



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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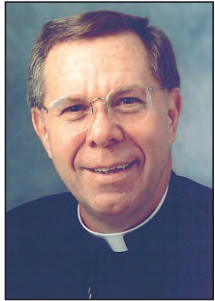
July 5, 2002

Vol. XXXI, No. 38 50¢

New priests will give themselves completely to Church

June was a great month for our archdiocese as we received an extraordinary blessing!

Not since 1974 have we experienced the ordination of eight new priests. Because of the many people who wanted to participate in the ordination ceremony, we had to schedule two separate ordinations—June 1 and June 29. But more important than the number of new priests is the generous and dedicated spirit with which they approached the altar to present themselves to do God's work in priestly service to you.



Archbishop Daniel M. Buechlein, O.S.B.

These men understand that prayer for and with the Church is a priority in their ministry. As a recent Vatican document on the Liturgy of the Hours (Prot. No. 2330/00/L) states: "The sacramental ordination confers on the deacon and on the priest a special office to lift up to the one and triune God praise for His goodness, for His sovereign beauty, and for His merciful design for our supernatural salvation. Along with praise, priests and deacons present before the Divine Majesty a prayer of intercession so as to worthily respond to the spiritual and temporal necessities of the Church and all humanity." Our new priests-elect also recognize their need for solitary prayer

See **PRIESTS**, page 10



Archbishop Daniel M. Buechlein stands with the three men he ordained to the priesthood on June 29: Fathers Harold Rightor (from left, front), Christiaan Kappes and Justin Martin. Behind them are the five men that were ordained on June 1: Fathers Eric Johnson (from left), John McCaslin, Robert Hankee, Todd Goodson and Joseph Feltz.

Archbishop Buechlein tells new priests to follow example of Indiana's first bishop

By Brandon A. Evans

"I bind unto myself today the strong name of the Trinity," sang members of the Archdiocesan Choir at the Ordination Mass of Fathers Christiaan Kappes, Justin Martin and Harold Rightor.

"I bind unto myself today, the power of God to hold and lead, God's eye to watch, God's might to stay, God's ear to hearken to my need."

These words resounded through the massive nave of SS. Peter and Paul Cathedral in Indianapolis on June 29 as the three men walked toward the altar of the Lord—toward their eternal calling.

"The wisdom of our God to teach; God's hand to guide, God's shield to ward; the word of God to give me speech, God's angel near to be my guard."

The ordinands, once drawn near to the raised sanctuary, would not leave the holy place as the same men.

By the imposition of the hands of Archbishop Daniel M. Buechlein, the souls of the three deacons would be configured to Christ forever. June 29 would be the beginning of their unique sacramental life.

"It's a beautiful day, it's a wonderful thing that we celebrate, that we do here," Archbishop Buechlein said.

The day was made even more unique in that it was the feast day of SS. Peter

See **ORDINATION**, page 10



The three ordinands lay prostrate in humility as the archbishop kneels in front of them during the recitation of the Litany of the Saints.

Called to SERVE

New Albany couple named co-chairs of the 2002-2003 Parish Stewardship and United Catholic Appeal.

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Voucher backers hail ruling; foes say program drains public schools

WASHINGTON (CNS)—Supporters of school vouchers said the Supreme Court's June 27 ruling upholding Cleveland's voucher program is a great victory for parental decision-making about their children's education, while opponents expressed fear that vouchers will siphon resources away from struggling public schools.

The 5-4 ruling said the voucher program is "neutral in regard to religion" and does not violate the Establishment Clause of the First Amendment to the Constitution.

The Cleveland program uses taxpayer money to provide up to \$2,250 annually for children in low-income families to attend other public or private schools or pay for tutors. The majority of participants use their vouchers to pay tuition at Church-affiliated schools, nearly all of which are Catholic.

Noting that "the Catholic Church teaches that parents are the primary educators of their children," Cardinal Francis E. George of Chicago said the decision "is an important step toward helping those parents who choose to send their children to nongovernment schools and who often struggle to pay tuition that is sometimes 10 percent of their income."

"The court's decision is a significant victory for parents—especially low-income parents—and reinforces the basic right of all parents to choose the school they believe best serves the education needs of their children," said Dominican Sister Glenn Anne McPhee, secretary for education for the U.S. Conference of Catholic Bishops.

"This decision supports the responsibility of the government to assist parents to exercise this basic right whether they choose to send their children to a public, private or religious school," she added.

John Huebscher, executive director of the Wisconsin Catholic Conference, said, "Parental choice is neither a poison for public education nor a panacea for every child with learning difficulties. It is rather another useful strategy to help parents exercise their rights and responsibilities as primary educators of their children.

"School vouchers are yet another way we can make our society and culture more 'family friendly' when parents are faced with so many demands on their time and the need to work longer hours outside the home," he said. "The fact that voucher programs are constitutional should in no way diminish our commitment to public schools. Wisconsin is proof that public, religious and independent schools can coexist and serve all students well."

Robert Holland, senior fellow for the Lexington Institute, said the decision could "deliver what the 1954 *Brown vs. Board of Education* decision promised but never delivered: equal educational opportunity.

"States now are free to reform school finance so as to advance choice and healthy competition in education," he said. "They could drop guaranteed subsidies of systems that have stubbornly resisted reform and instead let public money follow a child to the school his parents choose."

However, Bob Chase, president of the National Education Association, said that "vouchers are not reform."

"If policymakers want to act on issues that parents care most about—the kitchen table discussions about education opportunity for their children—they will address teacher quality, class size, making sure all schools have high expectations for every child, and providing the resources to help students succeed," he said.

Norman Redlich, chair of the American Jewish Congress Commission on Law and Social Action agreed, saying, "The way to improve public education is to cure decades of neglect, not to drain away additional funds in the name of encouraging competition."

He added that the decision is "likely to have an impact in every sphere where private philanthropic programs incorporate religious thinking, for example, those involving charitable choice."

Gerald N. Tirozzi, executive director of the National Association of Secondary School Principals, questioned the nature of the influence public dollars will have



Wisconsin Gov. Scott McCallum addresses school choice supporters at a rally on June 27 at Messmer Catholic High School in Milwaukee. Civic and religious leaders gathered to celebrate the U.S. Supreme Court ruling that upheld a school voucher program in Cleveland. The oldest and largest school choice program is in Milwaukee, where 103 schools enrolled more than 10,000 students last year.

on parochial schools.

"It can be predicted that over time, as more public dollars are spent to support voucher students, there will be increased pressure for greater public scrutiny and accountability for these public expenditures," he said. "Private and parochial schools are an important part of the heritage and future of American education. Slowly but surely, vouchers will force these schools to become less private and less parochial—the very reason for their existence."

Michael Guerra, president of the National Catholic Educational Association, said, "Now that the constitutional debate is over, advocates and opponents of school choice will focus exclusively on the public policy question: Is it wise or foolish for government to support the decisions parents of modest means would like to make about the schools in which their children are educated? We believe it not only wise, but also just."

His point was echoed by Cardinal Anthony J. Bevilacqua of Philadelphia, who said the decision "affirms that school choice is a matter of justice.

"For students suffering in underperforming schools, school choice is an

imperative," he said. "Vouchers ensure that parents, especially poor parents, have a choice when it comes to the education of their children."

Cardinal Adam J. Maida of Detroit said the decision does not violate the Establishment Clause.

"The state is not establishing religion," he said. "It is simply living up to its obligation to provide the means to an education to its citizenry. This decision supports the responsibility of government to assist parents in their ability to exercise this basic right."

C.J. Doyle, executive director of the Catholic Action League of Massachusetts, said the high court rightly came down on the side of poor students.

"Government exists to defend the weak from the strong, and to protect the poor from the rich," he said. "Today, the U.S. Supreme Court sided with the disadvantaged children of the poor against one of the most powerful and well-funded special interests in the nation, the teacher's union.

"Civilized societies recognize the right of parents to choose an education for their children which reflects their own moral and religious values, and to do so without economic penalty," Doyle added. †

Official Appointments

Effective Aug. 1, 2002

Rev. George Plaster, Lafayette Diocese, granted permission to begin the process of incardination into the Archdiocese of Indianapolis and appointed administrator of St. John Parish, Dover, and St. Joseph Parish, St. Leon.

Effective Aug. 27, 2002

Rev. Wilfred E. Day, pastor of Holy Family Parish, New Albany, reappointed to a second term.

Rev. Daniel J. Staublin, pastor of St. Malachy Parish, Brownsburg, reappointed to a second term.

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

Archdiocesan priest is placed on administrative leave

Father Jack Okon, a priest with the Archdiocese of Indianapolis for nearly 32 years, was placed on administrative leave in late June following a report from an individual alleging an incident of sexual misconduct. The incident is alleged to have occurred nearly 30 years ago.

The archdiocese has reported the alleged incident to child protective services in accordance with Indiana law. The archdiocese is cooperating with the authorities and is following its internal policies.

Father Okon denies the allegation and is cooperating with the investigation.

Father Okon had been on staff at Cathedral High School, a private independent Catholic high school in Indianapolis. †



Catholics in Bethlehem

Catholics attend Mass in St. Catherine's Church in the Church of the Nativity complex in Bethlehem on June 30. Although some 700,000 people were under a strict curfew in the West Bank, restrictions were lifted by the Israeli army for six hours that Sunday so residents could stock up on food, take school exams and go to church.

The Criterion

7/5/02

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New Albany couple are co-chairs of Called to Serve

By Brandon A. Evans

Carl and Mary Kay Wolford see their new role as the co-chairs for the 2002-2003 Called to Serve: Parish Stewardship and United Catholic Appeal campaign as a call from God to serve the Church in central and southern Indiana.

The actual call however, came from Msgr. Joseph F. Schaedel, vicar general, who asked the New Albany couple to pray about the volunteer position.

The theme for the upcoming campaign is "Receiving Gratefully—Giving Generously." The minimum treasure goal is \$5 million with 75 percent earmarked for shared ministries and 25 percent for home missions.

Msgr. Schaedel's request came about a month ago, and since that call they have decided to accept the responsibility.

"Well, if the Lord's called you to do something, you do it, and he'll take care of you," Mary Kay said. She and her husband are members of Holy Family Parish in New Albany.

Their location within the archdiocese is something that is important to Msgr. Schaedel, who said that, ideally, each year's co-chairs should come from different areas to keep the position representative throughout the archdiocese.

"We have talented leaders in every single place that we serve and we need to call upon them," he said.

The most important thing to the Wolfords is their faith.

"It would be pretty difficult to get by in this world with all of the trials and tribulations if you didn't have faith—faith in God," Carl said.

The Wolfords are involved in their parish as lectors, eucharistic ministers and members of the St. Vincent de Paul Society. Carl serves at parish funerals while his wife sings in the choir.

Mary Kay is also a member of the Providence Self-Sufficiency Ministries Board, and incorporated ministry of the Sisters of Providence of Saint Mary-of-the-Woods, as well as a member of the board of overseers of Saint Meinrad School of Theology.

"We feel privileged to share our time, talent and treasure and prayers," she said. "We spend a lot of time ... for the Church. That is our faith. If we didn't believe in it, we wouldn't be doing it."

Carl said that the older one gets, the more one realizes the needs that inundate the world. We are called to help fulfill those needs because of the importance of those in need, he said.

"As we deal with people, we seek the face of the Lord," Carl said. "These people are all the creatures of God."

Several years ago, they were asked to be table hosts at the New Albany and Tell City deaneries annual Called to Serve Advanced Commitment Dinner.



Carl and Mary Kay Wolford

Within a couple of years they were deanery co-chairs.

"We feel it's an honor to be asked to co-chair the United Catholic Appeal this year," Carl said.

As co-chairs they are featured in an upcoming archdiocesan video that will be shown in every parish—their way of "visiting" all of the local parishes.

They also will attend steering committee meetings with the other various chairs in the UCA and go to each of the six deanery Advanced Commitment Dinners.

The dinners give parishioners the opportunity to make their annual recommitment to home missions, shared ministries and parish needs.

Mary Kay said that while they did not solicit this position, she feels ready for

the tasks at hand.

"I'm on the Catholic Community Foundation board of trustees," she said. "As a member of that, I'm probably more aware of things than I would be just jumping in."

The couple will follow in the footsteps of Patrick and Dianne McKeever, who were last year's co-chairs.

"I thought they did an excellent job," Mary Kay said.

The McKeever's helped the UCA surpass over its goal to reach nearly \$5.4 million in pledges.

Patrick said that he hopes that next year he will hear news of another record-breaking year.

"I think one of our goals would be 100 percent participation by all members of the Indianapolis archdiocese," Mary Kay said. "I feel confident that we will have greater participation."

She added that she foresees positive growth every year.

"Each year, more people understand the meaning of stewardship and let it become part of their lives," Carl said.

Making stewardship a way of life, as it is for the Wolfords, is another of their goals—which is more important than monetary goals.

"Stewardship is gratefully acknowledging the gifts that God has given us and sharing them generously with others," Carl said.

He said that when people give of their time and talent to their parish, they become more involved in that parish and are led to a desire to give of their trea-

sure as well.

Mary Kay praised the efforts of the archdiocese for helping people to better understand the concept of stewardship—that namely, as her husband said, it's not just about money.

Both Wolfords are retired, Carl worked for Procter and Gamble while Mary Kay served as a teacher in the New Albany-Floyd County Schools and as a coordinator of gifted/talented education.

Carl graduated from the University of Notre Dame with a bachelor's degree in business, and Mary Kay graduated from the University of Louisville with a master's in education.

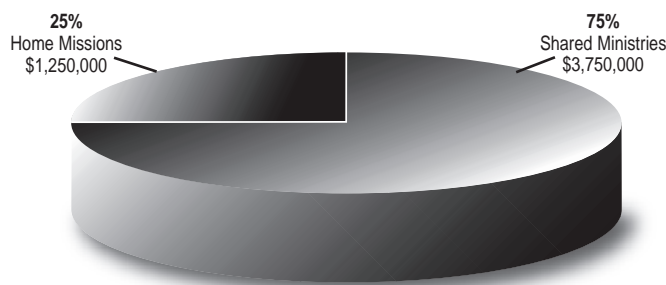
Mary Kay recently received the "Caritas Medal" from Spalding University in Louisville, Ky., where she completed her bachelor's degree work. The award, given to one person each year, is the university's highest alumni award and recognizes those whose activities reveal the model of charity set by the Sisters of Charity of Nazareth, who founded the school.

The couple has been married for 47 years.

They are confident that God will help them reach their new goals as co-chairs of the Called to Serve campaign, and they are ready to follow him wherever he may lead them. Living stewardship has become how they follow the Lord and the Gospels.

"It becomes your lifestyle," Mary Kay said. "You don't question any more what you should do because you have your priorities." †

2002-2003 Parish Stewardship and United Catholic Appeal



Home Missions – \$1,250,000

DIRECT PARISH SUBSIDIES – \$550,000
Provides direct subsidies to rural and urban parishes unable to meet their annual ministerial needs because of demographic and economic challenges.

DIRECT SCHOOL SUBSIDIES – \$700,000
Provides direct school subsidies to our eight center-city Catholic elementary schools. These schools rely on this support to operate and educate approximately 1,500 students (66 percent are minorities, 68 percent are non-Catholic and 63 percent live below the poverty level).

Shared Ministries – \$3,750,000

PASTORAL MINISTRIES – \$1,650,000

Supports our 20 seminarians currently studying to be archdiocesan priests and our 34 retired clergy. The average cost for seminarian room and board, tuition, stipend and health insurance is \$25,000 per year.

CATHOLIC CHARITIES – \$600,000

Serves more than 198,304 people in need annually through the 30 social service programs of Catholic Charities.

