indiscriminate attacks on people whose vocation is service to the truth.” †

Missouri to vote on constitutional amendment to define marriage

JEFFERSON CITY, Mo. (CNS)—Catholic officials in Missouri will support a proposed amendment to the Missouri Constitution defining marriage as a union between one man and one woman.

Missourians will vote on the proposed amendment at either the August primary election or the November general election.

“This is not a vote against people who are homosexual,” said Deacon Larry Weber, executive director of the Missouri Catholic Conference, which lobbies the state General Assembly and educates voters on the Church’s behalf.

“It is a vote in favor of preserving the traditional family unit in this state. Families are and always have been the foundation of our society. We believe that without stable families, our society will collapse,” Deacon Weber said. “As Catholic people of faith, we believe that we must preserve the sacred institution of marriage as a means of providing for the common good of all people—present and future—in Missouri.”

State law already defines marriage as existing only between one man and one woman. A constitutional amendment

would prevent state courts or lawmakers from striking down that law.

Missouri’s Catholic bishops wrote to the state’s General Assembly in December, urging lawmakers to send to the voters a constitutional amendment defining marriage.

“What is at stake in this debate is the very underpinning of our society—families,” the bishops said. “Undermining traditional marriage will lead to the disintegration of stable families.”

They added, “Families represent a support network that members turn to for assistance: parents helping children, children helping elderly parents. No government program or agency can ever replace strong and loving families. We therefore abandon the institutions of marriage and family at our peril. Indeed, history presents numerous examples of the deleterious effect upon societies when marriage and family structure are eroded.”

The proposed amendment—approved overwhelmingly by state lawmakers in both houses—“establishes that marriage in this state will consist only of the union between a man and a woman, and no license to marry will be issued except to a man and a woman,” according to the

state’s official summary of the bill. “Marriage between persons of the same sex, and full faith and credit of that marital status entered into in another state, will not be recognized as marriage in Missouri.”

The Senate voted 26-6 on May 11 to send the proposed amendment to the voters. The Missouri House of Representatives approved the necessary legislation in a 124-25 vote on May 14.

In their December 2003 letter, Missouri’s bishops observed that, throughout history and in many different cultures, “marriage has been understood as the institution created by God for the lifelong commitment between a man and a woman.”

They noted that the institutions of marriage and family are already in great peril, with high divorce rates having devastating consequences, especially for women and children.

“The response to this crisis,” the bishops wrote, “is not to redefine marriage, but to strengthen its traditional purpose so that men and women will make and keep lifelong commitments to each other and to their children.”

“If our laws redefine marriage to



John Sullivan and Chris McCary of Aniston, Ala., are married by Justice of the Peace Joan Drysdale in Provincetown, Mass., on May 17. In Missouri, residents will vote at either the August primary election or the November general election on a proposed amendment to the Missouri Constitution defining marriage as a union between one man and one woman.

include same-sex unions,” the bishops continued, “then marriage simply becomes a menu for choosing a variety of relationships. If that is all marriage is, then there is no reason why polygamy and other relationships cannot be added along with same-sex unions to the banner of ‘marriage.’” †

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By Mary Ann Wyand

PROVIDENCE, R.I.—It's well worth the climb up historic College Hill in Providence to visit one of New England's finest art museums.

The Rhode Island School of Design Museum of Art offers a diverse collection of historic and contemporary artwork from throughout the world that merits hours of inspection and reflection.

Works of art by great masters grace the galleries, and several exhibit areas devoted to religious artifacts are quite impressive.

An integral part of the premiere design school founded by a group of women in 1877, the RISD Museum's collections include more than 85,000 distinctive examples of fine and decorative works of art—from antiquities to those of contemporary origins—in the museum at 224 Benefit St. (See a related story on page 12.)

Visitors will find Greek vases and coins, Roman frescoes and sculptures, and a fascinating medieval art collection that includes religious objects from England, France and Spain.

European paintings, sculptures and decorative arts represent the Renaissance to the present, while Asian and Egyptian cultures are prominently featured in other beautifully arranged galleries.

Works by Henri Matisse, Pablo Picasso, Claude Monet, Paul Gauguin, Auguste Rodin, Frank Benson, Frank Lloyd Wright and many other notable artists catch the eye in the galleries.

Rodin's "The Hand of God," with the figures of Adam and Eve intertwined in an embrace, offers a compelling prelude to two adjacent galleries arranged with unusual religious artifacts.

Maureen O'Brien, curator of painting and sculpture for the RISD Museum, said the sculpture is somewhat autobiographical as it illustrates Rodin's own concept of himself as a creator.

"In a way, although it represents the hand of God molding Adam and Eve out of clay, it also can represent the hand of the artist, who himself fashions figures out of stone and clay," she said. "It is a compelling work incorporating dramatic contrasts between the beautifully refined

carving of the hand and the figures and the rough-cut stone from which they emerge."

O'Brien said "The Hand of God" has been in the museum collection since 1923, when it was purchased from Samuel P. Colt of Bristol, R.I.

"Colt had commissioned it from Rodin in 1916," she said, "shortly before the artist's death."

Other versions are in the Metropolitan Museum of Art in New York, the Philadelphia Museum of Art and the Rodin Museum in Paris.

Beyond Rodin's "The Hand of God" sculpture is the medieval gallery, a room that has the quiet atmosphere of a European cloister. It is dominated by a Spanish corpus from a crucifix, made of oak, which dates back to 1150-1200. This dramatic figure, more than 7 feet high, is displayed without the cross on which it originally hung.

O'Brien said Alexander Dorner, a former museum director, chose to arrange the museum's galleries in chronological order as a way to educate people about how artwork builds upon the past.

"One of the great objects in the medieval gallery is a limestone sculpture of the upper body and head of St. Peter, holding a key, which is his attribute—the key to the kingdom of heaven or the keys to the Church," she said. "That sculpture was made in the early 12th century for the renowned Third Abbey Church of Cluny, France. Also in this gallery is a carved stone portal from a Romanesque church in France and a huge Spanish wooden head of a male saint, assumed to be either St. James or St. Christopher."

In the next exhibit area is a beautiful tempera and gold leaf painting of Mary Magdalene that was painted by Lippo Memmi.

"This small gold-ground panel painting from the 14th century shows Mary Magdalene holding a jar of ointment," O'Brien explained. "It was one part of a larger altarpiece, whose central panel was an image of the Virgin and Child. The numerous other wings of that altarpiece represented various saints of importance to a regional Church and community."

It hangs beside "The Stigmatization of St. Francis," a painting on wood by Italian artist Mariotto di Nardo, which was

originally part of a lower portion of an altarpiece, but stands alone as a painting of religious significance.

Religious artwork was created to teach and edify a community that shared religious beliefs, she said, citing the small Italian panel paintings as images that illustrate individual scenes from the lives of Christ and the saints.

The panel showing the stigmatization of St. Francis depicts a more naturalistic setting than the one of Mary Magdalene and a more accurate portrayal of the human figure, O'Brien said. Like many panel paintings in American collections, it was probably removed from an Italian church in the late 19th or early 20th century.

"There was a great devotion to St. Francis throughout the Renaissance," O'Brien said, "because he was a saint who represented great human values and the fact that an individual could have a personal relationship with Christ."

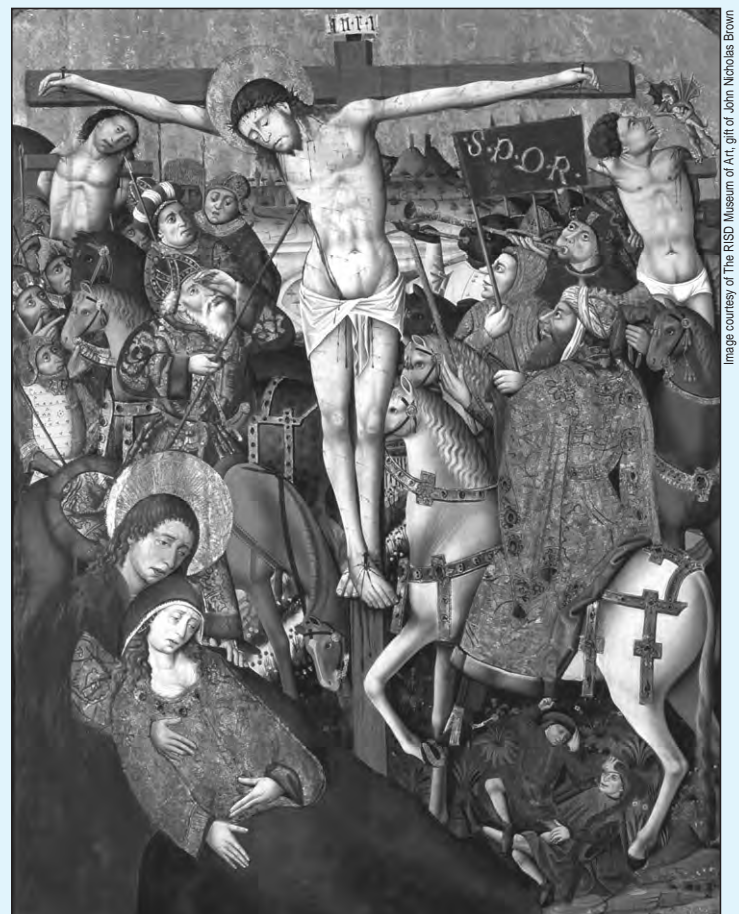
One of the museum's most admired sculptures is Charles-Henri-Joseph Cordier's "African Venus," O'Brien said, which was created in 1852 as a symbol of the dignity of all races. Its unveiling took place shortly after France had abolished the practice of slavery in its colonies.

The proud bronze bust of a beautiful

African woman is featured on a popular postcard sold in the museum gift shop, and serves as a reminder that art continues to be both a source of reflection and a force for change in the human condition.

It's also a tribute to the courageous group of women who founded the art school and museum in Providence—with proceeds from the sale of their handicrafts at the Philadelphia World's Fair in 1876—to educate and inspire people with art.

(For information about the Rhode Island School of Design Museum in Providence, log on to www.risdmuseum.org.) †



The artist is unknown, but this 15th-century Spanish rendition of the Crucifixion is masterfully rendered and commands attention in a medieval gallery at the Rhode Island School of Design Museum in Providence.



"The Stigmatization of St. Francis" is depicted in this altarpiece by Italian artist Mariotto di Nardo. It dates back to the late 14th century or early 15th century.



Sculptor Charles-Henri-Joseph Cordier created this bronze bust titled "African Venus" in 1851 as a symbol of the dignity of all races. Its unveiling took place shortly after France had abolished the practice of slavery in its colonies.

Image courtesy of The RISD Museum of Art, Museum Appropriation Fund

Image courtesy of The RISD Museum of Art

Image courtesy of The RISD Museum of Art, gift of John Nicholas Brown

Parish Festivals

May 28
Holy Trinity Parish, 2618 W. St. Clair St., **Indianapolis**. Parish "500" Festival, 5:30-9 p.m., food, games, music. Information: 317-631-2939.

May 29
St. John the Baptist Parish, 8310 St. John Road, **Floyds Knobs**. Starlight Strawberry Festival, booths open, 10 a.m.-8 p.m., buffet dinner, make your own strawberry shortcake, 11 a.m.-7 p.m., entertainment. Information: 812-923-5785.

May 31
St. Mary Parish, 317 N. New Jersey St., **Indianapolis**. Memorial Day picnic, 11 a.m.-3 p.m., \$2 per person, music, Latino food. Information: 317-637-3983.

June 3-5
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 4
St. John the Evangelist Parish, 126 W. Georgia St., **Indianapolis**. "St. John's Night with the Indians," cookout, St. John's Rectory Garden, 5-6:30 p.m., baseball game, Victory Field, 7 p.m., \$10 per person includes game ticket. Information and reservations: 317-635-2021 by June 1.

June 4-6
St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., **Indianapolis**. Summerfest 2004, Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 11:30 a.m.-5 p.m., rides, games, food, entertainment. Information: 317-357-8352.

June 5
Knights of Columbus Hall, 2100 E. 71st St., **Indianapolis**. "One-of-a-Kind Auction" and dinner, 6:30-9:30 p.m., featuring the late Father Patrick Kelly's Indianapolis Colts, Cathedral High School and golf memorabilia, \$10 adults, \$5 children 10 and under. Information: 317-546-1571.

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

June 10-12
St. Anthony Parish, 379 N. Warman Ave., **Indianapolis**. Parish festival, food, games, 5-11 p.m. Information: 317-636-4828.

June 10-13
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 11-12
Holy Rosary Parish, 520 Stevens St., **Indianapolis**. 21st annual Italian Street Festival, Fri.-Sat. 5-11 p.m., Italian foods. Information: 317-636-4478.

June 11-13
St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. International Festival, Fri. 5 p.m.-midnight, Sat. 5 p.m.-midnight, Sun. 5-10 p.m., food, games, rides. Information: 317-291-7014.

St. Louis School, 17 St. Louis Place, **Batesville**. Rummage sale, Fri. 9 a.m.-7 p.m., Sat. 9 a.m.-4 p.m., Sun. 8:30 a.m.-1 p.m. Information: 812-934-3661.

June 13
St. Paul Parish, 814 Jefferson St., **Tell City**. Parish picnic, City Hall Park, 700 Main St., across from church, 11 a.m.-6 p.m., booths, crafts, quilts. Information: 812-547-7994.

June 17-19
St. Bernadette Parish, 4838 E. Fletcher Ave., **Indianapolis**. Parish festival, 5-p.m.-midnight, rides, games, food, Howard's famous pork barbecue. Information: 317-356-5867.

St. Michael Parish, 519 Jefferson Blvd., **Greenfield**. Summer Fest 2004, Thurs. 5-11 p.m., Fri. 5-11 p.m., Sat. 1-11 p.m., rides, food. Information: 317-462-4240.

