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June 9, 2000

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Called to be servants and teachers

Two men ordained priests for the archdiocese

By Margaret Nelson

Larry Borders and Russell Zint walked into SS. Peter and Paul Cathedral as deacons on June 3 and left as priests for the Archdiocese of Indianapolis.

Archbishop Daniel M. Buechlein, who presided at the Mass of Ordination to the Presbyterate, told them, "What a marvelous turn your life takes this morning!"

In his homily, he called the men witnesses to mystery but reminded them, "Right at the heart of the paschal mystery stands the cross of Christ."

The archbishop told the ordinands that they are servants for the unity of the Body of Christ and teachers of the Church in its mission to evangelize the world.

"The Love of God moves us to love the many and not just an exclusive few or one," said Archbishop Buechlein. "Faith in God makes it possible."

Asking the men to joyfully meditate on the Word of God, he said, "Believe what you read, teach what you believe and practice what you teach."

"Your first duty as priests—like mine as archbishop—is to be men of prayer," said the archbishop. "Your first duty is to know the Lord and to seek the face of Jesus in every human person."

"I can guarantee if you're faithful in prayer every day," said Archbishop Buechlein, "everything will be OK. Please God, may it be so."

Nearly 100 priests concelebrated, including some of the Benedictines who were responsible for the men's training at Saint Meinrad School of Theology.

Family and friends joined the ordinands as they were called and presented, elected by the archbishop and received the consent of the people and were examined as candidates.

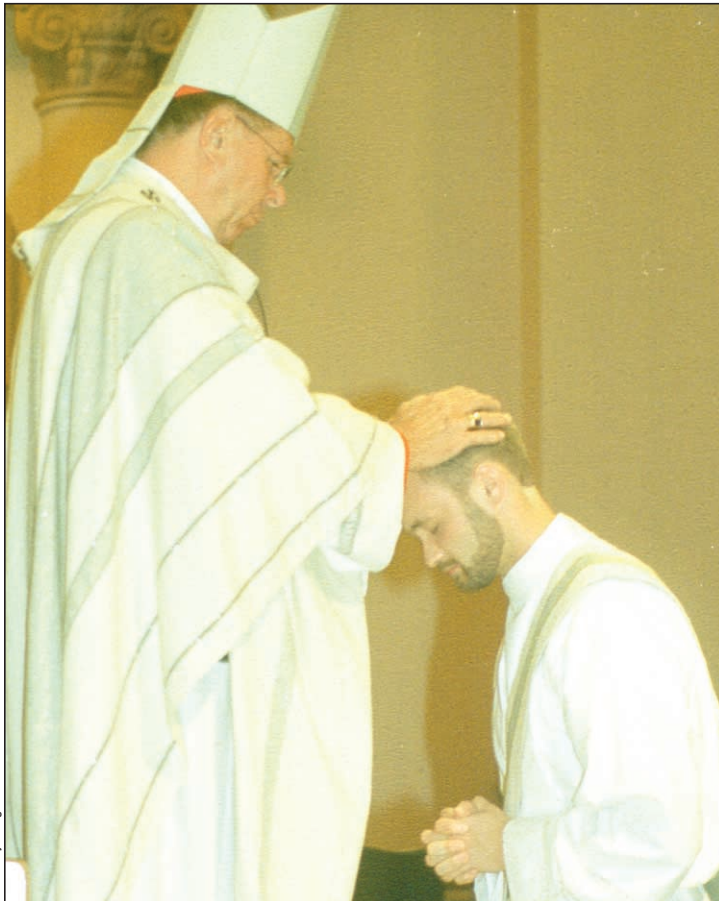
After the men made promises of obedience to the archbishop and his successors, Archbishop Buechlein completed the traditional Laying on of Hands. The other priests walked by the two new kneeling priests and did the same.

Father Border's mentors—Msgr. John Minta and Father Francis

See **ORDAINED**, page 9



Above, Archbishop Daniel M. Buechlein presents a chalice and paten to newly ordained Father Larry Borders during the Mass of Ordination to the Presbyterate at SS. Peter and Paul Cathedral on June 3. Deacon Ryan McCarthy (standing) and seminarian Robert Hausladen assist the archbishop.