CATHOLIC EDUCATION – \$950,000

Teaches Catholic beliefs, traditions and values to nearly 50,000 children, youth and adults through 73 Catholic schools, the Catholic Youth Organization, parish religious education programs and Newman Centers.

EVANGELIZATION, SPIRITUAL LIFE AND WORSHIP – \$300,000

Promotes retreat and renewal ministries and provides training and resources for those who evangelize and lead us in prayer in our parishes and archdiocesan-wide celebrations.

FAMILY MINISTRIES – \$250,000

Family Ministries supports youth, young adults and families. Multicultural ministries promotes an increased awareness of diversity in the archdiocese while assisting parishes to develop services to meet multicultural needs.

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Editorial

Pride in being an American citizen

This week, we celebrated the first Independence Day since the terrorist attacks of Sept. 11. Since that horrible day, there has been an upsurge in patriotism in this country. We hope it won't be a temporary phenomenon.

Throughout our country's history, the greatest leaders of the Catholic Church also have been among its greatest patriots. This despite the hardships Catholics experienced while trying to practice their faith at various periods in that history.

That there would ever be American Catholic patriots must have seemed completely impossible in 1763. In that year, the treaty was signed that ended the French and Indian War—and also ended, to all appearances, any influence the Catholic Church would ever have in this country. By this treaty, all of eastern North America, with only a few minor exceptions, was placed under the control of England—and England at that time was decidedly unfriendly to the Catholic Church.

Under England, the fate of the Catholic Church in the colonies was bleak indeed. There was considerable anti-Catholic sentiment throughout the colonies and Catholics suffered under stringent penal laws.

But then the founders of our country were wise enough to write the Declaration of Independence and later the Constitution, which guaranteed freedom of religion. Catholic leaders appreciated these great documents because the philosophy of the Declaration of Independence is the philosophy of the Church.

Two centuries before Thomas Jefferson wrote the Declaration of Independence, Cardinal Robert Bellarmine, now a saint of the Church, wrote: "Secular or civil power is instituted by men; it is in the people, unless they bestow it on a prince. This power is immediately in the whole multitude. . . ."

"[Since] the commonwealth cannot exercise this power, it is bound to bestow it upon some one man, or some few. It depends upon the consent of the multitude to ordain over themselves a king, or consul, or other magistrates; and if there be a lawful cause, the multitude may change the kingdom into an aristocracy or democracy."

In the same century (the 16th), Jesuit Father Francisco Suarez was the chief champion of the rights of the people and the chief foe of the doctrine of the "divine right of kings." He taught that kings do not reign by divine right, but by the "expression of the multitude."

It's true that only one Catholic—Charles Carroll of Carrollton—signed the Declaration of Independence, but it's remarkable that even he was a member of the Continental Congress since Catholics in Maryland could not vote. Carroll was elected despite the fact that he was a Catholic.

His cousin John the first Catholic bishop in the United States, had left England to side with the United States when the Revolutionary War seemed near. He was sent by the Continental Congress to Canada to try to get that Catholic country to remain neutral during the war—an impossible assignment.

More than a century later, in 1887, Archbishop James Gibbons of Baltimore (arguably the greatest Catholic prelate in the history of the United States) went to Rome to receive the red hat symbolizing his appointment as a cardinal. He used the occasion to preach, later that week, a sermon praising the United States for the First Amendment that guaranteed freedom of religion and separation of Church and State.

To Cardinal Gibbons, it was obvious that the growth of the Catholic Church in its first 100 years in the United States (from one bishop to 75) could be attributed in large part to the freedom it enjoyed under the Constitution.

In 1911, Cardinal Gibbons was honored with a great civic ceremony. After 10 speeches from men who included President William Howard Taft, former President Theodore Roosevelt, Chief Justice Edward White and Speaker of the House of Representatives Bennett Champ Clark, the cardinal had a chance to respond. Turning to President Taft, he said, "You were pleased to mention my pride in being an American citizen. It is the proudest earthly title I possess."

May we all continue to have reason to feel that way. †

— John F. Fink

Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



The sins of a few can't stop God's work

Ninth in a series

I remember clearly one day back in the early 1960s when I was standing at the monastery bulletin board reading a message announcing that my class of junior monks was eligible to profess solemn vows.

Another monk walked up and commented that he was "pleasantly surprised that we would want to make final vows in such turbulent times in the Church."

I didn't know how to respond because that wasn't the way I was looking at things. I was doing what I thought God wanted me to do, which is what I had figured out in prayer. Needless to say, I am happy that I wasn't focused on Church problems as the determinant of my call from God. To this day, I can't imagine not having gone on to solemn profession and, later, to priesthood ordination.

That recollection comes to mind because I have received one or two letters urging that, in view of the recent sex-abuse crisis among priests and the "obvious decline" this will cause in priesthood candidates, the Church will surely have to begin ordaining married men and also women. One gentleman wrote that it is time for me to wake up and "get real" and that it's time for the "imperial Magisterium" to change the rules.

I did some checking to see how our prospective candidates who have applied to enter the seminary next August are reacting. Our vocations director who is in regular communication with them tells me that in recent months he finds no more than the ordinary circumspection about their worthiness as candidates. In fact, one young man says he is all the more motivated to become the best priest he can because that's what the Church needs.

The letter writer who presumes the opposite may be forgetting that a vocation comes from God and that a seminarian finds his vocation in the context of faith and prayer.

I asked the concerned correspondent what he might be doing to encourage young men to consider whether God might be calling them to become priests.

His response was, "What am I to say to young men when they ask about priest sex abusers and the scandal in the Church?" My response, "Tell the truth—the whole truth, however."

The sins of the few should not and do not gainsay the opportunities for generous service to God and the People of God. Do the sins of

unethical practice of a few lawyers or accountants or doctors or people in other careers gainsay the opportunities of other professional or human service? Do we discourage folks from getting married because so many marriages come apart?

Could we not say that it's a wonder there isn't even more ethical decline in our society? Consider the prominence of secular individualism and the virtual lack of consistent moral standards. Is it any surprise that a pornographic milieu fosters a social climate that is plagued with sexual problems, abuse and infidelity?

Our culture has many wonderful qualities, but we also live in a self-serving world whose bottom line is money. When individualism is the dominant priority, the virtue of faithful commitment is truly challenged. In these times, fear of commitment affects the well-being of every vocation in the human family.

In my experience—largely because of families that maintain their values, embrace the faith and foster Christian service—many young people are searching for the authentic meaning of life. Our youth, when given the opportunity, want to make a difference by moving beyond the superficial "me-first" search for wealth.

To be sure, because they want to be trustworthy, they too are gravely disappointed when people whom they want to trust let them down by selling them short. Rightly, they are gravely disappointed and wounded if their trust in someone like a priest or teacher or coach or youth minister is betrayed. But they are fair-minded in their judgment. They know that the sins of the few do not tell the whole story.

The truly important thing to remember is that God does not quit calling young men to the priesthood because a relative few go astray. We need only recall again that, of the Twelve Apostles chosen by Jesus, two went astray, one temporarily (Peter), one terminally (Judas). There are no perfect human persons.

Do you remember that the Apostle Andrew brought Peter to Jesus? That Philip brought John to Christ? In our day, it is our task to bring "apostles" to Christ. Even in difficult times, we share the role of being agents for Christ. I am praying that one of the graces of the recent sex-abuse ordeal will be an awakening to the need for holy and wholesome candidates for the priesthood. They're out there! †



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Archbishop Buechlein's intention for vocations for July

Men Religious: that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.

Buscando la Cara del Señor

Arzobispo Daniel M. Buechlein, O.S.B.



Los pecados de unos pocos no pueden parar el trabajo de Dios

Noveno de la serie

Yo recuerdo con claridad un día allá por los años sesenta cuando estaba parado frente a la cartelera informativa del monasterio leyendo un mensaje que anunciaba que mi clase de monjes del tercer año era elegible para profesar sus votos solemnes.

Otro monje se acercó y comentó que él se sentía “agradablemente sorprendido de que pudiéramos tomar nuestros votos finales en aquellos tiempos tan turbulentos para la Iglesia”.

No supe cómo responder porque yo no veía la situación de esa manera. Yo estaba haciendo lo que yo pensaba que Dios quería que hiciera, lo cual era lo que yo había comprendido a través de la oración. De más esta decir, que estoy feliz de no haberme enfocado en los problemas de la Iglesia como un factor determinante para mi llamado al Señor. Hasta la fecha no puedo imaginarme el no haber tomado mi profesión solemne como monje, y luego, mi ordenación sacerdotal.

Ese recuerdo me vuelve a la mente ya que he recibido una o dos cartas solicitando que, en ocasión de la reciente crisis del abuso sexual por parte de los sacerdotes, y a la “obvia decadencia” que esto ocasionaría en los candidatos al sacerdocio, la Iglesia seguramente debería comenzar a ordenar tanto a mujeres como a hombres casados. Un caballero escribió que ya era hora de que me despertase, “me sincerara” y que ya era hora de que el “Magisterio Imperial” cambiase las normas.

Estuve investigando para ver cómo estaban reaccionando nuestros posibles candidatos, quienes habían aplicado para entrar en el seminario el próximo mes de agosto. Nuestro director de vocaciones, quién está en contacto frecuente con ellos, me dice que en los recientes meses él no encuentra más que la preocupación normal por su mérito como candidatos. De hecho, un joven dice que está aún más motivado por hacerse el mejor sacerdote posible, ya que eso es lo que la Iglesia necesita.

El escritor de la carta que presume lo opuesto quizá este olvidando que la vocación viene de Dios y que un seminarista encuentra su vocación en el contexto de la fe y la oración.

Le pregunté al preocupado corresponsal que podrían hacer para que los jóvenes consideraran si Dios los pudiese estar llamando a convertirse en sacerdotes.

Su respuesta fue, “¿Qué podría yo decirle a los jóvenes cuando me preguntan sobre los sacerdotes que abusan sexualmente y sobre el escándalo en la Iglesia?” Mi respuesta, “Diles la verdad, como sea, toda la verdad”.

Los pecados de unos pocos no niegan ni deberían negar las oportunidades para el servicio generoso a Dios y al pueblo de Dios.

¿Podrían los pecados de unos pocos abogados, contadores u otros profesionales negar las oportunidades de trabajo a otros o al servicio humano? ¿Desanimaremos a los demás de casarse porque algunos matrimonios se disuelven?

¿No podríamos decir que es un milagro que no haya habido una mayor caída ética en nuestra sociedad? Considerando la prominencia del individualismo seglar y casi total carencia de valores morales consistentes. ¿Es acaso sorprendente que un medio ambiente pornográfico fomente un clima social que está atormentado con problemas sexuales, abuso, e infidelidad?

Nuestra cultura tiene muchas cualidades maravillosas, pero vivimos en un mundo autosuficiente cuya base es el dinero. Cuando el individualismo es la prioridad dominante, la virtud del compromiso fiel es verdaderamente retardada. Actualmente, el miedo al compromiso influye en el bienestar de toda vocación en la familia humana.

En mi experiencia, en gran parte debido a las familias que mantienen sus valores, abrazan su fe, y fomentan el servicio Cristiano, muchos jóvenes buscan el significado auténtico de la vida. Cuando se les da la oportunidad a nuestros jóvenes, ellos quieren hacer la diferencia yendo más allá de la búsqueda superficial de la riqueza “primero para mí”.

Para asegurarse, ya que ellos quieren ser dignos de confianza, se sienten muy decepcionados cuando la gente en quién quieren confiar, los dejan desamparados al no llenar sus expectativas. Con razón, se sienten muy decepcionados y heridos si es traicionada su confianza en alguien como un sacerdote, un maestro, un entrenador o un ministro para jóvenes. Pero son justos con su fallo. Saben que los pecados de unos pocos no representan todo el ministerio.

La cosa más importante que recordar es que Dios no deja de llamar a los jóvenes al sacerdocio porque unos pocos van por mal camino. Sólo hay que acordarse nuevamente de que de los Doce Apóstoles elegidos por Jesús, dos se fueron por el mal camino, uno temporalmente (Pedro), y otro totalmente (Judas). No existen seres humanos perfectos.

¿Se acuerdan que el Apóstol Andrés llevó a Pedro hacia Jesús? ¿O que Felipe llevó a Juan hacia Cristo? Hoy en día, nuestra tarea es llevar los “apóstoles” hacia Cristo. Aún en los momentos difíciles, compartimos el papel de ser agentes de Cristo. Rezo por que una de las gracias del reciente problema por el abuso sexual sea despertar la necesidad de candidatos saludables y sagrados para el sacerdocio. ¡Ellos están ahí! †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para julio

Hombres Religiosos: Que los dones especiales que sus comunidades traen a la iglesia sean más apreciados y alentados por todas partes.

Letters to the Editor

Covering the scandal

An open letter to the faithful of the Archdiocese of Indianapolis:

I am writing this from my cousin's home in the Archdiocese of Dallas, where having encountered a number of the faithful here—including some who actually work for the archdiocese—I find them sadly lacking in information (other than misinformation gleaned from the secular media) about the priest sex abuse scandal and what the American bishops have decided to do about it at their meeting which was held in Dallas.

Be thankful for our wonderful Archbishop Daniel M. Buechlein and his ever forthright sharing (via sermons from our pastors and other parish priests, as well as the most excellent series of columns, editorials and Catholic News Service articles in our always informative *Criterion*) of the truth of the matter and what we, the Church, can expect our shepherd to do about it.

P.S. Having arrived back home to find a very full *Criterion* in my mailbox, overflowing with beautifully comprehensive coverage of the bishops' meeting on the sex abuse scandal, including the complete texts of both the charter and the essential norms, and yes—even Father John Catoir's column somewhat defending the value of secular media accounts—I'm even more appreciative of our blessings here in the Archdiocese of Indianapolis. Of course, maybe Dallas has heard about some of our “sins,” as well. And people wonder why we need to pray for our priests and bishops! Help us Lord!

Alice Price, Indianapolis

Show respect for church

The weekend of June 14-15, St. Bridget Church in Liberty, where I am the parish secretary, had two weddings. When we came into the church on Saturday evening for our Sunday obligation, everyone was appalled to see how our church was left after the weddings.

Furniture had been moved, the choir loft was a complete mess for our organist, and flower petals and programs from the second wedding were everywhere. I tried to clean up before Mass, and then I found soda cans and plastic cups all over in church.

This letter is just to remind people that when they have a wedding in church, remember they are in the Lord's home and it should be treated with respect. I was married in St. Bridget Church 30 years ago and would never have left the church like the way our parish recently found it.

Please remember that the Lord is present every day in our church and give him the respect that we should always have for him.

Patty Reuss, Liberty

Sensationalizing evil

It is unbelievably sickening to think that sensationalism of evil seems to be the culture of modern-day society. We are saturated with it and it makes one sick to one's stomach.

Letters Policy

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

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

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

In these modern times, life has gotten confusing, complex and full of pressures. We don't need sensationalism of evil to add to our frustration.

Our Catholic religion is based on forgiving and healing. There is no room for malice, only compassion.

Individuals who know of incidents of child abuse are required by law to report it to authorities. In all fairness, the Catholic Church has been faithful in following that law, but no sinners are burned at the stake.

There are many dedicated priests, taking vows of poverty and self-sacrifice, who spend their entire lives in the service of God, offering help to suffering people from all walks of life, including those who are journalists.

Why must the Catholic Church and priesthood be the sole target of sexual abuse investigations? Why not investigate the many kinds of perpetrators of molestation in all areas?

Nothing has been gained by attempting to tarnish our beautiful Catholic religion; in fact, it makes one feel sorry for those who attempt to tarnish belief in our religion.

Mary C. Vinci, Indianapolis

Non-Catholics and Communion

This regards the article in the June 21 *Criterion* written by Jennifer Del Vechio in which she quotes Patrick Madrid.