June 18-19
St. Mary Parish, 415 E. Eighth St., **New Albany**. Parish festival, food, booths, Fri. 5-10 p.m., family night, Sat. 7 p.m.-1 a.m., street dance, \$7.50 cover charge. Information: 812-944-0417.

Holy Angels Parish, 740 W. 28th St., **Indianapolis**. Juneteenth Celebration, Fri. 6 p.m., Sat. noon-8 p.m., Fri. dinner-dance, \$35 per person, food. Information: 317-926-3324.

June 19
Sacred Heart of Jesus Parish, 2322 N. 13½ St., **Terre Haute**. Summer auction, antiques, collectibles, new and used miscellaneous items, 10 a.m. Information: 812-466-1231.

June 20
St. Nicholas Parish, 6461 E. St. Nicholas Dr., **Sunman**. Parish picnic, chicken dinner, turtle soup, games, 10 a.m.-6 p.m. EST. Information: 812-623-2964.

June 24-26
St. Jude Parish, 5353 McFarland Road, **Indianapolis**. Parish festival, Thurs.-Fri.

5 p.m.-midnight, Sat. 3 p.m.-midnight, food, rides, games, crafts. Information: 317-786-4371.

June 25-26
Christ the King Parish, 1827 E. Kessler Blvd., **Indianapolis**. Summer Social, Fri.-Sat. 5 p.m.-midnight, music, games, food, entertainment, Fri.-Sat. morning, rummage sale. Information: 317-255-3666.

July 4
St. Mary Parish, 317 N. New Jersey St., **Indianapolis**. Picnic, 3-9:30 p.m., food, watch city's Fourth of July fireworks, bring a chair. Information: 317-637-3983.

St. Maurice Parish, 1963 N. St. John St., **Greensburg**. Parish picnic, 10 a.m.-6 p.m., games, quilts, country store. Information: 812-663-4754.

July 8-10
Holy Spirit Parish, 7243 E. 10th St., **Indianapolis**. Parish festival, 6-11 p.m., rides, food, music, entertainment. Information: 317-353-9404.

July 9-10
St. Benedict Parish, 111 S. 9th St., **Terre Haute**. Community Fun Fest, Fri. noon-midnight, Sat. 4 p.m.-midnight, music, games, food. Information: 812-232-8421.

July 9-11
St. Lawrence Parish, 542 Walnut St., **Lawrenceburg**. Parish festival, Fri. 4 p.m.-midnight, Sat. 6 p.m.-midnight, German dinner, Sun. 11 a.m.-7 p.m., chicken dinner. Information: 812-537-3992.

July 11
Harrison County Fairgrounds, 341 Capitol Ave., **Corydon**. St. Joseph Parish, parish picnic, 10 a.m.-4 p.m., chicken dinner, quilts. Information: 812-738-2742.

July 15-17
St. Mark Parish, 535 E. Edgewood Ave., **Indianapolis**. Fun Fest, 5-11 p.m., food, games. Information: 317-787-8246.

July 18
St. John the Baptist Parish, 25743 State Road 1, **Dover**. Summer Festival, 11 a.m.-7 p.m. (EDT), fried chicken dinner, 11 a.m.-6 p.m. (EDT), games, country store. Information: 812-576-4302.

St. Mary Parish, 7500 Navilleton Road, **Navilleton/Floyds Knobs**. Parish picnic, 10 a.m.-4 p.m., family-style chicken dinner. Information: 812-923-5419.

July 22-24
St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. Midsummer Festival, Thurs., Fri. 5-10 p.m., Sat. noon-10 p.m., carnival, fish sandwiches. Information: 317-241-6314, ext. 100.

July 23-24
St. Anthony of Padua Parish, 316 N. Sherwood Ave., **Clarksville**. Parish

picnic, Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, chicken dinner. Information: 812-282-2290.

July 24-25
St. Martin Parish, 8044 Yorkridge Road, **Yorkville**. Parish picnic, Sat. 4:30-11:30 p.m. (EDT), Sun. 11:30 a.m.-8 p.m. (EDT) chicken dinner, \$8 adults, \$4 children. Information: 812-623-3408.

July 25
St. Augustine Parish, 18020 Lafayette St., **Leopold**. Parish picnic, 10 a.m.-6 p.m., chicken dinner, games, quilts. Information: 812-843-5143.

July 30-31
St. Ann Parish, 2862 S. Holt Road, **Indianapolis**. Family Fun Fest, Fri. 4:30-11 p.m., Sat. noon-11 p.m., food, games. Information: 317-244-3750.

August 1
St. Boniface Parish, 15519 N. State Road 545, **Fulda**. Parish picnic, 11 a.m.-7 p.m., food, quilts. Information: 812-357-5533.

St. John the Baptist Parish, 331 S. Buckeye St., **Osgood**. Parish festival, 10-a.m.-4 p.m. (EST), chicken dinner, \$7 adults, \$3.50 children. Information: 812-689-4244.

August 7
St. Thomas the Apostle Parish, 523 S. Merrill St., **Fortville**. Parish festival, 11 a.m.-10 p.m., games, food, entertainment, auction, chicken and noodles dinner. Information: 317-485-5102.

August 8
St. Paul Parish, 9798 N. Dearborn Road, **Guilford/New Alsace**. Parish festival, 11 a.m.-6 p.m. (EDT), chicken dinner. Information: 812-487-2096.

August 15
St. Pius Parish, **Ripley County**. Parish picnic, 10:30 a.m.-6 p.m. (EST), chicken dinner, games, food, entertainment, quilts. Information: 812-934-6218.

St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, **Batesville**. 81st annual outdoor Mass at the Marian shrine, candlelight procession, Benediction, 7 p.m. Information: 812-934-4165.

St. Mary Parish, 777 S. 11th St., **Mitchell**. Hog roast, 11 a.m.-3 p.m. Information: 812-849-3570.

August 22
St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, **Batesville**. Auction, 10 a.m. Information: 812-934-4165.

August 27-28
Prince of Peace Parish, 201 W. State St., **Madison**. Community Festival, Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, food, carnival rides, games. Information: 812-273-5835.

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September 3-6

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

September 5

St. John the Evangelist Parish, 9995 E. Base Road, **Enochsburg**. Parish festival, fried chicken and roast beef dinners, 11 a.m.-4 p.m. Information: 812-934-2880.

September 6

St. Peter Parish, 1207 East Road, **Brookville**. Labor Day festival, 10 a.m.-7 p.m., booths, games, quilts, 10:15 a.m.-2:45 p.m., chicken dinner in dining room or carryout meals. Information: 812-623-3670.

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

September 11-12

St. Michael Parish, 250 High St., **Brookville**. Fall Fest, Sat. 4-9 p.m., Sun. 10 a.m.-9 p.m., pork chop and chicken dinners. Information: 765-647-5462.

September 12

St. Augustine Parish, 315 E. Chestnut St., **Jeffersonville**. Harvest Chicken Dinner, 11 a.m.-3 p.m., \$7 adults, \$4 children 10 and under, under 4 free, bake sale, quilts. Information: 812-282-2677.

St. Mary Parish, 212 Washington St., **North Vernon**. Parish festival, 9 a.m.-5 p.m., "all you can eat" fried chicken dinner, games, crafts store, quilts. Information: 812-346-3604.

St. Pius V Parish, Highway 66, **Troy**. Picnic, 11 a.m.-5 p.m., dinners, famous homemade turtle soup. Information: 812-547-7994.

September 17-18

Sacred Heart of Jesus Parish, 1530 Union St., **Indianapolis**. Old Southside Fall Festival, 5-11 p.m., rides, food, auction, entertainment. Information: 317-638-5551.

St. Malachy Parish, 326 N. Green St., **Brownsburg**. Country Fair and hog roast,

4-11 p.m., food, booths. Information: 317-852-3195.

September 18

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. French Market, 11 a.m.-11 p.m., French food, booths, children's activity area, entertainment. Information: 317-283-5508.

September 18-19

Owen County Apple Butter Festival, Town Square, **Spencer**. St. Jude Parish booth #21, Sat. 9 a.m.-10 p.m., Sun. 9 a.m.-5 p.m., crafts, confections, baked goods. Information: 812-829-3082.

September 19

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

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

September 22

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

September 26

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

Fayette County 4-H Fairgrounds, Expo Hall, **Connersville**. St. Gabriel Parish, Fall Festival, 11 a.m.-4 p.m., fried chicken dinner, games, country store. Information: 317-825-8578.

St. Mark Parish, 5377 Acorn Road, **Tell City**. Parish festival, 10:30 a.m.-6 p.m., shooting match, country store, food, games, rides. Information: 812-836-2481.

October 3

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

October 10

St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, **Batesville**. Turkey Festival, booths, games, food, 10 a.m.-5 p.m. Information: 812-934-4165. †

Share a ride for local fun

By Cynthia Dewes

The itch to get out and around strikes us about this time every year. We're tired of winter, wearing too many clothes, staying inside. So, most years, we'd probably be planning rides on nice days or taking longer trips and vacations by car.

Well, forget that. The price of gasoline is exorbitant, according to U.S. standards, and shows no signs of lowering anytime soon. What to do?

For most of us, taking the entire family on vacation by airplane or even on a cruise ship may be more than we can afford, so carpooling to destinations closer to home may be the answer. Maybe we can persuade Uncle Ted's family or some of our friends with kids to share the costs of driving to homegrown attractions.

Fun is fun, no matter how far away. And there are many places to visit and things to do in central and southern Indiana within driving distance of everyone in our archdiocese. We just need to know where to look.

Here's where Historic Landmarks Foundation of Indiana comes in handy. Located in an appropriately historic building at 340 W. Michigan St. in Indianapolis, it offers information for people planning their own tours as well as guided tours they sponsor for a fee.

Call the Historic Landmarks Foundation office at 317-639-4534 for more information about local tours.

Some of the historic sights to see in Orange County are the West Baden Springs Hotel, the French Lick Resort Hotel, the childhood home of Larry Bird, and Mount Airie, the home of former U.S. Sen. Thomas Taggart.

In Columbus are numerous buildings of architectural merit to visit, and down the road are Brown County attractions such as the state park, craft shops and art galleries.

Many interesting sites are available to the public all the time, including churches. In Indianapolis, there are Sacred Heart of Jesus Church, Christ Church Cathedral, Roberts Park United Methodist Church and Phillips Temple, to name a few.

Some places in Indianapolis are less well known, but equally intriguing and educational. One is the Indiana Medical History Museum in the historic Old Pathology Building on the former campus of Central State Hospital. Another is the interior of the World War Memorial, including the Shrine Room on the top floor, at Meridian and Michigan streets.

At 1230 N. Delaware St. is the home of Benjamin Harrison, the 23th president of the United States. The Harrison Home offers many inexpensive opportunities for families, including a free naturalization ceremony for new citizens at 10 a.m. on July 2, and sponsors concerts on the lawn on Friday evenings. Enjoy concerts there on June 25, July 23, Aug. 20 and Sept. 24.

The Indiana Historical Society at 450 W. Ohio St. presents free discussion series on "Politics in Action" and "Genealogy," and free movies at noon on Thursdays.

The Indiana State Museum on West Washington Street offers children's summer camps on themes ranging from Indians, archaeology and nature science.

At West 38th Street and North Michigan Road, the Indianapolis Museum of Art sponsors inexpensive family films with picnics on summer evenings.

There are plenty of places to go and things to see right here in central and southern Indiana. With a little effort, we can have a great summer despite the cost of gasoline. Happily, we can be "on the road again."

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



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Trip to Providence should include time on Rhode Island beaches

By Mary Ann Wyand

PROVIDENCE, R.I.—Perhaps you watched the popular NBC drama “Providence” on television a few years ago. Now visit Rhode Island’s capital city and discover its East Coast charm.

From the scenic and quite steep College Hill—home to Brown University, the Rhode Island School of Design and a neighborhood of historic colonial houses built by sea captains and shipbuilders—to the landscaped Waterplace Park and Riverwalk—where WaterFire celebrations light up the downtown at night—the port city of Providence is a memorable vacation destination.

Sculptor Barnaby Evans created the award-winning WaterFire Providence installation of 100 braziers in the Providence River, which add a magical ambiance to the Riverwalk when lit.

The State Capitol, topped by “The

Independent Man” statue, dominates the downtown skyline and provides a pretty view for outdoor dining at a cheesecake restaurant in the Providence Place Mall.

Scores of outstanding restaurants in the city serve seafood fresh from the Atlantic Ocean. Federal Hill, known as “Little Italy,” is the place to go for exceptional Italian entrees.

The Financial District and Downcity Arts and Entertainment District also lend their own styles of charm to the city established by Baptist minister Roger Williams, who bought the land from two Narragansett Indian chiefs in 1636 with the goal of promoting religious tolerance.

The first Baptist Church in America, founded by Williams, is a white clapboard structure on College Hill. There are a number of historic churches in Providence, including SS. Peter and Paul Cathedral.

E. Lynn Ascoli, assistant editor of *The Providence Visitor*, Rhode Island’s Catholic weekly newspaper since 1875, said there are 153 Catholic parishes in Rhode Island—even though it is the smallest state in the U.S.—so tourists won’t have trouble finding a church to attend Mass.

It’s well worth the climb up College Hill to walk along Benefit Street, the address for more than 200 restored buildings that residents call “the Mile of History.”

The Rhode Island School of Design Museum on Benefit Street offers an amazing variety of historic and contemporary art in its beautiful galleries that will entice visitors to spend hours there. (See a related story on page 9.)

One of America’s oldest subscription libraries is across the street from the museum. The Providence Athenaeum, a Greek Revival building, dates back to 1753. Continue climbing College Hill and you’ll see the ornate iron Van Winkle Gates leading to the Brown campus.



