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## St. Vincent Hospital receives federal grant for abstinence programs

By Mary Ann Wyand

St. Vincent Hospitals and Health Services in Indianapolis has received a three-year grant from the U.S. Department of Health and Human Services to develop and implement community-based, abstinence-only education programs for adolescents aged 12 to 18.

The federal grant will enable St. Vincent Hospital to expand the Peers Educating Peers about Positive Values (PEP) program, a secular abstinence education curriculum modeled after the archdiocesan Office of Catholic Education's A Promise to Keep: God's Gift of Human

Sexuality curriculum for Catholic school and parish religious education students.

Grant monies awarded to St. Vincent Hospital for community-based, abstinence education programming in Indiana public schools are expected to be dispersed annually for three years and could come to more than \$1.7 million. The first segment of the grant totaled \$578,022.

On July 6, the U.S. Department of Health and Human Services awarded \$17.1 million in federal grants to 49 community-based, abstinence-only education programs nationally for use this year.

"In preventing so many of today's sexual health problems, it is clear that choos-

ing abstinence is the surest protection against disease and unintended pregnancy," Health and Human Services Secretary Tommy G. Thompson said on July 6 in Washington. "These grants will help create an environment that supports teen-agers who choose to postpone sexual activity."

Eve Jackson of Indianapolis, coordinator of the A Promise to Keep program, created the Catholic school version of the curriculum in 1994 for the archdiocese with funding from St. Vincent Hospital in Indianapolis and St. Francis Hospital in Beech Grove.

Jackson later developed PEP, the

secular version of the archdiocese's character-based, abstinence-only education program taught by peer mentors, for use in public schools, after-school programs, clinics and community centers throughout the state.

As project director for the expanded PEP programming, Jackson will step down from her position with the archdiocesan Office of Catholic Education.

Jackson said the grant will enable St. Vincent Hospitals to expand the Peers Educating Peers program to more public schools, after-school programs, clinics and community centers in Marion,

See GRANT, page 13

## Family searches for a cure to save sons

By Jennifer Del Vecchio

At night, Phil Milto's defenses fall and his mind wanders to a thought too dark to voice—his sons could die.

"Quiet time is the saddest, the hardest," Milto said. "When you wake up, you are thankful that you have the kids and you think this is one more day. What can I do with it?"

Milto, of Greenwood, doesn't allow his worries to overwhelm him. Instead, he's focused on a business plan to raise \$2 million for Cornell University's Institute of Genetic Medicine, where researchers hope to start clinical trials on a therapy that could cure Juvenile Batten Disease—a fatal genetic disorder that attacks the central nervous system.

Two of Milto's three young sons have been diagnosed with the disease.

To date, Milto has raised half of the needed money, but time is running out for his family. His son, Nathan, is getting worse. Children diagnosed with the disease barely make it to their teen-age years. Only about 500 children worldwide suffer from the disease.

"I'm firmly convinced that we are going to make a difference and in the end, it's not going to be the same for other kids," he said.

Each day, Phil and Tricia Milto's thoughts focus on their two little boys, Nathan, 7, and P.J., 3, who were diagnosed with the disease that eventually causes blindness, the inability to communicate and a life confined to bed. Their thoughts also focus on their healthy son, Nick, and how to balance the demands of caring for Nathan, who is the sickest, and still give equal attention to Nick and P.J..

They try to protect their children. Phil remembers a child coming up to Nick and telling him, "It's a shame [your brother will die]." The Miltos know that similar comments will be made and that 5-year-old Nick may not understand.

"This affects these guys forever," Phil said.

The Miltos are members of St. Barnabas Parish in Indianapolis. Each night, Phil prays over Nathan.

The disease has rapidly progressed for Nathan, who is now blind, unable to walk without assistance and dependent on anti-seizure medication.

His brother P.J.'s fate could be similar. Two years after Nathan was diagnosed, P.J. was also diagnosed with Juvenile Batten Disease. P.J.'s

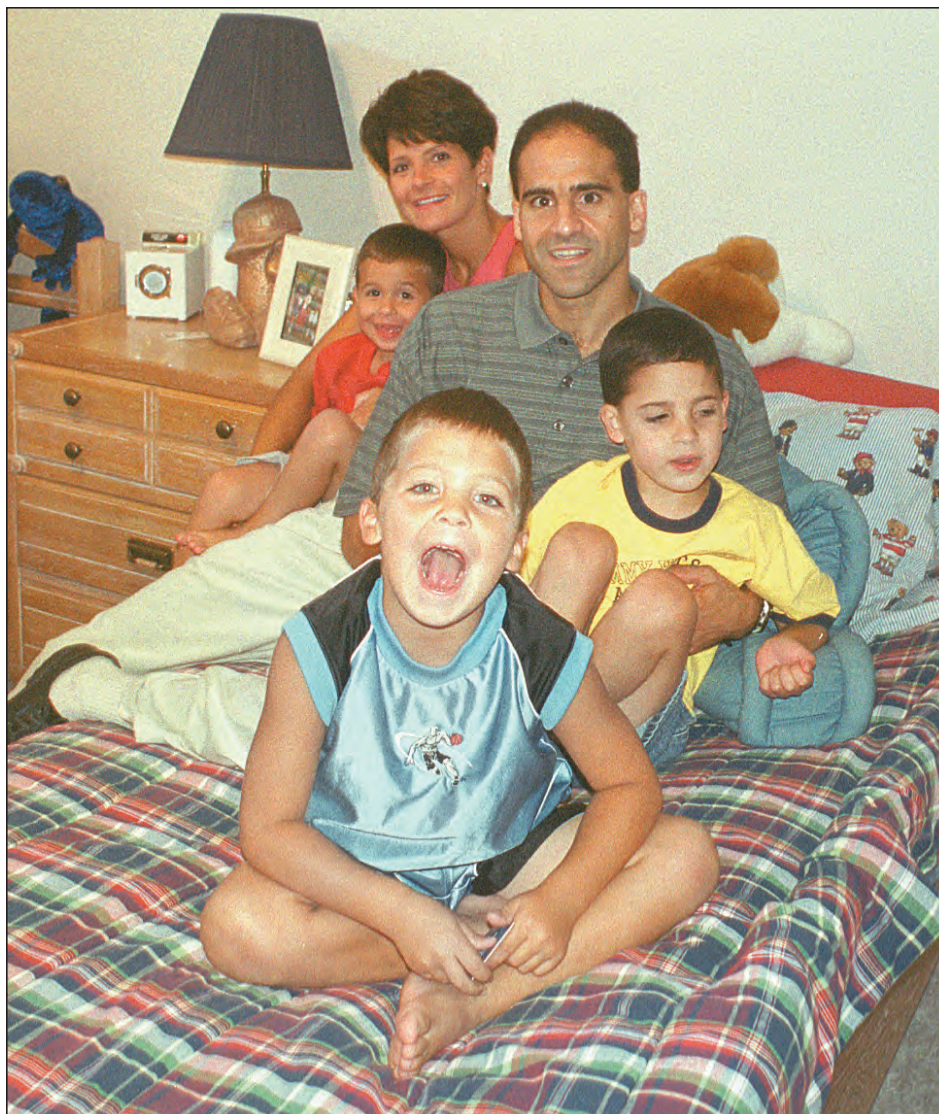


Photo by Jennifer Del Vecchio

Phil and Tricia Milto play with their three sons at their Greenwood home. The family attends St. Barnabas Parish in Indianapolis. They are currently working to promote a therapy treatment that could save the lives of their sons. Nathan, 7, is sitting on his father's lap. His condition has progressively worsened. P.J., in the red shirt, has also been diagnosed with the disease. Their son, Nick, 5, in the blue shirt, is healthy.

symptoms are not as advanced as Nathan's, although he does have delayed speech and trouble answering multi-part questions.

Phil petitions St. Joseph—the same saint he asked to make them parents before his wife became pregnant with Nathan. Now, he prays for St. Joseph to help save Nathan's life. He also asks for intercession from Blessed Mother Theodore Guérin, the foundress of the Sisters of Providence.

He adds other prayers to God that are close to his heart.

When the morning dawns, Phil and Tricia sometimes wonder if they can get out of bed.

"We've had people tell us if it was them, they would just curl up in a ball

and cry," Phil said.

They have cried. They still cry. But Phil and Tricia get out of bed, refusing to resign themselves to despair.

Instead, they thank God for another day with their children and get to work using the skills God gave them to try and save their sons' lives, they said.

Tricia feeds the boys, clothes them, and plays and laughs with them as she tries to keep the tears out of her eyes when she thinks about what could happen.

Sometimes, she cries just thinking about what they can't do anymore.

Nathan, who once loved to play baseball and basketball, is now struggling for his life. He now has to scoot

See CURE, page 2

## Several cathedral renovations in U.S. under way

WASHINGTON (CNS)—While controversy has made the Milwaukee Catholic cathedral renovation a topic of national news, there are several other cathedral renovations under way across the country.

In fact, about two-thirds of the nation's Catholic cathedrals have been renovated since 1980, according to a recent study by the Center for Applied Research in the Apostolate.

The CARA study, conducted in 1998, found that 37 percent of the cathedrals date back to the 19th century and 79 percent were built before 1951.

Nearly three-fifths are former parish churches converted into cathedrals.

Milwaukee's St. John the Evangelist Cathedral was dedicated in 1853, gutted by a fire in 1935 and rebuilt in 1943.

Its \$4.5 million renovation, begun this spring by Archbishop Rembert G. Weakland, was nearly brought to a halt by last-minute complaints lodged with the Vatican by opponents of the project.

A similar scenario appears to be in the making in Rochester, N.Y., where Bishop Matthew H. Clark has initiated the consulting stages of developing a renovation plan for Sacred Heart Cathedral.

Dedicated as a parish church in 1927, Sacred Heart became the pro-cathedral in 1937 when the original cathedral was sold and demolished, and it was formally designated as the cathedral in 1957.

Although preliminary renovation plans See CATHEDRAL, page 14



# CURE

continued from page 1

himself on the floor to get anywhere without assistance.

Phil kisses his family good-bye each morning before leaving for work at the family business, Milto Cleaners and Laundry.

His day there is anything but business as usual. In between trying to fix the company's computer problems, he's calling Bulgaria.

Instead of talking dry cleaning, Phil launches into discussions about enzyme activity. Other days he's making appointments to speak with world-renowned scientists, often convincing them to share research information that could speed up the hope for a cure for Juvenile Batten Disease.

He's been in laboratories and watched rats injected in tests that could lead to a cure for the disease his sons are battling. He's talked to at least 60 biotech companies about Juvenile Batten Disease, and he has sorted his way through the Federal Drug Administration regulations.

When he's not speaking to researchers, Phil is often speaking at the corner garage sale, trying to raise funds and still trying to be a father and a husband.

Phil's efforts to raise money for research means that Cornell University can start a clinical trial with FDA approval for gene-transfer therapy. The method has an 80 percent chance of working. Funding is crucial to begin the treatment.

The treatment involves injecting the patient with an altered virus that contains a normal gene. In Juvenile Batten Disease, an enzyme is missing, causing protein deposits to build up on nerve endings and eventually destroy them.

Getting this far is rare, said Dr. Giovanna Spinella, program director for the National Institutes of Health's Neurological Disorders and Strokes in Bethesda, Md.

"It's not common for non-scientists to mobilize this kind of effort," Spinella said.

Dr. Mark Sands, a professor of genetics at Washington University Medical School in St. Louis, said usually the science is done first and the clinical trial follows.

Phil has made the process go faster by seeing that the science and the clinical trial would start almost simultaneously.

There's no guarantee, however, that even if Nathan gets to use the therapy one day that his condition will change.

But for the Miltos, it's worth the time and energy that has led Phil to persuade biotech companies, scientists and research centers to sit down together in the same

room to work on finding a cure for Juvenile Batten Disease.

He's shown them that a cure for the disease could be a \$2.5 billion market.

Phil's not stopping there, and is looking into other therapies, even ones that have to do with adult stem-cell research, not embryo research that the Church has denounced as immoral.

Peter Lobel, the scientist who discovered the gene that carries the defect for Batten's Disease, said Phil is unique because he refused to accept the fact that there wasn't a way to help his sons.

"He has two kids who at the present moment have an incurable genetic disease," Lobel said. "If there is no new therapy, those kids have a death sentence."

"I know God is guiding me," Phil said.

Still, it's been hard. At times, the Miltos have asked, "Why?" Why these innocent children? Why their family?

Denise Sedgwick, a close friend of the couple, said through it all the Miltos "keep fighting."

"This has really strengthened them," Sedgwick said. "It was surprising when this happened. They had the perfect life, great jobs, beautiful kids and a beautiful home."

This really humbles you. But they haven't sat back or given up. They make a good team. Nobody else would have been able to do what they've done."

Still, it's been tough. The Miltos have been through grief, disappointment, fear and anger. They've felt isolation. At first, family and friends stayed away because they didn't know what to say, Phil said.

Through it all, they've come to terms with God being in control, they said.

"I keep telling myself there is something bigger and better here, there's a bigger story here than any of us can understand," Tricia said.

She's seen it already in the lives they've been able to touch. Tricia has seen kids empty their piggy banks to give to their cause. The parents of one little boy, who



The Milto boys of Greenwood pose for a family picture. They are (from left) P.J., 3, Nicholas, 5, and Nathan, 7. Nathan and P.J. have been diagnosed with a rare genetic disease called Juvenile Batten Disease that only effects about 500 children worldwide. Their parents, Phil and Tricia Milto, are members of St. Barnabas Parish in Indianapolis.

died in an accident, had his funeral memorial contributions go to Nathan.

They've seen their parish community offer prayers and support. The parish allows them to use the facilities, and many parishioners are volunteering their time for fund-raising activities from garage sales to fund-raising walks.

Phil has had people come up to him and tell him that he's changed their lives.