The most offensive statement he made was his attempt to explain why the Church does not allow non-Catholics to receive the Eucharist. As a person who has seen occasions where non-Catholics are seriously discriminated against by this practice, I think the Church is extremely mean-spirited and elitist. Mr. Madrid, having described the non-Catholics as being unworthy, placed them alongside Catholics who are in mortal sin.

So when Ms. Del Vechio's article went on to refer to Father Andrew Greeley's survey showing that anti-Catholicism is still prevalent, my reaction to that was why shouldn't it be. It's enough to make a born-into-the-religion Catholic very confused and sad to be turning away sincere Christians.

I hope that our hierarchy, which is going in the direction of listening to the people, will put emphasis on ecumenism.

Mary Fischer, Elizabethtown

Response: The Catechism of the Catholic Church states, “*Ecclesial communities derived from the Reformation and separated from the Catholic Church, ‘have not preserved the proper reality of the Eucharistic mystery in its fullness, especially because of the absence of the sacrament of Holy Orders.’ It is for this reason that, for the Catholic Church, Eucharistic intercommunion with these communities is not possible. However these ecclesial communities, ‘when they commemorate the Lord's death and resurrection in the Holy Supper ... profess that it signifies life in communion with Christ and await his coming in glory.’*” (#1400)

— G.O.

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

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

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

Check It Out . . .

Holy Spirit Parish, 7243 E. 10th St., in Indianapolis, is having its **parish festival** from 6 p.m. to 11 p.m. on July 11-13. There will be rides and food. For more information, call 317-353-9404.

The Daughters of Charity of the East Central Province invite women between the ages of 18 and 35 who desire **an experience of service, community and prayer** to join them for a week. Opportunities are available in Illinois, Michigan, Wisconsin, Mississippi and Indiana during the weeks of July 7, 14 or 21 and Aug. 11 or 18. Special arrangements may also be made. For more information, call Daughter of Charity Sister Mary Beth Kubera at 812-963-7556 or e-mail smb@doc-ecp.org.

St. Agnes Parish in Nashville is hosting a **park Mass** every Saturday at 6:30 p.m. during the summer months until Oct. 26 behind the Nature Center in Brown County State Park. The entrance fee for the park is \$4 per car. For more information, call Benedictine Sister Mildred Wannemuehler, parish life coordinator, at 812-988-2778.

The 1962 class of the **former Our Lady of Grace Academy in Beech Grove is having a 40-year reunion** from 1 p.m. to 5 p.m. on Aug. 17 at the former academy. If you are a graduate of that class or have information about how to locate a graduate, e-mail Pat Goodwin McClellan at jpmac@stateline-ist.com or Judy Golden Jackson at mebas5@msn.com.

There will be a Schoenstatt Covenant Sunday Holy Hour titled **"Inscriptio"** at 2:30 p.m. on July 14 at Mary's King's Village Schoenstatt near Rexville, located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles. Father Elmer Burwinkel will celebrate Mass at 3:30 p.m. Another holy hour, **"Schoenstatt Institutes,"** will be presented at 2:30 p.m. on July 28, followed by Mass at 3:30 p.m. For more information, call 812-689-3551 or e-mail eburwink@seidata.com.

Women who are interested in what it is like to live in a convent can spend a **weekend with the Servants of the Gospel of Life** on July 12-14 or Aug. 23-25 at Our Lady of Guadalupe Convent, 8300 Roy Road, in Indianapolis. The weekend is open to all women high school age and

older who would like an experience of religious life. For more information or to register, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, at 317-236-1521 or 800-382-9836, ext. 1521.

Engaged couples in the Archdiocese of Indianapolis are encouraged to attend one of the monthly **Pre-Cana Programs** from 1:45 p.m. to 6 p.m. on certain Sundays throughout the year at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The afternoon program features presentations on Christian marriage by volunteer couples, priests and other professionals. Upcoming dates are July 14, Aug. 4 and Sept. 15. Registrations are limited and reservations are required. The cost is \$30. For more information or to make reservations, call Franciscan Brother Ken Pinc at 800-382-9836, ext. 1596, or 317-236-1596 or Marilyn Hess at 800-382-9836, ext. 1586, or 317-236-1586 in the archdiocesan Office for Youth and Family Ministries.

Glenmary Father Thomas Charters of the Glenmary Home Missioners will be **speaking about ministry in Appalachia** during Masses at St. Malachy Parish, 326 N. Green St., in Brownsburg, on July 13-14. He was invited by the Mission Office of the Archdiocese of Indianapolis. The Glenmary Home Missioners is a Catholic society of priests and brothers that was founded in 1939 and ministers to areas in the United States that are less than 1 percent Catholic and have twice the poverty rate. For more information, call the parish office at 317-852-3195.

The Wellness Community of Central Indiana is sponsoring a **free six-week series** titled "Strength for Caring: An Education and Support Program for Cancer Patient Caregivers." The program is developed to help provide support and education to families and to help caregivers understand cancer treatments, meet the physical and emotional needs of patients, understand changing family roles, and improve their own mental and physical health. The series will be held from 6 p.m. to 8 p.m. on Wednesdays, July 17 through Aug. 21, at the sixth-floor atrium of St. Francis Hospital, 1600 Albany St., in Beech Grove. The program is free. To register or for more information, call the Wellness Community at 317-257-1505.

Cardinal Ritter High School, 3360 W. 30th St., in Indianapolis, is holding two **open registration nights** this summer. They will be from 7 p.m. to 8:30 p.m. on July 18 and Aug. 1. Students interested in registering for the 2002-2003 school year, or parents and students who would like more information about the high school, are welcome to attend. For more information, call the school at 317-924-4333.

Theology on Tap, a series of programs designed to help Catholics in their 20s and 30s understand the faith, will meet at 7 p.m. on July 10 at Moe and Johnny's, 5380 N. College Ave., in Indianapolis. The topic will be



Wall paintings

Cookie Collins, a parishioner of St. Mary Parish in Navilleton, painted 10 murals as a visual aid for Sunday morning religious education students. Collins, who has been painting all her life, said it was "awesome drawing the face of Christ" in many of the murals.

"Chastity: Why Catholics Do It Right," presented by Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities. The following Theology on Tap sessions will begin at 7 p.m. at The Rathskeller, 401 E. Michigan St., in Indianapolis. Pro-life advocate Joseph Scheidler will present "Why Bother With Church, Especially the Catholic Church?" on July 31, Martin Doucette will present "The Way Things Should Be" on Aug. 14, and Father Ryan McCarthy will present "The Clone Wars" on Aug. 28. For more information, call the Office of Young Adult Ministries at St. Luke Parish in Indianapolis at 317-259-4373.

Prince of Peace Parish in Madison is planning a **parish trip to the National Shrine of Our Lady of the Snows in Belleville, Ill.**, on Aug. 8. Space is available for anyone wishing to join the group. For more information, call Joseph Seaver, pastoral minister, at 812-265-4166. †

VIPs . . .



Cravens. The couple has nine grandchildren.

Keith Jewell of Carmel has been named executive director of St. Francis Hospital in Mooresville. Jewell has held several leadership positions with St. Francis Hospital and the St. Francis Medical Group. †


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

Hey Arnold! The Movie (Paramount)
Rated **A-II (Adults and Adolescents)** because of some cartoon violence and menacing scenes.
Rated **PG (Parental Guidance Suggested)** by the Motion Picture Association of America (MPAA).

Men in Black II (Columbia)
Rated **A-II (Adults and Adolescents)** because of some cartoon sci-fi violence and crass expressions.
Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA.


Mr. Deeds (Columbia)
Rated **A-II (Adults and Adolescents)** because of a few scenes of nasty fisticuffs, brief rear nudity and some crass expressions.
Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA. †

JUNE 25, 2001
MESSAGE TO THE WORLD
of the Blessed Virgin Mary
(Medjugorje, Bosnia-Herzegovina)



*"Dear children!
Today I pray for you and with you that the Holy Spirit may help you and increase your faith, so that you may accept even more the messages that I am giving you here in this holy place. Little children, comprehend that this is a time of grace for each of you; and with me, little children, you are secure. I desire to lead you all on the way of holiness. Live my messages and put into life every word that I am giving you. May they be precious to you because they came from heaven.
Thank you for having responded to my call."*

For additional information, please contact:
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Sisters of Providence honor 14 jubilarians

Fourteen Sisters of Providence of Saint Mary-of-the-Woods are celebrating 50 and 40 years of ministry this year.

50-year Anniversaries

The golden jubilarians were honored during a eucharistic liturgy on June 29 in the Church of the Immaculate Conception at the motherhouse.

They are Providence Sisters Cecilia Carter, Rose Virginia Eichman, Patricia Geis, Elizabeth Grannan, Marilyn Herber, Mary Ann McCauley, Marie Esther Sivertsen and Emily Walsh.

One sister is a native of the Archdiocese of Indianapolis who currently ministers in the archdiocese, four sisters currently minister in the archdiocese, and three sisters previously ministered there.

Sister Mary Ann McCauley is a native of Terre Haute. She currently ministers as a registered nurse on the oncology staff at Community Hospital South in Indianapolis.

Sister Mary Ann entered the congregation on July 22, 1952, from St. Patrick Parish in Terre Haute. She professed perpetual vows on Jan. 23, 1960.

After graduating from Saint Mary-of-the-Woods College with a bachelor's degree in education, she received a master's degree in education from Indiana State University in Terre Haute. She also earned a bachelor's degree in nursing from St. Louis University in St. Louis, Mo.

Sister Mary Ann served as an oncology unit staff nurse at Community Hospital in Indianapolis from 1980-89 and as a Community Hospital Hospice home care nurse from 1989-91. She has served as an oncology nurse at Community Hospital South from 1991 to the present.

She served as a registered nurse at Union Hospital in Terre Haute from 1977-78. She also served on the Saint Mary-of-the-Woods health-care staff from 1973-74, 1975-76 and 1978-80.

She taught at St. Malachy School in Brownsburg from 1963-65 and at other schools in Illinois and North Carolina.

Sister Rose Virginia Eichman is a native of Fort Wayne, Ind. She currently ministers as a volunteer with Providence Self Sufficiency Ministries in New Albany.

Sister Rose Virginia entered the congregation on Feb. 2, 1952, from Cathedral Parish in Fort Wayne, Ind. She professed perpetual vows on Aug. 15, 1959.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education.

Sister Rose Virginia served at Saint Mary-of-the-Woods as a housekeeper from 1966-67, a health-care staff member and aide at Saint Mary-of-the-Woods from 1969-77 and a nursing assistant from 1980-81.

She taught at St. Anthony School in Indianapolis from 1954-56.

She ministered as a housekeeper, laundress, activities assistant, nurses' aide and residence aide at Providence Retirement Home in New Albany from 1981-94. She served as assistant to the day care supervisor for Providence Self Sufficiency Ministries in New Albany from 1994-96 and on the child-care staff there from 1996-98. She served on the child-care and housekeeping staffs at Providence House in New Albany from 1998 to 2000.

She also ministered as a housekeeper and in convent service in Orange, Calif., and taught at other schools in Illinois and Texas.

Sister Marilyn Herber is a native of Fort Wayne, Ind. She currently ministers as parish life coordinator at St. Andrew the Apostle Parish in Indianapolis.

Sister Marilyn, the former Sister Vincent Marie, entered the congregation on Feb. 2, 1952, from St. Joan of Arc Parish in Indianapolis. She professed perpetual vows on Aug. 15, 1959.

After graduating from Saint Mary-of-the-Woods College with a bachelor's degree in English, she received a master's degree in secondary education from Indiana University in Bloomington and earned a master's degree in pastoral theology from Saint Mary-of-the-Woods College.

Sister Marilyn taught at Sacred Heart School in Terre Haute from 1954-58, St. Patrick School in Terre Haute from 1958-59 and the former Schulte High School in Terre Haute from 1966-67. She also taught at St. Michael School in Greenfield from 1962-65.

She served as pastoral associate and director of religious education at St. Mark Parish in Indianapolis from 1980-94.

She ministered as formation director for the Sisters of Providence, residing at Holy Spirit Convent in Indianapolis, from 1973-74. She served as director of novices at Saint Mary-of-the-Woods from 1975-80.

She also taught at St. Charles School in Peru, Ind., from 1965-66, Central Catholic High School in Fort Wayne, Ind., from 1967-72, and at a school in Maryland.

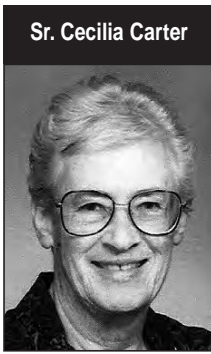
She also served as director of postulants for the congregation, and resided in Chicago, Ill.

Sister Marie Esther Sivertsen is a native of Winthrop, Mass. She currently ministers as archives assistant at Saint Mary-of-the-Woods.

Sister Marie Esther entered the congregation on Feb. 2, 1952, from St. John the Evangelist Parish in Winthrop, Mass. She professed perpetual vows on Aug. 15, 1959.

After graduating from Saint Mary-of-the-Woods College with a bachelor's degree in Latin, she received a master's degree in Latin from Boston College in Chestnut Hill, Mass.

Sister Marie Esther taught at the former St. Ann School in Terre Haute in



Sr. Cecilia Carter



Sr. Rose Virginia Eichman



Sr. Patricia Geis



Sr. Elizabeth Grannan



Sr. Marilyn Herber



Sr. Mary Ann McCauley



Sr. Marie Esther Sivertsen



Sr. Emily Walsh



Sr. Marilyn Baker



Sr. Julie Kramer



Sr. Jane Marie Osterholt



Sr. Martha Joseph Wessel

1954. She taught at Cathedral School in Fort Wayne, Ind., from 1957-58 and at other schools in Illinois, North Carolina and Massachusetts.

She also served as a provincial councilor for the Sisters of Providence in the congregation's St. Raphael Province.

Sister Emily Walsh is a native of Saginaw, Mich. She currently ministers as a research assistant in the Office of Congregational Advancement and as a Resource Center staff member at Saint Mary-of-the-Woods.

Sister Emily, the former Sister Mary Francine, entered the congregation on July 22, 1952, from St. Mary Cathedral Parish in Saginaw, Mich. She professed perpetual vows on Jan. 23, 1960.

After graduating from Saint Mary-of-the-Woods College with a bachelor's degree in French, she received a master's degree in library science from Catherine Spalding College.

Sister Emily was library administrator and reference librarian at Saint Mary-of-the-Woods College from 1975 to 2001.

She taught at the former St. Joseph School in Terre Haute in 1955, the former St. Ann School in Terre from 1955-62 and Our Lady of Providence High School in Clarksville from 1962-67.

She also served as library



Sr. Therese Whitsett



Sr. Mary Alice Zander

administrator and teacher at Immaculata Preparatory School and College in Washington, D.C.

Sister Cecilia Carter is a native of Santa Ana, Calif. She currently ministers in convent services in Tustin, Calif.

Sister Cecilia, the former Sister Mary Cecilia, entered the congregation on July 22, 1952, from St. Boniface Parish in Anaheim, Calif. She professed perpetual vows on Jan. 23, 1960.

After graduating from Saint Mary-of-the-Woods College with a bachelor's degree in music, she received a master's degree in music history from Mount St. Mary College in Los Angeles, Calif.

Sister Cecilia taught at Saint Mary-of-the-Woods College from 1954-55. She

See JUBILARIANS, page 8

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JUBILARIANS

continued from page 7

also taught at the former St. John School in Indianapolis from 1958-59.

She taught at Holy Family School in Jasper, Ind., from 1959-1960 and at other schools in Illinois, Maryland and California. She also served as a provincial councilor for the congregation's St. Michael Province, residing in Tustin, Calif.

Sister Patricia Geis is a native of Chicago, Ill. She currently ministers as a teacher at St. Charles Borromeo School in Bensenville, Ill.