The landscaped Waterplace Park and RiverWalk in Providence are the site of WaterFire celebrations that light up the downtown at night. Fires are built in 100 braziers installed in the Providence River.

Providence boasts a new children’s museum at 100 South St., and the Roger Williams Park Zoo features 150 animal species.

Rhode Island’s nickname is “the Ocean State,” and the state’s 400 miles of shoreline offers a variety of nice beaches for summer fun. The Narragansett Bay Beach, south of Providence, and Scarborough Beach, north of Point Judith, are two of the nicest state recreation sites.

Visitors won’t want to leave Rhode Island without paying the toll to drive over the spectacular Newport Bridge across Narragansett Bay, where hundreds of sailboats skim over the waves on warm summer days. The toll is charged on each side of the bridge.

Newport restaurants offer fresh lobster bisque and clam chowder, a great meal

choice before buying tickets for the bus tour of ornate Bellevue Avenue and Ocean Drive estates. “The Breakers,” “The Marble House” and “Belcourt Castle” are among the most popular mansions.

Tourists can walk off some of the calories by hiking down the famous Forty Steps to the ocean and three miles along the breathtakingly beautiful Cliff Walk.

Salve Regina University, a Catholic liberal arts college established by the Sisters of Mercy in 1934, as well as historic Fort Adams State Park and scenic Brenton Point State Park are other wonderful sites to explore in Newport. Bring a kite to catch the ocean breezes.

(For more information about Rhode Island tourism opportunities, log on to www.visitRhodeIsland.com.) †



A man walks his dog in Kennedy Plaza Park in Providence. The historic Biltmore Hotel is next to the downtown park.

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On hot summer days, Rhode Islanders and tourists flock to the beaches. The Narragansett Bay Beach south of Providence is a popular recreation site. A 6,000-lb. limestone sculpture of Narragansett Indian Chief Canonchet greets visitors from a memorial site near the beach.

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Indianapolis Zoo opens new seahorse exhibit

By Mary Ann Wyand

Seahorses? In Indianapolis? Yes, and sea dragons, too.

The fascinating marine animals, which are native to temperate and tropical oceans, are making a "big splash" this spring in the Waters Biome at the Indianapolis Zoo, located in White River State Park west of downtown Indianapolis.

Nearly 300 seahorses, sea dragons and pipefish live in 10 new exhibit areas containing about 10,000 gallons of water.

The exhibit features the nation's largest collection of seahorses. It is funded by the Indianapolis Power and Light Company.

Visitors can observe the Longsnout Seahorse, Lined Seahorse, Kynsna Seahorse, Gulf Pipefish, Potbellied Seahorse, Leafy Sea Dragon High-crown Seahorse, and Dwarf Seahorse as they eat and swim in five towering cylindrical tanks.

Bruce Elkins, curator of waters, said staff members are excited about the addition of these whimsical fish to the zoo's collection of 365 animal species.

"Everybody is familiar with seahorses," Elkins said, "but nobody really knows very much about them. Most people don't realize that they are fish. People think they are kin to some type of invertebrate like sea stars."

Seahorses have unusual mating habits, he said. The female seahorse produces eggs and the male carries the eggs during the developmental stage. Once the babies are born, they must fend for themselves.

"The sea dragons are a very unique [zoo] holding," Elkins said. "They are only found in south Australian waters,

and the Australian government has established a lot of regulations to protect them. Only one gentleman in the world is allowed to take a pregnant male and hatch the young. Then he has to return the adult male [to the ocean]."

The zoo's new seahorse exhibit is the first major special exhibition in the Waters Biome, he said, and is designed so people can get close-up looks at the beautiful fish, which range in color from light yellow hues to shades of blue depending on their need to adapt to the environment.

"There have been some remarkable advances in husbandry of seahorses in recent years," Elkins said, "and [zoos are] getting so much better at displaying them in aquariums."

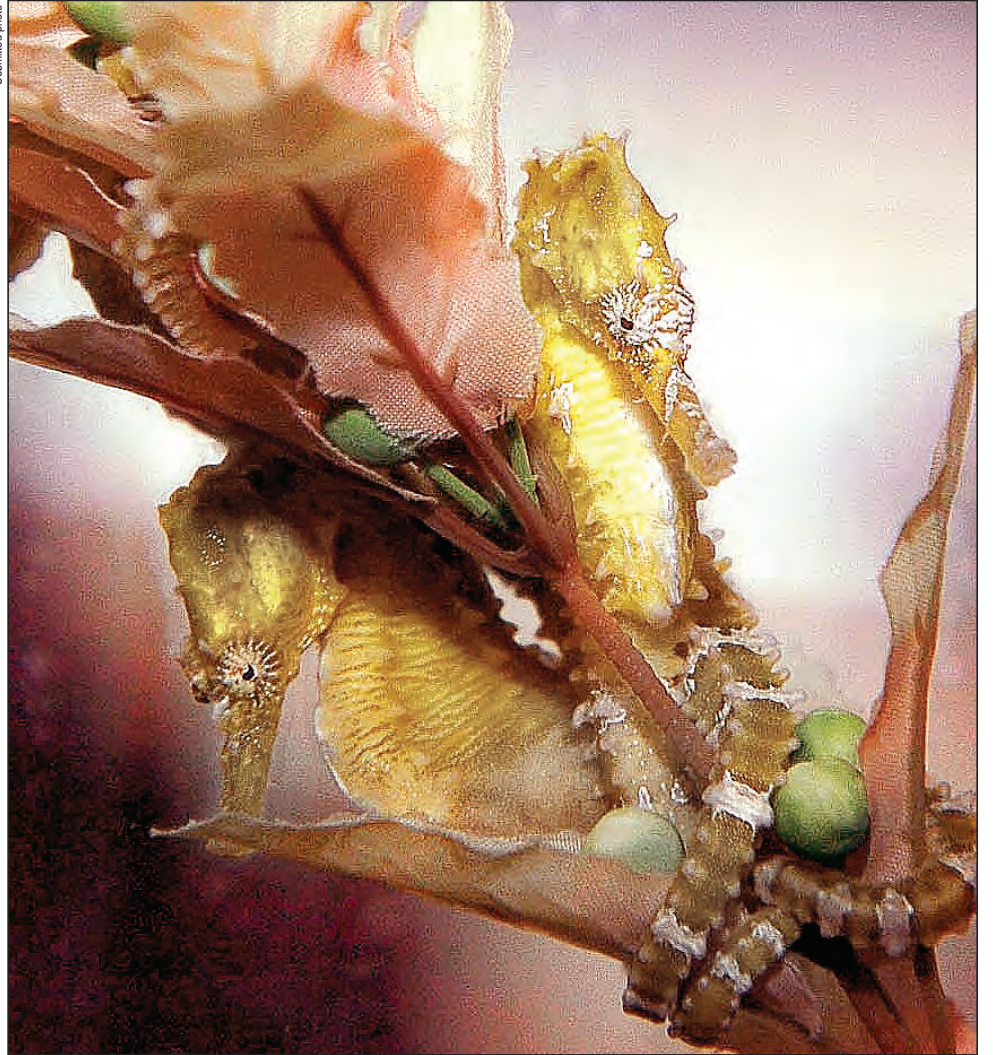
The new exhibit allows visitors to watch the seahorses move about in their habitat and observe their upright body shape, prehensile tail, independent eyes and siphon nose.

Elkins said a seahorse has a head like a horse, a tail like a monkey and a mouth like an aardvark, which makes it seem like a mythical animal.

"Generally, they are bottom-dwelling fish," he said, "but they usually stay in less than 100 feet of water due to the vegetation. They are ambush predators that hang onto plants with their prehensile tail. Their straw-like nose enables them to grab small crustaceans."

The zoo's new seahorses eat frozen shrimp and frozen crustaceans, he said, and the sea dragons dine on live shrimp flown in from Florida.

Recently, the Convention on International Trade in Endangered Species designated seahorses as a protected species. Their world population has been



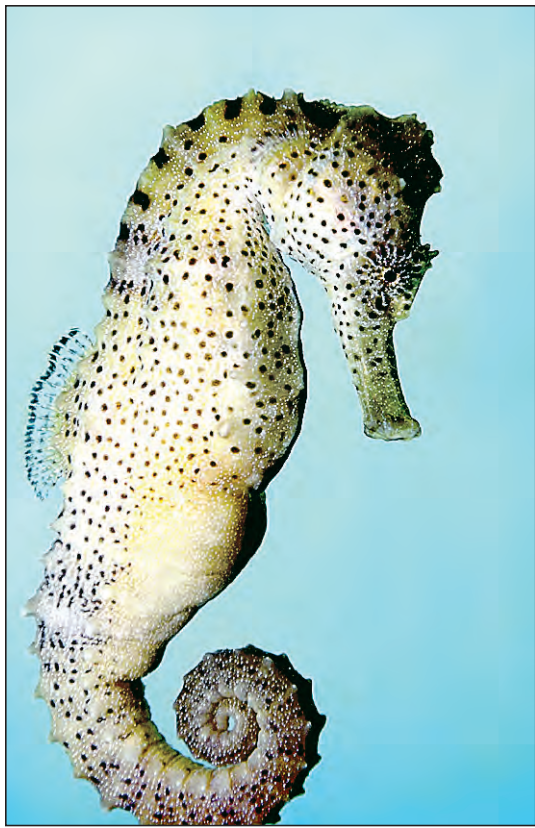
Nearly 300 seahorses, sea dragons and pipefish live in 10 new exhibit areas in the Waters Biome at the Indianapolis Zoo. The exhibit features the nation's largest collection of seahorses.

decimated by fishermen who catch them for sale as tourist trinkets or ingredients in Oriental folk medicines.

"Many people have a cartoon image of seahorses," Elkins said. "This new exhibit gives us the opportunity to educate the

public about just how unique these animals are."

(For visitor information, contact the Indianapolis Zoo at 317-630-2001 or log on to www.indianapoliszoo.com.) †



Above, a Potbellied Seahorse uses its prehensile tail to hold onto a plant.

Left, this side view of a speckled seahorse shows the marine animal's upright body shape, prehensile tail, independent eyes and siphon nose. The Indianapolis Zoo is celebrating its 40th anniversary this year.

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Water walks

By Mary Ann Wyand

Prayer walks. Fitness walks. Sightseeing walks.

Whatever your reason for putting one foot in front of the other, try walking along water routes for a change of pace.

In downtown Indianapolis, walkers can explore the landscaped Canal Walk, which passes through White River State Park and winds past the Indiana State Museum, the Congressional Medal of Honor Memorial, the Eiteljorg Museum of American Indians and Western Art, the Indiana State Office Building, the Indiana Historical Society Museum and the U.S.S. Indianapolis Memorial.

Also downtown in Indiana's capital city, walkers can hike the Monon Rail Trail, created by the Indianapolis Department of Parks and Greenways, from 10th Street north to 96th Street. The popular 10.5-mile route, which follows the old Monon Railroad tracks, connects to the 5-mile Monon Greenway of Carmel, Ind., and ends at 146th Street.

Try walking the rail trail north then back home again for a good aerobic workout. You can catch your breath on the footbridge over White River just north of Broad Ripple while you watch wild geese fly in low over the water.

The Central Canal Towpath, built for barges before the turn of the century, offers a scenic route past the Indianapolis Museum of Art and Butler University's Holcomb Garden then continues on through Broad Ripple Village, where it connects with the Monon Rail Trail.

Those urban water walks offer plenty of scenic views, and may inspire you to try hiking along creeks in Indiana State Parks or along the banks of state reservoirs.

Becky Weber, marketing coordinator for the Indiana State Parks, recommends several wooded water walks within easy driving distance of cities in central and southern Indiana.

"Try camping and hiking at Charlestown State Park then driving over to the Falls of the Ohio at Clarksville," Weber said. "Charlestown is the only state park that offers full hookup camping with access to water, electric and sewers."

"Charlestown is one of seven properties that have been identified as hidden jewels within the Indiana Department of Natural Resources system," she said. "We have double discount camping there on Sunday, Monday, Tuesday and Wednesday. You can camp for \$15 or \$16 a night there."

There are 72 species of birds along Fourteen Mile Creek in Charlestown State Park, she said, which makes hiking the trails there even more fun.

"Charlestown is a wonderful place to camp if you want to visit the Falls of the Ohio," Weber said. "In addition to the fabulous fossils along the Ohio River bed, the 'Dinosaurs and More' exhibit from 2002 will be there again this summer. It includes models of a Tyrannosaurus rex, a carnivorous bird and a cave bear."

(For visitor information about Indiana State Parks and Reservoirs, log on to www.in.gov/dnr and www.falloftheohio.org.) †

Photo essays in this supplement designed by Ann Sternberg

Photo by Mary Ann Wyand



For walkers or runners, the Canal Walk in downtown Indianapolis offers scenic views ranging from skyscrapers and parks to museums and the Indiana Statehouse.

Photo courtesy John Maxwell, Indiana State Parks



A waterfall and small rapids lend natural beauty to this trail in scenic Charlestown State Park in southern Indiana.



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This scenic trail borders Mississinewa Lake in northeastern Indiana. The lake covers parts of Wabash, Miami and Grant counties.

Above, a man gazes at the White River north of Broad Ripple in Indianapolis from a Monon Rail Trail bridge.



Photo by Mary Ann Wyand

Right, ducks rest along the Canal Walk near a dock for gondolas in downtown Indianapolis.



Photo by Mary Ann Wyand

Three women are reflected in the water of a pond in Holcomb Gardens at Butler University in Indianapolis.