"I tell them we are just parents doing the best things for our kids," Phil said.

If complimented on his work, he'll admit he has accomplished a lot, but not enough.

"Every night I go home and I still have two sick kids," Phil said. "I haven't accomplished anything. Time is a factor."

(To follow the Miltos through their battle and for donation information, see their Web site at [www.nathansbattle.com](http://www.nathansbattle.com) or call 317-888-0504.) †

## Volunteers are needed for National Catholic Youth Conference

The Archdiocese of Indianapolis will host the National Catholic Youth Conference in December and needs help to make the event a success.

More than 28,000 Catholic youth from across the country will gather at the RCA Dome and Convention Center in Indianapolis Dec. 6-9.

There are many different volunteer opportunities available, such as helping with the Sunday liturgy, being a hospital-ity aide, greeting people at the St. John the Evangelist Parish spirituality hub and helping with pedestrian traffic flow.

Highlights of the conference include an

interactive theme park, a speech by Miss America 2000, a service project on literacy, workshops, and a speech by WTHR Channel 13 television anchor Anne Ryder of Indianapolis.

To become a volunteer, visit the Web site at [www.archindy.org/ncyc](http://www.archindy.org/ncyc) and fill out the on-line form or call Bernie Price at the Catholic Youth Organization at 317-632-9311.

For more information about the conference, call Marlene Stammerman or Mary Gault at the archdiocesan Office for Youth and Family Ministries at 317-236-1439 or 800-382-9836, ext. 1439. †

## Official Appointments and Announcements

### Effective immediately

**Rev. Benedict Kim, S.V.D.**, appointed associate pastor of St. Rita Parish, Indianapolis, from the Chicago Province of the Society of the Divine Word.

### Announcements

#### Effective July 2, 2001

**Rev. John H. Luerman**, pastor of St. Elizabeth Parish, Cambridge City, granted permission to begin retirement.


**Rev. Joseph R. Kern**, pastor of St. Joseph Parish, Rockville, and administrator of Immaculate Conception Parish, Montezuma, granted permission to begin retirement while continuing as dean of the

Terre Haute Deanery and assuming his appointment as priest moderator and sacramental minister at St. Paul the Apostle Parish, Greencastle.

**Rev. Donald L. Schmidlin**, pastor of St. Matthew Parish, Indianapolis, granted permission to begin retirement.

**Rev. Joseph B. Sheets**, pastor of St. Ambrose Parish, Seymour, and administrator of Our Lady of Providence Parish, Brownstown, granted permission to begin retirement.

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



7/20/01

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# TV MASS



TV Mass can be seen at 6:30 a.m. every Sunday on WTTV/WB4 Indianapolis.

*The July 29th and August 12th airing of the TV Mass will feature music provided by choir members from Prince of Peace parish in Madison, Ind. Prince of Peace parishioners also serve as lectors and gift bearers for the Mass on those dates.*

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# St. Christopher Parish in Indianapolis moves into old church

By Brandon A. Evans

Staff members and parishioners at St. Christopher Parish in Indianapolis have been busy converting a gymnasium into a worship space after two lightning strikes on July 8 set fire to the roof of their new church.

The lightning strikes, which occurred during the 5:30 p.m. Mass two weeks ago, also resulted in extensive water damage to the church.

Tom Edwards, Jr., superintendent at Edwards-Rigdon Construction Company, estimated the total damage between \$250,000 and \$300,000. Edwards-Rigdon built the new St. Christopher Church, which opened in March of 2000.

The old church, which was too small to house all the parishioners comfortably, was made into a gym, but now has been turned back into a church.

The first step was to lay thin boards down on the gym floor, then to cover that with carpet. Sixty-five parishioners came last Friday to help put chairs into the old church to ready it for Masses.

The carpeting in the new church has to be torn out, some of the lights must be replaced and the ceiling must be taken

down.

Edwards said workers must still inspect the main beam running down the center of the new church to determine if it was damaged. If the beam is sound, Edwards said parishioners could be back in the church by Thanksgiving.

If the beam is damaged, it will take much longer to make repairs to the church, Edwards said.

For now, most of the electrical systems seem fine, although power was shut off for most of last week.

"The voice mail system was fried by the lightning," Edwards said, though phones are now up and working.

The parish festival, which runs from July 19-21, is still on track.

"It's going very smoothly," said Nancy Meyer, pastoral associate at St. Christopher. "We have chairpersons for the festival for the different parts and everyone's doing their job."

Many of the weddings that were planned, including this past weekend, had to be moved to other parishes. Future weddings and funerals may have to be relocated.

"Each of those will be dealt with on an individual basis," Meyer said.

As she watched the carpeting being torn



Photo by Brandon A. Evans

Lonnie Bryant (center) of Superior Carpet helps transform St. Christopher's old church, which was converted into a gymnasium, back into a worship area as Father Michael Welch (near left), the pastor, and Tom Edwards (far left), superintendent of Edwards-Rigdon Construction Company, watch the renovation work.

off the raised area for the altar in the new church, Meyer mourned the situation.

"There's an empty feeling with it, and a sadness," she said.

Besides striking the new church twice, lightning also struck and split a tree near the front of the old church.

"There were no lightning rods or any protection for lightning on the church itself," Edwards said. "It has been discussed recently whether to put them on this time or not. We've consulted several engineers who

don't think it's really necessary because the building is huge. It's a big lightning rod itself: it's structural steel grounded to Mother Earth."

He also said the building is very low, and that all of the other nearby structures that are taller—the school, the old church and the bell tower on the new church—were not struck.

"We're baffled as to why the lightning chose that point," he added. "It was probably bad luck." †

# Sisters of Providence elect new general superior and leadership team

By Mary Ann Wyand

Providence Sister Ann Margaret O'Hara was elected general superior of the Sisters of Providence of Saint Mary-of-the-Woods on July 12 during the final day of the congregation's 36th General Chapter.

Sister Ann Margaret has served on the General Council of the Sisters of Providence for the past 10 years. She

succeeds Providence Sister Diane Ris as general superior.

For the past five years, Sister Ann Margaret has served the congregation as vicar and one of five general councilors.

A native of Louisville, she earned a bachelor's degree in English and a master's degree in pastoral theology at Saint Mary-of-the-Woods College and a master's degree in business education at Indiana University.

Sister Ann Margaret entered the congregation on July 22, 1955, from St. Anthony of Padua Parish in Clarks-ville. She professed perpetual vows on Aug. 15, 1963.

Most of the 570 members of the congregation gathered at Saint Mary-of-the-Woods on July 1-12 for the General Chapter meetings, which are held every five years. In addition to electing a new leadership team, the sisters met in small

groups and with the full assembly to discuss their ministries since the last General Chapter and to set goals and strategies for the next five years.

Five sisters were elected to the general council and will assist Sister Ann Margaret with administration of the congregation. Providence Sisters Denise Wilkinson, Marsha Speth, Nancy Reynolds, Paula Damiano and Marie

See PROVIDENCE, page 8

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## Editorial

# Embryonic stem-cell research

It's an emotional issue, no doubt about it. If there's a chance to cure such debilitating diseases as Parkinson's, Alzheimer's and diabetes through the study of stem cells taken from embryos, why not do it, especially when those embryos are going to be discarded anyway?

The Catholic Church has suddenly been placed in a negative role by stubbornly insisting that this is immoral because it involves the killing of the embryo. The Church is consistent with its teaching that the end doesn't justify the means. Of course the end is good—the possible cure of those diseases. But the means to that end involves the killing of human beings.

We can understand the fact that, according to surveys, Catholics are overwhelmingly in favor of stem-cell research. As we said, this is an emotional issue. And there's no denying the fact that an embryo is so tiny that it's difficult to consider it a human being. How can we put it on a par with a man or woman, especially someone's grandmother or grandfather who is suffering from Alzheimer's or Parkinson's disease? The pleading of people like Michael J. Fox, who has Parkinson's and is leading the fight to find a cure for it, is obviously effective.

Nevertheless, the Church's teaching is that "the embryo must be defended in its integrity, cared for, and healed, as far as possible, like any other human being" (*Catechism of the Catholic Church*, #2274).

It is a human being, biological scientists tell us, from the moment of conception. This isn't just something the Church decided on its own. It's a scientific fact. Unlike the famous Galileo case when the Church decided that scientific discoveries disagreed with Church doctrine, here the Church lets science tell us when human life begins. If science were to say that human life begins later in a pregnancy, the Church would accept that. But science has determined that human life begins at conception and that the embryo contains everything necessary to make it a human being.

Today, though, science has also made other discoveries. One is that it's now

possible to fertilize a woman's eggs with male sperm outside the uterus. *In vitro* fertilization has been going on for a long time in fertility clinics. The products of this process are numerous embryos. Only some of them are then transferred to a woman's womb. The rest are routinely discarded. Why can't those embryos be used if they're going to be killed anyway?

One TV commentator noted that, if the Catholic Church believes that embryos are humans, it should have objected to the discarding of those embryos rather than wait for the stem-cell controversy to rise. The fact is, of course, that the Church has objected not only to the discarding of those embryos, but also to their manufacture in the first place.

From the time when *in vitro* fertilization was first begun, the Church has condemned the process because it separates the unitive and procreative ends of marriage. The child is manufactured and is not the immediate product of the love-act of the parents. The fact that fertility clinics create many embryos, most of which are then killed, made the Church's opposition more insistent.

Once again the *Catechism of the Catholic Church* is adamant. Quoting the document *Donum vitae* (*The Gift of Life*), published by the Congregation for the Doctrine of the Faith, it says: "It is immoral to produce human embryos intended for exploitation as disposable biological material" (#2275).

The Church doesn't want to appear unsympathetic toward those with diseases that might be cured through the use of stem cells, but it must stick to its teachings that it is immoral to destroy human embryos in an attempt to find cures for the sick. The end doesn't justify the means.

Meanwhile, the Church has encouraged research using adult stem cells, research that appears to be promising. Scientists say that embryonic stem cells are better, but research on both embryos and adult stem-cells is relatively recent.

Perhaps the Church won't win this battle, or even convince most Catholics. But, just as in the controversy over capital punishment, it must remain faithful to its teachings. †

— John F. Fink

## Seeking the Face of the Lord

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



# Appropriate signs of reverence for Eucharist

(Sixth in a series)

I have been a bishop for 14 years and have been in many different churches for various liturgical celebrations. In more recent years, I have noticed developing phenomena that pertain to reverence and respect in our churches.

It is surprising to me that some confirmation candidates—and their adult sponsors—approach for the anointing with sacred chrism chewing gum.

It also surprises and worries me as I observe the style of dress some parents allow their children to wear, especially for such a celebration, and especially from the perspective of modesty.

I also know that I am not the only one who finds it disconcerting to hear cellular phones sound off in church, and astonishingly, to hear people answer them on the spot! And I am not speaking of doctors or other medical personnel.

This week, I continue last week's commentary on the ninth question of the bishops' document concerning the Real Presence of Christ in the Eucharist.

**What are appropriate signs of reverence with respect to the bread and wine that become the body and blood of Christ?**

I realize that our contemporary society has taken a much more relaxed attitude about what is appropriate attire in public places, and I don't know that the change is all bad. Yet, out of respect for what is happening at Mass and out of respect for the Divine Presence in the tabernacle, there should be a difference in what one wears to church and what one wears to a ball game or some other recreational activity. Perhaps a little more reflection about what happens at the celebration of the Eucharist and the Divine Presence would be helpful in this regard.

If for no other reason, chewing gum in church ought not ignore the requirement that everyone fast at least one hour before receiving the body and blood of Christ as a sign of reverence and recollection (unless sickness prevents one from doing so).

More recent emphasis on the social and communal nature of eucharistic celebration encourages a more personable manner of participation at Mass. I understand how this affects one's understanding of appropriate dress and decorum. To be sure, emphasis on community expression is important, but we don't want to forget that the first purpose of gathering for Eucharist is adoration and praise of God. This primary purpose must find appropriate expression as well. Those who plan

liturgical celebrations might give a great deal of thought to the need for balance.

The bishops' document comments that "it is not appropriate to speak in loud or boisterous tones in church because of the presence of Christ in the tabernacle."

A further reason is that some people want to recollect and pray quietly in anticipation of what is about to happen.

Most of our new and renovated churches have a narthex (a gathering space). Ordinarily, that area should be the place for greeting and visiting before entering the body of the church. If a longstanding custom of a particular parish is otherwise, then I would recommend setting aside a few minutes of quiet reflection immediately before the liturgical celebration begins. This is not only out of reverence for God, but also in order to call to mind why we gather and what it is we do together at the celebration of Eucharist.

I think of something one of my favorite theologians, Romano Guardini, once wrote: "The inmost spirit lives by truth, by its recognition of *what is* and *what has value*."

He says that we express truth in words and the more fully we recognize the truth, the better is our speech and the richer are our words. "But truth can only be recognized from silence. The constant talker will never, or at least rarely, grasp truth."

Grasping truth "requires the spaciousness, freedom and pure receptiveness of that inner 'clean-swept room' which silence alone can create . . . Silence and speech belong together . . . even for the sake of speech we must practice silence. To a large extent, the liturgy consists of words which we address to and receive from God. They must not degenerate into mere talk . . . The importance of silence for the sacred celebration cannot be overstressed—silence which prepares for it as well as the silence which establishes itself again and again during the ceremony. Silence opens the inner fount from which the word rises" (*Meditations before Mass*, Sophia Institute Press, Manchester, N.H. 1993, pp. 14-16).

One might also remark that silence prepares for hearing, for honest-to-goodness listening, which is a tremendously important element of our active participation at Eucharist. It is important for us to recognize that decorum has an impact on our manner of worshipping God, our first religious duty. †



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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.