Left, Russell Zint becomes a priest as Archbishop Buechlein performs the Laying on of Hands.

Archdiocese breaks ground for new school in Indianapolis

By Doug Finn

*Look into your hands.
Can you see the future?
Can you see the gifts
that you'll leave
when hundreds of years go by?*

So sang the children of the Holy Cross Central School choir at the June 1 groundbreaking ceremony for the new Holy Cross Central School in Indianapolis. Standing as visible reminders of the mission of Catholic education, students in the choir captured the spirit of hope, vision and gratitude permeating the ceremony.

Founded in 1902, Holy Cross Central School has touched the lives of children for nearly a century on Indianapolis' east side. But that century has taken its toll on the school, leaving the five structures in which it presently operates in dire need of repairs.

Extending a tradition begun in 1998 with the construction of another center-city school at Holy Angels Parish in Indianapolis, the Archdiocese of Indianapolis continues to reinvigorate its inner city parochial schools through the construction of a new Holy Cross school.

The new \$3 million school is expected to open in the fall of 2001.

"By forming partnerships with our corporate and business community, foundations and city government, we witnessed a miracle ... at Holy Angels School. Today, we stand on the threshold of a second miracle—the rebirth of Holy Cross Central School," said Archbishop Daniel M. Buechlein, as current and former parishioners, students, faculty, and many members of the archdiocese celebrated the hope that the new school brings to Holy Cross Parish and the surrounding neighborhood.

Defying the trend to close center-city schools, Holy Cross is only the second new inner-city parochial school to be built in the United States in 40 years.

"There is no greater event than marking a rebirth of a neighborhood," said

See **SCHOOL**, page 8

Oldenburg Academy marks the end of an era

By Mary Ann Wyand

OLDENBURG—It was the end of an era and also a time of new beginnings in the "Village of Spires" on June 3 as 34 Oldenburg Academy graduates tossed their white caps in the air to celebrate their new status as alumnae of the historic Franciscan girls' school.

In August, the 148-year-old private academy, founded by the Congregation of the Sisters of the Third Order of Franciscans of Oldenburg, will admit boys to the school for the first time, beginning with the freshman class.

Franciscan Sister Jan Kroeger, guidance counselor, said the Franciscans and members of the board of trustees "are responding to the needs of the times" with their decision to turn the girls' academy into a coeducational secondary school.

"In a rural area, it really isn't fair to offer a Catholic education to only half of the population," Sister Jan said. "There are boys in this area who have traveled to Cincinnati to attend a Catholic high school. They won't have to do that anymore. We're excited that 29 boys are already enrolled in the freshman class."

Thomas Gruber of Harrison, Ohio, chairman of the board of trustees, said the trustees, Franciscan sisters and school officials expressed "mixed emotions" during their two-year deliberation process to determine the future of Oldenburg Academy, but believe the Holy Spirit was present in their decision to change the academy into a coeducational school.

"This is the last commencement as an all-girls' school, so today is bittersweet," Gruber said. "It was a very emotional time last September when we announced the change, but we're looking ahead with

See **ACADEMY**, page 10



Celebrating the jubilee in the Archdiocese of Indianapolis

Celebration in the Spirit of Hope: The Great Jubilee

The major event of the archdiocese's Jubilee Year celebration will take place Sept. 16 in the RCA Dome in Indianapolis with Celebration in the Spirit of Hope: The Great Jubilee. Everyone in the archdiocese is invited to attend this special Mass to celebrate 2,000 years of Jesus Christ and the carrying forward of the faith into the new millennium.

Archbishop Daniel M. Buechlein and at least 20 other bishops and several archdiocesan priests will concelebrate Mass and confirm more than 2,500 people from the archdiocese. The Mass is scheduled to start at 2:30 p.m.