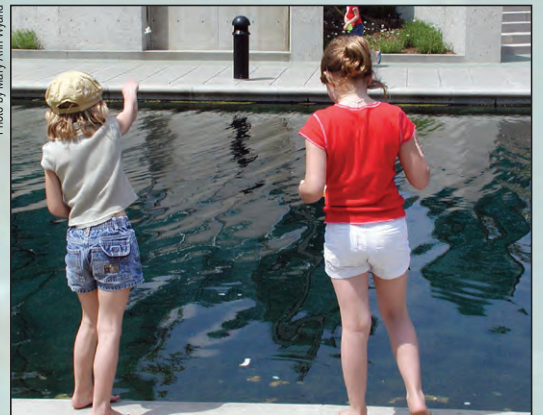


Photo by Mary Ann Wyand

Two girls play along the Canal Walk near the Indiana State Museum in Indianapolis.

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Ireland is a magical land of myth and mirth

By Patricia Happel Cornwell

IRELAND—Prehistoric ruins. Sacred shrines. Mountains. Seacoast. Fishing boats. Sheep. Cottages with brightly painted doors. Castles. Cathedrals. St. Patrick. The Blarney stone.

If none of these things existed, it would still be worth jet lag to visit Ireland. The people alone are worth the trip.

There are 5 million Irish citizens on the world's 20th-largest island, and my husband, John, and I didn't meet an unfriendly face when we toured Ireland with an archdiocesan pilgrimage group in October. For all their reputation for melancholy, we found the Irish full of smiles, laughter and stories.

We left the tour for one day and took a bus from Galway to Tuam. Armed only with old photos, a 25-year-old address and some names, we set out to find relatives.

At the cathedral office, Deirdre Duggan helped us find John's grandmother's birth and baptismal records. By a circuitous trail, we tracked down his second cousins, Joe and Mary Kelly, and spent a happy afternoon with them, tracing the family tree. Mary served "tea," which we didn't immediately grasp was a meal. Joe showed us the ruins of the thatched-roof cottage where John's grandmother grew up. We parted teary-eyed.

The countryside is as lovely as the people. Ireland is bounded by the Atlantic Ocean as well as the Irish and Celtic Seas, so one is never more than 70 miles from the coast. Palm trees flourish, but you'll never mistake rainy Ireland for a tropical isle. Temperatures range from 40 to 60 degrees, and the winter wind can be chilling, but flowers bloom well into November because of the jet stream.

The economic boom of the '90s earned the Emerald Isle the new title of Celtic Tiger. The Irish Republic joined the European Union in 1973 and adopted the euro in 2002. (Northern Ireland still uses the English pound sterling.) The island is facing forward, as evidenced by the advent of "cyberpubs."

Whether you want archaeology, scenery, culture or shopping, every region has its charm.

The Burren in County Clare is often likened to a moonscape, but these 200 square miles of stony slabs formed by glaciers and erosion are anything but barren. They are home to mountain goats, small animals, birds and



Gallarus Oratory, the first Christian church on the Emerald Isle, was built in 400 A.D., predating St. Patrick. To this day, the small dry-masonry structure facing the Atlantic Ocean is waterproof.

700 species of wildflowers. A hefty fine is levied for gathering a bouquet there.

The Cliffs of Moher, also in County Clare, are world-famous. From the top of O'Brien's Tower, you can survey the spectacle of the Atlantic Ocean crashing futilely against these massive cliffs, which are 700 feet high and five miles long.

Muckross House in County Kerry is a beautiful mansion. From Killarney, we rode in a "jaunting car" (horse-drawn cart) through the Irish National Forest to tour Muckross House. Now a museum, the 19th-century mansion with formal gardens was a wedding gift from doting English parents to their daughter.

Dingle Peninsula, also in County Kerry, is a finger of land that is rich in archaeological sites and panoramic views of ocean and mountains.

We stood inside Ireland's first Christian church, tiny Gallarus Oratory, built in 400 A.D. in the shape of an overturned boat. We lunched at John Benny Moriarity's Pub, and photographed fishing boats and puppies playing tag.

St. Finbarr's Oratory in County Cork was my most visual memory of Ireland. The 19th-century chapel of St. Finbarr is nestled in a mountain valley beside a glassy lake where swans and geese swim. Close by is a roofless stone enclosure, the sixth-century hermitage of Finbarr and his monks.

Blarney, also located in County Cork, is home to all things Blarney—the town, the castle, the stone and the Blarney Woolen Mills Outlet. The emporium offers the best Irish goods, including Waterford crystal, Beleck china, Aran sweaters, Connemara marble and lace.

Close by is Blarney Castle, where John and fellow pilgrims ascended 84 circular steps to lean backward and kiss the fabled stone, alleged to bestow eloquence.

The Rock of Cashel in County Tipperary has earned both historical and religious significance. On this high place in 450 A.D., St. Patrick baptized King Aengus. During the sacrament, the saint unwittingly pierced Aengus's foot with his pointed crozier. Asked why he did not cry out, King Aengus said he thought it was part of the baptismal rite.

A chapel and cathedral were built in the ninth- to 12th-centuries. The picture-pretty town of Cashel lies at the foot of the Rock.

Dublin is the capital of the Republic. On the streets of this cosmopolitan city, we heard almost every language and watched the Dublin Marathon.

We saw illuminated manuscripts at Trinity College, shopped on O'Connell Street and walked in St. Stephen's Green. The city is home to the National Gallery, the National Museum, the Guinness Brewery, a zoo, historic buildings, monuments and more.

Northern Ireland is visited less than the Republic because of its history of violence. Most of the island won independence from British rule in 1921, but the six northern counties were loyal to England. The north is more secure than ever, but it is best to travel there with a savvy guide.

Every big city has excellent hotels. There are also "bed and breakfasts," converted castles and youth hostels. In western Ireland, you can even rent a thatched-roof cottage.

We rode the buses in Galway and Dublin, but you can get around by train, taxi or ferry. You can rent a bicycle, but not a moped. If you can bring yourself to drive on the "wrong" side of the road, you can rent a car.

Irish cuisine is excellent. Breakfast is a feast. Eggs are served with mushrooms, fresh tomatoes and sausages. Pancakes are a cross between Aunt Jemima's and French crepes. For other meals, the seafood and Irish beef are top-notch. After sightseeing, a pint of stout or an Irish coffee hits the spot.

Travel videos and guidebooks are helpful in planning a trip to the Emerald Isle. The Berlitz *Ireland Pocket Guide* is full of tips, and www.tourismireland.com is the country's official Web site. Books like Thomas Cahill's *How the Irish Saved Civilization* and Cecil Woodham-Smith's *The Great Hunger* deepen the experience.

We recently received a letter from Joe and Mary Kelly. They invited us back, saying, "The kettle is always boiling for the 'tea.'" We do want to go back—and take along some American cousins for a "reunion" with the rest of the Irish cousins we've never met.

(Patricia Happel Cornwell is a freelance contributor to The Criterion.) †

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Photo by Patricia Happel Cornwell

Tucked into a mountain valley, St. Finbar's Oratory was built in the 1800s to honor the sixth-century saint and his monks, buried nearby in the outdoor hermitage where they dedicated their austere lives to God.



Photo by Patricia Happel Cornwell

The woods that surround St. Finbar's Oratory and hermitage in remote County Cork may well be the most peaceful spot in Ireland.



Photo by Carolyn Noone

The Benedictine Abbey at Kylemore is a famous tourist destination.



Once the fortified stronghold of kings, the Rock of Cashel overshadows its namesake town. Here, St. Patrick baptized the high king, Aengus, in 450. Given to the Catholic Church in 1101, it became the home of a cathedral and monastery. Its well-preserved buildings are now a museum.



Photo by Patricia Happel Cornwell

The River Liffey runs through the center of Dublin, lending a pastoral air to that bustling hub of commerce and culture.

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London tour is fun prelude to transatlantic cruise

By Cynthia Dewes

LONDON—Ever since the movie *Titanic* appeared, the romantic appeal of transatlantic travel on a great liner has grown in popularity.

And so, since the Queen Elizabeth II—better known as QE II—was making her farewell voyages across the Atlantic Ocean last fall, we decided to join some friends on one of her final tours.

First, we flew to London for a week.

We were on a conducted tour, and one day we were taken to Stratford-upon-Avon, where we visited the home of Shakespeare's father.

We also toured the 16th-century cottage of Anne Hathaway's family, where the guide showed us the loose plank-topped table in the main room, called the "board," that was used on the rough side for a worktable during the day. When

company came to dine, the plank was turned to the nicely finished side, thus originating the phrase "turning the tables."

This is England, home of our mother tongue after all, so the guide regaled us with other semantic delights. He said usually there was only one chair at the table, a large armchair at the end used by the head of the household while the others sat on benches at the sides. Thus, the term "chairman of the board." He also showed us square wooden "trenchers" (a.k.a. plates) the word that brings us "trenchermen," meaning good eaters, and "square meal" for the food filling one's plate.

Expecting the September weather to be rainy in foggy old London town, we packed a collapsible umbrella and plastic rain-gear. This was a sacrifice, considering our one-suitcase-each rule, but it turned out we didn't need them. The

entire week was sunny and lovely.

We went many places on our own, including the Tower of London. This large enclave of buildings on the Thames River includes the room where the crown jewels are on display and the Tower Keep, the original palace of William the Conqueror.

Yeoman warders, better known as Beefeaters, run the Tower and live on its grounds with their families in ancient houses surrounding the green where Anne Boleyn, among others, was executed. To become a Beefeater, a man must be 40 years old and at least a 22-year army veteran with a good record.

One of our favorite places to visit was St. Martin-in-the-Fields, a church famous for its classical music presentations and recordings. Raymond Leppard, conductor emeritus of the Indianapolis Symphony

Orchestra, has long been associated with concerts there.

Another favorite place was Churchill's War Rooms beneath a government building. There we saw living quarters, radio and maps rooms, and a display of wartime correspondence that put us back in the 1940s. There was a sweet letter from Queen Elizabeth II, thanking Churchill for his kindness upon the death of her father. Another letter from King George VI politely noted that if Churchill went ashore with the troops on D-Day then he, as the king, would also be forced to go. Churchill did not go.

It's not possible in one week to visit all the marvels that London offers, however, ancient sites are not her only attractions.

The Millennium Wheel, which we could see from our hotel window, is a gigantic



The Queen Elizabeth II, known as the "grand old lady" of transatlantic cruise ships, made her farewell voyages across the Atlantic Ocean last fall.



Anne Hathaway's cottage, the family home of Shakespeare's wife, is located in Stratford-upon-Avon.

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The Tower Bridge, as seen from a tour boat, spans the Thames River in London.



A yeoman warder, or Beefeater, answers tourists' questions as part of his duties in guarding the Tower of London.

Ferris wheel that was erected to celebrate the turn of the 21st century and now circles continuously for about 20 hours a day. The wheel contains pods holding 25 passengers each, and travels so slowly that people may jump on and off as they wish when they arrive at ground level.

At the end of our week in London, we prepared for the much-anticipated sea leg of our journey, taking the Orient Express luncheon train to Southampton to meet the QE II. We felt like characters from the Agatha Christie mystery as we ate our way elegantly through the English countryside.

The QE II did not disappoint, and is still an impressive ship despite her inevitable replacement by the new Queen Mary II now traversing the Atlantic.

Our cabin and bath were small, but attractive and very clean, and there were the usual luxurious touches, such as fine soaps, chocolates on the pillow and a pleasant steward at our beck and call.

This ship was built when the class system was in force on cruise lines. We found that, not being first-class passengers, we could not access every floor of the ship except on the central stairway and certain elevators. We ate in a specific dining room. When some of our friends tried to crash the first-class dining room at lunch one day, they were politely turned away.

As on most cruises, we were required to wear formal dress to dinner on some evenings. The men could wear suits and ties. Since my last exposure to formal dress was the senior prom, I had to go shopping before we left. Luckily, I found an inexpensive but attractive chubby-lady gown in which I felt like Cinderella. There's something to be said for dressing up.

"Steerage" class or not, our food was wonderful and the service was excellent. Our waiter was Vlad, a rather dour young man who spoke with a Slavic accent but said he was from Canada. He was assisted by a pleasant Irish girl as the second server and by an Indian wine steward. This ship was definitely a multicultural place.

Traveling five days across an ocean without anything much to look at can be boring, so the cruise had a theme to occupy the passengers. Our week was a Literary Cruise, and we were treated to discussions with mystery writers P.D. James and Dick Francis. We also heard talks by the creator of the *Levenger: Tools for Serious Readers* catalog and a longtime pilot for the soon-to-be-retired Concorde airplane.

All this in addition to quiz shows, craft sessions, movies, dance lessons, nightclub evening entertainments, cocktail parties and

exercise opportunities, to name a few of the activities available.

Again, we were lucky to have wonderful weather during the cruise. Although it rained sometimes, we never ran into real storms so seasickness was not a problem. We always take Dramamine with us, just in case. Despite the numbers on board and the constant activity, we found the ship surprisingly quiet and stable so we had no trouble sleeping.

The ship had a library, with good lighting, comfortable chairs and a fine selection of books and periodicals to read there or to take out and read in our cabins.

Next door was a bookstore with books by the resident authors, books related to the QE II, souvenir articles and other books. On an upper deck, there were boutique shops, including a Harrod's department store branch, and other stores carrying luxury items such as jewelry, clothing, leather goods and perfume.

Wandering the ship was one of our favorite pastimes. We admired the painting of the ship's namesake and her husband, Prince Phillip, near one of the stairwells, and checked out the lounge areas whose windows looked out to sea. We passed cocktail lounges and small counters where we could get ice cream or coffee.

We visited the outdoor swimming pool on a lower deck and ate lunch in the pool café nearby. On the top deck, we went outside and joined the other walkers briskly circling the ship and braving the cold sea winds for their daily exercise.

At night, the intense darkness, sometimes illuminated by stars or waves catching their light, gave us a feeling of isolation. Suddenly, we were Magellan or some other explorer first on the scene.

We arrived in New York harbor just before dawn. As we passed the Statue of Liberty, we heard "America the Beautiful" and "Fanfare for the Common Man" played on the ship's public address system.