# Signos apropiados de reverencia para la Eucaristía

(Sexto de la serie)

Yo he sido obispo por 14 años y he estado en muchas iglesias diferentes para las diversas celebraciones litúrgicas. En los más recientes años, he notado un fenómeno en desarrollo pertinente a la reverencia y al respeto en nuestras iglesias.

Me sorprende que algunos candidatos a la confirmación - y sus padrinos adultos - se acercan para ser ungidos con el aceite y el bálsamo sagrado crisma mascando goma.

También me sorprende y me preocupa cuando observo el estilo de ropa que algunos padres permiten que sus hijos lleven, sobre todo para semejante celebración, y sobre todo desde la perspectiva de la modestia.

También sé que no soy el único que encuentra desconcertante oír teléfonos celulares en la iglesia, y aún más increíble, oír a personas contestarlos en el acto! Y no estoy hablando de doctores u otro personal médico.

Esta semana continuó el comentario de la semana pasada en la novena pregunta del documento de los obispos sobre la Presencia Real de Cristo en la Eucaristía.

**¿Cuáles son los signos apropiados de reverencia con respecto al pan y al vino que se convierten en el cuerpo y la sangre de Cristo?**

Yo comprendo que nuestra sociedad contemporánea ha tomado una actitud mucho más relajada sobre lo que es la vestimenta apropiada para lugares públicos, y el cambio no es del todo malo que yo sepa. Pero, por respeto a lo que está pasando en la Misa y por respeto a la Divina Presencia en el sagrario, debe haber una diferencia en lo que uno lleva puesto a la iglesia y lo que uno lleva puesto a un juego de la pelota o alguna otra actividad recreativa. Quizás un poco más de reflexión sobre lo que pasa en la celebración de la Eucaristía y la Divina Presencia sería útil en esta materia.

El mascar goma en la iglesia no ha de ser ignorado, por ninguna otra razón como el requisito de que todos debemos ayunar por lo menos una hora antes de recibir el cuerpo y la sangre de Cristo, como un signo de reverencia y de recolección (a menos que una enfermedad le impide a uno hacerlo así).

Un énfasis reciente en la naturaleza social y comunal de la celebración de la eucaristía, anima de una manera más atractiva a la participación en Misa. Yo entiendo cómo esto afecta el entendimiento que uno tiene de una vestimenta apropiada y decorosa. Para estar seguro, el énfasis en la expresión de la comunidad es importante, pero no queremos olvidar que el primer propósito de reunirse para la Eucaristía es la adoración y alabanza de Dios. Este propósito principal debe encontrar también la expresión apropiada. Aquellos que planean celebraciones litúrgicas podrían tener en

cuenta la necesidad de balance.

El documento de los obispos comenta que "no es apropiado hablar en tonos fuertes o bulliciosos en iglesia debido a la presencia de Cristo en el Sagrario".

Otra razón es que algunas personas quieren recogerse y orar silenciosamente en anticipación a lo que está a punto de pasar.

La mayoría de nuestras iglesias nuevas y renovadas, tienen un espacio para reunirse. Ordinariamente, está área debe ser el lugar para saludarse y visitarse antes de entrar al cuerpo de la iglesia. Si alguna antigua costumbre de una parroquia en particular es de otra manera, entonces yo recomendaría poner al lado inmediatamente unos minutos de reflexión silenciosa antes de que empiece la celebración de la liturgia. Esto no sólo es por reverencia a Dios, sino también para traer a la mente porque nos reunimos y que es lo que hacemos juntos en la celebración de la Eucaristía.

Yo pienso en algo que escribió uno de mis teólogos favoritos, Romano Guardini: "El espíritu más interno vive por la verdad, por su reconocimiento del *qué es* y de lo *qué tiene valor*".

Él dice que nosotros expresamos la verdad en palabras y lo más que reconocemos la verdad, lo mejor que resulta nuestro discurso y lo más ricas que son nuestras palabras. "Pero la verdad sólo puede ser reconocida del silencio. El hablador constante nunca, o por lo menos raramente, toma la verdad".

Tomar la verdad "requiere la amplitud, la libertad y receptividad pura de esa 'limpia habitación interior' que sólo el silencio puede crear.... El silencio y el discurso pertenecen juntos... inclusive por causa del discurso debemos practicar el silencio. A una gran magnitud, la liturgia consiste en palabras que nosotros dirigimos y recibimos de Dios. Ellas no deben degenerarse en una simple charla.... La importancia del silencio para la celebración sagrada no puede ser demasiado estrechada, un silencio que prepara para él así como un silencio que se establece una y otra vez durante la ceremonia. El silencio que abre la fuente interna de la que la palabra se levante" (*Meditaciones antes de la Misa*, Instituto Prensa de Sofía, Manchester, N.H. 1993, Pág. 14-16).

Uno también podría resaltar que el silencio nos prepara para oír, para escuchar algo honestamente, lo cual es un elemento tremendamente importante para nuestra participación activa en la Eucaristía. Es importante para nosotros reconocer el impacto que tiene el decoro en nuestra manera de manera religiosa de rendir culto a Dios. †

Traducido por: Language Training Center, Indianapolis

## Letters to the Editor

### Pax Christi's comment laughable, disconcerting

I found Pax Christi's comments on the Rev. James Lawson (the pro-abortion minister who was uninvited by Christian Brothers University) laughable, if not disconcerting. The organization's news release stated that Pax Christi could not "discount [Rev. Lawson's] life-long work for nonviolence." What could be more violent than condoning the dismemberment of a human being within his or her mother's womb? Or has Pax Christi fallen prey to the belief that a child in the womb deserves less protection than other members of society?

Another unimpressive missive from Pax Christi stated that there is a "need for dialogue" about the abortion issue. Dialogue about what? Abortion is murder. Period. If Pax Christi had been around in the 1860s, would it have advocated "dialogue" about the status of black Americans instead of emancipation? It saddens me that an organization known worldwide would even mention "divisiveness" about the abortion issue. For two millennia, the Catholic Church has stood strongly for the protection of life within the womb. From Origen to Tertullian to Mother Teresa to Pope John Paul II, the Church has always declared abortion to be a grave moral error. Only in the 20th century did erroneous theologians, inspired by Margaret Sanger and her hero Adolph Hitler, seek to justify abortion as a valid moral choice.

I never have been a supporter of Pax

Christi. While I find their goals to be excellent, I most often find myself in opposition to their solutions, which often involve government interference with the free market instead of greater economic freedom coupled with Christian principles. These latest absurdities from Pax Christi simply serve to reaffirm my convictions.

Carlos Federico Lam, Indianapolis

### Letters Policy

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

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

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

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

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

### Be Our Guest/Charlene C. Duline

## Not black like me

WEST SMALL TOWN, IND.—Lunch has just ended. Forty women, black and white, and a handful of men, listen to a speaker talking about dinner plans. She apologizes that there is no food service on campus on Saturday evenings. She begins suggesting restaurants in West Small Town.



Immediately a tiny black woman—mature in age and wisdom—raises her hand and says, "Some restaurants here don't serve minorities."

Did we hear correctly? Isn't this the 21st century? Wasn't segregation in public places outlawed years ago?

Seven pairs of eyes in the faces of black women turn to her and then return to the speaker.

The speaker says, almost *sotto voce*, "Yes, minorities are not welcomed at some restaurants."

She hesitates, her worried eyes roaming the room for an answer. She spies another black woman and says excitedly, "Last night, Lace went to the Something Restaurant and enjoyed it very much."

Several of the black women lock eyes, and a silent message is sent: some of us will not be leaving the campus to go to a restaurant where we may or may not be served, where they may or may not spit in our food, or where we may or may not be insulted. Some of us prepare sandwiches to take to our rooms to have later for dinner. In that room, there is a little fear, a little anger, and a lot of hurt.

Each black woman is over 40 years of age. Each one remembers lunch counter encounters, the bloodied and bruised Freedom Riders, Selma, Dr. King, Viola

Liuzzo, the KKK, Medgar Evers and others who fought for black folks to be treated as human beings.

And now in the year of Our Lord 2001, in the land of the free, the home of those who welcome "your tired, your poor ... huddled masses ... wretched refuse ..."—as long as they are not black—again we cannot safely walk into just any restaurant in West Small Town, Ind., because we are black. Who, other than a black person, can know or even begin to feel the depth of the hurt this causes?

Two women at my table look at me with sorrowful eyes, and for an instant tears threaten to engulf us. But then, as we blacks are wont to do, I quickly smile and reassure them that my sandwich will be quite enough for dinner and that we have other things to munch on.

They are still concerned. They insist that I get more fruit and cookies. Can they bring us anything?

All day we have been talking about antiracism and now we, who are about to go out to change attitudes, are slapped with the fact that within spitting distance of us lies the ugly shadow of the very thing we want to stamp out. Would that it would be easy to crush such repulsive behavior!

I pray a silent prayer for those who hate me because of the color of my skin. I pray not that they will love me, but that I will be able to love them. And perhaps one day, through the love and prayers of all who yearn for racial tranquility, it will come to be. Meanwhile, the struggle continues, especially in our own backyard.

(Charlene C. Duline, a member of Holy Angels Parish in Indianapolis, is a retired Foreign Service officer, an author, and a volunteer for numerous organizations.) †

### 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.



## Check It Out . . .

The Batesville Deanery Center in Oldenburg will offer a program titled "What is the Old Testament?" presented by Franciscan Sister Barbara Leonhard of Saint Meinrad's School of Theology. The course is part of the Ecclesial Lay Ministry Course, which begins on Sept. 10 and continues for 10 weeks. The cost is \$150. For more information, call 317-955-6451.

Mount Saint Francis Friary and Retreat Center at Mount St. Francis will host its annual picnic from 11 a.m. to 11 p.m. on Aug. 25. Food, prizes and games will be offered, and there will be a **hot air balloon race**. For more information, call 812-923-8817.

"Praying With the Heart," a retreat

with Conventual Franciscan Father Stephen Valenta, will be offered on Aug. 17-19 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Father Valenta, who spent 18 years as a hermit, will talk about slowing down and listening to God. The cost is \$150 or \$275 for married couples. There also will be a Day of Reflection presented by Father Valenta on Aug. 16 from 9:30 a.m. until 2 p.m. The cost is \$25, and child care is available. For information or registrations, call Fatima at 317-545-7681.

**Crossroads** students participating in the seventh national pro-life walk from the Pacific Coast to the Capitol this summer will arrive in Indianapolis on July 20. The collegians from the Franciscan University

of Steubenville in Ohio will participate in the archdiocesan Helpers of God's Special Infants pro-life Mass at 8:30 a.m. on July 21 at St. Andrew the Apostle Church, 4052 E. 38th St., in Indianapolis and also pray the rosary outside an abortion clinic on East 38th Street. The collegians also will participate in the Youth 2000 conference at Bishop Chatard High School in Indianapolis this weekend, and will speak at Masses at St. Jude, St. Luke and St. Lawrence parishes in Indianapolis and at Our Lady of Mount Carmel Parish in Carmel, in the Lafayette Diocese.

St. Lawrence Parish, 4650 N. Shadeland Ave., in Indianapolis will sponsor a **St. Vincent de Paul Conference Rummage Sale** on July 20-21. For more information, call 317-849-1929.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis will present a concert of sacred music sung by the **Laudis Cantores**, the principal choir of

the cathedral, at 3 p.m. on July 22. For more information, call 317-634-4519.

St. Anthony of Padua Parish, 316 N. Sherwood Ave., in Clarksville will have its **parish picnic** on July 27-28. For more information, call 812-282-2290.

St. Martin Parish, 8044 Yorkridge Rd., in Yorkville will have its **parish picnic and festival** on July 27-28. Reservations are needed for the prime rib dinner. For more information, call 812-623-2591 or 812-537-3817.

St. Augustine Parish, 18020 Lafayette St., in Leopold will have its **parish picnic** on July 29. For more information, call 812-843-5143.

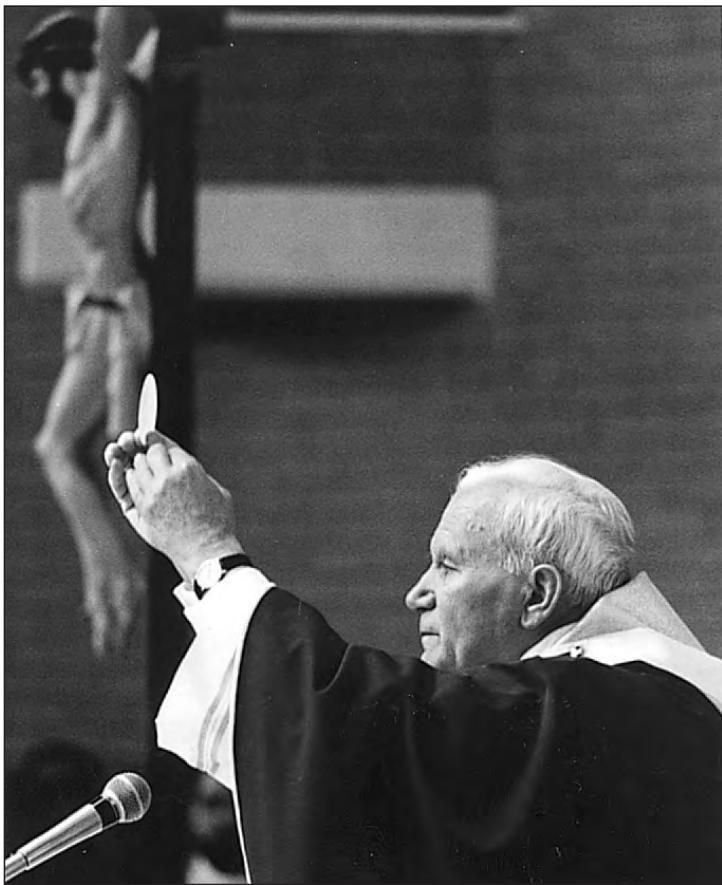
St. Elizabeth Ann Seton Parish in Carmel, in the Lafayette Diocese, will sponsor **Seton Fest** on July 28-29. There will be live music and fireworks each night. For more information, call 317-843-2381. †

# CARE



# SHARE

Join in taking the word of Jesus to the ends of the earth.