Jubilee Masses for senior citizens and young adults

Celebration in the Spirit of Hope: The Great Jubilee will be the highlight of the Jubilee Year, but several other special Masses will be celebrated throughout the year. These Masses will focus on senior citizens and young adults, but are open to all. Archbishop Buechlein said the Masses will celebrate the contributions of those who have shouldered the faith through the past century and the younger generation that is being asked to carry it forward.

Young Adult Masses (Ages 18-39)

Aug. 15 Our Lady of Perpetual Help Church, New Albany, 7 p.m.

Nov. 1 St. Paul Catholic Center, Bloomington, 7 p.m.

Nov. 4 St. Louis Church, Batesville, 7:30 p.m.

Senior Citizen Masses

Aug. 13 St. Ann Church, Terre Haute, 2 p.m.

Oct. 22 St. Charles Borromeo Church, Bloomington, 3 p.m.

Nov. 19 St. Joseph Church, St. Leon, 2 p.m.

Archdiocesan indulgence churches

The faithful can receive an indulgence—an amnesty of any temporal punishment accrued because of past sins—by making a pilgrimage to an indulgence church during the Jubilee Year. It is recommended that a sacramental confession and Eucharist be administered at the pilgrimage site to receive the indulgence. Pilgrims should also pray for the intentions of Pope John Paul II.

The designated indulgence churches are:

- SS. Peter and Paul Cathedral, Indianapolis
- Immaculate Conception Church, Saint Mary-of-the-Woods
- St. Andrew Church, Richmond
- St. Charles Borromeo Church, Bloomington
- St. Mary Church, New Albany
- St. Anthony Church, Morris
- Monte Cassino Chapel, St. Meinrad
- Holy Trinity Church, Edinburgh.

Readers should check with the individual churches for times of Masses and when confessions will be heard. †

Symphony to present special program

In honor of Celebrating the Spirit of Hope and the confirmandi, the Indianapolis Symphony Orchestra is offering a special 20 percent group discount for its Sept. 15 and Sept. 16 performances of *The Dream of Gerontius* by Sir Edward Elgar.

This inspirational composition is set to the 19th century poem by John Henry Cardinal Newman. It is the story of a soul's journey from death through the judgment, purgatory and finally to God. The oratorio is said to be one of the greatest choral masterworks in classical

music.

The performance at the Hilbert Circle Theatre in downtown Indianapolis will feature the Indianapolis Symphonic Choir and the university choirs from Ball State, Indiana, Indiana State, Purdue and Indiana University Purdue University Indianapolis.

Call Sara Brook at 317-231-6788 or e-mail her at isogroups@juno.com for more information and to make reservations. Specify Code #CG2000 to receive the discount. †

Make a weekend of it!

Participants in Celebrating the Spirit of Hope: the Great Jubilee may want to consider spending the weekend in Indianapolis. The Indianapolis Convention and Visitors Association has established a toll-free number through which jubilee event participants can make hotel reservations and receive other information of interest. The number is **800-556-INDY** (800-556-4639). †

Catholics, Disciples meet, discuss evangelization

Roman Catholics and members of the Christian Church (Disciples of Christ) met May 18-24 in Halifax, Nova Scotia, to discuss the issue of evangelization and how it is understood in both Churches.

At the end of the meeting in an "agreed account," the Churches affirmed that the Gospel "has to be preached to a world in which local and regional cultures are being displaced by a media-constructed consumerist world-view that presents the acquisition of costly things as the key to a full life."

The discussion on evangelization was the major focus of the ongoing Roman Catholic-Disciples of Christ International Dialogue that is co-chaired by Dr. Paul A. Crow Jr. and Archbishop Daniel M. Buechlein. Dr. Crow is the retired ecumenical officer for the Disciples of Christ. Archbishop Buechlein was appointed co-chair of the commission by the Holy See. The

Christian Church (Disciples of Christ) is headquartered in Indianapolis.

The Most Rev. Basil Meeking, emeritus bishop of Christchurch, New Zealand, presented a paper on behalf of the Roman Catholic Church that outlined the basic understandings of the topics "mission," "evangelization" and "witness" in relation to the Church's teaching and unity.

Dr. Crow offered a paper on "Mission, Evangelism and Ecclesiology among the Disciples of Christ."