We watched the lights of the city diminish as day broke and the great ship slipped into her berth at last. We were truly sorry to leave this grand old lady, the QE II, having experienced on her decks more than one "night to remember."

(For more information about "floating palaces," as described on page 178 of this excellent book, read Transatlantic: Samuel Cunard, Isambard Brunel and the Great Atlantic Steamships by Stephen Fox. Cynthia Dewes is a member of St. Paul the Apostle Parish in Greencastle and is a regular columnist for The Criterion.) †

Photo by Ed Dewes



A statue of Admiral Lord Nelson gazes down on Trafalgar Square from its perch on top of the famous London monument.

Photo by Ed Dewes



The White Tower, built by William the Conqueror, stands in the center of the Tower of London castle complex.

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Dinosaurs 'welcome' visitors to Children's Museum Dinosphere

By Mary Ann Wyand

Dinosaurs appear to be "on the run" at the corner of 30th and Illinois streets in Indianapolis, but that's cause for celebration rather than alarm.

The Children's Museum's new multi-sensory Dinosphere exhibit opens on June 11 in the former CineDome, and promises to be a popular educational experience for visitors of all ages.

The skeleton of a teen-aged Tyrannosaurus rex, nicknamed Bucky by museum staff members, is the centerpiece of "Dinosphere: Now You're In Their World."

Sharon Hendrickson, director of design



Submitted photo

Bucky, a teen-age dinosaur skeleton, is the centerpiece of The Children's Museum's new \$25 million Dinosphere in Indianapolis.

and exhibit production for The Children's Museum, said the Dinosphere is a multi-level, immersive experience that surrounds visitors with some of the sights, sounds and smells that dinosaurs encountered some 65 million years ago.

"As you walk down the [entrance] ramp, the light becomes dimmer and dimmer," Hendrickson said. "So by the time you reach the dome and turn the corner, there is a sense of walking into another dimension, a feeling of being in that environment."

The realistic environment may prompt visitors to look over their shoulders to see if any dinosaurs are lurking nearby.

Children love dinosaurs, Hendrickson said, and the museum's new \$25 million Dinosphere will entertain and educate them in fun and creative ways.

"Once you are in the space, the dome helps us re-create an entire day," Hendrickson said, including an afternoon thunderstorm and sunset as a pteradon flies overhead.

"The surround-sound system enhances the dinosaur sounds," she said, "and with the lighting effects in the dome, at any point, something could catch their eye or their ear that causes them to turn away from what they are doing. But it's not intrusive."

The Dinosphere's hefty price tag includes the purchase of skeletons and specimens, design and construction of exhibits, and operational costs for the permanent installation.

"Most of the specimens are real," Hendrickson said, which makes them even more fascinating.

"Children learn the names of dinosaurs from a very young age," Hendrickson said. "They are fascinated by the skeletons. Here are these giant creatures that are being dug up, and they used to walk



A construction worker appears to ride an alamosaur "escaping" from The Children's Museum's new Dinosphere exhibit at 30th and Illinois streets in Indianapolis. The Dinosphere opens on June 11. Indianapolis is home to the largest children's museum in the United States.

on the earth, so there is a big fascination with them."

Lifesize models of three alamosaurs—an adult and two juveniles—created by Canadian paleoartist Brian Cooley appear to be escaping from the stone Dinosphere, but seem to be heading the correct way on the one-way streets.

Dinosaur specimens inside the Dinosphere include a nearly complete skeleton of a Gorgosaurus, a cousin of the Tyrannosaurus rex, and Baby Louie, the only articulated dinosaur embryo fossil ever found in the world. Baby Louie's picture once graced the cover of *National Geographic* magazine.

Other specimens range from Kelsey,

one of the most complete Triceratops skeletons known to science, to a rare Leptoceratops, a small dinosaur with a razor-sharp and parrot-like beak, which is a cousin of the Triceratops.

Dr. Robert Bakker, a world-renowned paleontologist from Boulder Colo., has described The Children's Museum's new Dinosphere as "among the top dozen real-bone dinosaur exhibits in the world."

That makes the Dinosphere worth braving the three alamosaurs outside.

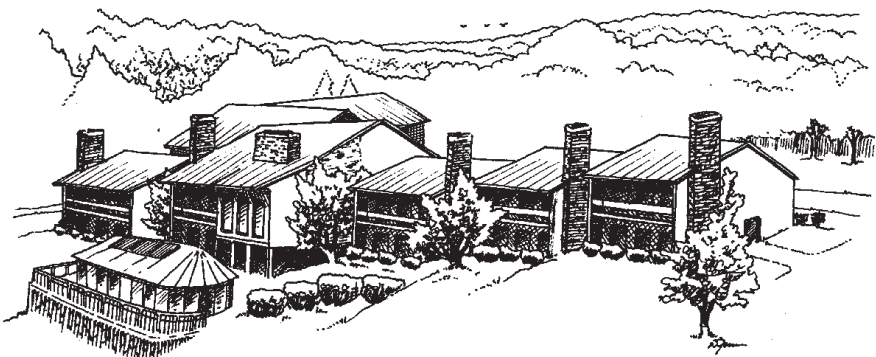
(For visitor information, contact The Children's Museum of Indianapolis at 317-224-3322 or log on to www.childrensmuseum.org.) †

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Divine will guides us in our daily life decisions

By William Thompson-Uberuaga

St. Ignatius Loyola, the 16th-century founder of the Jesuits, thought that God sometimes rather forcefully reveals the divine will to us.

In his *Spiritual Exercises*, Ignatius pondered at extraordinary depth what is involved in discerning the divine will.

In his conversion experience, St. Paul experienced God's forceful revelation of the divine will.

Mary Magdalene, when she received the command to communicate the good news of the Resurrection, had a similar experience.

At other times, our minds enjoy a clarity about God's will that removes our doubts.

The Ten Commandments offer us a list of imperatives, most of which we generally have no ambiguities about.

Or, when faced with a choice between good and evil, we know that good can be our only choice. And we can pretty well trust that both the "book of nature" (our traditional natural law) and the "book of revelation" provide us with sufficiently clear guidelines for discerning between good and clear cases of evil.

But Ignatius went on to consider some

of the other times when, well, the divine will just does not seem so clear, at least in its particularities. Sure, the overall direction remains clear: Follow the commandments, especially the great commandment to love.

But what this means more precisely in a concrete case may not be so clear. It may not be immediately clear to us that a specific vocation or state of life is God's precise will for us.

And there are other important decisions that we face about our friendships or about some of the more contentious ethical choices we sometimes face in daily life.

The *Spiritual Exercises*, among other important documents from St. Ignatius, provide us with important guides for making difficult ethical choices.

First, they are exercises, something we "do." We can overlook this, but it is important: Learning to make good decisions is often a matter of practice and habit. Fine musicians may never have seen a particular score, but years of mastering other scores have prepared them for this new one.

So, too, years of practicing the faith, of living the Gospel stories (meditations upon which form the backbone of

Prayer helps discern God's will

By Fr. Warren Sazama, S.J.

Trying to discern and generously respond to God's many calls to us throughout our lives makes life a much more exciting adventure than if we try to stay in control by calling all of our own shots.

The constant prayer of St. Ignatius of Loyola was for the grace to discover God's will and have the strength to follow it. Ignatius experienced God actively and personally in his life, and professed God to be similarly involved in every person's life, speaking to us directly in our hearts, minds and souls—through our thoughts, feelings, desires and inner inclinations.

But not all of our inner thoughts, movements and desires come from God. We have to discern which are from God and which are not. God is engaged in a lifelong dialogue with us. Our role is to pay attention, listen and try to respond.

Can we know God's will for us in making our personal life choices? Yes—if we believe, as Ignatius did, that God communicates personally to each of us in

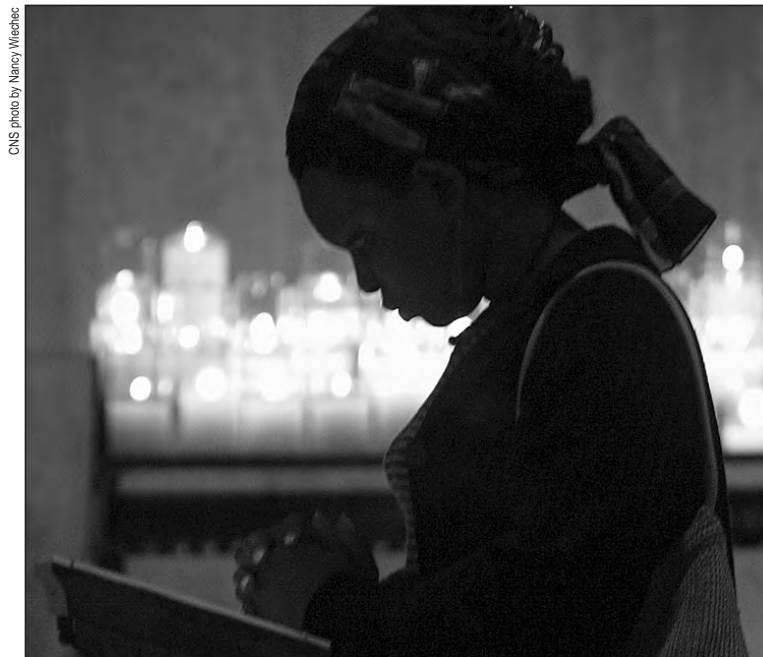
the interior of our hearts and souls.

How do we find out God's will for us in our personal life choices? We need to listen to God's voice in the interior of our hearts. To hear God, we must pay attention to our inner desires, longings and aspirations. To do this, we need to pray—really pray, setting aside daily, quality time to become calm, put ourselves in God's presence and listen to our hearts.

It is helpful to have a spiritual director. We are likely to feel uncertainty in many life decisions. Every "yes" involves a lot of "nos" and surrendering other options.

If we are patient, open and generous, God will eventually reveal his will to us. If we prayerfully listen to God's voice speaking through our deepest desires and pay attention to what gives us joy, life, passion, peace, a sense of rightness, and the best way for us to love and use our gifts in service, we will know what God is calling us to do.

(Jesuit Father Warren Sazama is director of vocations for the Wisconsin Province of the Society of Jesus.) †



CNS photo by Nancy Wiechec

A woman takes time to pray alone inside a church. To hear God and to know what God's will is for us in specific situations, we must pay attention to our inner desires, longings and aspirations. To do this, we need to pray.

Ignatius' book) become the rich launching pad that moves us in the right ethical direction.

Ignatius then goes on to recommend something of a dialogue between the Gospel stories and our own felt experience, and affective reactions to the choices confronting us now.

What is the feel and tone of this interaction? Which choices bring about a congenial resonance between what Scripture reveals and what our own experience tells us?

The Gospel stories are also stories of the Church community responding to Jesus. It seems clear that Ignatius was suggesting that we should heed the voices of experience within the Church community, past and present, and perhaps even seek out some notable individuals for their guidance.

How do we resonate with their suggestions? All of these voices, when in consonance, would seem to make up a rich harmony.

Ignatius, then, seems to be recommending that we pursue the harmonic choice.

In a way, what the saint seems to be doing is developing a very old tradition in the Church, namely, going to the "book of revelation" and to the "book of nature" for guidance about making right decisions and, accordingly, discerning God's will.

Ignatius heeded the insights of Scripture and saw in it paradigms of how to make choices. This was and remains a beautiful manner of personalizing divine revelation.

The saint thought of the other book, that of nature, not so much in terms of the physical world around us, although that was not missing and it deserves more attention by us today. But he was thinking of us and other humans. We are human nature in action.

Ignatius possessed a vivid sense of human nature—its actions and its rich dimensions, especially our relationships, our feelings and our choices, in addition to our minds.

The saint's genius and charisma was to suggest that we heed the potential resonance between all of these as the road to follow.

We seem to instinctively return to St. Ignatius Loyola's guidance when we think about discerning God's will. This reminds us that as we strive to "*sentire cum ecclesia*" (think with the Church), we should keep in mind the special insights of the saints, such as Ignatius, whose experience has been tried and tested, and who can be counted upon to keep us moving in the right direction.

I can't help but think that Ignatius, of Basque ancestry himself, knew the old Basque adage that "people know much if they know how to live."

His *Spiritual Exercises* are, in a way, suggesting that if we live well, in the ethical sense, we will know, or at least we will have the basis upon which we can know, what the divine will is for us.

(Dr. William Thompson-Uberuaga is professor of theology at Duquesne University in Pittsburgh, Pa.) †

Discussion Point

Sometimes God's will is obvious

This Week's Question

Describe an occasion when you felt that God's will for you was clear.

"My husband was in the military. He was in Desert Storm. When he returned, we discussed whether or not he should re-enlist. Ultimately, we decided that it was time to leave, and the decision was crystal clear to us." (Denise Messier, St. Albans, Vt.)

"When I left my public school principal's position in 1983 to take this job as principal of St. Andrew School, I knew that it was the right thing to do, and I have been happy here ever since." (Phil Bellini, Rock Falls, Ill.)

"I was the middle of five children. Our mother died when I was 14, and I essentially ran the household when I was 18. It was often a struggle, but I knew that I was involved in a good thing." (Pauline Stillwagon, New Cumberland, W. Va.)

Lend Us Your Voice

An upcoming edition asks: Give one reason why the Catholic-Jewish dialogue might matter to you.

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



CNS photo by P.J. Borja

From the Editor Emeritus/John F. Fink

Archbishop Lamy survives an Indian attack

As our country was expanding westward during the 19th century, the Catholic Church went, too.



Religious orders of women sent many of their sisters to staff schools and hospitals, as we saw two weeks ago in my column about Sister of Charity Blandina Segale. The sisters shared all the hardships of other pioneer women.