Sister Patricia entered the congregation on July 21, 1952, from St. Mark Parish in Chicago, Ill. She professed perpetual vows on Jan. 23, 1960.

After graduating from Saint Mary-of-the-Woods College with a bachelor's degree in education, she received a master's degree in education administration from Northern Illinois University in DeKalb, Ill.

Sister Patricia taught at Annunciation School in Brazil from 1958-64 and St. John School in Loogootee, Ind., from 1964-67. She also taught and served as principal at other schools in Illinois, California and North Dakota.

She served as director of the St. Columbille Day Nursery in

Chicago, Ill., and was a developmental instructor at Mount St. Joseph School in Lake Zurich, Ill.

Sister Elizabeth Grannan is a native of Washington, Ind. She currently ministers as chaplain at St. Paul's Retirement Community in South Bend, Ind.

Sister Elizabeth, the former Sister Ellen Ann, entered the congregation on Feb. 2, 1952, from St. Simon Parish in Washington, Ind. She professed perpetual vows on Aug. 15, 1959.

After graduating from Saint Mary-of-the-Woods College with a bachelor's degree in education, she received a master's degree in education from Indiana University in Bloomington.

Sister Elizabeth taught at Sacred Heart School in Terre Haute from 1966-68.

She served as chaplain at St. Francis Hospital in Indianapolis from 1987-88 and as director of pastoral care and social services for Beech Grove Health Care Center in Beech Grove from 1988-89.

She taught at St. John School in Vincennes, Ind., from 1961-64, St. Simon School in Washington, Ind., from 1964-66, St. Joseph School in Jasper, Ind., from 1968-75 and at other schools in Illinois and Maryland.

She also served as director of pastoral care at St. Anne Home in Fort Wayne, Ind., from 1979-87 and as chaplain at Holy Cross Care Services in South Bend, Ind., from 1989-1991.

40-year Anniversaries

Six Sisters of Providence of Saint Mary-of-the-Woods are celebrating their ruby jubilee, marking 40 years in the order, this year.

They will be honored during a eucharistic liturgy at 10 a.m. on July 7 in the Church of the Immaculate Conception at the motherhouse.

They are Providence Sisters Marilyn Baker, Julie Kramer, Jane Marie Osterholt, Martha Joseph Wessel, Therese Whitsett and Mary Alice Zander.

One sister is a native of Indianapolis and all of the sisters either currently minister or formerly ministered in the Archdiocese of Indianapolis.

Sister Therese Whitsett is a native of Indianapolis. She currently ministers as an instructor at the Hispanic Education Center in Indianapolis.

Sister Therese, the former Sister Timothy Mary, entered the congregation on Sept. 17, 1962, from St. Anthony Parish in Indianapolis. She professed perpetual vows on Feb. 10, 1974.

After graduating from Saint Mary-of-the-Woods College with a bachelor's degree in elementary education, she received a master's degree in communications arts from Webster University in St. Louis, Mo.

Sister Therese taught at the former St. Ann School in Indianapolis from 1971-72, Holy Cross Central School in

Indianapolis from 1972-79 and St. Lawrence School in Indianapolis from 1990-91.

She also taught at St. John the Baptist School in Fort Wayne, Ind., from 1967-69 as well as at a school in Illinois, a Catholic Indian mission in North Dakota and a school in Arequipa, Peru, South America.

Sister Julie Kramer is a native of Dayton, Ohio. She currently ministers as a volunteer in Health Care Services and Activities at Saint Mary-of-the-Woods.

Sister Julie entered the congregation on Sept. 17, 1962, from Holy Angels Parish in Dayton, Ohio. She professed perpetual vows on Oct. 4, 1969.

After graduating from Saint Mary-of-the-Woods College with a bachelor's degree in mathematics, she received a master's degree in chemistry from Wayne State University in Detroit, Mich. She also earned a bachelor's degree in nursing from Indiana University in Bloomington.

Sister Julie served as a registered nurse in Health Care Services at Saint Mary-of-the-Woods from 1997-98.

She taught at St. Leonard School in West Terre Haute from 1965-66, the former Schulte High School in Terre Haute from 1972-75 and Scecina Memorial High School in Indianapolis from 1986-91.

She served as a registered nurse at St. Francis Hospital in Beech Grove in 1996. She also taught at Central Catholic High School in Fort Wayne, Ind., from

Continued on next page

Prayers give pope strength

VATICAN CITY (CNS)—Amid continuing speculation that he one day might resign, Pope John Paul II said the prayers of millions of people give him strength even when he is suffering.

"Every day I experience that my ministry is sustained by the unceasing prayer of the people of God, of many people who are unknown to me, but very close to my heart, who offer the Lord their prayers and sacrifices for the intentions of the pope," he said June 30 during his midday Angelus address.

"At the moments of greater difficulty and suffering, this spiritual force is a valid help and an intimate comfort," he said.

The 82-year-old pope, who seemed to have trouble catching his breath at times during the short greetings to pilgrims, said, "I always need your prayers, dear faithful of Rome and of the whole world."

Vittorio Messori, the journalist who collaborated with Pope John Paul in writing the 1994 book, *Crossing the Threshold of Hope*, wrote June 29 in an Italian newspaper that the pope would never resign.

"On the basis not of rumors, but of secure information, supporting every denial, we can guarantee that his decision has become even more solid recently," Messori wrote. "It is truly definitive; that is, his service to the Church will continue as long as God wants and there will be no recourse to canon 332," which acknowledges the possibility of a pope resigning from office.

Speaking about the Apostles Peter and Paul, whose feast day was June 29, Pope John Paul said that without the support of prayer, "How could I respond to the words of the Lord who commanded Peter: 'Set out into the deep'?" †

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1967-70 and 1971-72, and Reitz Memorial High School in Evansville, Ind., from 1975-86.

Sister Martha Joseph Wessel is a native of Ferdinand, Ind. She currently ministers as co-director of Residential Services at Saint Mary-of-the-Woods.

Sister Martha Joseph entered the congregation on Sept. 17, 1962, from Holy Family Parish in Jasper, Ind. She professed perpetual vows on Aug. 15, 1970.

After graduating from Saint Mary-of-the-Woods College with a bachelor's degree in elementary education, she received a master's degree in elementary education from Indiana State University at Terre Haute.

Sister Martha Joseph taught at the former St. Anne School in New Castle from 1968-74 and from 1977-82. During that time, she also served as principal at Holy Cross Central School in Indianapolis from 1974-77 and as principal at All Saints School in Columbus from 1982-84.

She also taught or served as principal at St. John School in Vincennes, Ind., from 1967-68 and ministered in Evansville, Ind., at St. Anthony School from 1984-87, Ascension School from 1987-88 and WCCS Intermediate School from 1989-93. She also served as a teacher and principal at a school in Kentucky.

Sister Marilyn Baker is a native of New Delhi, India. She currently ministers as an associate professor at Providence University in Shalu, Taichung County, Taiwan.

Sister Marilyn, the former Sister Ann Cecile, entered the congregation on Sept. 15, 1962, from St. Patrick Parish in Fayetteville, N.C. She professed perpetual vows on Dec. 28, 1970.

After graduating from Saint Mary-of-the-Woods College with a bachelor's degree in education, she received a master's degree in reading from Salem State College in Salem, Mass. She received a doctorate in

education from Indiana State University in Terre Haute.

Sister Marilyn taught at St. Simon the Apostle School in Indianapolis from 1980-83 and at schools in Maryland, Massachusetts, North Carolina and Washington, D.C.

In addition to serving as associate professor at Providence College in Providence, R.I., she also served as chairperson of the English department.

Sister Jane Marie Osterholt is a native of Celina, Ohio. She currently ministers as director of Lisieux Outreach Pastoral Center in Kankakee, Ill., and as a consultant for Harcourt Religion Publishers.

Sister Jane Marie entered the congregation on Sept. 17, 1962, from St. Hyacinth Parish in Fort Wayne, Ind. She professed perpetual vows on Sept. 16, 1973.

After graduating from Saint Mary-of-the-Woods College with a bachelor's degree in elementary education, she received a master's degree in religious studies from Marygrove College in Detroit, Mich., and a doctorate in ministry theology from the University of St. Mary of the Lake in Mundelein, Ill.

Sister Jane Marie taught at St. Thomas Aquinas School in Indianapolis from 1967-68. She also taught at St. John School in Loogootee, Ind., from 1968-69 and Loogootee Elementary School there from 1969-74. She also ministered as associate director of religious education at St. John Parish in Loogootee from 1974-75.

She served in clinical pastoral education positions for Mount Carmel-Mercy Hospital in Detroit, Mich.; MacNeal Memorial Hospital in Berwyn, Ill.; Outer Drive Hospital in Lincoln Park, Ill.; and Ypsilanti State Mental Hospital in Ypsilanti, Mich.

She ministered as director of religious education for St. Cyprian Parish in River Grove, Ill., and for St. Luke Parish in River Forest, Ill. She served as a leadership

formation consultant in the religious education office for the Diocese of Joliet, Ill., and also was a writer, consultant and speaker for Harcourt Religion Publishers.

Sister Mary Alice Zander is a native of Chicago. She currently ministers as a spiritual director and partner at Soul Space Retreat Center for Women in Chicago, Ill.

Sister Mary Alice, the former Sister Joseph Gertrude, entered the congregation on Sept. 17, 1962, from St. Andrew Parish in Chicago, Ill. She professed perpetual vows on March 16, 1974.

After graduating from Saint Mary-of-the-Woods College with a bachelor's degree in elementary education, she received a master's degree in religious studies from Mundelein College in Skokie, Ill. She also received a master's degree in pastoral studies from the Institute of Pastoral Studies at Loyola University in Chicago, Ill.

Sister Mary Alice served as formation director at Saint Mary-of-the-Woods from 1994 to 2000. She also taught at schools in Illinois.

She served as coordinator of religious education for Our Lady of Mercy Parish in Chicago, Ill., and coordinator of parish religious education for St. Bernadette Parish in Evergreen Park, Ill. She ministered as director of religious education for St. Fabian Church in Bridgeview, Ill.

She also served as a religious education consultant for the Office of Catholic Education for the Archdiocese of Chicago.

The Sisters of Providence, a congregation of more than 530 women religious, have their motherhouse at Saint Mary-of-the-Woods, located northwest of Terre Haute. Blessed Mother Theodore Guérin founded the Sisters of Providence at Saint Mary-of-the-Woods in 1840.

Sisters of Providence currently minister in 20 states, the District of Columbia, Taiwan, China and the Philippines. †

Pope tells new archbishops to put their trust in God

VATICAN CITY (CNS)—During a liturgy underscoring unity with Rome, Pope John Paul II told 28 new archbishops, including two from the United States, to put their trust in God when the Church undergoes times of difficulty.

"The Church is continually put to the test," he said during a Mass in St. Peter's Square for the feast of SS. Peter and Paul on June 29.

"Whoever trusts in God, liberated from every fear, feels the consoling presence of the Spirit even, and especially, in moments of trial and pain," he said.

The pope gave each archbishop—named over the previous year—a pallium, a circular band of white wool marked with six black crosses. The pallium symbolizes the archbishops' authority and unity with the pope.

Among the archbishops from 18 countries were U.S. Archbishops John J. Myers of Newark, N.J., and Alfred C. Hughes of New Orleans. Bishop Myers was formerly the bishop of Peoria, Ill.

Reading his homily in a strong voice, the pope said that the message of SS. Peter and Paul, apostles martyred in Rome, was clear and eloquent.

"By the grace of God, man is able in every circumstance to become a sign of the victorious power of God," the pope said. "For this reason, he must not fear."

The pontiff sat as the archbishops, dressed in brilliant red vestments, came up individually to receive their palliums, which he placed over their heads with the assistance of two aides.

"It was a very moving moment," Archbishop Hughes told Catholic News Service after the ceremony. He said he thanked the pope for his "remarkable ministry" and pledged to carry out his own ministry in communion with Rome.

"He thanked me," Archbishop Hughes said.

Of all the new archbishops, the pope lingered longest—nearly half a minute—with Archbishop Tadeusz Kondrusiewicz of Mother of God in Moscow, a Church territory upgraded to an archdiocese in February. The pope smiled and animatedly gestured several times during their brief conversation.

The Vatican's decision to create the Moscow archdiocese and three other Russian dioceses chilled relations with the Russian Orthodox Church and drew criticism from other Orthodox Churches, whose officials are concerned about alleged Catholic expansion in traditionally Orthodox countries.

Nonetheless, as in years past, the Mass was attended by a three-man delegation from the Ecumenical Orthodox Patriarchate of Constantinople, this year headed by Metropolitan Panteleimon of Belgium.

In his homily, the pope said their traditional presence was a "providential moment" on the way to full communion.

Also attending the liturgy was a Bulgarian Orthodox delegation headed by Metropolitan Simeon of Central and Western Europe.

Addressing them at the end of the Mass, the pope recalled his visit to Bulgaria in May and invoked "celestial blessings on the faithful of that dear nation."

Both delegations approached Pope John Paul for a fraternal embrace, and Metropolitan Simeon, with a smile on his face, planted a kiss on the frail pope's right temple.

The 82-year-old pontiff presided over the Mass'

Liturgy of the Word, but sat to the side while Cardinal Angelo Sodano, Vatican secretary of state, celebrated the rest of the Mass. Gathered around Cardinal Sodano at the altar were the new archbishops, many of whose faces glistened with perspiration in the late-afternoon, Roman summer heat.

The group of archbishops who received the pallium included two Canadians: Archbishop Emilius Goulet of Saint-Boniface, Manitoba, and Archbishop Anthony G. Meagher of Kingston, Ontario. Archbishop Andre Richard of Moncton, New Brunswick, could not be present for the ceremony.

Among the other new archbishops from English-speaking countries were Archbishop Peter Smith of Cardiff, Wales; Archbishop Mario Joseph Conti of Glasgow, Scotland; and Archbishop Philip E. Wilson of Adelaide, Australia. †



Archbishop John J. Myers of Newark, N.J., kisses the hand of Pope John Paul II after receiving the pallium on June 29 in St. Peter's Square.



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ORDINATION

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and Paul, who are the patrons of the cathedral.

“So we’ll offer our prayers today to their intercession,” the archbishop said, “the great rock on which the Church is built, the great missionary to the Gentiles and to all the world. What great models for our ordinands.”

But these great saints were not the only models he lifted up. He paid special attention to one of his predecessors in the episcopate.

“As I was thinking about this ordination, my thoughts led me to the founding bishop of our Church in Indiana,” he said. “Bishop Simon Bruté was appointed the first bishop of Vincennes in 1834.”

He addressed these words to the congregation and, in a special way, to the ordinands who sat in the front row.

“A highly educated priest from France, Bishop Bruté, because of his simplicity and because of his theological knowledge, was called ‘the Silent Power’ of the Church in its infancy in the United States,” the archbishop said. “He was respected for his thoughtful prudence and he was admired for his holiness. With the eyes of faith, he was a man of hope.”

Bishop Bruté was, at one time, the spiritual director of St. Elizabeth Ann Seton, and was a professor and president of what became Mount St. Mary Seminary in Maryland.

The archbishop instructed his new brothers in the presbyterate to follow the holy example of Bishop Bruté, a task he believes them capable of.

“I think they’re really wonderful candidates,” he said after the Mass. “They pray, they want to serve, ... they just want to be

Photos by John Starkey



The priests of the archdiocese take turns laying their hands on the newly ordained priests, who are kneeling before the archbishop. The laying on of hands is an essential part of the Rite of Ordination that goes back to the days of the Apostles. The high point of the ordination came when the archbishop laid his hands on the heads of the three men, and working along with the Holy Spirit, configured their souls to Christ and made them priests forever.

good priests.”