**Our Holy Father Pope John Paul II summons us to profess our faith in new and effective ways as he urges us to go forward in hope and love. He challenges us to build a future befitting the dignity of the human person.**

**A way in which we can share with the struggling and oppressed is to say:**

I bequeath to the Society for the Propagation of the Faith the sum of \_\_\_\_\_ for its work with the poor in our missions at home and abroad.

**THE SOCIETY FOR THE PROPAGATION OF THE FAITH**  
 1400 N. Meridian St. • Indianapolis, IN 46206  
 Sister Marian T. Kinney, S.P. — Director

## VIPs . . .



**Virgil and Gerry Wagner** of St. Gabriel Parish in Connorsville celebrated their 50th wedding anniversary on July 7. They were married on that date in 1951 at Holy Redeemer Church in Detroit. They celebrated their golden wedding anniversary with a Mass at St. Gabriel Church and a reception at the Knights of Columbus Hall in Connorsville. They have nine children: Barbara Williams, Susie Douglass, Therese Whitlock, Mary Hopkins, Bernie Goins, David, Joe, Mark and John Wagner. They also have 17 grandchildren and three great-grandchildren.



**William and Dolores Prather** of Nativity Parish in Indianapolis will celebrate their 50th wedding anniversary on July 21 with a dinner at the Kopper Kettle in Morristown. They were married on that date in 1951 at St. Philip Neri Church in Indianapolis. They have four children: Donna Dugan, Diane Land, Bill and Jim Prather. They also have 11 grandchildren and four great-grandchildren.



**Louis and Agnes Bloemer** of St. Anne Parish in North Vernon will celebrate their 50th wedding anniversary on Aug. 4 with a 10:30 a.m. Mass at St. Anne Church and a family dinner afterward. They were married on Aug. 5, 1951, at St. Anne Church in Jennings County. They have nine children: Linda Robertson, Mary Gerth, Carol Helms, Doris Flora, Joyce O'Mara, Jeanette Cosby, Louise, Ronald and William Bloemer. They also have 16 grandchildren.



**Rita and Newt Moncrief** of Our Lady of Perpetual Help Parish in New Albany celebrated their 60th wedding anniversary on July 10 with a Mass and dinner. They were married on that date in 1941 at Holy Trinity Church in New Albany. They have one daughter, Judith.

**Audrey Borschel**, the pastoral associate at St. Thomas Aquinas Parish in Indianapolis, is one of eight doctoral students to author an essay in the recently published book *Theology of Preaching: Essays on Vision and Mission in the Pulpit*, edited by Dominican Father Gregory Heille and published by Melisende Press in London. Borschel's essay is titled "Find the Common Ground." She earned a Bachelor of Arts degree and a Master of Arts degree in music from California State University in Los Angeles and a Doctor of Musical Arts degree focused on vocal performance from the University of British Columbia. In 1998, she earned a master's degree in pastoral theology from Saint Mary-of-the-Woods College. She is pursuing a Doctor of Ministry in preaching at the Aquinas Institute of Theology in St. Louis through an Internet-based program. Borschel is a member of the Indiana Roman Catholic-Disciples of Christ Dialogue. †

## Awards . . .

Sacred Heart of Jesus Parish in Indianapolis recently presented an award to **Indianapolis Fire Department Lt. Al Bakersville and the A-shift crew of Fire Station 29 in Indianapolis**. The award recognized the firefighters' efforts in putting out the April 27 fire at the historic church. Lt. Bakersville and firefighter Rick Robertson saved the tabernacle in the high altar, which was destroyed in the blaze. †



# 26 Oldenburg Franciscans celebrate jubilees

The Congregation of the Sisters of the Third Order of St. Francis of Oldenburg will celebrate the jubilee anniversaries of 26 sisters on July 26 at the motherhouse.

Special events that day include morning prayer, a Jubilee Mass, a festive dinner and a reception. This year also is the sesquicentennial anniversary of the Franciscan sisters' establishment of their community in Oldenburg.

One sister is celebrating her 80th anniversary of profession and two sisters are marking their 75th anniversary with the order. Five sisters are celebrating their 60th anniversary of profession, 17 sisters are marking their 50th anniversary as Franciscans, and one sister is observing her 15th anniversary with the order.

Franciscan Sister Antoinette Marie Manus, a native of New Albany, is celebrating her 80th anniversary as a woman religious. She is retired and lives at the motherhouse.

Sister Antoinette Marie ministered at St. Mary, Rushville; St. Louis, Batesville; St. Vincent de Paul, Bedford; St. Mary, Greensburg; Holy Trinity, Indianapolis; St. Andrew, Richmond; St. Michael, Brookville; St. Gabriel, Connersville; St. Mary, New Albany; and St. Mary, Lanesville. She also served at two parishes in the Evansville Diocese and at parishes in Ohio, Missouri and Kentucky.

Franciscan Sister M. Benedict Esquibel is celebrating her 75th anniversary as a member of the Oldenburg community. She is retired and lives at the motherhouse.

Sister M. Benedict served at St. Gabriel, Connersville; St. Michael, Brookville; and St. Mary, North Vernon. She also ministered at parishes in Ohio, New Mexico, Illinois and Missouri.

Franciscan Sister Mirella Heile also is celebrating her 75th anniversary of profession. She is retired and lives at the motherhouse.

Sister Mirella ministered at Little Flower, Our Lady of Lourdes and St. Lawrence parishes in Indianapolis and at St. Mary, New Albany; St. Gabriel, Connersville; St. Mary, Greensburg; and St. Andrew, Richmond. She also served at two parishes in the Evansville Diocese and at parishes in Ohio and Missouri.

Franciscan Sister Michael Ann Aubin is celebrating her 60th anniversary. She is currently ministering in stamp collection at the motherhouse.

Sister Michael Ann served at Little Flower, Indianapolis; St. Andrew, Richmond; St. Mary, Greensburg; St. John the Baptist, Dover; St. Joseph, St. Leon; St. Mary, Lanesville; and St. Lawrence, Lawrenceburg. She also served at St. Vincent's Orphanage in Vincennes and at parishes in Ohio and Missouri.

Franciscan Sister Rosina Emery, a native of Indianapolis, is celebrating her 60th anniversary with the order. She is retired and lives at the motherhouse.

Sister Rosina served at Sacred Heart, Clinton; St. Mary, North Vernon; St. Louis, Batesville; and at St. Bernadette, St. Michael and St. Christopher parishes in Indianapolis. She also served at Marian College and Cathedral High School in Indianapolis, and ministered in the Evansville Diocese and in Ohio.

Franciscan Sister Lavonne Long, formerly Sister Francis David, is a native of Rushville and also is celebrating her 60th anniversary of profession. She is an administrative assistant at Seccina Memorial High School in Indianapolis.

Sister Lavonne also served at Holy Name in Beech Grove, the former St. Mary Academy in Indianapolis and in Ohio.

Franciscan Sister Teresa Carol Van Compernelle also is celebrating her 60th anniversary. She ministers in child-care and is the assistant sacristan at the motherhouse chapel in Oldenburg.

Sister Teresa also served at Little Flower, St. Lawrence and Holy Trinity parishes in Indianapolis and at St. Anthony, Morris; St. Gabriel, Connersville; and in Ohio, Missouri and Florida.

Franciscan Sister Ruth Ann Wirtz, a native of Princeton, is celebrating her 60th anniversary of profession. She serves as a music teacher and organist at Marian College in Indianapolis.

Sister Ruth Ann also has taught at Oldenburg Academy in Oldenburg and at the former St. Mary Academy in Indianapolis. She also has ministered at Our Lady of Lourdes, Little Flower and Holy Trinity parishes in Indianapolis.

Franciscan Sister Rosaire Bishop, a native of Indianapolis, is celebrating her 50th anniversary. She is the librarian at Oldenburg Academy and the St. Clare Library in Oldenburg.

Sister Rosaire also ministered at St. Christopher, St. Mark, Little Flower and St. Bernadette parishes in Indianapolis, and at Central Catholic School and Martin University in Indianapolis. She also served in Ohio and Missouri.

Franciscan Sister Margareta Black is celebrating her 50th anniversary of profession and is a councilor on the leadership team for the congregation.

Sister Margareta also ministered at Sacred Heart, Clinton; St. Mary, Greensburg; and St. Mary, North Vernon. She served at Oldenburg Academy in Oldenburg and was associate professor of French, chair of the foreign language department and academic dean at Marian College in Indianapolis.

Franciscan Sister Ruthann Boyle, formerly Sister Brendan, is a native of Indianapolis and is celebrating her 50th anniversary of profession. She ministered in Papua New Guinea for 38 years, and returned to the United States in July.

Sister Ruthann also ministered at Holy Trinity, Indianapolis, and St. Mary, New Albany, as well as in Ohio and Montana.

Franciscan Sister Janet Brosnan, formerly Sister Mary Terence, is a native of Indianapolis and also is celebrating her 50th anniversary of profession. She is ministering as a Catholic chaplain at University Hospital in Cincinnati.

Sister Janet also served at St. Andrew, Richmond; St. Mary, New Albany; and Holy Trinity, Indianapolis. She also ministered as the chaplain and coordinator of pastoral care for the Oldenburg Franciscans.

Franciscan Sister Rose Marie Butler, formerly Sister Mary Joan, is a native of Indianapolis and is marking her 50th anniversary with the order. She serves as the driver for the sisters who reside at the St. Clare Healthcare Facility at the motherhouse in Oldenburg.

Sister Rose Marie also ministered at Marian College in Indianapolis and at Sacred Heart, Clinton; St. Mary, Lanesville; St. Gabriel, Connersville; the former St. Francis de Sales, Indianapolis; St. Gabriel, Indianapolis; and St. Mary, Greensburg. She also served in Ohio, Illinois, New Mexico and Missouri.

Franciscan Sister Ruth Mary Forthofer, a native of Batesville, also is a 50-year jubilarian. She serves the community in the development office at Oldenburg Academy.

Sister Ruth Mary also ministered at St. Michael, Indianapolis; the former St. Francis de Sales, Indianapolis; and Holy Name, Beech Grove. She also served at the archdiocesan Office of Catholic Education and Marian College in Indianapolis, the motherhouse in Oldenburg, and in Ohio, Illinois and Missouri.

Franciscan Sister Barbara Hileman, formerly Sister Concetta, is celebrating 50 years with the Oldenburg community. She serves as a chaplain at St. Vincent Hospital and St. Elizabeth Ann Seton Hospital in Carmel, in the Lafayette Diocese.

Sister Barbara also ministered at St. Louis, Batesville; St. Mary, Aurora; St. Bernadette, Indianapolis; St. Christopher, Indianapolis; St. Gabriel, Connersville; and St. Joseph, St. Leon. She also served in the Evansville Diocese and in Ohio, Illinois, Missouri and New Mexico.

Franciscan Sister Marilyn Hofer, formerly Sister Maryl, is celebrating her 50th anniversary with the community. She is



Sr. Antoinette Marie Manus, O.S.F.



Sr. M. Benedict Esquibel, O.S.F.



Sr. Mirella Heile, O.S.F.



Sr. Michael Ann Aubin, O.S.F.



Sr. Rosina Emery, O.S.F.



Sr. Lavonne Long, O.S.F.



Sr. Teresa Carol Van Compernelle, O.S.F.



Sr. Ruth Ann Wirtz, O.S.F.



Sr. Rosaire Bishop, O.S.F.



Sr. Margareta Black, O.S.F.



Sr. Ruthann Boyle, O.S.F.



Sr. Jan Brosnan, O.S.F.



Sr. Rose Marie Butler, O.S.F.



Sr. Ruth Mary Forthofer, O.S.F.



Sr. Barbara Hileman, O.S.F.



Sr. Marilyn Hofer, O.S.F.



Sister Mel Hoffmann, O.S.F.



Sr. Edna Martini, O.S.F.



Sr. Rose Marie McCann, O.S.F.



Sr. Dolores Meyer, O.S.F.



Sr. Mary Norma Rocklage, O.S.F.



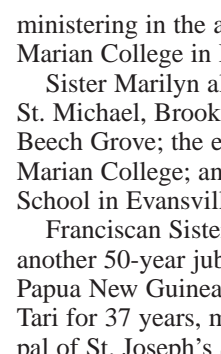
Sr. Helen Saler, O.S.F.



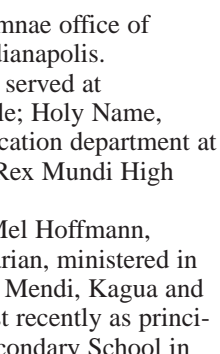
Sr. Francesca Thompson, O.S.F.



Sr. Mary Louise Werner, O.S.F.



Sr. Carmela Whitton, O.S.F.



Sr. Judy Crooker, O.S.F.

ministering in the alumnae office of Marian College in Indianapolis.

Sister Marilyn also served at St. Michael, Brookville; Holy Name, Beech Grove; the education department at Marian College; and Rex Mundi High School in Evansville.

Franciscan Sister Mel Hoffmann, another 50-year jubilarian, ministered in Papua New Guinea at Mendi, Kagua and Tari for 37 years, most recently as principal of St. Joseph's Secondary School in Tari. She returned to the United States in July.

Sister Mel also served at St. Joseph, Shelbyville, and St. Monica, Indianapolis.

Franciscan Sister Edna Martini, formerly Sister Vera, also celebrating 50 years with the order, is the director and a teacher at Holy Trinity Preschool in St. Louis.



Sister Edna also ministered at Holy Trinity, Holy Rosary and St. Michael in Indianapolis as well as in Ohio and Missouri.