One of the most prominent of the Church's pioneers was Archbishop John Baptist Lamy of Santa Fe, N.M., who was immortalized in Willa Cathers' book *Death Comes to the Archbishop*. Archbishop Lamy built the magnificent cathedral in Santa Fe and was responsible for the Church's growth there during the latter half of the 19th century. He recruited many of the sisters who went to Santa Fe.

Settlers traveled west in those days along the Santa Fe Trail from Independence, Mo., to Santa Fe. It was a difficult and backbreaking trip in covered wagons.

It was also a dangerous trip because the pioneers were often subject to attack by Indians. Here is the story of one of those attacks that involved Archbishop Lamy.

The archbishop had organized a large wagon train—100 wagons—to take supplies from Leavenworth, Kan., to Santa Fe. Among the passengers were five nuns whom Archbishop Lamy had recruited. The wagons left Leavenworth in June of 1867. By July, they were deep within Kiowa Indian country. Apparently, scouts spotted a war party of Indians. Archbishop Lamy gave the order to circle the wagons.

A large party of Kiowa Indians attacked, and the battle, just like in the old western movies, went on until sunset. The Indians withdrew that night, but resumed the battle the next morning. Then, besides the Indian attack, word spread that cholera had broken out in the camp. One of the nuns died and a man came down with the disease. Another of the nuns comforted the dying man while arrows continued to fly. Again, the Indians made repeated attacks, but were repulsed until dusk. Again, the Indians withdrew for the night.

Knowing that the caravan couldn't hold out another day, and suffering from a lack of water, Archbishop Lamy tried a desperate ruse. He ordered a few of the men to take some food and a keg of whisky out onto the prairie. The men managed to return safely before the Indians discovered the provisions, and the whisky. The Indians soon broke open the barrel of whisky and began to drink it.

Then Archbishop Lamy ordered campfires to be built to give the impression that the settlers were preparing the evening meal. The Indians were temporarily satisfied to enjoy the food and liquor left for them, and soon they dropped off to sleep from the effects of the whisky.

Quietly, the wagon train teamsters hitched up the wagons and, under cover of darkness and with the campfires burning as if all was normal, the caravan stole away. The Indians did not pursue the wagons the next day; perhaps they had hanged.

The wagons reached Santa Fe two months and one day after they left Leavenworth. †

Cornucopia/Cynthia Dewes

Celebrating patriotism that unites us

National holidays such as Memorial Day turn our thoughts to patriotism. And patriotism is one of those words that have different meanings for each person.



It's interesting that, as historical events fade further into the past, we all tend to accept the nobility and patriotism of their causes. For example,

many of us think it was certainly patriotic to fight in the Civil War, which is the origin of our Memorial Day celebration. Descendants of Rebels and Yankees alike believe in the patriotism of their forefathers who engaged in the war that preserved the Union.

Unfortunately, it seems that war is one of the main stimuli to our feelings of patriotism. President George W. Bush constantly talks about patriotism in pursuing the Iraqi war, and the war on terrorism. Sen. John Kerry probably thought he was being patriotic when he threw away his "ribbons" after his service in Vietnam.

To be sure, Vietnam and the Spanish-American War did not go down in history

as particularly patriotic, although many people who fought in them were. World War I seems iffy. But the Revolutionary War and World War II remain our patriotic standards.

Almost no one would disagree that those wars were patriotic. No one, that is, except a few who forget that their freedom to disagree depended upon such events. It seems to me that is the heart of the matter because patriotism is simply an understanding of our "American experiment," and commitment to preserving it for future generations.

Aside from war, then, what makes us feel patriotic? Is it the result of the same fierce tribal loyalty we see in other parts of the world? Think about the factions in Bosnia, the Kurds vs. other Iraqis, or the various former Soviet states now fighting each other. Are we Americans like that?

The answer is no. Not necessarily because we're the most civilized or the most moral people, but precisely because we're all different. On purpose. The idea behind our form of government is the freedom to be different. We are successful because we gather strength from the many gifts of our diverse people.

That kind of freedom demands a

unique kind of responsibility, too. If we are to be what we used to refer to proudly as a "melting pot," we must pull together for the good of the whole and not cling to the differences with which we arrived.

This doesn't mean we don't respect and practice the aspects of our culture or religion that compose our very identities. Nor does it mean we set aside our values, including convictions about things like abortion and gay marriage. Rather, we should fight for what's right while respecting the identities of others.

Just because people don't agree with us or understand that God's will must be done, we shouldn't label them as bad. We can't let suspicion of someone "different" overcome our good sense. If we can remember this, we'll truly follow the American way.

So, next time we see kids waving little American flags as bands march down the street playing "The Stars and Stripes Forever," we can be teary and get goose bumps without feeling ashamed. Because America is still the beautiful land of the free, and that's worth celebrating.

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

Faith and Family/Sean Gallagher

Turn summer vacations into pilgrimages

Pilgrimages have been an important aspect of the Christian life of faith since the earliest days of the Church. Traveling from where one lives to a place considered to be holy ground has always been an act of faith.

Of course, the most important holy places for Christians are those connected with our Lord, found in what is known as the Holy Land. Other places have and continue to include shrines where saints are entombed.

Peter Brown, a scholar who has researched the development of Christian devotional life in the early centuries of the Church, described such shrines as places where "heaven and earth come together." The power of God, working through the intercession of the saints, has been felt especially in such shrines as Lourdes or Fatima.

It is no wonder, then, that the faithful across the centuries have been drawn to travel thousands of miles to visit and pray at such places.

In the Middle Ages, countless pilgrims made their way to the western tip of Europe to pray at the tomb of St. James at Santiago de Compostella in Spain. In our own time, many people make their way to the shrine of Our Lady of Monte Cassino near Saint Meinrad on the Sunday afternoons of May and October to hear a presentation about the Blessed Virgin Mary and pray the rosary together.

But throughout history, such pilgrimages often have been occasions for those who participate in them to escape from the drudgery of their everyday lives. There is clear evidence of this from the Middle Ages, which can be found in *The Canterbury Tales* by Geoffrey Chaucer. Pilgrimages can be a vacation as much as a spiritual event.

And so as Catholic families in the archdiocese start to make their travel plans for the summer, I think that it would be a good thing for them to consider how to inject a spiritual aspect into their vacations.

Often, families like to travel to amusement parks either in Indiana or in nearby states. As it happens, frequently there are great churches and shrines close to such parks.

Holiday World in Santa Claus, Ind., is a short trip from the aforementioned Our Lady of Monte Cassino Shrine. Our Lady of the Snows Shrine in Belleville, Ill., is not far from the Six Flags amusement park in St. Louis.

If a family wanted to visit Six Flags Kentucky Kingdom in Louisville, Ky., they would be approximately an hour from several historic Catholic places in and around Bardstown, Ky., including the Pro-Cathedral of St. Joseph, the first cathedral in the United States west of the Appalachian Mountains, and the Trappist Abbey of Gethsemane, the home of the late renowned Catholic writer Thomas Merton.

Taking a little bit of time to travel to such holy places can help us experience that heaven and earth can come together in places that are close to our homes and not just in places thousands of miles away.

Visiting such shrines and churches can also help broaden our families' understanding of the ways in which our Catholic faith has been lived here in the United States.

And so while we let roller coasters at amusement parks take our bodies to great heights, stopping along the way to pray at nearby holy places can be an opportunity for us to allow the Holy Spirit to lift up our souls as well.

(Sean Gallagher is a reporter for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

Neighborliness is next to Godliness

One bad-weather day when fetching the morning paper from the end of the driveway, my husband decided to take our neighbors' paper to their door, too. The next day, the neighbor reciprocated.



Ever since, the two men (or we wives) have gotten into a semi-routine,

although most weeks the neighbors end up bringing more papers to our doorstep than vice versa. The unwritten rule seems to be whoever is up and about first fetches the papers.

Whenever I open our side door and reach out for the carefully placed *Indianapolis Star*, I say "God bless you!" Sometimes I add a longer prayer for this couple—Charlene, who is a teacher in a Catholic school, and Frank, who is an attorney.

As this proves, acts of kindness are contagious. They are what add to our happiness and contentment at a time

when we might find ourselves disillusioned with the way of the world as it is today—or leery about personal involvement with neighbors or strangers. I've known a few people (not in our neighborhood) who have even become a bit paranoid or purposely standoffish about neighborly interactions.

Fortunately, Paul and I were able to rear our family in friendly neighborhoods where—to paraphrase an expression in the former "Cheers" TV sitcom—nearly everybody knows our names. Not only that, but most of the neighbors we've had throughout our married life have been friendly, loving, giving and helpful.

Not everyone is as lucky. Consider other areas where adults and children are fearful for their safety because of violence, drugs, other criminal activities or environmental hazards. Consider locations where neighbors are snobbish or even hostile. Think of places where the majority of people beg and sleep in the streets or are caught in the terror brought about by bombings and war. How can

neighborliness prosper under such, conditions—or when a person cannot tell the good guys from the bad guys?

I'm grateful to have encountered many more good neighbors than bad and agree with Proverbs 27:10 in the Old Testament: "Better is a neighbor near than a brother who is far away." (This reminds me of an aphorism: "A bird in hand is worth two in a bush.")

However, Matthew 22:37-40 reveals the essence of God's will when the Pharisees asked Jesus, "Teacher, which is the great commandment in the law?" Jesus responded: "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets."

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

Pentecost/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 30, 2004

- Acts of the Apostles 2:1-11
- Corinthians 12:3b-7, 12-13
- John 20:19-23

This weekend, the Church celebrates the feast of Pentecost, one of the greatest feasts of the Christian year, and a feast with great antiquity.



It is the only ancient Jewish feast day still observed in the Christian liturgy.

In Old Testament times, Pentecost was one of the three days when devout Jews

were expected to visit the temple. Originally, it was a time to thank God for a bountiful harvest. Later, it came to commemorate the presentation by God of the law, or Ten Commandments, to Moses on Mount Sinai.

Receiving the law from God represented the culmination of God's revelation to the people at the time. By observing the law, the people acknowledged the supremacy of God. This acknowledgement constituted the most profound wisdom. It also united the people. Bound together by recognizing God as supreme, by obeying God's law, the people became indeed the one nation most specially bound to God.

The first reading for this feast is from the Acts of the Apostles.

Acts is the same biblical source employed by the Church for first readings throughout the weekends of the Easter season. This reading is descriptive and clear in its message.

Gathered together in one room were the "brethren" of Jesus, historically taken to be the surviving 11 Apostles. They heard a rush of wind then they saw tongues of fire appear. These tongues of fire rested over each of the Apostles. Immediately, the Apostles were able to speak in languages never before known to them. They did not say just anything. They proclaimed Jesus as Lord.

Assembled in Jerusalem were pilgrims from all parts of the world. The reading even lists the origins of these pilgrims.

The Apostles left their meeting place and went to preach to this crowd of pilgrims. Each pilgrim understood what was said.

St. Paul's First Epistle to the Corinthians provides the second reading. It makes two important points.

Only because of the healing, and infusion of knowledge, given by the Holy Spirit can anyone realize that Jesus is the Lord.

Secondly, each person is individual, and different in the possession of particular traits and talents. All people have the Spirit, however, if they truly belong to Christ.

For the Gospel reading, the Church gives us a passage from St. John's Gospel.

It is a Resurrection Narrative, recalling an event that occurred after Jesus had risen from the dead but before the Ascension.

Unrestrained by locked doors, Jesus appeared before the Apostles. He brought peace to them. Verifying the Crucifixion, the Lord showed the wounds of the nails and of the spear. He again brought them the reassurance of God's loving protection.

Then, powerfully, and by breathing on them, another ancient symbol of transmitting divine strength and authority, the Lord gave the Apostles the Holy Spirit. Specifically, Jesus gave them the greatest of divine powers, namely the power to judge between a person's good or evil, and also the power to forgive sins.

Reflection

This weekend, the Church concludes the season of Easter. Ordinary Time will resume on May 31 and continue until the start of the celebration of the First Sunday of Advent on Nov. 28.

The Church this weekend reminds the faithful that all who love Jesus are one people because they share in the life and love of the one Holy Spirit. It is a life and love that give strength and wisdom.

Each person is an individual, with his or her own opportunities and skills. For each, however, the one goal and reward is to live with Christ, and in this life to give the love of Christ to others.

The Gospel reminds us that the Apostles exercised the Lord's own authority. They guided the Church. The Church lives still, and its message is that of the Apostles, as given to them by the Lord. †

Daily Readings

Monday, May 31

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

Tuesday, June 1

Justin, martyr
2 Peter 3:12-15a, 17-18
Psalm 90:2-4, 10, 14, 16
Mark 12:13-17

Wednesday, June 2

Marcellinus and Peter, martyrs
2 Timothy 1:1-3, 6-12
Psalm 123:1-2
Mark 12:18-27

Thursday, June 3

Charles Lwanga, martyr

and companions, martyrs
2 Timothy 2:8-15
Psalm 25:4-5, 8-10, 14
Mark 12:28-34

Friday, June 4

2 Timothy 3:10-17
Psalm 119:157, 160, 161, 165, 166, 168
Mark 12:35-37

Saturday, June 5

Boniface, bishop and martyr
2 Timothy 4:1-8
Psalm 71:8-9, 14-17, 22
Mark 12:38-44

Sunday, June 6

The Most Holy Trinity
Proverbs 8:22-31
Psalm 8:4-9
Romans 5:1-5
John 16:12-15

Question Corner/Fr. John Dietzen

Reincarnation contradicts traditional Christian beliefs

Reincarnation has become a sensitive subject with a few Christian congregations in our area.



New Age groups (so they call themselves) claim reincarnation is approved by Christian teachings, and some Christians seem to agree.

I'm not satisfied with my answers. I am not even sure what they mean by "reincarnation." Is there any way we Catholics could fit reincarnation into our faith? (Pennsylvania)

The brief answer is no. The concept of reincarnation contradicts traditional Christian beliefs in several serious areas.