He said that ordaining them was a great privilege, and that an ordination is one of his favorite things.

The power and intensity of the day did not go by unnoticed by the ordinands, either.

“It was just truly amazing,” Father Rightor said, “that after all this time that a moment like this finally occurs.

“I just feel overwhelmed by the whole thing. It’s just beautiful.”

Among the most emotional parts of the liturgy are the Litany of Saints, the laying on of hands and the kiss of peace.

After the archbishop laid his hands on the heads of the ordinands, effectively ordaining them, all the other priests present—about 85—also laid their hands on the ordinands as well.

Much was going on in the minds of the men at that transformative moment.

“I was just asking for the grace of Jesus Christ to do the ministry that he has ready for me,” Father Kappes said.

Father Martin was recalling words that he has frequently heard the archbishop use.

“He always says the same thing to us, he says ‘Stay close.’ And I was thinking about that phrase ... and what he means by stay close to Christ, and all I was praying for was that Christ would keep me close to him.”

Father Rightor said that he could feel the blessing of God and the Holy Spirit going through him.

After the laying on of hands, the archbishop prays the prayer of consecration, which prepares each man to be who the archbishop described in his homily.

“From the cradle to the grave,” he said, “you are to be a guide, a consolation, a minister of salvation, an agent of sacramental grace at the side of countless sisters and brothers.

“Christ calls you through the Church, through the voice of the bishop, to bring his salvation to the people of God and to do that by the ministry of the sacraments.”

He again referred to Bishop Bruté, who once trudged several miles through snow to minister to a man on his deathbed.

“Bishop Bruté went out on foot in the deep snow to bring God’s love and mercy to a dying man,” the archbishop said. “Throughout his life, he was sought out as a spiritual director and confessor. Give yourselves as pastors of souls to relieve the burdens of the people of God, especially in the sacrament of penance and reconciliation.”

He said that the new priests are called to be intercessors to the children of God: intercessors in prayer, intercessors of the Word of God, intercessors of the sacred, and intercessors of love and mercy.

But in praying for them, the archbishop and the congregation used the intercessors who have gone before us and now stand before God—the saints.

During the Litany of Saints, which immediately precedes the imposition of hands, the ordinands lay flat on the ground in complete prostration.

Father Rightor said that it was a humbling moment. “I just felt ... sort of unworthy,” he said. “It’s a very humbling experience.”

The archbishop said that Bishop Bruté was accustomed to humility, as the learned man could never master the English language and had, because of the times, lost all of his teeth. Yet his trust in God helped him carry on.

As the assembly sung the refrain, “*ora pro nobis*,” which means “pray for us,” the ordinands, while humbled, were praying as well.

continued on next page



Newly ordained Fathers Harold Rightor (from left), Christiaan Kappes and Justin Martin gather with Archbishop Daniel M. Buechlein after their ordination Mass on June 29 at SS. Peter and Paul Cathedral in Indianapolis.

PRIESTS

continued from page 1

for their own welfare.

These priests want to serve and they have conscientiously prepared themselves as best they could theologically, pastorally, spiritually and emotionally to serve our local Church. They bring considerable talent and leadership abilities to the ministry. It strikes me that they tend to be impatient with what they consider peripheral controversial issues. Rather, they want to focus on the considerable needs at the heart of ministry.

I am also confident that they will be ready, willing and appropriate mentors for our youth and thus attract other candidates for priesthood. As best they can, they will be good examples of how one can make a difference in our world. They are willing to stake their lives on

that conviction! What a gift for our Church and our world!

Lest I get carried away in profiling these priests, I said to the assembly at the ordinations (as I always do), “Blessed are you who are not scandalized by the man in these priests.” They are human persons like the rest of us. Recall that from the very beginning, our Church took root mainly among simple people. Leaders came from among ordinary workers, e.g. fisherman, merchants, tax collectors and even slaves. St. Paul wrote: “For consider your call, brethren, not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth” (1 Cor 1:26).

If not already of this mind, these new priests will discover quickly that whatever good happens in ministry happens by God’s grace. We priests are humble instruments through which God works for the good of our human family—as my beloved predecessor, the late Archbishop

Edward T. O’Meara, used to say, “Sometimes despite us.”

St. Thomas Aquinas once commented that it is further testimony to God’s glory that the leaders of society were brought to him by simple people (cf. commentary on 1 Corinthians). God uses the weak, no question about it.

Within that perspective, these ordinations have given us a timely occasion to reflect that it is nonetheless also true that the office of the ordained priesthood is essential for the very life of the Church.

The Eucharist is the source and summit of the life of the Church—without the Eucharist the Church does not exist. And the priesthood is necessary for the celebration of the Eucharist and the sacramental life of the Church. In light of this reality, it is not surprising that at the celebration of the Eucharist and the other sacraments the priest functions “in the person of Jesus Christ.” Christ is the

author and the continuing celebrant of the Eucharist. By ordination, Christ confers the possibility of the priest to serve “in His person.”

This conferral of power or authorization to serve “in the person of Christ” suggests other characteristics of the ordained priesthood. It is a *forever* authorization or empowerment of the priests.

Furthermore, Jesus was a celibate male. Is it surprising then that over the centuries, with an ever-developing understanding of serving “in the person of Christ,” the Latin Church declared that celibacy would become an appropriate part of priesthood? Jesus gave himself totally and he asks this of his priests.

All of us—bishop and priests—now joined by our new priests, need your prayer and support so that we may live this mystery with faithful integrity and holy generosity. †



Photos by John Starkey

The new priests, Fathers Harold Rightor (from left), Christiaan Kappes and Justin Martin join Archbishop Daniel M. Buechlein in the Eucharistic Prayer. They, along with about 85 archdiocesan priests, helped concelebrate the Mass.



The archbishop presents the new Father Justin Martin with a chalice of wine and a paten of bread as a symbolic gift from the people of God. "Know what you are doing, and imitate the mystery you celebrate," the archbishop told each of the new priests.

"There's a tradition where people ask you to remember particular intentions, and I was remembering some of the families that had asked me to pray for certain things," Father Kappes said.

Father Martin said that during the Mass he was praying for his family and friends, along with all who had helped him in his vocation. He also was praying for the presbyterate, of which he is now a member.

The brotherhood of priests is something that is shown most poignantly as the kiss of peace, when all of the archdiocesan priests embraced each of the three men after their consecration.

"That was something else for me," Father Martin said. "That was awe-inspiring, to see that many priests there, most of them I know very well."

All of them said the same things, he said, including, "welcome to the club" and "get ready for a great life."

Father Rightor described the moment as "amazing. Especially when they greet you and they say 'brother,'" he said. "It is truly a fraternity, and you really feel that. Right off the bat, they make you feel like you're really part of the group."

"You and I, you and your brother priests need each other," the archbishop said. "Together ... we can be with each other so that nothing seems hard—and the feeling of weariness is lifted."

They also pledge their unwavering obedience to the archbishop and his predecessors, who is at once a brother to them and a father.

Father Charles Chesebrough, pastor of St. Charles Borromeo Parish in Bloomington, said that the three avenues of strength for a priest are his relationship with God, the people he is sent to, and his brother priests.

Father Chesebrough claims two of the eight men ordained this year as sons of his

parish. Father Todd Goodson and Justin Martin were both members of the parish and say that Father Chesebrough inspired them.

"I'm going to miss them," he said. "Having two young men from my parish ordained in the same year is quite an honor."

This year saw more priestly ordinations than had been seen in this archdiocese in more than 25 years.

Father Chesebrough said that those men in seminary should be made known to a parish. They should be embraced and involved in the life of the parish.

"[Young people] need to see some guys with dark hair," he said. Young men in seminary can make the life of a priest seem more relevant to the lives of today's youth.

This fall, eight to 10 men are expected to enter the seminary to begin discernment and training for the priesthood.

The archbishop thanked the parents and family and friends of the new priests for supporting them and helping them reach this day, this turning point in their lives.

"They choose to live at the very heart of human and divine reality," he said. "No way of life touches people more deeply, no way of life lives more closely to God." †

New priests receive their parish assignments

Rev. Christiaan Kappes appointed associate pastor, St. Louis Parish, Batesville.

Rev. Justin Martin appointed associate pastor, St. Luke Parish, Indianapolis.

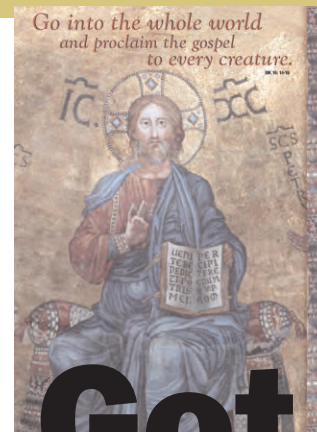
Rev. Harold Rightor appointed associate pastor, Holy Spirit Parish, Indianapolis.



The new priests wash their hands clean of the fresh oil of Chrism that was used in their consecration as priests.



Newly ordained Father Harold Rightor speaks with Msgr. Joseph F. Schaedel, vicar general, and other well-wishers at a reception held at the O'Meara Catholic Center for the three new priests immediately after their ordination Mass. Family and friends gathered to greet the new priests and ask for their blessings.



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Talbot House celebrates 40 years of helping men conquer addictions

By Brandon A. Evans

Talbot House is commonly—or perhaps not commonly enough—known as one of the best-kept secrets in Indianapolis.

The Matt Talbot Home, usually called Talbot House, recently celebrated its 40th anniversary with a reception.

According to those who work and are involved with the house, it has changed many lives for the better since its inception.

Talbot House was organized in April 1962 at the request of Msgr. Raymond Bosler, the first editor of *The Criterion*. Four men, only one of whom is still living, undertook the project. It originally served as a place of reprieve for men looking to end their addiction to alcoholism.

Its name bears a special significance. Matthew Talbot was a poor Irish laborer born in the mid-19th century who overcame alcoholism to live a life of religious intensity and penance. Sometime after his death in 1925, a cause for sainthood was opened and in 1975 he was declared “venerable.”

The local house named for him sits at 1424 Central Ave., in Indianapolis, and was purchased for \$14,000. Since then, the ministry has served about 2,500 men. At any given time, about 30 men can live in the house, although a comfortable number is one in the mid-20s, said John Kane, vice president of the Talbot House board and a member of SS. Francis and Clare Parish in Greenwood.

Kane, who has been involved with Talbot House for more than 20 years, said that he has “seen a lot of people go through there and a lot of people completely change their life.”

The biggest change at the house since it opened is that it eventually started taking in men addicted to drugs as well as alcohol, he said.

The residents usually stay for about six months and must attend Alcoholics, Narcotics or Cocaine Anonymous classes three times each week at the house. They all have daily chores and attend a weekly house meeting—and are asked to pay \$82 a week for room and board.

A house manager lives with the men and oversees the daily operations of the house while also letting “the men kind of self-govern themselves,” Kane said.

Talbot house has always been independent, accepting only a few grants for capital improvements but not for operating expenses.

“We have never taken money from any of the organizations like United Way, Alcoholics Anonymous or the Church,” said Robert Alerding, a member of St. Matthew Parish in Indianapolis and the only living founder of Talbot House.

Michael Alerding, also a member of

St. Matthew Parish and the legal secretary for the house, is the grandson of Robert, and said every part of his life has been inspired by his grandfather.

“The backbone of this organization lies with my grandfather and the other three founding members,” he said. “It is one of the most important things in my grandfather’s life, and it’s something that he will never, ever attempt to take credit for. He is responsible for keeping the spirit of Talbot House alive.”

Kane said that Talbot House should be around for years to come, and that it will continue to change with the times, as is appropriate.

“If we’ve got someone that can manage it, it can go on forever,” he said.

The current house manager, Walker Overlin, sees his calling as a chance to pay back a debt. He came to Talbot House in 1994 because his life was unmanageable. He was addicted to alcohol and drugs.

After coming clean, he kept up his contact with the house and now has the chance to give back to the place that put him on his feet.

“I’m the on-site manager,” Overlin said. “I live here at the residence. I make sure that the house provides a safe and a clean drug-free environment. I see that the physical maintenance of the house and of the yards is kept up to par.”

“I’m not a psychologist—I don’t counsel the men. I lead by example of my recovery from the rooms of Alcoholics Anonymous.”

He said the cornerstone of the house is built on the 12 steps of AA, though they have no formal connection with the group besides the classes they provide.

“All the men in here have a common problem, but AA gives us a common solution,” Overlin said. He said that there can be high camaraderie among the men when they are willing to open themselves.

“This Christmas ... was the first time I was able to attend the Talbot House Christmas,” Michael Alerding said. “I personally was absolutely shocked and floored by the response and reception of the Talbot House Christmas.”

He said that grown men were singing together and the house was filled to such a capacity that it was standing room only.

“It was one of the most enlightening and uplifting things I’ve ever been associated with,” he said.

Most men stay between six months and a year, but some don’t make it that long.

“We have no tolerance for alcohol or drug use,” he said. Anyone caught abusing a substance in the house is kicked out immediately.

“We don’t give any alcohol or drug tests,” Kane said, “but you can pretty much tell.”

Sometimes such men can return, but



The Matt Talbot Home, also known as Talbot House, 1424 Central Ave., in Indianapolis, stands as a refuge for men whose lives have become unmanageable in the wake of alcoholism and drug abuse. The men run the house together, staying sober and participating in programs to help them in their resolve to live alcohol-free and drug-free lives. The ministry has serviced about 2,500 men since its inception in 1962.

they must be sincere in their efforts to quit.

“They can come back only by talking to me,” Overlin said. “By doing that, I know where their attitude is at.”

He said that there are many people whose lives are made better by Talbot House. He said that a man recently came in who had been to the house a decade ago. It was where he got sober.

“We never know what was provided here that helps a person down the line,” Overlin said.

Though many men have found hope at the house, Robert Alerding is still noted for saying that it is the best-kept secret in Indianapolis. The ministry may

be hidden, but it is kept alive by the devotion of the members, as evidenced particularly by Alerding’s 40-year tenure.

His grandson, Michael, puts in five to 10 hours each month, and is always on call to help the house manager with issues such as paying bills and making deposits.

He said that those on the board, who help make up for deficits in operating costs with their own money, are fiercely devoted to the house. Perhaps that is why the hidden ministry is full of life.

“We have board members who would go to the furthest reaches of hell for the Talbot House,” he said. †



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Liturgy is the official prayer of the Church

By Fr. Lawrence E. Mick

The goal of Vatican Council II in the 1960s was to renew the Church so that the Church could renew the world.

The council's very first document dealt with the liturgy. That was because the bishops recognized that renewing the Church had to begin with a renewed worship.

Catholics have many ways of praying. There are individual types of prayer such as the rosary, the morning offering, various forms of meditation, and prayers at bedtime. There also are shared devotional prayers such as novenas, the Stations of the Cross and charismatic group prayer.

Still other forms of prayer fall under the heading of "liturgy." The liturgy is the Church's official prayer. It includes the celebration of the Mass and the other six sacraments.

It also includes the Liturgy of the Hours, the prayer to mark the day's various hours. Though used in recent centuries primarily by priests and religious, the Liturgy of the Hours is meant to be celebrated by clergy and laity as a normal part of parish life.

Beyond the sacraments and the Liturgy of the Hours, we also should include under the heading of "liturgy" other official rituals such as funeral rites, the rite for blessing oils and rites for the dedication of a church.

What makes all of these part of the Church's liturgy, while other devotions and individual prayers are not?

Liturgy is public worship, and it is the Church's official prayer. When we celebrate the liturgy, we pray in a way recognized by the Church community throughout the world.

The word "liturgy" comes from the Greek word "*leitourgia*," which means the "work of the people." In its original usage, it referred to work done for the public good, such as underwriting the cost of public entertainment. Later, it came to refer to public worship done by or for the community of faith.