Franciscan Sister Rose Marie McCann, a native of Dover, also a 50-year jubilarian, serves as a receptionist at Marquette



# PROVIDENCE

continued from page 3

McCarthy will serve as general councilors for five years.

The new administrative team will be installed during ceremonies at 1:30 p.m. on Sept. 8 at Saint Mary-of-the-Woods.

Providence Sister Denise Wilkinson was elected vicar and a general councilor. Currently, she is the director of the Office of Congregational Advancement.

A native of Chicago, Sister Denise earned a bachelor's degree in English at Saint Mary-of-the-Woods College and a master's degree in counseling at St. Louis University. She entered the congregation on Sept. 12, 1963, from Saint Mary-of-the-Woods Parish in Chicago and professed perpetual vows on Aug. 25, 1973.

Providence Sister Marsha Speth was elected a general councilor. Currently, she serves as a pastoral associate at St. Lawrence Parish in Lawrenceville, Ill.; Immaculate Conception Parish in Bridgeport, Ill.; and St. Francis Xavier Parish in St. Francisville, Ind.

A native of Vincennes, Sister Marsha earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in religious education at Seattle University. She entered the congregation on Sept. 12, 1964, from St. John the Baptist Parish in

Vincennes and professed perpetual vows on Nov. 9, 1974.

Providence Sister Nancy Reynolds, also elected a general councilor, currently serves as a canonical consultant and adjunct professor of canon law in San Bruno, Calif.

A native of Indianapolis, Sister Nancy earned a bachelor's degree in mathematics at Saint Mary-of-the-Woods College, a master's degree in mathematics at the University of Nebraska and an advanced degree in canon law at The Catholic University of America. She entered the congregation on Sept. 12, 1960, from SS. Peter and Paul Cathedral Parish in Indianapolis and professed perpetual vows on Aug. 15, 1968.

Providence Sister Paula Damiano, also elected a general councilor, resides in Yorba Linda, Calif., and currently serves as the congregation's vocation director.

A native of New Castle, Pa., Sister Paula earned a bachelor's degree in art at Saint Mary-of-the-Woods College and a master's degree in theology and spirituality at Fordham University. She entered the congregation on Aug. 30, 1967, from St. Anthony Claret Parish in Anaheim, Calif., and professed perpetual vows on Dec. 8, 1974.

Providence Sister Marie McCarthy also will serve as a general councilor. She is a pastoral psychotherapist at the Center for Religion and Psychotherapy and an associate professor of pastoral care in Chicago.

A native of Chicago Heights, Ill., Sister Marie earned a bachelor's degree in music at Saint Mary-of-the-Woods College, a master's degree in piano at Butler University, a



Providence Sisters Marie McCarthy (from left), Paula Damiano, Ann Margaret O'Hara, Nancy Reynolds, Marsha Speth and Denise Wilkinson will guide the Sisters of Providence of Saint Mary-of-the-Woods for the next five years. Sister Ann Margaret was elected general superior on July 12.

master's degree in theology and psychology at the Catholic Theological Union, and a doctorate in religious psychological studies at the University of Chicago. She entered the congregation on Sept. 12, 1960, from St. Liborious Parish in Chicago and professed perpetual vows on Aug. 15, 1968. †

# OLDENBURG

continued from page 7

Manor and ministers in private home care in Indianapolis.

Sister Rose Marie also served at St. Bernadette, St. Rita and St. Monica in Indianapolis; St. Andrew, Richmond; St. Lawrence, Lawrenceburg; and St. Joseph, Shelbyville. She also ministered in Ohio.

Franciscan Sister Dolores Meyer, formerly Sister

Joseph Mary, also is celebrating her 50th anniversary of profession. She is the pastoral minister at Immaculate Conception Parish in Old Monroe, Mo.

Sister Dolores also served at Little Flower, St. Mark and St. Mary parishes in Indianapolis; St. Michael, Brookville; and Sacred Heart, Clinton. She also ministered in the Diocese of Evansville and in Ohio, Missouri and Montana.

Franciscan Sister Mary Norma Rocklage, another 50-year jubilarian, has served at Marian College in Indianapolis for 37 years, most recently as vice president for mission effectiveness and planning.

Sister Norma also served at St. Mary, North Vernon, and in Ohio. From 1974 until 1982, she was councilor for the congregation.

Franciscan Sister Helen Saler, formerly Sister Devota, a native of Greensburg, also is celebrating her 50th anniversary. She serves at the St. Clare Healthcare Facility at the motherhouse in Oldenburg.

Sister Helen also has ministered at St. Mark, Little Flower and St. Michael in Indianapolis; St. Gabriel, Connersville; St. Lawrence, Lawrenceburg; and St. Joseph, St. Leon. She also has served in Ohio and Missouri.

Franciscan Sister Francesca Thompson, also a 50-year jubilarian, is assistant dean and professor of communications and African American Studies at Fordham

University in New York.

Sister Francesca also ministered at Oldenburg Academy in Oldenburg, Marian College in Indianapolis, and in Ohio.

Franciscan Sister Mary Louise Werner, a native of Brookville, is celebrating her 50th anniversary with the community. She resides at the motherhouse in Oldenburg.

Sister Mary Louise ministered at St. Michael, Charles-town; St. Joseph, St. Leon; St. Gabriel, Indianapolis; the motherhouse convent at Oldenburg; the convent at Seccina Memorial High School in Indianapolis; and in family ministry. She also served in Ohio and Missouri.

Franciscan Sister Carmela Whitton, also celebrating 50 years with the order, is the pastoral associate at St. Andrew Parish in Rochester, Mich.

Sister Carmela ministered at St. Bernadette and St. Mark in Indianapolis; Sacred Heart, Clinton; and St. Lawrence, Lawrenceburg. From 1982 until 1986, she was councilor for the congregation. She also ministered in Ohio.

Franciscan Sister Judy Crooker, who is celebrating her 15th anniversary with the order, ministers in elementary education in Ohio and is currently specializing in Montessori education at Corryville Catholic School in Cincinnati. †

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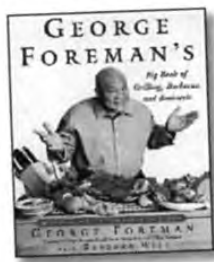
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Prayer in the Catechism/Fr. John E. Pollard

# In the age of the Church

Fourth in a series

The revelation of the drama of prayer continues in the age of the Church, inaugurated by the pouring out of the Holy Spirit on the disciples on Pentecost. We live in the age of the Church, an age that will continue until Christ returns in glory. The Holy Spirit animates the life of the Church. In this age, the Holy Spirit keeps the memory of Christ alive in his Church and forms his Church in the life of distinctively Christian prayer.



Fr. John E. Pollard

From the very first days the infant community of believers in Jerusalem devoted themselves to prayer. Along with works of charity, prayer was a

constituent element of their apostolic assemblies. Scriptural prayer, especially the Psalms, were now proclaimed and heard in the light of the life, death and resurrection of Christ. Guided by the Spirit of Truth, the apostolic communities developed new formulations of prayer that both expressed and nourished the relationship of the individual believer with God. These prayer forms became the great liturgical and spiritual traditions within the Church. The *Catechism of the Catholic Church* sets forth five forms of prayer revealed by the Holy Spirit in the apostolic and canonical Scriptures that remain normative for Christian prayer: prayer of blessing and adoration, prayer of petition, prayer of intercession, prayer of thanksgiving and prayer of praise.

Prayer of blessing acknowledges the fact God and man are in relationship to one another and are in dialogue with one another. To ask a blessing implies

that God has given and man has received. The blessing prayer is the human response to the divine gift. It rises in the Holy Spirit through Christ to the Father; it returns from the Father through Christ in the Holy Spirit. The prayer of adoration further specifies the relationship between God and man. Adoration acknowledges the stance of the creature before the Creator, the right relationship between the initiator of divine love and the responder to it. The prayer of adoration expresses the homage due the infinite from the finite, the veneration owed the sovereign from the subject. It signifies the radical contingency of our being on the Supreme Being.

The prayer of petition, the most frequent prayer in the age of the Church, adds still another shade to the relationship between creature and Creator. It recognizes that God is the genuine object of our supplication. We naturally ask, beseech, plead, entreat and implore God. This is the language of our absolute dependence on God.

"We are creatures who are not our own beginning, not the masters of adversity, not our own last end" (#2629).

First we seek forgiveness. This humble admission of dependence on a merciful God is the proper context for the prayer of petition, indeed for all prayer.

"We are sinners who as Christians know that we have turned away from our Father. Our petitions already a turning back to him" (#2629).

Our prayer of petition anticipates the end of time when Christ will be all in all. We first ask God to hasten the coming of the kingdom and then to provide us what is necessary to welcome it and cooperate with its coming. Through prayer every Christian works for the coming of the kingdom.

Asking on behalf of another has a long tradition in the history of Christian prayer. This is the prayer of intercession. The patriarchs, kings and prophets all mediated with God on behalf of others. But in the age of the Church, Jesus is the one mediator, the one intercessor with the Father on our behalf. The prayer of intercession admits our need to rely both on God and others for assistance as we await the coming of the kingdom. Because of the inherent mutuality of the prayer of intercession, it generates a fellowship of intercession which was lived intensely in the first Christian communities and which we now know to be the communion of saints.

That we sense we owe God thanks



CNS photo from Crozier

The Holy Spirit, traditionally depicted as a dove, is pictured in a window of St. Mary's Church in White Bear Lake, Minn.

is already his gift to us. That we are prompted to give thanks is the action of the Holy Spirit in the Church. The Church's official prayer of thanksgiving is the celebration of the Eucharist in which the Church reveals and becomes more fully what she is. The prayer of thanksgiving asserts our awareness that a loving God has called us into communion with him and concedes the necessity of that relationship for all eternity.

Like the prayer of adoration, the prayer of praise simply proclaims that God is God and honors him for his own sake, not for what he has accomplished. It is a particularly disinterested form of prayer in that it seeks nothing in return. It expresses the believer's acknowledgment that the Triune God deserves glory precisely because he is who he is, the Supreme Being. The genuine prayer of praise recognizes that God is totally other, that he is singularly transcendent, that he is infinite and eternal, that he is omnipotent and omniscient and that he is the source of the prayer of praise in the first place. The prayer of praise from the heart of the believer asserts a relationship between God and the believer in which the believer confesses "one God, the Father, from whom are all things and for whom we exist."

(Father John E. Pollard, a priest of the Archdiocese of Chicago, is the former executive director for the U.S. bishops' catechism office. He is currently helping the U.S. bishops prepare the new National Directory for Catechesis.) †



Tongues of fire rest on Mary and disciples of Jesus in this 15th-century depiction of Pentecost by Jose Pessoa.

## Sports is about more than winning or losing

SPRINGFIELD, Mass. (CNS)—Sports seem to bring out the best and the worst in people.

Bob Lockwood, author of the new pamphlet "Ten Commandments for Sports Parents," has firsthand knowledge of that.

"It was my first game where I had volunteered to coach my daughter's softball team. It was just a group of girls from the parish who wanted to play and have fun. So I volunteered to help," he said.

"A strange person inside of me appeared at that game. Instead of being an admirable coach I was a boorish clown. I was yelling at the umpires. That moment

got my competitive juices going."

Fortunately, Lockwood, the former president of Our Sunday Visitor publishing company, said he stopped, recognized the monster within him and didn't like what he saw.

"I settled down for the next game but I never coached again after that season," he told *The Catholic Observer*, Springfield's diocesan newspaper.

Lockwood, who has been involved in sports either personally or through his children his whole life, has reflected on that experience and many others he has observed.

In his pamphlet, published by Our Sunday Visitor Books, Lockwood said it is important for parents to realize that "sports are a relatively small part of a child's life."

"What our kids do on the athletic field has very little to do with the kind of adults they will be," he said. "We want our kids to be happy, faith-filled adults—and sports can play a part in it—but not a big part."

Moreover, "too many fathers see their children as a reflection of themselves. They take it personally and that leads to a lot of misery for father and child," said Lockwood.

Lockwood, now director of research for the Catholic League for Religious and Civil Rights, said he has seen many instances of parents and other relatives "losing it" at sporting events.

It prompted him to come up with some simple words of advice.

"I guess the fundamental rule for sports parents is don't act like a jerk," he said.

Editor's Note: "Ten Commandments for Sports Parents" is available from Our Sunday Visitor Books. A package of 50 copies is \$12.95. To order call (800) 348-2440 or e-mail osvbooks@osv.com. †



From the Editor Emeritus/John F. Fink

## Doctors of the Church: Lawrence of Brindisi

(Twenty-seventh in a series)

A man who rides a horse into battle at the head of troops isn't exactly the picture we form in our minds when thinking about doctors of the Church. That is one of the things Lawrence of Brindisi did during his busy life.



Lawrence was born Cesare de Rossi on July 22, 1559, at Brindisi in the kingdom of Naples. When he was 16, he joined the Order of the Friars Minor Capuchin, a branch of the Franciscan order, and changed his name to Lawrence.

He had a gift for languages. Besides his native Italian, he became fluent in Latin, Greek, Hebrew, German, Bohemian, French and Spanish.

After his ordination to the priesthood, Lawrence preached in cities in northern Italy. In 1596, the Capuchins called him to Rome. While he was there, Pope Clement VIII asked him to preach to the Jews. His fluency in Hebrew led many to

believe that he was himself a Jew who had converted to Catholicism.

Lawrence then was sent to the German Empire to establish the Capuchins in that part of Europe and to oppose Lutheranism. He founded friaries in Prague in the modern Czech Republic, Vienna in Austria and Gorizia in northern Italy.

It was while he was in Germany that Lawrence led troops into battle. Emperor Rudolf II asked him to secure the help of German princes to defend the empire against the Ottoman Turks. Lawrence recruited an army and he was appointed its chaplain. Before the battle of Szekes-Fehervar in 1601, he gave a rousing address to the troops and rode into battle ahead of them—armed only with a crucifix. He was credited with the victory over the Turks.