The discussion during the meeting attempted to identify common understandings and differences between the two Churches regarding evangelization as well as to identify issues that challenge both traditions as each engages in evangelization today.

The commission also affirmed that the Church is "by nature a missionary

See **DISCUSS**, page 3

Official Appointments

Effective immediately

Rev. Roger B. Gaudet, pastor of St. Thomas the Apostle Parish, Fortville, reappointed to a second term.

from associate pastor of the Richmond tri-parish communities of Holy Family, St. Andrew and St. Mary.

Effective July 5, 2000

Sister Marjorie Jeanne Niemer, O.S.F. to parish life coordinator of St. Peter Parish, Franklin County, for a six-year term from service in the Cincinnati Archdiocese.

Those ordained to the priesthood on June 3, 2000, are appointed as follows:

Rev. Lawrence Borders to associate pastor of St. Bartholomew Parish, Columbus.

Rev. Russell Zint to associate pastor of St. Malachy Parish, Brownsburg.

Rev. Richard W. Eldred to associate pastor of St. Barnabas Parish, Indianapolis,

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



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Indianapolis parish says goodbye to Sisters of Providence

By Doug Finn

In a celebration of thanksgiving for their 78 years of service to the parish, members of St. Joan of Arc Parish in Indianapolis bid farewell to the Sisters of Providence on June 4 with a Mass and cookout.

Forty-one Sisters of Providence and many members of the parish gathered to share memories of the nuns' tenure as teachers at St. Joan of Arc School or as ministers in the parish. While reminiscing, however, the parish continued to look to the future.

The convent at St. Joan of Arc will be razed to make room for a new Parish Community Center, which will provide enlarged and improved facilities for the grade school and other parish ministries.

The Providence sisters no longer teach at St. Joan of Arc, but have continued to live at the convent while attending to other ministerial jobs. The six Sisters of Providence currently living at the convent will now move to other convents in Indianapolis and at St. Mary of the Woods near Terre Haute.

In his homily, Father Patrick Doyle, pastor of St. Joan of Arc, called the thanksgiving celebration "a sacred moment to embrace the future with confident assurance."

Colorful banners that also decorated the 1998 beatification ceremony in Rome of Mother Theodore Guerin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods, were carried during the opening procession of the Mass.

During the homily, Father Doyle and Sister Jenny Howard, general councilor for the Sisters of Providence, expounded upon the relationship that the order and the parish have had since the parish's founding in 1922.

Since it was the Feast of the Ascension, Father Doyle connected the Gospel reading to the thanksgiving celebration. Just as the apostles simultaneously remembered their experiences with Jesus and awaited the coming of the Holy Spirit, Father Doyle said, so St. Joan of Arc Parish gratefully remembers the sisters' service to the parish and anxiously



Photo by Doug Finn

Sisters of Providence (from left) Agnes Arvin, Jenny Howard, Carole Kimes and Alice Ann Rhinesmith display the plaque presented to the congregation by St. Joan of Arc Parish.

anticipates construction of its new Parish Community Center.

The same Spirit which empowered the apostles was also manifest in the sisters' witness of service over the past 80 years and will guide the parish as it moves forward in the ministry of Jesus, Father Doyle said.

Sister Howard noted that 280 Sisters of Providence have served at St. Joan of Arc since 1922. For this opportunity to serve the parish and the community, she said, the Sisters of Providence feel an "overwhelming sense of gratitude and appreciation."

On behalf of St. Joan of Arc Parish, Father Doyle presented the Sisters of Providence with a plaque commemorating their selfless devotion and service to the parish.

The Sisters of Providence will be recognized for their service in the entryway of the new Parish Community Center. Moreover, the Adopt A Student scholarship fund, which helps finance students' education at St. Joan of Arc School, will be renamed the Mother Theodore Guerin Scholarship Fund in honor of the Sisters of Providence and their foundress.

At the end of the Mass, Father Doyle pointed out 19 candles burning on the communion rail. They represented the 19 women from St. Joan of Arc Parish who became Sisters of Providence. A few of those women attended the celebration.