With the reform of the liturgy mandated by Vatican II, our understanding of liturgy shifted a bit. Before the council, we tended to see liturgy as something the clergy did for the sake of the faithful. We gradually have learned to see liturgy as the work "of" the people as well as something done "for" the people.

This is the central insight promulgated in the council's Constitution on the Sacred Liturgy. The Church genuinely wants all

its people to be led to the full, conscious and active participation in liturgical celebrations that is demanded by the liturgy's very nature. Such participation by the Christian people as "a chosen race, a royal priesthood, a holy nation, a redeemed people" (1 Pt 2-9; cf. 1 Pt 2, 4-5) is their right and duty by reason of their baptism.

In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is a primary and indispensable source of the true Christian spirit. That's why the council urged pastors to strive zealously to achieve it—by means of the necessary instruction—in all pastoral work (#14).

This active participation by the faithful in the work we call "liturgy" is stressed because liturgy is the "primary and indispensable source" from which all of us "derive the true Christian spirit." That means that the liturgy is where we learn what it means to be a Christian and what God expects of us who are part of the Christian community.

The liturgy forms us in the attitudes and lifestyle of Jesus. If we allow ourselves to be caught up in the dynamics of the liturgy, it gradually will shape us more and more into the body of Christ.

Being formed in the image of Christ enables us, after a liturgical celebration concludes, to carry on Christ's mission in the world today. Just as liturgy is the work of the whole people of God, the mission of the Church is the responsibility of all.

The liturgical movement of the past century was not just about changing ritual books. It was intended to change people so that they could change the world.

The Constitution on the Sacred Liturgy notes that, "While the liturgy daily builds up those who are within into a holy temple of the Lord ..., at the same time it marvelously strengthens their power to preach Christ and thus shows forth the Church to those who are outside as a sign lifted up among the nations, under which the scattered children of God may be gathered together, until there is one sheepfold and one shepherd" (#2).

Renewed worship begins with each of us doing our part, giving fitting praise and thanks to God with all our hearts and minds and souls. The council believed that if we do that, we will be transformed, the Church will be renewed and the world will know the good news of Jesus Christ.

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati, Ohio.) †



Liturgy is public worship, and it is the Church's official prayer. The liturgy forms us in the attitudes and lifestyle of Jesus. If we allow ourselves to be caught up in the dynamics of the liturgy, it gradually will shape us more and more into the body of Christ.

Preaching, teaching, prayer and Eucharist form Church community

By Fr. Eugene LaVerdiere, S.S.S.

The life of the ancient Christian communities in Jerusalem is summed up in the Acts of the Apostles (Acts 2:42). It says that the early Christians devoted themselves to the teaching of the Apostles, the communal life, the breaking of the bread and the prayers.

In Acts, the teaching of the apostles—especially the discourses of Peter and Paul—is the foundation for the Christians' communal life, which concretely expresses the teaching of the Apostles.

Acts also describes the early Church's liturgical activities, including the breaking of the bread and the prayers of blessing or thanksgiving. Devoting themselves to the prayers—blessing and thanking God daily in the temple (Acts 2:46; 3:1) and in their homes—provides a general liturgical context for the breaking of the bread.

In the Gospel of Luke (Lk 24:35) and the Acts of the Apostles (Acts 2:42), the expression "the breaking of the bread" evokes the term "to break bread," an ancient Jewish gesture. It especially

evokes Jesus' breaking of bread in his ministry.

In Luke and Acts, as in the other Gospels, the act of breaking bread is closely associated with the early Christian experience of the Eucharist.

By devoting themselves to the breaking of the bread, the early Christian communities were faithful to Jesus' command at the Last Supper, when he said, "This is my body, which will be given for you; do this in memory of me" (Lk 22:19).

Paul called the breaking of the bread "the Lord's Supper" (1 Cor 11:20) or "the table of the Lord" (1 Cor 10:21). Today, we usually call the breaking of the bread "the Eucharist."

In the early Christian communities, the people also observed times of prayer, praising God (Acts 2:46) in their homes (Acts 12:12) as well as away from their homes, at set times during the day, thereby opening themselves to the gifts of the Spirit (Lk 11:13).

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.) †

Discussion Point

Morning is popular time to pray

This Week's Question

What is your favorite time of day to pray? Why?

"Probably in the morning when the sun is rising. It's more quiet in the house then, before the kids get up." (Michelle Meldrum, Anchorville, Mich.)

"My life is very unstructured. The times in which I arise, eat meals and go to bed are changing every day. Therefore, it is very difficult for me to develop a particular time that is best for me to pray. So my prayer to God is 'Please show me the times in which I am to pray.' Normally I am a very good sleeper, so when I am unable to fall asleep at night or to fall back to sleep in the very early morning, I know that God

really wants me to pray for someone." (Jeff Davis, Bloomington, Wis.)

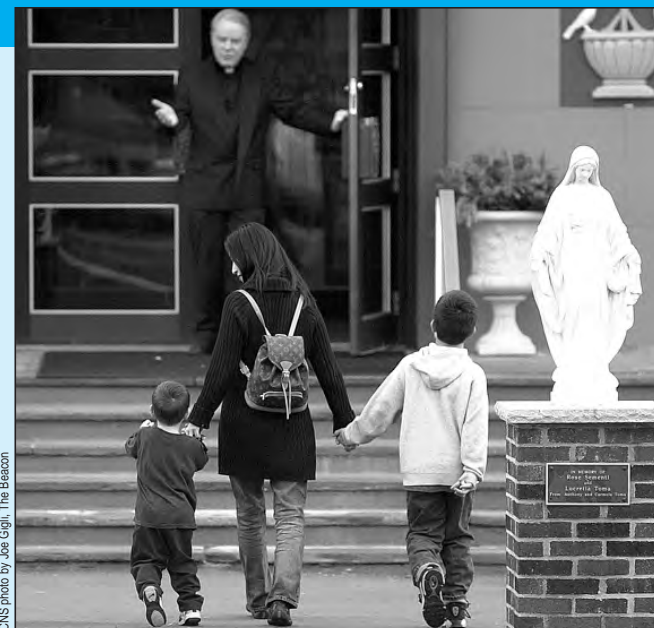
"At daily morning Mass because it's a nice way to begin the day." (Sue Browne, Killington, Conn.)

"Morning because there are less distractions." (Sister Mary Lawrence, Ashland, Ky.)

Lend Us Your Voice

An upcoming edition asks: In your own words, what is meant by "the force of evil"?

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



CNS photo by Joe Gagli, The Beacon

From the Editor Emeritus/John F. Fink

The Crusades: The Kingdom of Jerusalem

Fourth in a series

The Latin Kingdom of Jerusalem, established a year after the First Crusade successfully captured Jerusalem, lasted for 87 years. Once he was crowned king in 1100, Baldwin I led the Crusaders on the conquest of the neighboring area. By 1110, he had conquered Caesarea, Haifa, Jaffa, Tripoli, Sidon and

Beirut.

Baldwin's main problem was the lack of people in Jerusalem. Crusaders who didn't return to Europe preferred to live on the Mediterranean coast. But gradually, by offering possession of a house to anyone who lived in it a year and a day, Christians were drawn to the city. Baldwin also imported Syrian Christians from the Transjordan and soon the city reached a population of 30,000. Pilgrims from Europe began to flock to the shrines in Jerusalem.

Baldwin I died in 1118 and was succeeded by his cousin Baldwin of Le Bourg. Baldwin II was the first king to be crowned in the Church of the Holy Sepulcher instead of in the Church of the Nativity in Bethlehem. After his coronation, he processed to the Temple of the Lord, the new name for the Dome of the Rock since it was built on the site of the Temple during Jesus' time.

In 1125, the Franks, as the Crusaders were known by then, began an extensive building program, constructing or renovating many of the churches that are still used today. They include, among many others, the Church of the Holy Sepulcher over the site where Jesus was crucified, buried and rose from the dead; the Church of St. Anne over the site where Mary was born, where the annual Palm Sunday procession ends today; the Church of Gethsemane and another over the Tomb of the Virgin Mary, which is no longer there; the Upper Room of the Last Supper and Pentecost; two churches at the top of the Mount of Olives, the Church of the Ascension and one commemorating Jesus' teaching of the Lord's Prayer; and the

Church of the Transfiguration at the top of Mount Tabor.

Then something unexpected happened among the Franks in the Latin Kingdom of Jerusalem. As younger generations grew up with no knowledge of Western ways, they began to assimilate with the local culture.

As Karen Armstrong wrote in *Jerusalem: One City, Three Faiths*, "They took baths—a practice that was almost unheard of in the West; they lived in houses instead of wooden shacks and wore soft clothes and the *keffiyeh*. Their wives wore veils, like the Muslim women. This shocked the pilgrims from home: the Franks of Palestine seemed to be going native, and since the Islamic world had achieved a far higher standard of living than Europe at this point, they had adopted what seemed to these more rugged Christians a decadent and effete lifestyle."

Soon there was dissension between those Franks who had been born in Palestine and wanted to establish normal relations with the Muslims and newcomers from Europe who were as fanatical as the original Crusaders. †

Cornucopia/Cynthia Dewes

The secret of women's friendships

It seems that friendship among women is one of life's mysteries, one which men are curious about and which inspires attention in literature and popular culture. Some recent examples come to mind.



Divine Secrets of the Ya-Ya Sisterhood, a well-received novel, has now been

made into a film. And Clare Booth Luce's celebrated 1936 play, *The Women*, transcribed to the movie screen in 1939, recently appeared in a new stage production aired on television by the Public Broadcasting System.

Anyone who's known southern women will rejoice in the movie's depiction of the bayou babes in *Secrets*. Here we have quintessential southern women, raised to be pretty, feminine and devoted to the welfare of men.

However, as often seems to be the case in real life, these women are tough underneath their perfumed, nail-polished exteriors. They manage failing economic circumstances, wimpy husbands or whatever comes along with a firm hand, doling out honey and sarcasm as the case may be.

The "Ya-Yas" raise their children with a fierce, demanding love and a certain measure of neglect. As a result, the kids may be dysfunctional or confused, but they never doubt that Mama loves them. The husbands may not be so sure, which is one of their wives' trump cards.

The Women also portrays women who expect to be the followers of men, not their co-masters of the universe. In the 1930s, women of this class were educated just enough to be informed companions and hostesses. They were raised to marry well and produce heirs, in a trade-off for physical comfort and social status.

Emancipation for a woman of that time meant drinking cocktails and smoking cigarettes just as men did, and perhaps owning a checkbook from which they could spend as they wished—up to a certain point determined by the husband.

Indeed, their sole power was to spend the money their husbands brought in, and spend they did. As the play showed, most women's lives consisted of shopping, directing the servants, shopping, playing hostess, shopping and passing most days in idle amusements with other ladies.

It seems to me the attitudes of these two groups of women, southern "sisters" and 1930s "ladies," illustrate exactly

why women's friendships have been so important over the years. As we all know from pop psychology, men compete but women cooperate in order to solve problems and gain their ends.

My theory is, since women traditionally had little power, they banded together to deal with their lives. The Ya-Yas amused themselves and handled their stresses by being charmingly outrageous, while the 1930s ladies wasted money, gossiped and teetered on the edge of propriety to deal with theirs. Both gave themselves purpose by being loyal to one another.

Today women are more equal in power to men. They hold jobs formerly denied them, and are responsible for other things besides bearing children or homemaking. But, happily, they still treasure strong female friendships.

Rarely in these times do we hear husbands joke that wives make all the small decisions such as what house to buy or where the kids go to school, while men worry about the biggies like should we go to war with Iraq.

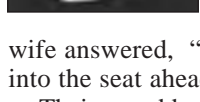
A good thing, too. I'd hate to think what modern Ya-Yas would do with that.

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

Faithful Lines/Shirley Vogler Meister

Our longing for 'Home, Sweet Home'

The woman was on quiet alert as she led her frail husband into the church sanctuary. Although confused from Alzheimer's, the man stood ramrod straight at the end of the pew in which he normally worshipped, but it was occupied. "Don't you want me right here?" he asked.



Hugging his hand, the wife answered, "No," and ushered him into the seat ahead of me.

Their granddaughter was being married in a few moments. My husband was the photographer. Turning to me, the woman said, "I'd love for him to understand what's going on here." He was quiet except when a soloist began singing. Then he shouted, "Who's hollering? Who's hollering?" A few minutes later, he added loudly, "I want to go home. I want to go home before it gets dark."

At that, I choked back tears because when my husband's mother suffered severe dementia, she endlessly repeated "I want to go home." It became her litany or mantra. In waning days, she simply wailed "home" with her "praying hands" held high. We naturally believed she yearned for her eternal home.

This was doubly hard for me since during those same years I traveled regularly to our Illinois hometown to help monitor the care of my own mother. In her early months in a nursing home—after years of family care—she'd ask, "Are you here to take me home?" whenever anyone came to her room.

At both ends of the age spectrum, "I want to go home" can be heard, starting with toddlers who attend pre-school classes. Remember the times when we were away at camp or college or on a long trip? How often have we longed to go home when in a stressful or strange place, perhaps even the hospital? There are even minor moments, such as when

running routine errands, that I think "I can't wait to get home."

Imagine how homesick those in the Armed Forces must be, especially when facing daily danger. Think, too, of prisoners at home and abroad, as well as men and women held hostage in foreign lands. I'm reminded of a Chinese proverb that reads something like this: If there's harmony in the home, there'll be order in the nation; if there's order in the nation, there'll be peace in the world.

Peace and comfort, no matter where we are, is what all of us want. Remembering and acknowledging Christ within us and others helps bring that.

The last words of author O. Henry before his death were, "Turn on the lights. I don't want to go home in the dark."

May the Christ-light be our guide in going home.

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

Your Family/Bill and Monica Dodds

When your teen refuses to go to Mass

Let's start with five classic teen lines that follow "I'm not going to Mass because:"



5. "I don't get anything out of it."

4. "I'm an agnostic."

3. "Dad doesn't go."

2. "I pray better on my own."

1. "The Church is filled with hypocrites."

If only there were a single, classic parent

line that would stop a teen in his or her tracks—one that would make that child say: "Oh, wait! Of course! Now I see!"

There isn't. Because we humans possess the God-given gift of free will, short of brute force, bullying or dire consequences, one adult cannot force another adult to do anything. And your teen teeters on adulthood. Your teen lives in a society that bombards him or her with the message he or she has the right to make all his or her own decisions even if the truth is that he or she lacks the mental, emotional and spiritual maturity to consistently make wise ones.

A few points to keep in mind:

- Teens often rebel in the area that will give them the most bang. Religion is a common choice. (Does an atheist's child talk of getting baptized just to watch a parent squirm?)
- Declaring a "holy war" is seldom effective.
- If your teen has questions about Catholicism and you don't have answers, take advantage of the *Catechism of the Catholic Church*. It's excellent. You can find it online at the U.S. Conference of Catholic Bishops Web Site. <http://www.nccbuscc.org/catechism/text/entiretoc1.htm>.
- If your parish is less than "teen friendly," let your son or daughter attend a parish and Mass more geared to that age group.
- The seeds of the faith God has planted and you have nurtured may need more time to take root and grow. Keep praying, and trust the Lord of the Harvest.

Many teens (and their parents and pastors) have high praise for the Life Teen program. Life Teen is a comprehensive program designed to minister to high school teens of all faiths from a uniquely Catholic base.

The organization's literature explains: "Attempting to reach teens on spiritual, emotional and social levels, Life Teen responds to their need to be loved and accepted in a day and age where many young people experience a sense of hopelessness about their future and lack meaning and direction for their lives.