In 1602, he was elected minister general of the Capuchins. When his term of office was up in 1605, he accepted a mission on behalf of Emperor Rudolph to talk King Philip III of Spain into joining what was called the Catholic League—countries headed by Catholic rulers in opposition to a group of nations headed by Protestant rulers. He was successful in his mission.

While in Madrid, he founded a house of Capuchins.

The Holy See, aware of his success at diplomacy, then appointed him as its nuncio in Munich at the court of Maximilian of Bavaria. While in Munich, Lawrence administered two Capuchin provinces while continuing his work of preaching.

Lawrence is noted for his sermons which, when the Capuchins collected them in 1956, filled 11 volumes.

Lawrence tried to retire at the Capuchin friary at Caserta, Italy, in 1618. His health had deteriorated. However, the leading men of Naples asked him to go to Spain to straighten out a dispute with the Spanish viceroy. After a successful meeting with King Philip, Lawrence returned to the place where he was lodging. He died there on July 22, 1619, his 60th birthday.

Pope Leo XIII canonized him in 1881 and Pope John XXIII declared him a doctor of the Church in 1959. His feast is July 21.

(John F. Fink's two-volume book, *The Doctors of the Church*, is available from *Alba House publishers.*) †

The Yardstick/

Msgr. George G. Higgins

## Remembering Father John Hotchkin

Two of my fellow Chicago priests who made a significant difference in the century and on the nation in which they lived—84-year-old social activist Msgr. John Egan and 66-year-old ecumenist Father John Hotchkin—died recently within a few weeks of one another. Both will be sorely missed, and one feels it may be a long time before we see their likes again.



Father Hotchkin was an influential pioneer of ecumenical and interreligious dialogue, not only on the local and national levels but internationally as well.

Born and raised on one of the few remaining farms in the predominantly urban archdiocese of Chicago, John Hotchkin began his seminary studies at St. Mary of the Lake Seminary in Mundelein, Ill., and completed them at the North American College in Rome, earning a licentiate in theology at the famed Gregorian University.

Following ordination to the priesthood, he served as associate pastor in two Chicago parishes, then returned to Rome for doctoral studies in ecumenical theology, again at the Gregorian.

The timing of his doctoral studies proved providential. He was in Rome during the last two sessions of Vatican Council II and earned his doctorate in ecumenical theology one year after the council's closing. He benefited greatly, then, from being involved in graduate studies in ecumenical theology at the very time ecumenism, because of the council, was coming into its own.

It would be difficult to imagine a more propitious way for Father Hotchkin to have prepared for his official ecumenical duties, first as an assistant director, then for almost three decades as director of the newly established U.S. bishops' Committee on Ecumenical and Interreligious Affairs. He was, providentially, exactly the right man in the right place at the right time.

The Church in the United States at the close of Vatican II was uniquely placed in the Catholic world to move forward in implementing aggressively the council fathers' ecumenical vision. The American bishops returned from Rome determined to do just that.

Father Hotchkin helped to develop the institutional infrastructure on the national level and to nourish, support and weave together into a meaningful whole the myriad efforts taking place in Catholic dioceses all across the country.

Msgr. William Fay, general secretary of the U.S. Conference of Catholic Bishops, said that "Father Hotchkin has justly been described as the leading Catholic ecumenist in the United States and certainly was one of the leading Catholic ecumenists in the world as well."

Msgr. John Radano of the Pontifical Council for Christian Unity Father Hotchkin with being the guiding force on the Catholic side in the development of the basic national and international Catholic-Lutheran documents that paved the way and provided the theological "groundwork" for the historic Joint Declaration on Justification.

In addition to his theological learning and pastoral skills, Father Hotchkin had a knack, almost a genius, for recruiting the best qualified men and women for his professional staff, and also had the self-confidence and humility to let them carry on their work free from niggling interference on his part but rather with his strong encouragement and full support.

(Msgr. George Higgins is a regular columnist for *Catholic News Service.*) †

Cornucopia/Cynthia Dewes

## 'The Good Life' is defined by those who live it

In the last half of the 20th century, "The Good Life" was a general topic of interest. Probably because of the disruptions of the Great Depression and World War II, people needed to redefine what the good life consisted of and how they could achieve it.



However, the thing about the good life is that, like love, it lies in the eye of the beholder. And, in those days, it often meant a Martha Stewart lifestyle with perfect children, a lovely home and garden, and clever Christmas decorations.

Many women became enslaved by the notion that their family's happiness depended upon table linens matching the dining room curtains. Or that waxing and polishing floors must be completed before playing a board game with the kids.

Only when the car was washed, the lawn mowed, the garden weeded and their shoes polished would some dads venture forth to use their new golf clubs, sweetly protected by covers knitted by

the little woman. To them, the good life meant strict order that would appear artlessly pleasant to the envious passerby.

To others, then and now, the good life is epitomized by upward social mobility. If we can join the most exclusive swim club, or be invited to dinner at the CEO's home, or send the children to the toniest prep school, we're "Somebody."

There seem to be invisible points given for having one's picture in the paper on the society page, or one's name mentioned in the gossip columns. And many a wife has struggled to pass social muster with the bosses whose opinions determine her husband's advancement.

Men often see the good life as the reward for their years of dedicated labor. They look forward to the retirement dinner, the gold watch, the plaque presented to them by their union. And, along the way, they slowly improve their family's standard of living with a better house, another car, a vacation that isn't spent visiting relatives.

Dorothy Day probably imagined the good life as one of total compliance with the Gospel, living humbly while serving others and proclaiming peace. At least, that's how she spent her own life and

encouraged others to do the same.

For priests and religious, perhaps the good life is also one of service, tempered by the joys of liturgy and parish family life. For craftsmen and professionals and artists, it may be the satisfaction of using their skills to make something sturdy or beautiful, healing or educational or helpful to others.

For many of us in my generation, the good life was also defined by achievement. Not just professional achievement, but also the raising of healthy, happy families. We worked hard to create stable homes, in which consistency, creativity and humor were essential. Eventually, we hoped to be rewarded with the respect of our children and friends, and enough material comfort to live and die with dignity.

As with most things human, the good life is a different experience for each of us. We're not here to judge the goodness of the life of another, but we may recognize it when we see it. And we appreciate it when we're fortunate enough to live it.

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

Faithful Lines/Shirley Vogler Meister

## Planning Christmas and crèche ideas in July

The first time I read "Christmas in July" was on a party invitation from friends years ago.



We'd never heard of this before, so Paul and I attended.

Arriving, we found tall evergreens glowing with lights, rooms bedecked with holiday charm and appropriate games planned. Then I was

quietly told by hosts that, because I was in late pregnancy, I couldn't fully participate in one of the activities. This puzzled me until they took me to the basement recreation room, where they'd rigged a slide on one side of the stairs. At the bottom were tubs of finely chipped ice. My job was to throw "snowballs" onto the blindfolded guests as each slid into the dimly lit room.

Since then, we've seen "Christmas in July" themes for other events, mostly commercial. However, my approach here is different. Recalling how the essence

of Christmas was lost in the hubbub of the party, I instead emphasize the holiday's main scenario.

Recently, I learned about a California organization called No Room at the Inn, whose mission is to focus on "the humble birth of Baby Jesus" and "to help those for whom there is also No Room at the Inn—the homeless."

Nativity set collectors Judy Crenshaw and Huw Howells and wife, Nora, began opening their homes to friends for the holidays. Several years after Huw's cancer death in 1993, Judy and Nora expanded the crèche exhibit at a Catholic church, with outside exhibitors being encouraged to participate. This year's event, which features a gala opening night, will also be Catholic-sponsored.

Nearly \$50,000 from fees has since gone to varied ecumenical groups that help the homeless, including Catholic Charities and the St. Vincent de Paul Society. To learn how to start a NRATI project or to exhibit there, contact the organization through [www.noroom.org](http://www.noroom.org). Because the idea spread to eastern U.S.

sites, information can also be obtained by contacting Pompton Lakes Women's Club, c/o Janine Maletsky, 111 Watervliet Avenue; Pompton Lakes, NJ 07442.

Here's another idea: A Friends of Crèche Convention will be held Nov. 8-10 this year in Pennsylvania Dutch country—Lancaster, Pa. The sponsoring society was founded in 1999 in Bethlehem, Pa., but this is its first convention. Information can be obtained by contacting the *Crèche Herald*, 117 Crosshill Road, Wynnewood, PA. 19096-3511.

If this column inspires a few readers to exhibit their Nativity scenes to benefit "the greater good," such as funding for the homeless, then I'm glad I've shared Christmas in July. Besides, aren't we expected to keep the joy and spirit of Christmas alive throughout the year?

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



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

# The Sunday Readings

Sunday, July 22, 2001

- Genesis 18:1-10a
- Colossians 1:24-28
- Luke 10:38-42

The Book of Genesis is the source of this weekend's first reading. In terms of sequence in the Bible, Genesis appears first.



It is not itself the oldest Scripture. Actually, it is an accumulation of several Scriptures written over a period of time. However, it looks back to the very beginning of time. Hence, its

name is "genesis."

This weekend's reading is not about creation. It focuses on Abraham and Sarah, his wife. Genesis is not limited to the story of beginnings. It goes forward to the creation of the nation, Israel—not in the political sense but as a race or unit of people.

In this story, three strangers appear at Abraham's doorstep. The reading begins by saying that the Lord has come to Abraham. The three men are not God, seen in some collective manifestation. To have insinuated such would have disturbed the Hebrews and their rigid insistence that God is one.

However, the men speak for God. Abraham receives them as honored guests, as the representatives of God. Sarah prepares a fine meal for them.

At the end of the visit, the three men announce to Sarah that she will bear a son within the year. Sarah was past the child-bearing years. To bear a child would occur only with the power of God.

As an aside, this story may seem to stereotype Sarah in a role in life considered by modern defenders of women's rights and opportunities as very confining. It is true that at her time, and for many centuries thereafter, women could almost always expect no roles in life other than those of wife, mother and homemaker.

However, in this case, Sarah appears as Abraham's companion. She is identified as Abraham's wife in the singular. Monogamy was becoming the Hebrew way of life. Polygamy was seen as downgrading women. Monogamy accomplished the opposite.

The Epistle to the Corinthians provides the second reading.

Over the years, scholars have constantly debated the mystery of what physical malady might have troubled Paul. He mentions this problem here and elsewhere in his epistles. Some scholars have thought that he suffered from seizures. Others have believed that his eyesight was poor. Still others think he suffered from one of the many dermatological illnesses common at the time. The list is long and imaginative.

No one knows what was wrong. In any case, nothing impeded Paul from the fulfillment of his missionary task as an apostle. He had not assumed the office of apostle, but God had given it. It was a gift of love, and it was to enable Paul to join in the greatest effort in the world—then or at any time—namely to draw people to God.

With determination and without ceasing, Paul lived to serve his vocation as apostle.

St. Luke's Gospel gives this liturgy the last reading. It is the familiar story of the Lord's visit to the home of Martha and Mary. Among the four Gospels, among the Synoptics, only Luke has this particular story.

Often, reflections on this passage center on the importance of holiness over practicality. Certainly this is not foreign to the message.

However, few people in Western culture today grasp the full meaning of this Scripture. It is nothing less than revolutionary. Its meaning is lost simply because culturally we are different, and the circumstances in the story seem so normal.

Jesus shattered all the conventions by being alone with women in their home, by being served by women at a meal, and finally by teaching women.

Finally, the Lord stresses not the old stereotypes for women, such as cooking and serving, but rather the fact that, with men, women are called to sanctity and to follow the Lord.

## Reflection

For weeks, the Church has been inviting us to discipleship. Beginning months ago with Holy Week, it introduced us to the majesty of Jesus as Lamb of God, as Savior and as Risen Lord. It told us the story of the Ascension, with its profound lessons about Jesus and about the effect of salvation. It taught us that the Holy Spirit is with us with power and life, and

## Daily Readings

Monday, July 23

Bridget of Sweden, religious  
Exodus 14:5-18  
(Response) Exodus 15:1-5  
Matthew 12:38-42

Tuesday, July 24

Exodus 14:21-15:1  
(Response) Exodus 15:8-10,  
12-17  
Matthew 12:46-50

Wednesday, July 25

James, apostle  
2 Corinthians 4:7-15  
Psalm 126:1-6  
Matthew 20:20-28

Thursday, July 26

Joachim and Anne, parents of  
the Virgin Mary

Exodus 19:1-2, 9-11, 16-20b  
(Response) Daniel 3:52-56  
Matthew 13:10-17

Friday, July 27

Exodus 20:1-17  
Psalm 19:8-11  
Matthew 13:18-23

Saturday, July 28

Exodus 24:3-8  
Psalm 50:1-2, 5-6, 14-15  
Matthew 13:24-30

Sunday, July 29

Seventeenth Sunday in  
Ordinary Time  
Genesis 18:20-32  
Psalm 138:1-3, 6-8  
Colossians 2:12-14  
Luke 11:1-13

that we hear God and are touched by God in the Church.

It calls us to life and to joy as it invites us to be disciples.

No one is beyond this call. Even Samaritans, the despised and rejected, are called. We all are called to be one with God and indeed to live with God forever.

We are left to our own designs, and in our own limitations, as we seek God. He is with us, with almighty power, working

wondrous deeds, just as God came to Abraham and Sarah. Nothing stands in God's way, certainly not conventions or customs. Jesus went to Mary and Martha. Note that they did not search for the Lord. He went to them.

God wishes us to be with Him. To be with God is the greatest goal of any life. Whatever the difficulty, Paul overcame everything in his own life to meet this goal. †

Question Corner/Fr. John Dietzen

## Canon law governs papal election and resignation

Recent rumors that the pope has Parkinson's disease make us wonder what happens if he becomes incapacitated mentally or physically. Does any Church law govern this contingency?