The word "reincarnation" means "coming again in the flesh."

As you suggest, theories promoted by some groups calling themselves Christian do sound something like reincarnation, but often their explanations are so fuzzy that it's difficult to know precisely what they mean.

According to the teachings of several religions or philosophies, particularly in ancient Asian cultures, all living beings exist in a cycle of deaths and rebirths. This is true of everything, from gods to humans to animals and plants.

When one life is finished, the being returns in another form, higher or lower, depending on how well it lived the previous existence.

The process applies in a particular way to human beings. By the law Hindus call "karma," one's earthly life does not cease at death. Individuals return in another form, usually unaware of their previous existence, though their new life is radically affected by past failings.

This continuous flow is believed to lead in some mystical way to the absorption of all being into "absolute reality," which finally will be the only reality there is. All else will be fantasy, an illusion.

These few sentences cannot do justice to an ancient, massive and intricate worldview of a large part of our human family as it has searched for answers to life's great questions. Where did we

come from? Why are we here? Where are we going? What else is out there? Whence comes evil? How does what we do here affect what comes after?

These are the cosmic mysteries that people have probed for tens of thousands of years. And as bizarre as it sounds to us, millions have found a hint of satisfying answers in the intriguing notion of reincarnation.

This should not, in fact, be surprising. Some of their insights about our human condition can have value for all of us.

As Pope John Paul II repeats in his book *Crossing the Threshold of Hope*, speaking specifically of non-Christian religions, the Holy Spirit works effectively in cultures and religions outside the visible structure of the Church.

The Spirit, the pope explains, uses for good purpose these "semina Verbi" (seeds of the Word), which constitute a kind of root of salvation present in all religions (pages 80-81).

Just as clearly, however, the doctrine of reincarnation directly contradicts basic Catholic teachings such as the immortality of the soul; the final resurrection of body and soul; the finality of death as the end of our earthly time of testing and trial; and our personal, conscientious responsibility, in cooperation with God's grace, for our definitive destiny after death.

These are just a few reasons why belief in reincarnation, in any traditional sense of that word, is incompatible with Catholic and Christian faith. †

My Journey to God

The Glory of the Small

How glorious is this newborn!

Innocent and glowing
Eyes closed yet so aware
Hands reaching out with
eagerness to others
Mouth cooing a wondrous
praise of God

Feet anxious to begin the
journey of life
Mind open to the will of God
Heart busting with love for all

How small is this newborn,
yet
How glorious this gift.

By Patty Brooks



CNS photo courtesy Irio Ottavio Fantini

(Patty Brooks is a member of Christ the King Parish in Indianapolis. Artist Irio Ottavio Fantini created this illustration of the Christ child being held in the arms of Mary for the 2001 Vatican Radio Christmas card. "The baby is alert," Fantini said at the time. "He sees everything, even all that will happen in the future.") †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

St. Joan of Arc students enjoy new library and reading room

By Brandon A. Evans

St. Joan of Arc School in Indianapolis, like the other six center-city Catholic schools, has added a million books to its library—in a manner of speaking.

Sarah Batt, director of Project RELATES, the archdiocese's 21st Century Community Learning Centers grant, is responsible for seeing to it that each of the seven schools gets a major upgrade to its library.

With money from the 21st Century Community Learning Center Grant and Project EXCEED, the archdiocese is helping schools team up with the Indianapolis-Marion County Public Library (I-MCPL).

Students from the schools can borrow any books from the public library. Books are even delivered twice a week to the school.

This library renewal program began at All Saints School in Indianapolis under the leadership of its former principal, Mary Pat Sharpe.

Sharpe, who is now the principal of St. Joan of Arc School, is pleased that other center-city schools will experience the benefits she saw at All Saints School.

"It means that all of the books in the library are bar-coded and represented on the public access catalog on the Web," Batt said. "So anybody in the city can look up and see what books each school library has on the shelf."

Each of the students at All Saints School had a library card when she left last year, Sharpe said, and about half of the older students had their 14-digit library card number memorized because they used it so often to request books on-line from I-MCPL.

Besides improving St. Joan of Arc's library with this relationship, new books that will stay at the school are also on the way.

The 21st Century grant "has \$120,000 in it to buy books for the seven center-city schools," Batt said, "so there's a big bunch of books that are coming here."

It's all very exciting, Sharpe said. Up to this point, the library at St. Joan of Arc School had been lacking.

The "library" was, not long ago, a series of bookshelves stuck against a wall in a computer lab and crammed full of old books.

"You could tell just by looking that nobody was using those books," Batt said.

Kelly Mosley, part-time librarian at the school, said that when they cleaned out the library many of the books were outdated.

"Some of the books had 48 states [in the text]," she said.

What was left and still relevant makes up the collection in the new St. Joan of Arc library, which was remodeled from an old classroom that had recently

been used for storage. There are relatively few books, for now, spread about on the numerous bookshelves.

Besides what the grant will provide, members of St. Joan of Arc Parish have donated books. Immaculate Heart of Mary School faculty members in Indianapolis also gave books to St. Joan of Arc School.

"We've had a couple donations from a couple teachers at some of the other schools," Sharpe said.

A parishioner and the husband of a teacher built the bookshelves.

There is good fruit from all this effort. The children are using their library and enjoying it, Mosley said.

They are doing more research, and some even have parents that get books through the shared system.

"They're really starting to use it a lot," she said. "It's neat."

Whereas the students had thought of the library

as a place to hang out before, now they think of it as a place to read and study.

On the far wall of the library, there are two doors on opposite ends of the room that open into a narrow, no longer used coat-room. This space has now become a gem for the library.

Mosley, her sister and other volunteers painted the room to look like a wooded park with animals, light poles and a blue sky. A soft, green carpet resembles grass.

Also in the room is a park bench, which Mosley sits on while she reads to the students. Each class of students, up through the third grade, comes once a week for read-aloud time.

Beyond that, the school has also adopted the DEAR (Drop Everything and Read) program, Sharpe said. Each morning, for about 15 minutes, activities at the school stop and the



Kelly Mosley, the librarian at St. Joan of Arc School in Indianapolis, reads to a class of third-grade students on April 15 in the reading room of the new school library. Mosley and several other volunteers painted the walls to make the room look like a park.

students either read privately or are read to by others.

The library also provides a reprieve for teachers. In the past, teachers have paid for books for their students to read out of their own pockets. Now, they can send students to the library for pleasure reading or

research materials.

The 21st Century grant also allows for a part-time library assistant to keep the library open during after-school hours.

All this work is because, as Sharpe said, reading is the bottom line.

"I think that obviously the more students read, the

better they're going to perform on tests [and] the better they will achieve in all subjects," she said. "To be able to finally have a place in the building where [the students] have an opportunity to always be reading, or always being able to find books to read, is big. That's very big." †

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Rest in peace

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

ATKINS, Olevia, 97, St. Mary, Navilleton, May 12. Mother of Martha Missi, Janet Schuler, Marie Stumler, Franklin, John, Joseph and Paul Atkins. Sister of Francis Becht.

BAYT, Norma J., 74, St. Christopher, Indianapolis, May 10. Mother of Jane, Rudy Jr. and Steven Bayt. Grandmother of five.

BENKO, Thomas Albert, 54, Sacred Heart, Clinton, May 12. Brother of Sharene Wallenbrock.

BOEHM, Ralph L., 82, St. Anthony of Padua, Clarksville, May 5. Stepfather of Tina Leone Durbin and Vikki Leone Wilson. Brother of Dale and William Boehm.

BREIMEIR, Eileen M., 46, St. Jude, Indianapolis, May 11. Mother of Crystal, Nicole and Brendan Breimeir. Daughter of Dorothy Bessler. Sister of Linda McNally, Paula Wells, Larry and Woodie Bessler.

CAMPBELL, Howard P., 57, St. Augustine, Jeffersonville, May 9. Father of Alanna, Colin and Morgan Campbell. Son of

Patricia Hommel. Brother of Julie Campbell and Fred Hommel.

CHERVENKO, Mary Anna, 74, Sacred Heart of Jesus, Terre Haute, April 23. Aunt of several.

FISHER, Patrick Joseph, 81, St. Lawrence, Indianapolis, May 6. Husband of Susan Fisher. Father of Barbara Roettger, Kathleen, Michael and Patrick Fisher. Stepfather of four. Brother of Theresa Welsch and Frank Fisher. Grandfather of one.

GROVE, Leroy, Jr., 82, St. Vincent de Paul, Shelby County, May 14. Husband of Leonore Grove. Father of William Grove. Grandfather of two. Great-grandfather of one.

HATTLEY, John G., Jr., 50, St. Anne, New Castle, May 11. Husband of Vicky L. Hattley. Father of Jennifer Curtis, Patricia and David Hattley. Son of John and Veronica (Yankovich) Hattley. Brother of Marlene Dultz. Grandfather of two.

HILGENHOLD, Rachelle (Swihart), 81, St. Paul, Tell City, April 29. Father of Randy Volpe.

KIRK, James R., 88, St. Malachy, Brownsburg, May 9. Father of Janice Cundiff and Norman Kirk. Brother of Patricia Campbell, Bill and Tom Kirk. Grandfather of one. Great-grandfather of one.

KRUSE, Dorothy J., 93, St. Paul, Tell City, April 28. Mother of Phyllis Ferguson,

Dee Kiel and Mary Jo Voges. Grandmother of 12. Great-grandmother of eight.

MAKOWSKY, Dale Kenton, 72, St. Augustine, Jeffersonville, May 12. Father of Amy Vissing, Bart and Chris Makowsky. Grandfather of six.

MARINO, Philip L., 78, St. Mary, Richmond, May 14. Husband of Catherine Marino. Father of Becky Wright, Frank, Mark, Matt and Phil Marino. Brother of Toni Armstrong, Bette Huffman, Louise Kettler and Frances Spires. Grandfather of 15.

McANDREWS, Bernard F., 85, Christ the King, Indianapolis, April 21.

McGUGGAN, John A., Jr., 59, St. Anthony of Padua, Clarksville, May 15. Husband of Wanda McGuigan. Brother of Camilla Holbrook, Patricia Rothbauer and Mary McGuigan.

PARIS, Suzanne Jeanne, 66, Our Lady of Perpetual Help, New Albany, May 12. Wife of Kenneth Paris. Mother of Cindy McCain, Debbie Rorrer and Brent Parish. Sister of Ruth Davis.

PARKS, Linda E., 47, St. Michael, Greenfield, May 5. Daughter of Mildred (Haag) Parks. Sister of Kathleen Stayton, Don, Eugene and Richard Burns.

REGAN, Michael Joseph, 92, Holy Spirit, Indianapolis, May 9. Husband of Rosemary (Munsch) Regan. Father of Barbara Cory, Donna Kaiser and Carol Lathrop. Grandfather of seven. Great-grandfather of six.

RINGENBERG, Paul A., 80, Holy Family, New Albany, May 15. Husband of Nellie

Ringenberg. Father of Linda Murphy and Mark Ringenberg. Brother of Leoda Caradonna and Flora Douglas.

ROESCH, John R., 78, Christ the King, Indianapolis, May 7. Husband of Patty L. Roesch. Father of Barbara Funk, Jane, Margaret and John Roesch. Grandfather of 11.

SANDHAGE, Edward Charles, 87, St. Ambrose, Seymour, April 30. Father of Kay Lueken, David and Douglas Sandhage. Brother of Irene Schultheis. Grandfather of six. Great-grandfather of two.

SCHELL, Jack D., 73, St. Mary-of-the-Knobs, Floyds Knobs, May 12. Husband of Peggy Schell. Father of Lenny Alderman, Brenda Camp, Cathy Schrank, Barbara, Jackie and

Larry Schell. Brother of Joan Hedger and Norman Schell. Grandfather of 15. Great-grandfather of two.

SOUHAN, James Patrick, 64, St. Ambrose, Seymour, May 8. Husband of Mary (Healy) Souhan. Father of Kathleen Cabbage and James Souhan. Brother of Ann English and Mary Short. Grandfather of six.

STEINSBERGER, Josephine M., 87, St. Michael, Cannelton, April 30. Mother of Dan, George and Harry Steinsberger. Sister of Lorine Greulich. Grandmother of five. Great-grandmother of six.

SUMLER, Dana (Stumpy), 51, Sacred Heart, Jeffersonville, May 4. Sister of Duffy Sumler.

TURNER, Irene L., 80, Christ

the King, Indianapolis, May 12. Wife of Fontaine Turner. Mother of Kerrie Zoeller, Pamela and Fontaine Turner Jr. Sister of Luck Fisher. Grandmother of four.

VARGAS, Dolores E. (Moore), 83, St. Anthony, Indianapolis, May 7. Mother of Edward Vargas. Sister of Anna Houston and Edward Moore. Grandmother of two.

WALKER, John A., 80, St. Bernadette, Indianapolis, May 11. Husband of Rita Walker. Father of Patricia, Paula and John Walker. Grandfather of six. Great-grandfather of three.

WELLMAN, Marsha, 59, St. Michael, Greenfield, May 5. Mother of one. Grandmother of two. †

Pope calls on rich nations to help Africa become continent of peace

VATICAN CITY (CNS)—Pope John Paul II called on the world's richer nations to help Africa become a continent of justice and peace.

"The continent urgently needs peace, justice and reconciliation as well as the help of industrialized countries who are called to sustain its development," said the pope in a written message sent on the occasion of an international gathering in the Vatican on development in Africa.

The pope emphasized that Africans need proper development that allows them to become the true "protagonists of their own future, the actors and subjects of their destiny."

"May the international community be able to contribute, with determination and generosity, toward the promotion of justice and peace" in Africa, he wrote.

He also invited Catholics across the world "to support their brothers of Africa, so that they could have a more human and fraternal life."