Sister Kathleen Desautel grew up across the street from the parish and was a member there.

See SISTERS, page 16

DISCUSS

continued from page 2

community ... of those sent by God ... to share in the proclamation of the Good News of the sovereign action of God to redeem the world."

The Disciples and Roman Catholics also agreed that "all Christians are called to the work of evangelization." Both Churches also "link the celebration of the Eucharist to the work of evangelization."

The two Churches view the teaching office of the Church differently—the

Disciples understand it as more localized, the Roman Catholics see the teaching office shared by all the bishops in communion with the Bishop of Rome. However, both agreed that they will "need to reflect on how each understanding of the teaching office could serve the work of evangelization."

The meeting was the seventh session in the third phase of the dialogue which has explored the overall theme, "The Individual and the Church." The next two sessions are expected to produce an "Agreed Statement" that will bring together the insights and common affirmations of the previous sessions. †

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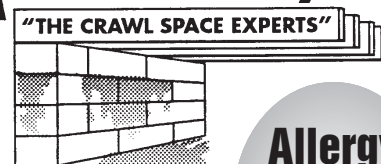
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Editorial

Come, Holy Spirit!

The feast of Pentecost, which we observe this weekend, is both a celebration and an invocation of the mysterious power of God at work in our lives—as individuals, as parish and archdiocesan communities, and as a universal Church.

As we celebrate the person of the Holy Spirit—fully poured out upon the new-born Church at Pentecost, we rightly pray, “*Veni, Sancte Spiritus!* Come, Holy Spirit! Come into our hearts and fill us with the fire of your love. Come, Holy Spirit!”

We offer this prayer as individuals and as families today. “Come, Holy Spirit: Help us to keep our eyes fixed on Jesus. Help us to persevere along the path of holiness. Help us to repent of our sins and confess them and return to the path of righteousness.

“Come, Holy Spirit,” we pray. “Create in us new hearts—filled with vigor and enthusiasm and zeal for the work that God has given us to do. Help us remain faithful to our prayer and diligent in our practice of the virtues.

“Come, Holy Spirit,” each of us prays, “make me a holy person—committed, faithful and humble.”

If we pray for the Holy Spirit to come into our hearts, guess what? Like a thunderstorm on parched ground, the Holy Spirit will come. What a difference it will make in each of our lives if we let down our guard and let God into our hearts.

On the feast of Pentecost—as individuals and families—we pray, “Come, Holy Spirit! Come into our hearts and grant us an increase in holiness.”

We pray that prayer in our parish communities as well: “Come, Holy Spirit! Gather us together and unite us in a common vision, a common understanding of what it means to be a parish. As you allowed people of different languages to hear your word on the first Pentecost, so too may you help us listen to and understand one another as we strive to do what is right at this time, in this place. Help us to overcome our differences and to work

together to accomplish your will for us in our parishes. Come, Holy Spirit!”

There is no end to the good we can accomplish if we work together for the glory of God’s name.

Finally, we pray, “Come, Holy Spirit,” as a universal Church. “Come, Holy Spirit: Help us to be messengers of the Gospel, instruments of the Good News, ambassadors for Christ. Help us be agents of transformation in this troubled world. Help us, through our participation in the Eucharist, be the living body and blood of Jesus for a world that longs to see his face. Come, Holy Spirit!”

Our world is a troubled place: violence and religious persecution in Africa, gunshots and murder in our schools, unrestricted abortion in the name of “choice” and “rights,” and a movement gaining strength that would legalize euthanasia and assisted suicide. A culture of death threatens our society, even our very existence as a civilized people. But a culture of life also exists. It is based upon moral integrity, justice and respect for human dignity. It is for the triumph of life over death that we pray when we cry out, “Come, Holy Spirit!”

Let our prayer this weekend be that our world will be changed—one person at a time, one family at a time. Let our prayer be that our universal Church, under the strong leadership of our Holy Father, will be a powerful agent of change and transformation of human hearts—so that, in turn, our world might achieve the peace and solidarity for which it yearns.