If he could no longer offer Mass or fulfill other responsibilities, who would substitute for him?

Also, must the College of Cardinals elect one of its own to the papacy? Or could it choose someone else, even a layperson? (New York)

According to the Code of Canon Law (332), if the Roman pontiff resigns his office it is necessary for validity that the resignation be made freely and be properly manifested. It is not required, however, that the resignation be accepted by anyone.

The first and most obvious requirement, therefore, is that the decision be made by the pope himself, and no one else. Furthermore, that decision must be clearly disclosed, in writing, for example, or perhaps by declaring his intention to the College of Cardinals.

Once the pope makes that choice manifest, it takes effect automatically; it is not necessary for the decision to be accepted or approved by anyone else.

With modern medical advances bringing increased longevity, said one Vatican official last year, it is more likely the Church will sooner or later need to face such problems. Until now, however, resignation has not been a major concern.

In 1294, a saintly Benedictine monk was elected pope against his will. After a tumultuous few months of reign as Celestine V, he resigned his office, the first and apparently only pope to do so. The Church thus has little experience with papacies ending in any way except death.

Two years ago, some Vatican sources indicated that the pope may have already made provisions for his eventual incapacity. He might even stipulate that if his physical condition were to deteriorate to a certain point, it be considered equivalent to resignation.

Whatever the future holds, Pope John Paul II continues to demonstrate a stamina, determination and mental acuity that seem nearly beyond human. As one of his theologians remarked at the beginning of the new millennium, "I don't think the hypothesis of resigning has been considered."

Any single male Catholic, even a layman, may be elected pope. He would immediately be ordained bishop, however. When elected, a pope by definition becomes the bishop of Rome.

You recently responded to a question about widows desiring to remarry but afraid of losing Social Security checks from their deceased husband's account.

Additional information I received from the Social Security Administration is interesting. If a widow remarries before age 60, she cannot receive widow's benefits as long as that new marriage is in effect.

However, if she remarries after reaching age 60, she will continue to receive benefits on her deceased husband's record.

The Social Security Administration regrets there is much misinformation about this provision and thanked me for asking. (Oklahoma)

I'm grateful to this Oklahoma City reader for writing. Judging from the mail I receive, my sense is that thousands of widows are not familiar with this provision of the Social Security code.

While benefits from the husband's income are customarily more than from the wife's, that is not always true. The same rule described above applies to widowers as well. †

## My Journey to God

### Sacred Space

We stand in shock,  
Numbd by what we see,  
Hearing but not comprehending,  
Seeing but not believing.

A flood of memories dulls our pain  
As tears gather behind our eyes  
And images rush before us,  
Blending past with present  
In a bittersweet cacophony that words  
cannot describe.

A long anticipated day,  
Just sixteen months ago,  
Brought us home  
To newly dedicated sacred space,  
Where we come to celebrate both life  
and death  
Through sacraments that welcome, join,  
renew and cleanse.

We celebrate in joy and sorrow

As smiles mix with tears,  
And prayers and love combine to heal.

Our church stands a bit differently today,  
And now this sacred space  
Resembles little of what it was.  
Charred and blackened,  
Water-logged and empty,  
It is but a shell of who we are and why  
we come.

Time and love will heal us,  
For years of planning and years of  
growing have proven  
That buildings cannot contain us.  
Who we are is not defined by walls,  
But by faith and love,  
And where we are is not as important as  
who we are,  
And who we're called to be.

By Chris Prince

(Chris Prince is a member of St. Christopher Parish in Indianapolis. She wrote this poem after the new church sustained fire and water damage from lightning on July 8.)



## 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 20-21

Little Flower School, gymnasium, 1401 N. Bosart Ave., **Indianapolis**. Rummage sale, Fri. 7 a.m.-4 p.m., Sat. 7 a.m.-1 p.m. Information: 317-357-8352.

St. Lawrence Parish, 6944 E. 46th St., **Indianapolis**. Rummage sale, Fri. 7 a.m.-6 p.m., Sat. 8 a.m.-noon. Information: 317-849-1929.

### July 22

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Sacred music concert, Laudis Cantores, 4 p.m. Information: 317-634-4519.

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

### July 24

Marian Center, 3356 W. 30th St., **Indianapolis**. "Journey Through the Old Testament" series, Servants of the Gospel of Life Sister Diane Carollo, 6-8:30 p.m. Information: 317-236-1521.

### July 27-28

St. Anthony of Padua Parish, 316 N. Sherwood Ave., **Clarksville**. Parish picnic, Fri. 5-11 p.m., Sat. 2 p.m.-midnight, chicken dinner, golf hole-in-one game. Information: 812-282-2290.

### July 28

Riverside Golf Course, 3502 White River Parkway, West Dr. North, **Indianapolis**. Cardinal Ritter High School Alumni Association, golf outing, shotgun start, 1 p.m., entry fee \$48. Information/registration: 317-329-9177.

Assembly Hall, Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Natural Family Planning couples, Pro-Life Speakers' Bureau meeting, 1-3 p.m. Information: 317-236-1569 or 800-382-9836, ext. 1569.

### July 28-29

St. Martin Parish, 8044 Yorkridge Rd., **Yorkville**. Parish picnic and festival, Sat. 5-11:30 p.m., Sun. 11:30 a.m.-7 p.m. (EST), chicken dinner, 11:30 a.m.-5 p.m., prime rib dinner on Saturday with reservations. Reservations for prime rib dinner: 812-623-2591 or

812-537-3817. Information: 812-487-2051.

### July 29

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

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

### August 1-4

St. Elizabeth Ann Seton Parish, 10655 Haverstick Rd., **Carmel**, Lafayette Diocese. Seton Fest, carnival rides, pony rides, games, food, live music each evening, fireworks Fri. and Sat.; Wed. 6-11 p.m. (rides only); Thurs. and Fri. 6-11 p.m.; Sat. 3-11 p.m. Information: 317-846-3850.

### August 2

Cardinal Ritter High School, 3360 W. 30th, **Indianapolis**. "Open registration" night, 7-8:30 p.m. Information: 317-924-4333.

Hartman Hall, Holy Name Parish, 21 N. 17th Ave., **Beech Grove**. Altar Society, rummage sale, 8 a.m.-3 p.m. Information: 317-784-5454.

### August 3-4

St. Joseph Hill Parish, parish hall, 2605 St. Joe Rd. W., **Sellersburg**. Craft show, 9 a.m.-4 p.m., lunch served, quilts. Information: 812-246-2512.

### Recurring

#### Daily

Our Lady of the Greenwood Parish, 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**.

Prayer line, 317-767-9479.

### 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.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 6 p.m., confessions, Benediction.

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 Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

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

#### Tuesdays

St. Joseph Church, 2605 St. Joe Rd. 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.

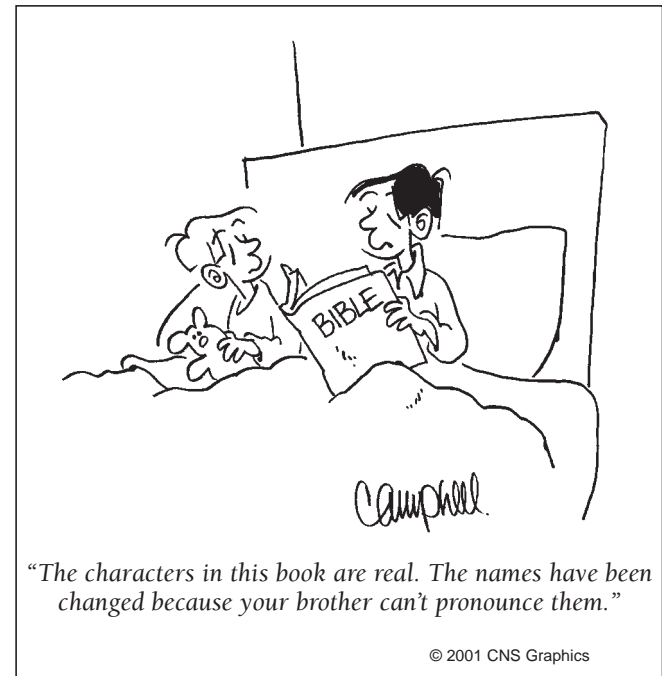
St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

#### 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 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,



"The characters in this book are real. The names have been changed because your brother can't pronounce them."

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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, 1 p.m. Information: 317-257-2266.

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

#### 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. 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 K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious

education, 7:30 p.m. Information: 317-638-5551.

#### Fridays

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

St. Lawrence 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.

#### Saturdays

Clinic for Women (abortion clinic), E. 38th St. and Parker Ave., **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.

#### Monthly

##### First Sundays

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

Fatima K of C, 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 Rd. W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

##### First Fridays

Our Lady of Perpetual Help —See ACTIVE LIST, page 13

ST. MARTIN – YORKVILLE, INDIANA

# PICNIC

SATURDAY, JULY 28, 2001

## Prime Rib Dinner

5:00 PM-8:00 PM (EDST) Fast Time

9 oz. Prime Rib, Baked Potato, Salad Bar, Dinner Roll, Tea and Coffee, Homemade Desserts  
Air Conditioned Hall – Indoor or Outdoor Dining  
MASS at 4:00 PM (EDST)

Reservation Only: Call (812) 623-2591 or (812) 537-3817  
Adults: \$12.00 Children Under 12: \$5.00

- Volleyball Tournament • Games
- Quilts • Food • Kiddie Land
- Beer Garden "Live Music"

Time: 5:00 PM-11:30 PM (EDST) Fast Time

SUNDAY, JULY 29, 2001

## Country Style Chicken Dinner

Serving: 11:30 AM-5:00 PM (EDST) Fast Time

Adults: \$8.00 Children under 12: \$4.00  
Air Conditioned Hall

- Lunch Stand • Booths • Quilts
- Country Store • Food • Games
- Kiddie Land • Beer Garden • Crafts

5 Mile Country Run Live Music

9:30 AM (EDST) Fast Time  
MASS at 10:30 AM (EDST)

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Or

Take I-74 to St. Rte. 1, South on Rte. 1 (3 miles) to North Dearborn Rd. (West) to New Alsace, left on Yorkridge Rd. to Church

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The Active List, continued from page 12

Church, 1752 Scheller Lane, **New Albany**. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m. ◆◆◆

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

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of Blessed Sacrament, prayer service, 7:30 p.m. ◆◆◆

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

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass, Benediction 4:45 p.m., Mass 5:15 p.m. ◆◆◆

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

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. ◆◆◆

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

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

**First Saturdays**

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

Little Flower Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m. ◆◆◆

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

**Second Mondays**

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

**Second Tuesdays**

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

**Second Thursdays**

Focolare Movement, Komro home, **Indianapolis**. Gathering, 7:30 p.m. Information: 317-257-1073. ◆◆◆

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**.

Holy hour for priestly and religious vocations, 7 p.m.

**Third Sundays**

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

**Third Mondays**

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

**Third Wednesdays**

St. Jude Church, 5353 McFarland Rd., **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. ◆◆◆

Holy Family Parish, Main St., **Oldenburg**. Support group for the widowed, 7 p.m. Information: 812-934-2524. ◆◆◆

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

**Third Thursdays**

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Rd., **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.

**Third Fridays**

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Infor-

mation: Mike Fox, 317-259-6000. ◆◆◆

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

**Third Saturdays**

St. Andrew Church, 4052 E. 38th St., **Indianapolis**. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women (abortion clinic), 2951 E. 38th St., rosary; return to church for Benediction.

**Fourth Saturdays**

Our Lady of Guadalupe Convent Chapel, 8300 Roy Road, **Indianapolis**, Eucharistic Holy Hour for Life, 10:30-11:30 a.m., faith sharing and Scripture reflection, 11:30 a.m.-12:30 p.m. Information: Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, 317-236-1521 or 800-382-9836, ext. 1521. †

**GRANT**

continued from page 1

Jennings, Clay, Fayette, Vanderburgh and Clinton counties this year and to other counties during the next two years.

She said the grant also will enable St. Vincent Hospital to hire Hispanic and black role models to help administer the program as well as publish a Spanish version of the curriculum.

The PEP and A Promise to Keep programs empower high school students as mentors for junior high school students.

She said more than 4,000 peer mentors and 25,000 middle school students have participated in the public school, parochial school and community-based, abstinence-only programs throughout Indiana since 1994.

Jackson also will organize additional A-Team Clubs to promote abstinence and character education in public high schools.

"Adolescents are most influenced by their parents, number one, and then by their peers," Jackson said. "It's time that we empower their peers, or we will never change the culture in the middle schools and high schools. We have to change the culture from within. Our curriculum is very unique nationally as a tool that schools and community centers and the like can use to empower positive role models to influence younger students as well as their friends."

St. Vincent Hospital's mission includes developing programming to make a positive difference in the lives and health status of individuals and communities, with emphasis on the poor and vulnerable. †

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# Rest in peace

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

**BRUNNER, Charles, 77**, St. Maurice, Napoleon, June 29. Father of Debbie Sloan, Charlotte Vanover, Susan White and Dan Brunner. Stepfather of James, Jerry, John "Pink" and Thomas Peetz. Brother of Loren Gallo, Delores Gutzwiller, Catherine Orifici and Isabelle Yeager. Grandfather of 16. Great-grandfather of 15.

**BUFORD, Booker T. "Gramps," 81**, Holy Angels, Indianapolis, July 8. Husband of Ruby Buford. Brother of Melvin Buford.

**CAPOSSERE, Melanie R., 47**, Our Lady of the Greenwood, Greenwood, June 17. Wife of Dana A. Capossere. Mother of Carl, Erin, Jeremy and Michael Capossere. Daughter of Virginia Mooney. Sister of Karen, James, Thomas and William Mooney.