The message was presented to participants attending a one-day meeting sponsored by the Pontifical Council for Justice and Peace. The convention, held on May 21, brought together Church and government officials from Africa and diplomats to the Holy See, as well as experts on sustainable development and nongovernmental organizations.

They reflected on how best to boost Africa's social and economic development in an era of globalization.

Though Africa continues to bear the weight of grinding poverty, pandemic diseases and armed conflict, the worst evil afflicting the continent is indifference and distrust by the world community, said the council's president, Cardinal Renato Martino.

"The sense of resignation and almost general distrust ... surrounds the continent like an iron curtain of selfishness and indifference," he said in his opening address.

"The true battle to fight is that of con-

structing at all levels ... an environment of renewed trust and generosity and intelligent enterprise," said the cardinal.

One group working to restore trust among the Africans themselves is Catholic Relief Services, the U.S. bishops' agency for international relief and development. Its president, Kenneth Hackett, told participants at the Vatican meeting that the Church offers a unique approach to peace-building in societies worn down by years of conflict.

"For the United Nations, peace-building is defined another way. But for the Catholic Church, our efforts are firmly built on Gospel teaching and Catholic social teaching," he told Catholic News Service.

The Church's approach emphasizes and "respects the dignity of the human person and then builds the blocks toward a sustainable peace," through conflict resolution and education programs in schools and parishes, he said.

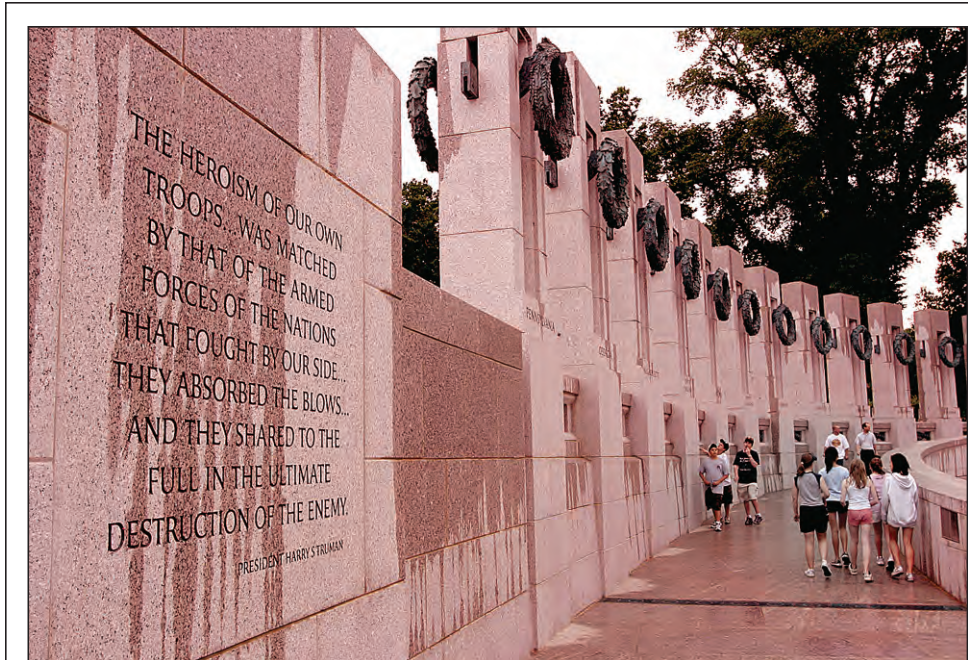
The Church in Africa also has a new task ahead of itself, said Hackett, in helping determine how the continent's vast oil, mineral and other natural resources will be used and for whose benefit.

"The estimate is that over the next 10 years \$200 billion worth of revenues will flow into Africa from just oil. Who's going to manage that money? How can you be assured it's going to the people?" he said.

CRS is working to "help the Church find its place in this debate, making sure it has a voice" in what happens to those revenues, he said.

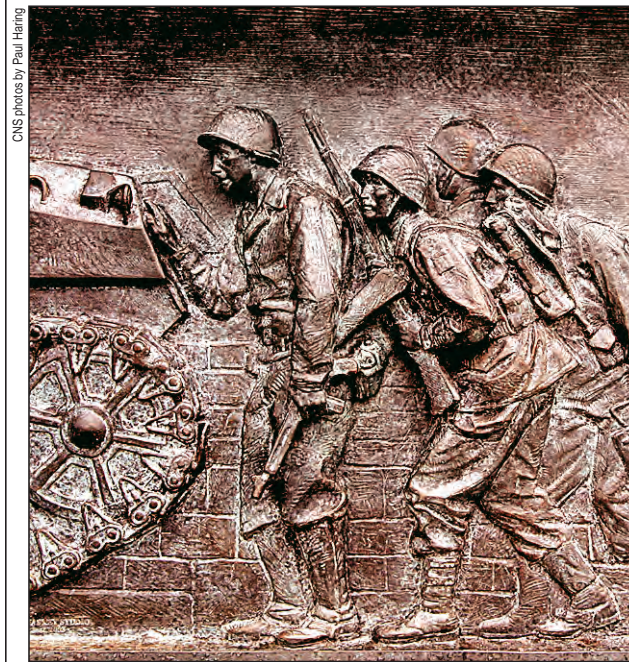
But first, much of the money Africa needs to pull itself out of a cycle of poverty must come from the outside in the form of investments from richer countries, said Jeffrey Sachs, a U.S. economist and special advisor to the U.N. secretary-general.

"Africa needs just \$30 billion to \$40 billion a year in investments from the international community ... that equals just over one-tenth of 1 percent of the annual income of rich countries, whose earnings reach about \$150 trillion a year," he told CNS. †



World War II memorial

Above, a quote from President Harry S. Truman appears on a granite wall at the new World War II Memorial in Washington.



Left, an infantry scene is shown in bronze relief at the new National World War II Memorial in Washington. A series of 24 panels depicts the war years at home and overseas. The memorial will be dedicated on May 29 near the Washington Monument and Lincoln Memorial on the National Mall. It pays tribute to the 16 million who served in the U.S. armed forces and more than 400,000 who died in the war.

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Volunteers Needed

The Visiting Nurse Service will soon open a home for the dying pool, located behind the VNS office building at 47th and Keystone. The home needs volunteers primarily from faith communities. Volunteers will be used in every aspect of the VNS Home's operations including: food preparation, house cleaning, laundry, personal assistance to residents, recreational activities, transportation, office assistance, gardening, music, art, companionship and spiritual opportunities. Training is available.

VNS is hoping for a team from St. Pius X and other parishes, churches and other service organizations.

For more information, contact Renee Wills, Volunteer Coordinator at 722-8299 ext. 393 or wills@vnsl.org.

School Principal

St. Margaret Mary Catholic Community is seeking a principal who is an outstanding educator with strong Catholic beliefs and is committed to academic and spiritual growth. We have a K-8 school with 650 current students and planned growth to 750 students over the next two years. The school features a dynamic faith based curriculum enriched by art, music, computer & physical education classes. The school is supported by a dedicated staff, which includes a full-time assistant principal and counselor plus outstanding parental support.

Applicant must be practicing Catholic with strong administrative skills. Salary and benefits will be commensurate with experience and diocesan guidelines.

Send résumé to:
Search Committee
c/o Fr. B. J. Breen
7813 Shelbyville Rd.
Louisville, KY 40222

POSTER

continued from page 1

Matthew's mother, Jessie Lund, said that after his teacher gave him the contest theme Matthew went to work creating his poster.

"I was just thinking of lighting up people's day by helping them," said Matthew. "[Jesus] was there with us, helping us with it."

Since the poster portrays scenes from Matthew's life, it serves as an expression of acts of service that he has done, and also of his Christian identity that has been formed in him by his family.

"We're a family that believes in praying together, and we go to church faithfully. We believe that praying is going to help your day," said Lund. "[Matthew] emphasized to me that he really enjoys praying in church, and praying with his friends and family."

Lund also noted the important role that Annunciation School has played in forming her son's life of faith and its expression in his award-winning poster.

"I think that it's a tribute to Annunciation for even participating in [the contest]," said Lund, "and giving a chance to all of the children to do some creative thinking and bringing their [religion] into their daily thinking."

Barbara Black, principal of Annunciation School, said the praise that Matthew received from his classmates upon the announcement that he had won the contest was reflective of the foundation of faith that flows through the school's community.

"There is a spiritual bond [among them], even though not all of the children are Catholic. They still have that connection and respect for each other," said Black. "It's great to see them working together and recognizing each other without being upset or jealous."

Holy Cross Father Steve Gibson came to Brazil from Notre Dame, Ind., to present Matthew with a certificate and \$100.

In his homily during the Mass at which Matthew was honored, Father Gibson said that prayer was a way for us to become holy and to come to know God's will for us.

He also reflected upon the nature of the places where that prayer happens for the students of Annunciation School.

"Your school is holy ground," Father Gibson said. "People who love you, who teach you [are here]. That is what makes it holy ground."

"When you go home tonight and sit at the table with your family—with your brothers and sisters and moms and dads—that is holy ground. Wherever people who love one another come together is holy ground," he said. †



This is the poster that Matthew Lund, a third-grader at Annunciation School in Brazil, submitted for the "Try Prayer! It Works!" contest sponsored by Holy Cross Family Ministries. Matthew was one of only 13 first-place winners out of 3,200 students across the country who participated in the contest.

Matthew Lund, a third-grader at Annunciation School in Brazil and recipient of a first-place award in the "Try Prayer! It Works!" contest, stands with, from left, Father Robert Hausladen, pastor of Annunciation Parish, Barbara Black, principal of Annunciation School, his mother, Jessie Lund, and Holy Cross Father Steve Gibson.



Speaker highlights ethical problems of stem-cell research

ST. PAUL, Minn. (CNS)—Embryonic stem-cell research and therapeutic cloning are always unethical because they "create life precisely to destroy it," a priest told members of the medical, legal and scientific communities at the Catholic Medical Association's conference in St. Paul.

About 160 people, including doctors, nurses, hospital administrators, lawyers, clergy and students, attended the conference on May 8 to discuss how they might collaborate on life issues common to their disciplines. Participants heard talks on bioethics, cloning, embryo research, intrauterine medicine and reproductive technologies.

Father Tadeusz Pacholczyk, who has a doctorate in neuroscience and is an associate pastor at St. Patrick Parish in Falmouth, Mass., told participants there is a lot of excitement about the potential for stem-cell therapy to cure diseases, but he cautioned against unethical uses of stem cells that destroy life, such as embryonic stem-cell research and therapeutic cloning.

"The curing of disease is certainly a very good end, one that the Roman Catholic Church actively and vigorously supports," he said, "but even very good ends cannot ever justify the use of intrinsically disordered or evil means."

He said that regulations are necessary to protect embryos from exploitation, but that scientific progress has the potential to get out of control.

"It basically becomes a steamroller where you say science must go forward. We have to be among the contingent in our society that says we need an informed and intelligent discussion of the science because we know that science can be dangerous," the priest added.

Father Pacholczyk said it is a misconception that embryonic stem cells, which have the potential to become any of the more than 200 types of cells in the body, are more valuable to science than stem cells obtained from adults or umbilical cords.

Though adult stem cells are more restricted, or limited in what they are capable of becoming, he said, they are

more reliable than embryonic stem cells, which readily form cancerous growths or are rejected by a person's immune system.

He said adult stem cells, obtained from fat cells, nasal lining, bone marrow, tissues and organs, umbilical cords, placentas and amniotic fluid, have the potential to cure most diseases.

The priest noted that those who have not closely followed this debate might think that embryonic stem cells are already giving exciting cures, which he said is "absolutely false."

He said the number of people who have been cured of any disease using stem cells from embryos is "exactly zero" while "literally thousands, if not tens of thousands, or more people have been cured using adult and umbilical cord stem-cell therapies."

Father Pacholczyk cited examples of people who have been cured of heart disease, leukemia, sickle cell anemia and diseases of the central nervous system from adult stem-cell treatments. In one study, people with spinal cord injuries were able to move their limbs slightly after undergoing adult stem-cell treatments and physical therapy.

He noted that the debate over the use of embryonic stem cells is just heating up, pointing out that Californians will vote this year on whether to allocate \$200 million of state funds every year for the next 10 years to support and promote embryonic stem-cell research and therapeutic cloning.

What people need to remember, he added, is that every human being was once an embryo. He said that idea is the "basic foundation and springboard" for a common discussion of bioethics.

Dr. Fred Noberga, a retired internist from the Mayo Clinic in Rochester, said he had been looking for years for other physicians who shared his Catholic views on medicine.

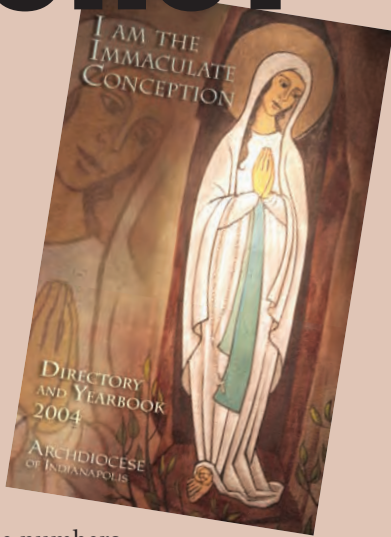
He told *The Catholic Spirit*, newspaper of the St. Paul and Minneapolis Archdiocese, that he especially was impressed with Father Pacholczyk's talk because he "defined things from the scientific point of view, which is particularly useful for physicians." †

Got Questions?

Find the answers in the new, 2004 edition of the Directory and Yearbook for the Archdiocese of Indianapolis.

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Ampuls containing a medium for storing stem cells are shown by supervising cell biologist Lesley Young at the UK Stem Cell Bank in London on May 19. The world's first embryonic stem-cell bank opened, breaking ground in one of the most controversial areas of medical research.