"To provide this direction, Life Teen encourages teens to embark on a journey of faith and relationship with God through Jesus Christ. At a weekly Life Teen Mass, teens enter into authentic and full worship of God with a faith community of peers, families and adult ministers. Teens experience Christ's power and love through praise, prayer and breaking open the Word of God in Scripture.

"All are welcome as teens gather around the altar to take part in a eucharistic meal or receive a special blessing. Following the Mass, teens meet with trained youth ministers and core members to learn about their faith in challenging ways through the Life Night experience."

More information about the Life Teen program is available online at www.life-teen.com, by phone at 480-820-7001, or write to Life Teen, 1730 W. Guadalupe Road, Mesa, AZ 85202.

(Bill and Monica Dodds are regular columnists for Catholic News Service. Their Web site is www.BillDodds.com. Bill's latest book is *The Ride of Your Life: A Road Trip for Catholic Teens*, published by Servant Publications.) †

Fourteenth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, July 7, 2002

- Zechariah 9:9-10
- Romans 8:9, 11-13
- Matthew 11:25-30

This weekend, the first biblical reading is from the Book of Zechariah.



Zechariah was of the priestly caste and was born in Babylon. His birth occurred during the time when many Jews were in forced exile in the Babylonian capital. When the exile was ended, he went to the Holy Land with his

grandfather.

It might be assumed that he was either a youth or a young adult when he made this trip, as few grandparents at the time lived long enough to see their grandchildren reach middle age.

Finally in the Holy Land, he devoted himself to the care and study of the Scriptures. Obviously, he saw himself, and was regarded, as a prophet.

Zechariah met a violent death, apparently murdered in the temple precincts themselves.

Whatever his age, unless he was an infant too young to notice, and this is unlikely, he would have seen, and probably was part of, the enthusiasm of the people as they left the despised Babylon and began their journey home.

The reading for this weekend captures this great joy and enthusiasm. All wrongs were to be righted. To lead the people into a new day of peace and prosperity, God will send a messiah who will enter the holy city of Jerusalem with great humility, seated on an ass.

This image was to be a part of the events of Palm Sunday, actually to occur many centuries later when Jesus entered Jerusalem.

St. Paul's Epistle to the Romans provides the second reading. In this selection, Paul repeats the theme so often given in his writings. Christians not only follow Christ, or join Christ in their own walks through life, but the Lord becomes part of them. They become part of Jesus. Christian discipleship forges

this strong bond.

The last reading is from St. Matthew's Gospel. As recounted in the Scriptures, Jesus continually encountered well-educated people. Often, they opposed the Lord. Yet, in the minds of many at the time, they were the wisest and most learned in the society.

Understandably, Jesus had to insist that the wisest in popular consensus were not the wisest after all. By contrast, the Lord says that humble and innocent children often can see the most profound truths better than educated adults.

However, Jesus does not leave people to drown in the sea of their own pride and ignorance. Rather, the Lord calls them. He reaches out to them.

Confronting all the obstacles of life is not easy, but it is a burden lightened by the fact that support comes from Jesus, the Son of God.

Reflection

The Gospel this weekend presents facts that are indispensable to Christian doctrine and to achieving Christian holiness.

None of us, in the last analysis, is very insightful. Original Sin has robbed us of our good vision. We all look at a world that is out of focus, distorted and unclear. We are myopic. We think only of ourselves. In our realization, even though not identified, of our inadequacy, we exaggerate ourselves. We make ourselves greater than we are.

So we deceive ourselves. We trick ourselves into thinking that we can find the way on our own. We cannot. Only God can show us the way.

Mercifully, happily for us, God shows us the way in Jesus. Jesus not only leads us, but also gives us divine life itself. As true believers, we live in Jesus, and the Lord lives in us.

The key to attaining this relationship is our humility, our trust in God.

We do not have to yearn for God without relief. God awaits our call. He loves us with an everlasting, perfect love. He will come to us. Thus, with Zechariah, we can rejoice that the Lord comes to us. †

Daily Readings

Monday, July 8
Hosea 2:16, 17b-18, 21-22
Psalm 145:2-9
Matthew 9:18-26

Tuesday, July 9
Hosea 8:4-7, 11-13
Psalm 115:3-10
Matthew 9:32-38

Wednesday, July 10
Hosea 10:1-3, 7-8, 12
Psalm 105:2-7
Matthew 10:1-7

Thursday, July 11
Benedict, abbot
Hosea 11:1-4, 8c-9
Psalm 80:2-3, 15-16
Matthew 10:7-15

Friday, July 12
Hosea 14:2-10
Psalm 51:3-4, 8-9, 12-14, 17
Matthew 10:16-23

Saturday, July 13
Henry II
Isaiah 6:1-8
Psalm 93:1-2, 5
Matthew 10:24-33

Sunday, July 14
Fifteenth Sunday in Ordinary Time
Isaiah 55:10-11
Psalm 65:10-14
Romans 8:18-23
Matthew 13:1-23
or Matthew 13:1-9

Question Corner/Fr. John Dietzen

Readers criticize column on medical use of the Pill

These excerpts of letters from readers are responses to a recent column



about the use of birth control pills for medical reasons:

1. "I strongly disagree with your response concerning the morality of non-contraceptive use of birth control pills. Pope Paul VI, in his encyclical *'Humanae Vitae,'* says all use of artificial contraception is wrong, even when inspired by 'reasons which may appear honest and serious.' It can never be right to use the pills for any reason whatsoever, no matter how much good they can do." (Ohio)

2. "You neglected to mention that when a woman is taking the Pill for reasons other than contraception (regulating or controlling menstruation, menopause anomalies, etc.), the couple must refrain from intercourse. If they do not, that makes the Pill a contraceptive for them and therefore immoral." (Texas)

3. "You say that if other medical purposes are directly intended when taking birth control pills, there is no need for concern about their morality. The principle you present correctly is not applicable in every case, but only when the reason for their use is duly proportionate to the evil side effect that is foreseen and when no alternate treatment with a lesser evil side effect is available." (Japan)

That column generated a load of mail—a huge stack of letters and an equally huge stack of papers, tapes and books, the majority of which I already had accumulated during the past 40 years and some of which, in fact, I helped to write.

In the original column, which obviously I cannot repeat in full, a woman asked about the morality of using birth control pills, prescribed by her physician to control irregular, heavy menstrual periods. Many physicians prescribe the pills for this and other serious gynecological disorders.

The above three questions are representative of the responses which objected to my answer. By far, most readers who complained were disappointed that I did not describe fully and clearly the negative physical side effects of the various pills.

That is not what the woman asked. Her question and my response were directed

to moral, not medical, information.

Furthermore, not all physicians who are competent, well informed and have a high regard for human life agree on the pharmacological characteristics and indications of the chemical agents in oral contraceptives.

Patients have a personal obligation to be sure their caregivers know their religious and moral convictions, and the consequent medical care they anticipate related to their beliefs.

In the column, I noted that some of the pills are abortifacient. Perhaps the majority are.

As the priest-theologian in Japan notes above, that possible side effect, along with other negative effects such as contraception, must be weighed in any moral judgment.

As he rightly says, even when non-contraceptive intent is present, other considerations are essential. Included among them are a proportionately serious reason to utilize that particular therapy, and no alternative therapy must be available with lesser moral or physical negative side effects.

To reader No. 1 above, the "honest and serious reasons" to which Paul VI refers apply to reasons for using the Pill as a contraceptive, not to using it for other purposes.

The pope explicitly applies his remarks to contraceptive intent. Most other possible indications for the drugs were still at best medical novelties at the time he wrote his encyclical.

If chemicals in oral contraceptives are judged medically useful and effective for another serious physical disorder, basic moral principles would allow consideration of their use when that other use is directly intended, and the additional factors, such as those noted above, are weighed.

The idea represented by reader No. 2 is false, at least according to Catholic moral teaching. The fact that a wife is "on the Pill" (which can have many different meanings) for other legitimate, non-contraceptive purposes does not prohibit the couple from sexual intercourse. Having intercourse does not change the moral character of their use of the Pill.

Finally, a vast array of printed, audio and video materials is available with information on the physical effects of oral and other contraceptive techniques.

Anyone desiring a brief list of resources is invited to write to me. Address requests for the list to Father John Dietzen, Box 325, Peoria, IL 61651. †

My Journey to God

The Accounting

I trembled at the thought of eternity,
And beseeching God's mercy, knelt
and prayed.
Alone. Forsaken. No comfort for me
Till His answer came back,
"Be not afraid."

Jesus, my Brother, in tender concern
Will be beside me at my final breath,
And guide me through the dark valley
of death
To face God's judgment, though
merciful, stern.

Like a child with wild blooms in small,
damp fists,
Thinking them flowers, I offer my gifts:
The children God sent me I reared
with care;
With the needy I did my best to share.

Though grievous my failures, Lord,
triumphs few,
In serving others, I tried to serve You.

By Anna-Margaret O'Sullivan

(Anna-Margaret O'Sullivan is a member of St. Rose of Lima Parish in Franklin.)



This photograph of a stained glass window depicting Jesus as the Good Shepherd was taken at St. Bartholomew Church in Columbus. It was moved from the old St. Bartholomew Church when the new church building was constructed last year.

Photo by Mary Ann Wyand

The Active List

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

July 7

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles. "Helping Mary's Plan for Worldwide Moral and Spiritual Renewal," 2:30 p.m., Mass 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

St. Maurice Parish, 1963 N. St. John St., **Greensburg** (St. Maurice exit off I-74, north four miles). Picnic, chicken and roast beef dinners, 10 a.m.-3 p.m., Mass 10 a.m., games, country store, German polka band. Information: 812-663-3757.

July 8

Hillcrest Golf and Country Club, 6098 Fall Creek Road, **Indianapolis**. Oldenburg Academy Pro/Am Golf Classic, tee times, 7 a.m. and 1 p.m., \$225 per person. Information: 812-933-0737.

July 9

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild meeting, 12:30 p.m.

July 10

St. John the Evangelist Church, 126 W. Georgia St.,

Indianapolis. "Senior Moments," lunch and movie, Indiana Historical Society, meet 11:30 a.m. at church. Information: 317-635-2021.

July 11-13

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

July 12-13

St. Mark Parish, 535 E. Edgewood Ave., **Indianapolis**. Funfest, 5-11 p.m., home-cooked dinners, children's activities. Information: 317-787-8246.

St. Benedict Parish, 111 S. 9th St., **Terre Haute**. Community Funfest and parish festival, Fri.-Sat. 4 p.m.-midnight, music, games, flea market. Information: 812-232-8421.

July 14

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Pre-Cana Conference, \$30 per couple. Information: 317-236-1596 or 800-382-9836, ext. 1596.

July 15

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Spirituality in the Summer, Mass, 5:30 p.m., religious video,

"Faustina, the Mystical Life of the Visionary of Divine Mercy," 6:15 p.m. Information: 317-236-1521.

St. Simon the Apostle Parish, 8155 Oaklandon Road, **Indianapolis**. "Why the Pope?—Peter and the Papacy in Scripture As Well As Rediscovering the Father—God's Fatherhood in Our Homes and in the World." Information: 317-578-1488.

July 15-August 19

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Divorce and Beyond Program, \$30, 7-9 p.m. Registration: 317-236-1596 or 1-800-382-9836, ext. 1596.

July 17

Ironwood Golf Club, 10955 Fall Road, **Fishers, Ind.**, Lafayette Diocese. Swing Fore Seniors Golf Tournament, benefits The Little Sisters of the Poor ministry at St. Augustine Home for the Aged in Indianapolis, \$125 per person. Information: 317-872-6420, ext. 211.

July 18

Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. Open registration night for 2002-2003 school year, 7-8:30 p.m. Information: 317-924-4333.

July 19-20

Owens Hall, Saint Mary-of-the-Woods, **St. Mary-of-Woods**. Providence Justice Network, "Just War: Is It Possible?" presented by Franciscan Father Thomas Nairn, registration deadline July 15. Information: 812-232-3512.

July 21

St. John the Baptist Parish, 25743 State Road 1, **Dover**. Summer festival, 11 a.m.-7 p.m. (EDT), dinners 11 a.m.-5 p.m. (EDT), fried chicken, \$8 adults, \$4.50 children. Information: 812-576-4302.

St. Mary Parish, 7500 Navilleton Road, **Navilleton/Floyds Knobs**. Parish picnic, 9 a.m.-5 p.m., family style dinner, homemade desserts. Information: 812-923-5419.

Daily

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

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

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

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

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

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

Mondays

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.



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St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

Tuesdays

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

St. Thomas Aquinas Parish, Chapel, 46th and Illinois streets, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

Thursdays

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N.

—See ACTIVE LIST, page 17

ST. MARK'S FUNFEST

\$5,000 CASH GRAND PRIZE

JULY 12 & 13 5 p.m. till 11 p.m.

GRILLED FOOD DINNERS

MONTE CARLO

LIVE ENTERTAINMENT

KID'S GAMES • 50/50 DRAWING • BINGO GIANT INFLATABLES • PRIZE RAFFLES

LIC #98449

ST. MARK CHURCH

U.S. 31 SOUTH & EDGEWOOD

— ST. JOSEPH'S — ANNUAL PICNIC & FAMOUS CHICKEN DINNER

SUNDAY, JULY 14th **RAIN OR SHINE**
Harrison County Fairgrounds
Corydon, Indiana
Take I-64 West From New Albany

ONE-HALF CHICKEN DINNER SERVED COUNTRY STYLE

10:00 a.m. — 3:30 p.m. EDST

Carry-Out Dinners Available at 10:00 a.m.

Dinners served by number

\$8.00 ADULTS \$4.00 CHILDREN

Under Shelter — Ample Seating

- Bingo • Grandma's Attic (Gigantic Yard Sale)
- Hand Made Quilt booth and many more booths • Games
- Special Quilt Raffle • Raffle \$6800

License #98311

The Active List, continued from page 16

Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

Fridays
St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

St. Lawrence Parish, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

Affiliated Women's Services, Inc. (abortion clinic), 2215 Distributors Dr., **Indianapolis**. Pro-life rosary, 10 a.m.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Saturdays
Clinic for Women (abortion clinic), 3606 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

Monthly

First Sundays
St. Paul Church, 218 Scheller

Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

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

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

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

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

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

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

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:30 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

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

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

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church,

5333 E. Washington St., **Indianapolis**. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays
Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N.

Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

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

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

St. Pius X Parish, Room 1, 7200 Sarto Dr., **Indianapolis**. The Caregivers Support Group, 11 a.m. or 7:30 p.m. Information: 317-255-4534.

Third Sundays
Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday), rosary, 8 p.m. Open until midnight.

Third Mondays
St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child-care available. Information: 317-236-1586.

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

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

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

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

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

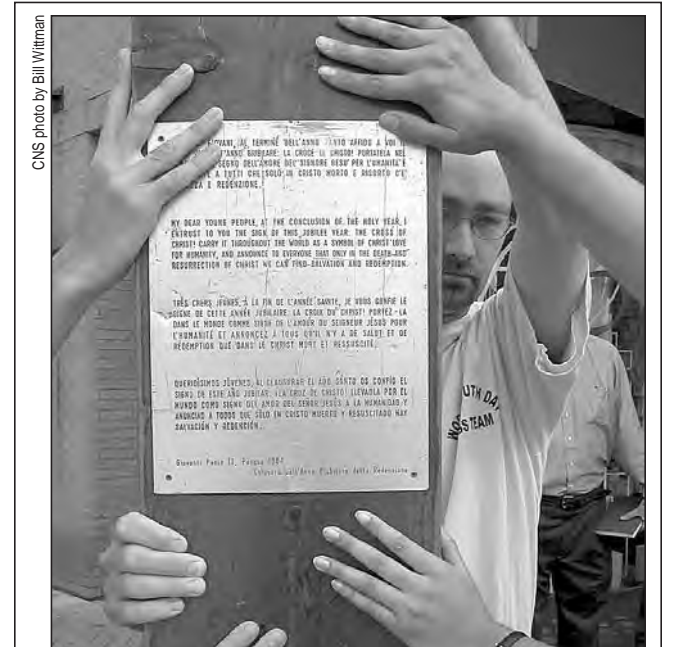
St. Elizabeth's, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

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

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

Fourth Wednesdays
St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6:30 p.m. †



World Youth Day cross
Young hands reach out to touch the World Youth Day cross in Toronto on June 27. The worn bronze plaque carries Pope John Paul II's message to youth at the 1984 Jubilee Year of the Redemption. About 200,000 young people from throughout the world are expected to celebrate the eighth international World Youth Day with the pope on July 23-28 in Toronto.