**DETER, Joseph H., 88**, Holy Name, Beech Grove, July 1. Father of Susan Beaver, Julie

Hamilton and Michael Deter. Grandfather of six.

**GERDEMAN, Lucille, 84**, St. Mary-of-the-Knobs, Floyds Knobs, July 3. Mother of Donna Schaibley and Joann Thompson. Grandmother of six.

**GILBERT, Owen A., 79**, St. Rita, Indianapolis, July 7. Brother of Louise Richardson.

**GOODWIN, Doris M., 86**, St. Mary, New Albany, July 7. Mother of Herman Jr., Nicolas and Steven Goodwin. Sister of Frances Lega. Grandmother of eight. Great-grandmother of three.

**GRADY, Bernice D., 95**, Immaculate Heart of Mary, Indianapolis, June 28. Mother of Mary Hawkins, Patrick and Thomas Grady. Grandmother of 11. Great-grandmother of 16. (Correction)

**HARRIS, Juanita, 48**, St. Mary, North Vernon, June 29. Daughter of Betty Harris. Sister of Cynthia Waltermire, Gregory, Frank Jr., Kenneth, Lawrence and Richard Harris.

**HARRISON, Eileen "Sis," 97**, St. Mary, New Albany, June 29. Cousin of several.

**HOHN, Clara, 88**, St. Roch, Indianapolis, July 4. Mother of Deborah Keough. Grandmother of seven. Great-grandmother of eight.

## Providence Sister Rose Helene Ambert taught at schools in Indiana and Illinois

Providence Sister Rose Helene Ambert, 87, died on July 13 in Karcher Hall at Saint Mary-of-the-Woods.

The funeral Mass was celebrated on July 20 in the Church of the Immaculate Conception at the motherhouse. Burial followed in the sisters' cemetery.

The former Domitilla Ambert was born on Jan. 13, 1914, in Chicago. She entered the congregation of the Sisters

of Providence on March 28, 1932, professed first vows on Jan. 23, 1935, and professed final vows on Aug. 15, 1940.

Sister Rose Helene taught in schools staffed by the Sisters of Providence in Indiana and Illinois. In the archdiocese, she taught at St. Anthony School in Indianapolis from 1944 until 1949.

Surviving are several nieces and nephews. †

## Providence Sister Mary Eugene O'Mara taught music at schools in five states

Providence Sister Mary Eugene O'Mara, 96, died on July 12 in Karcher Hall at Saint Mary-of-the-Woods.

The funeral Mass was celebrated on July 19 in the Church of the Immaculate Conception at the motherhouse. Burial followed in the sisters' cemetery.

The former Cecilia Helena O'Mara was born on July 8, 1905, in Medford, Mass. She entered the congregation of the Sisters of Providence on June 6, 1923, professed first vows on Aug. 15, 1926, and professed

final vows on Aug. 15, 1931.

Sister Mary Eugene taught music at schools staffed by the Sisters of Providence in Indiana, Illinois, Massachusetts, California and Maryland.

In the archdiocese, she taught at St. Thomas Aquinas School in Indianapolis, the former St. Patrick School in Indianapolis, and the former St. Agnes Academy in Indianapolis.

Surviving are several nieces. †

## Providence Sister Florence O'Connor was a native of New Albany

Providence Sister Florence O'Connor died on July 11 in Karcher Hall at Saint Mary-of-the-Woods. She was 92.

The funeral Mass was celebrated on July 18 in the Church of the Immaculate Conception at the motherhouse. Burial followed in the sisters' cemetery.

The former Helen Catherine O'Connor was born on April 22, 1909, in New Albany. She entered the congregation of the Sisters of Providence on Sept. 14, 1926, professed first vows on Feb. 26, 1929, and professed final vows on Aug. 15, 1934.

Sister Florence taught at schools staffed by the Sisters

of Providence in Indiana, Illinois, California, Massachusetts and North Carolina.

In the archdiocese, she taught at Our Lady of the Greenwood School in Greenwood, Holy Family School in New Albany, the former St. Joseph School in Indianapolis, the former St. Catherine School in Indianapolis and the former St. Ann School in Indianapolis.

Surviving are two sisters, Lillian O'Connor Kirby of Paris, Ill., and Kathleen O'Connor Stovall of Williamsport, as well as several nieces and nephews. †

**HORN, Edna F., 94**, St. Michael, Brookville, July 6. Aunt of one.

**KENNELLY, John E., Jr., 76**, St. Lawrence, Indianapolis, July 11. Father of Michael Kennelly. Brother of Thomas Kennelly.

**KEEN, James, 74**, St. Gabriel, Indianapolis, July 2. Husband of June Archer Keen. Father of Bethann Hammond, Carolyn Clark Kurek, Marsha Salvage and J. Jeffrey Keen. Brother of Velma Kaade and Virginia Murmane. Grandfather of 12. Great-grandfather of three.

**KOVACH, John, Jr., 86**, Sacred Heart of Jesus, Terre Haute, July 9. Father of John Kovach. Brother of Anne Utenick, Joseph and Stephen Kovach. Grandfather of five. Great-grandfather of four.

**LEY, Florence E., 86**, Holy Spirit, Indianapolis, July 7. Mother of Dennis, Donald, Glynn and Larry Ley. Sister of Mary Gasper. Grandmother of eight. Great-grandmother of two.

**MAHAFFEY, Elinor (Kirby), 88**, St. Joan of Arc, Indianapolis, July 3. Mother of Marilyn Jordan, Dalene, Elinor "Ellie" Reenie, Fred "Ric" Jr. and Tom Mahaffey. Sister of Jack Kirby. Grandmother of six. Great-grandmother of seven.

**MESSMER, Catherine, 81**, St. Mary-of-the-Knobs, Floyds Knobs, July 4. Mother of Diann Brumley, Rose Wathen, Donald, James, Leo, Paul, Ray and Steve Messmer. Sister of Hubert and Leonard Book. Grandmother of 16. Great-grandmother of two.

**MONTOYA, Lawrence, 78**, St. Anthony, Indianapolis, June 10. Husband of Lillian (Wakefield) Montoya. Stepfather of Rhonda Dunn, Dee Dwyer, Cherry Goulet and Jeffery Sayers. Brother of Marge Van Matre, Ernest and Roger Montoya. Grandfather of 12. Great-grandfather of 14. Great-great-grandfather of two.

**MUELLER, Charles A., 62**, Our Lady of the Greenwood,

Greenwood, June 21. Husband of Hilda Power Mueller. Father of Laura Bowman, Carl and David Mueller. Brother of Dorothy Lepscum and Thelma Williamson. Grandmother of three.

**O'BRIEN, Sharon L., 59**, St. Gabriel, Connerville, July 7. Wife of Bill O'Brien. Mother of Jeff, Kevin and Scott O'Brien. Sister of Stephanie O'Brien, Sue Wall, Mark, Mike and Marty George. Grandmother of nine.

**OLTMAN, Braden H., Jr., 80**, St. Joseph, Shelbyville, July 2. Father of Jan Cochran and Tony Oltman. Brother of Ruth Fellar and Betty Oakley.

**RIEGER, Madonna Louise (Setser), 48**, Nativity of Our Lord Jesus Christ, Indianapolis, June 24. Wife of Gerald Rieger. Mother of Elizabeth and Steven Rieger. Daughter of Kateri Setser. Sister of Kathy Condon, Judy Kees, Jackie, Joann, C. Mark and Vince Setser.

**RINCK, H. Anthony, 70**, St. Paul, New Alsace, July 7. Husband of Rose Mary F. Rinck. Father of Suzanne Galle, Barbara Head, Maria Knueven, Gerard and James Rinck. Brother of Mary Joan Ventre, Daniel and David Rinck. Grandfather of 14. Great-grandfather of two.

**ROBINSON, Rita Ann (Kriech), 48**, Little Flower, Indianapolis, July 1. Wife of R. Bruce Robinson. Mother of Janine, Lucas and Sara Robinson. Daughter of Agnes (Clark) and Francis Kriech. Sister of Karen Artip, Laura Blok, Jean Donlan, Joan Fishburn, Theresa Myers, Blaise, Dan and Ken Kriech.

**STIENS, Ralph, 80**, Holy Family, Richmond, June 16. Father of Hollis Lowe Jr., Carolyn Salas, David and Michael Stiens. Brother of Mary Hillman. Grandfather of six. Great-grandfather of six.

**SWALLEY, Brigitte, 68**, St. Andrew, Richmond, June 29. Wife of John Swalley. Mother of Cecilia Auger, John and

William Swalley. Grandmother of five.

**TAYLOR, Mary "Bernice," 75**, St. Mary, New Albany, July 9. Mother of JoAnn Froman, Mary Martin and Betty Muncy. Sister of Virginia Black, Edith Darnell, Gladys, Bob, Sonny and Wayne Sloan. Grandmother of seven. Great-grandmother of 14.

**THIESZ, Mary G. (Ingle), 69**, St. Benedict, Terre Haute, June 27. Wife of Robert F. Theisz. Mother of Regina, Gregory and Jeffery Theisz. Sister of Paul Ingle. Grandmother of several. Great-grandmother of several.

**TURK, Mary "Mitzi," 81**, Holy Trinity, Indianapolis, June 25. Mother of Connie Canales, Linda Mann, John and Timothy Turk. Sister of Dolores Kazacoff, Josephine Mivec and Frances Stanich. Grandmother of 22. Great-grandmother of three.

**WADE, John Thomas, 78**,

St. Pius X, Indianapolis, July 4. Husband of Mary Margaret (Comerford) Wade. Father of Ellen Bardwell, Anne Berg, Peggy Germer, Michelle Forsyth, Julie Rynard, Joseph and Thomas Wade. Brother of Frances Baker, Joan Baker, Virginia Penman, Elizabeth and Joseph Wade.

**WEAVER, Molly (Cahill), 53**, Christ the King, Indianapolis, June 30. Mother of Amy and Ryan Weaver. Sister of Joseph Cahill. Grandmother of two.

**WOOD, Josephine Elizabeth, 85**, St. Bernadette, Indianapolis, July 6. Mother of Linda Flood, Shirley Gomez, Betty Harvey, Mary Hughey and Becky Terry. Sister of Mary Jane Viles and Jack Severance. Grandmother of 20. Great-grandmother of 43. Great-great-grandmother of one.

**ZOELLER, Roberta Rose, 93**, St. Mary, New Albany, July 4. Aunt of several. †

# CATHEDRAL

continued from page 1

aren't due until this fall after consultations around the diocese, already opponents have warned that Bishop Clark will "dismantle" the interior, and the altar and sanctuary "will be jack-hammered."

Taking a cue from the Roman intervention that put the Milwaukee project in the news, the Sacred Heart Preservation Committee announced June 20 that "a well-known legal advocate in Rome ... has agreed to pursue an injunction to halt Sacred Heart's renovation."

While renovation opponents in Milwaukee and Rochester are seeking Vatican intervention, other U.S. Catholic cathedrals are being renovated or restored without comparable controversy. One is St. Paul Cathedral in St. Paul, Minn.

The \$35 million project at St. Paul's, which lays claim to being the fourth-largest cathedral in the country, focuses on the exterior, however.

This spring, workers began to replace the building's 85-year-old, 100,000-square-foot copper roof, clean its granite exterior walls and tuck-point 42 miles of mortar joints.

In Covington, Ky., the 105-year-old Cathedral Basilica of the Assumption is undergoing a \$4.7 million refurbishment that will enlarge the sanctuary area, move the altar closer to the people, expand seating capacity and make the sanctuary more accessible to the handicapped. Air-conditioning will be installed in the church and its heating, electrical, lighting, sound, security and protection systems will be upgraded.

A frequent point of controversy in many cathedral renovations in recent decades has been a decision to move the tabernacle from the old high altar to a distinct Blessed Sacrament chapel.

The Milwaukee renovation includes the creation of a Blessed Sacrament chapel, and such a chapel has been prominently discussed as part of what may be done in Rochester. Opponents of moving the tabernacle, however, must confront the official revised Ceremonial of Bishops, a 1984 liturgical book published by the Vatican.

Specifically aimed at liturgical matters pertaining to bishops, it has a separate chapter of norms for cathedrals. Paragraph 49 says, "It is recommended that the tabernacle, in accordance with a very ancient tradition in cathedral churches, should be located in a chapel separate from the main body of the church."

Tim Fitzgerald, acting communications director of the Covington Diocese, said the cathedral there has had a distinct Blessed Sacrament chapel from the beginning and the tabernacle will remain there.

At a recent national conference in Chicago on church environment and art, Chicago fund-raiser Valerie Cavin described education as an important component in getting people to buy in on a project. "Some parishioners will not give if they don't understand why the interior should be arranged a certain way. ... In a renovation situation, it's often 'Don't touch my church,'" she said.

The biggest cathedral project currently going on in the United States is the new Our Lady of the Angels Cathedral in Los Angeles. While the Los Angeles cathedral is a new building, the public battle over disposal of the old one, St. Vibiana's, lasted several years.

Cardinal Roger M. Mahony originally planned in 1995 to raze St. Vibiana's and build its replacement on the site. The Los Angeles Conservancy, calling the old cathedral a historic cultural monument, led the fight to preserve it, obtaining court injunctions against its demolition.

Cardinal Mahony found a new site in 1996 and began a massive project, totaling about \$160 million, that includes the new cathedral, a 2.5-acre plaza in front, a new cathedral residence, an office and conference center, a 150-foot bell tower and an underground parking garage. The new cathedral will seat 3,000 and the plaza will hold up to 6,000. †



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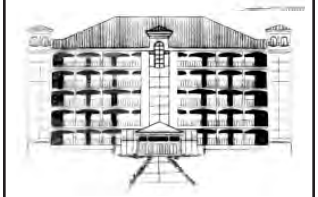
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