HOLY SPIRIT

7243 East Tenth St., Indpls.

FESTIVAL & MONTE CARLO

July 11th, 12th & 13th

BIG CASH JACKPOTS - 50/50 DRAWINGS
Every night at 9:00 and 11:00 PM
NEED NOT BE PRESENT TO WIN

MUSIC NIGHTLY IN THE BEER GARDEN!
"Silent Auction Booth featuring unique items and memorabilia"

Dinners Served by Texas Roadhouse

Thursday (5:00 - 8:00 p.m.)	- STEAK	ONLY \$8.00	Children under 10 \$5.00
Friday (5:00 - 8:00 p.m.)	- PORK CHOP		
Saturday (4:00 - 8:00 p.m.)	- STEAK		

Advance Ride Tickets May Be Purchased at a Savings until 6:00 PM, July 11th
Advance Ride or Drawing Tickets Available at Above Address. - Call 353-9404 for Details.

Special: Children's "One-Price-Ride" Matinee - Saturday 1:00-5:00 PM

★ Games ★ Rides ★ Beer Booth ★ Prizes

- Monte Carlo - Thursday - 6 PM-Midnight Friday & Saturday - 7 PM-1 AM

ADDITIONAL PARKING
at the Baptist Bible College, 601 N. Shortridge Road. Or, on the east side of Eastgate Consumer Mall. Continuous shuttle bus available from 6 p.m. on. Uniformed patrol in parking lot all festival hours.

BINGO - 7 PM Every Night
EVERYBODY WELCOME
LIC. #02FE713257-03-01

St. Lawrence Church

Festival

Lawrenceburg, Indiana
July 12, 13, 14

Special Raffles:
Diamond and sapphire earrings and matching necklace
Handmade wooden hall table

Friday
7 p.m.-Midnight - Adults Only
Gambling & Beer Garden DJ & Music

Saturday
Noon-Midnight
German dinner & German band
Live music by "Channel Kats"
Gambling & Beer Garden
Bid and Buy
Children's Games

Sunday
11 a.m.-6 p.m.
Homestyle Chicken Dinner
Daytime Bingo
Big Money Countdown Raffle
Gambling & Beer Garden
Bid and Buy Children's Games

License #98265

Rest in peace

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

ANDREWS, Karl Damon, 42, St. Barnabas, Indianapolis, June 23. Husband of Robin (Bartram) Andrews. Father of Kari, Jack, Nicholas and Philip Andrews. Son of Shirley (Reinert) Andrews. Brother of Patty Barney, Reba Byrne, Terri Lawrence, Kim Nicholson, Maria Robertson, Vickie Roe, Jayma, Rachel, Don, Keith, Mark, Michael, Ron, Scott and Todd Andrews.

BRUMFIELD, Andrea Leigh "Annie," 27, St. Gabriel, Connersville, June 25. Wife of Michael Brumfield. Mother of Brittany, Brandon and Zach-

ariah Brumfield. Daughter of Mary Bobenia. Sister of Heather Parvis and Joy Taylor. Granddaughter of Helen and Norman Parvis.

COOLEY, Joseph, 65, St. Mary-of-the-Knobs, Floyds Knobs, June 17. Father of Jody Fitzpatrick and Jeff Cooley. Brother of Wanda Harding. Grandfather of four.

CRAWFORD, Marie H., 83, St. Michael, Brookville, June 21. Mother of Dick and Jerry Crawford.

CULVER, Rachel L., 73, St. Michael, Bradford, June 22. Mother of Linda Crase, Leslie and Phillip Culver. Sister of Elizabeth Brown and Billie Gardner. Grandmother of eight. Great-grandmother of one.

DREWES, William E., 74, St. Michael, Brookville, June 10. Husband of Ervinna "Winnie" (Kolb) Drewes. Father of Vickie Crommie, Shirley Peters, Bruce, David, Earl and Steve Sawyer. Grandfather of 14. Great-grandfather of 13.

FLATEN, Mary F., 84, Christ the King, Indianapolis, June 23. Mother of Peggy Daisley, Liz Efrogmson-Brooks, Marianne Lauffer, Georgia Shaw, Brian,

Larry and Tom Flaten. Grandmother of 15. Great-grandmother of two.

FRANCESCON, Gino P., 87, Holy Spirit, Indianapolis, June 16. Father of Jeanette Poisel. Brother of Quentin Francescon. Grandfather of four.

GARDNER, Evelyn V., 82, Annunciation, Brazil, June 22. Mother of Carmen Wesley, Jacqueline "Dee," Jerry and John "Jack" Gardner. Grandmother of four. Step-grandmother of six.

HAMM, Thomas, 66, St. Monica, Indianapolis, June 22. Husband of Judith Hamm. Father of Jennifer, Jessica and Joe Hamm.

HEEDE, Alfred H., 92, St. Philip Neri, Indianapolis, June 17. Father of Kathleen Tindall, Alfred and William Heede. Grandfather of seven. Great-grandfather of 10.

JARBOE, Wallace Dudley, 93, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 18. Husband of Lucille (Hawkins) Jarboe. Father of Jack, Jerry, Jim and Joe Jarboe. Grandfather of six. Great-grandfather of nine.

KLENE, Gladys H., 74, Immaculate Conception, Millhousen, June 25. Mother of Sharanne Duerstock, Fred "Rick" Jr. and Robert Klene. Grandmother of 11. Great-

grandmother of 15.

LIME, Kenneth L., 88, Holy Spirit, Indianapolis, June 19. Father of Sharon Cummins, Beverly Rosenstein and Carolyn Watford. Brother of Mildred Smith. Grandfather of 12. Great-grandfather of 33. Great-great-grandfather of two.

LUNDY, Alice T. (Murphy), 96, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 16. Mother of Mary Lundy.

MATTINGLY, Lois Ann, 72, St. Jude, Indianapolis, June 26. Mother of Cathy Steffey, Anthony, David and Mark Mattingly. Sister of Helen Collins, Patricia Hoff, James Donald and Charles "Lex" Mattingly. Grandmother of eight.

MORRISON, Franklin E., 78, Holy Angels, Indianapolis, June 21. Father of Michael Warren. Brother of Paula Hayes and Ross Morrison.

PRATA, Nancy, 82, St. Mary, Richmond, June 22. Mother of Gesue Christofaro. Sister of Maria Mabillia. Grandmother of two.

REMBUSCH, Trueman T., 92, Christ the King, Indianapolis, June 24. Father of Grace Bill, Mary Cay Johnson, Mary Agnes, Kevin, Michael and Patrick Rembusch. Grandfather of 18. Great-grandfather of 10.

RIPBERGER, Grace Gladys "Amazing Grace," 97, St. Gabriel, Connersville, June 26. Mother of Marilyn Anderson, Patricia Boughner, Phyllis Glaub, Carolyn Hall, Wilma Haselby, Joyce Houseworth, Charles, David, Donald, James and Robert Ripberger. Grand-

mother of 23. Great-grandmother of 41. Great-great-grandmother of 13. Step-grandmother of 10. Step-great-grandmother of 10. Step-great-great-grandmother of 16.

SEAL, Linda Jean (Porteous), 60, St. Mark, Indianapolis, June 29. Wife of Michael D. Seal. Mother of Jennifer Hensley, Eric and Michael Seal II. Sister of Michael Porteous. Grandmother of eight.

STARK, Robert, 48, St. Pius X, Indianapolis, June 2. Husband of Nancy Stark. Father of Christopher Stark. Son of John Stark.

STIKER, Marilyn J. (Pierson), 73, St. Jude, Indianapolis, June 25. Wife of Justin "Joe" Stiker. Mother of Joyce Butcher. Sister of Ted and Tom

Pierson. Grandmother of four. **WEGHORST, Joan C. (O'Malia)**, 77, Immaculate Heart of Mary, Indianapolis, June 17. Mother of James and William Weghorst. Sister of Helen Squires and David O'Malia. Grandmother of five.

WILLIAMS, Jerome, 65, St. Andrew, Richmond, June 16. Husband of Doreen Williams. Father of Becky Chamness, Linda Day, Debbie Gay, Betsy Tidrow and Christy Williams. Son of Leona Williams. Brother of Connie Deal, Jennifer Eisert, Diane Harpring, Bertha Miller, Ramona Stille, Barbara Walbring and Joan Weisenbach. Grandfather of 12. Great-grandfather of two. †

Providence Sister Charles Louise Kluesner was a teacher and principal

Providence Sister Charles Louise Kluesner died on June 28 in Karcher Hall at Saint Mary-of-the-Woods. She was 78.

The Mass of Christian Burial was celebrated on July 2 in the Church of the Immaculate Conception at the motherhouse. Burial followed in the sisters' cemetery.

The former Doretha Kluesner was born in Jasper, Ind., on Jan. 26, 1924.

She entered the congregation of the Sisters of Providence of Saint Mary-of-the-Woods on Jan. 5, 1941, professed first vows on Aug. 15, 1943, and professed final vows on Jan. 23, 1949.

Sister Charles Louise taught in schools staffed by the Sisters of Providence in

Indiana, Illinois, Texas and California.

In the archdiocese, she served as a teacher and principal at Nativity School in Indianapolis from 1961-67. She also taught at St. Michael School in Greenfield from 1968-69 and at Holy Family School in New Albany from 1984-86.

She also taught at Catholic schools in Jasper, Ind., and Whiting, Ind.

Sister Charles Louise also ministered in environmental services at the motherhouse at Saint Mary-of-the-Woods from 1986-99.

Surviving are a sister, Providence Sister Rosemary Kluesner of Saint Mary-of-the-Woods, and a brother, Charles Kluesner of Lakewood, N.J. †

Catherine Ernst was the mother of Father William W. Ernst

Catherine M. (Tierney) Ernst, a member of St. Mary Parish in Floyds Knobs and the mother of Father William W. Ernst, died on June 28 at the Green Valley Care Center in New Albany. She was 92.

The Mass of Christian Burial was celebrated on July 1 at St. Mary Church in Navilleton. Burial followed in the parish cemetery.

Also surviving are a daughter, Kathleen M. Ernst of Floyds Knobs. †

Carmelite Sister Jean Marie Hessburg professed religious vows 60 years ago

Disclaled Carmelite Sister Jean Marie Hessburg, a 60-year member of the Monastery of the Resurrection in Indianapolis, died on June 28. She was 78.

A memorial Mass for Sister Jean Marie is scheduled at 10 a.m. on July 13 at the Carmelite Monastery, 2500 Cold Spring Road, in

Indianapolis.

Sister Jean Marie was a former subprioress of the Carmelite community.

Surviving are two sisters, Lorraine Breitenbucker and Katie Twomey, and a brother, Arthur Hessburg.

Memorial contributions may be sent to the Carmelite community in Indianapolis. †

Masses and prayer services to include missionary image of Our Lady of Guadalupe

The national missionary image of Our Lady of Guadalupe will be present at liturgies and prayer services on July 5-20 at various locations in the Archdiocese of Indianapolis and elsewhere in central Indiana.

The missionary image is a replica of the original miraculous image of Our Lady of Guadalupe that was imprinted on Juan Diego's tilma in 1531 in Mexico.

The schedule of Masses and prayer services with the missionary image is as follows:

July 5—St. Anthony Church, 379 N. Warman Ave., in Indianapolis, 5:30 p.m. Mass followed by eucharistic adoration and Benediction at 7 p.m.

July 6—St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis, 8:30 a.m. Mass followed by procession to the Divine Mercy Chapel (behind the church). Perpetual adoration will be offered there.

July 7—St. Mary Church, 317 N. New Jersey St., in Indianapolis, 10:30 a.m. Mass and 1:15 p.m. Spanish Mass.

July 7—St. Thomas More Church, Perpetual Adoration Chapel, 1200 N. Indiana St., in Mooresville, evening hours.

July 8-9—St. Thomas More Church, Perpetual Adoration Chapel, 1200 N. Indiana St., in Mooresville.

July 10—Divine Mercy Chapel, 3354 W. 30th St., in Indianapolis.

July 11—Our Lady of the Greenwood Church, 335 S. Meridian St., in Greenwood, 8 a.m. and 5:45 p.m. Masses and prayers in Perpetual Adoration

Chapel.

July 12—Our Lady of the Greenwood Church, 335 S. Meridian St., in Greenwood, veneration of image in Perpetual Adoration Chapel until 6:30 p.m., Masses at 8 a.m. and 5:45 p.m.

July 14—St. Mary Parish, 600 St. Mary's Ave., in Frankfort, Ind., in the Lafayette Diocese, 1 p.m. Spanish Mass. Church will be open for veneration following Mass.

July 15—St. Augustine Home for the Aged Chapel, 2345 W. 86th St., in Indianapolis.

July 16—Holy Rosary Church, 520 Stevens St., in Indianapolis, 5:30 p.m. Mass, followed by Benediction, rosary and a spiritual talk. Our Lady of Guadalupe prayer group session. All are welcome. Call 317-636-4478 for time and details.

July 17—SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, 8 a.m. and noon Masses. Cathedral is open until 5 p.m. for veneration of image.

July 18-19—SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

July 20—St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis, 8:30 a.m. Mass, followed by monthly Helpers of God's Precious Infants pro-life ministry prayers in front of abortion clinic on West 16th Street.

July 20—Our Lady of Guadalupe Convent, 8300 Roy Road, in Indianapolis, veneration of image from 2 p.m. until 6 p.m. †

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Ten days after Dallas, USCCB president quietly visits Rome

VATICAN CITY (CNS)—Ten days after the U.S. bishops met in Dallas to approve a national policy to protect children and stop clerical sex abuse, the conference president flew to Rome to present the plan to Vatican officials.

Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops, and Msgr. William P. Fay, general secretary of the conference, were in Rome June 25-28.

A Vatican spokesman, Passionist Father Ciro Benedettini, said July 2 that Bishop Gregory's visit had been expected and that

he had delivered details of the U.S. bishops' new policy. Father Benedettini said the Vatican would study the policy but offered no timetable for the review.

At their June 13-15 meeting in Dallas, the U.S. bishops approved a "Charter for the Protection of Children and Young People." The bishops also passed implementing norms that require Vatican approval before becoming binding on all U.S. dioceses.

One of the most debated elements of the bishops' plan, and the one likely to lead to the closest scrutiny at the Vatican,

is the decision that any priest or deacon with a serious accusation of abuse, no matter how long ago it occurred, should be removed permanently from ministry.

The bishops also voted to set up a national Office for Child and Youth Protection and a National Review Board, and expressed their support for a thorough new study, under Vatican auspices, of all U.S. seminaries. That study, called an apostolic visitation, had emerged in April as a recommendation of the summit of U.S. cardinals and top USCCB officers with Vatican officials in Rome.

The Vatican examination of the bishops' norms will include input from the Congregation for Bishops and the Pontifical Council for the Interpretation of Legislative Texts.

The seminary visitations would have to be authorized by the Congregation for Catholic Education, which oversees seminaries.

The Congregation for the Doctrine of the Faith probably will be asked for its input, sources said, and the congregations for clergy and for divine worship and the sacraments also may be involved. †

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