On this feast of Pentecost—for ourselves, our parish and our universal Church, we pray the ancient prayer, “*Veni, Sancte Spiritus!* Come, Holy Spirit!”

—Rev. Daniel J. Mahan

(Father Daniel Mahan, pastor of St. Luke Parish in Indianapolis, is a member of the editorial committee of the board of directors of Criterion Press Inc.) †

Seeking the Face of the Lord

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



Jubilee event to invoke Spirit’s power for evangelization

It happened on Pentecost, 50 days after Christ was raised from the dead. With Mary, the Mother of Jesus, in their midst, a fearful group of disciples was given extraordinary strength to begin to carry on the mission of Jesus. The Holy Spirit, promised by Jesus, empowered the followers of Jesus to proclaim the Good News to all the world and for all time. We stand on the shoulders of our ancestors in the faith who, by the power of the Holy Spirit, brought the mission of Christ to our time and our place.

And we are the shoulders for generations to come. As we continue our Journey of Hope 2001 in this Jubilee Year, we are the inheritors of the gifts of the Holy Spirit no less than the first disciples. Pentecost Sunday is an opportunity for us to call on the Holy Spirit to mobilize us in new ways to do our part in carrying on the mission of Jesus.

In a very real sense, our various observances of the Great Jubilee are new opportunities to renew our sense of mission. We have already been engaging our young adults and our senior adults in jubilee prayers and liturgies. The response has been gratifying. A couple of weeks ago, some 300 young adults gathered as the Catholic Young Adult Network, an association of young adults who want truly to embrace the faith of our Church. The response of young adults tells us the Spirit is stirring folks in our archdiocese.

In a column after Easter, I wrote about the Sept. 16, 2000, Celebration in the Spirit of Hope at the RCA Dome. It will be a grand archdiocesan-wide jubilee observance with the primary intent of invoking the grace of the Holy Spirit on all of us in a special way as we confirm many of our youth and adults. We will prepare prayerfully for that jubilee celebration of the Eucharist by inviting the entire archdiocesan community to participate in a nine-week novena to the Holy Spirit.

It is important to understand that the Great Jubilee celebration at the Dome is not a one-time or concluding celebration of our efforts. Indeed, it is the beginning of our major evangelization effort, the third theme of our Journey of Hope 2001. In fact, the focus on our mission of evangelization will extend over several years. The centerpiece of this mission of evangelizing will be a powerful resource called Disciples

in Mission. This program was developed by the Paulist National Catholic Evangelization Association and is already being used in 21 dioceses in the United States.

Disciples in Mission is based on the assumption that every one of us—laity, clergy and religious—has been placed on an evangelization committee at our baptism, and we are strengthened in that mission in the sacrament of confirmation. The Paulist program provides an umbrella structure and a wide-ranging set of resources to train local parish leaders to help the whole parish become more aware of and involved in the evangelizing mission of the Church. It doesn’t impose an external agenda on a parish, but rather helps a parish identify and work on aspects of evangelization that fit its particular circumstances.

By the time we gather in the RCA Dome on Saturday afternoon, Sept. 16, we will already be engaged in preparation work for this great undertaking of evangelization. Our coordinators will have been to a Paulist training workshop in Washington, D.C. We will have formed our archdiocesan leadership team and scheduled a time for the Paulist team to come to Indianapolis to train them.

Then, early in the new year, deanery and regional information sessions will be held for parish staff members, pastoral council members and other pertinent people so a parish can decide if and how it will be involved. From that point, we move to forming parish resource teams in the spring and summer of 2001, and the training of these teams in the fall.

I lay all of this out, not so much so that everyone remembers the details, but to give you an idea about the dimensions of the third theme of our Journey of Hope 2001. A lot of planning is under way, and I am confident in the leadership that is being provided.

We can be sure of one thing, by the power of the Holy Spirit, our effort at evangelization will enliven our archdiocese. We can expect a new burst of energy to help us take practical steps to live as true disciples of Jesus Christ. The Holy Spirit will do the empowering. Our challenge and our task is to pray. In prayer we open our hearts to say “yes” to the Spirit in our everyday lives. †



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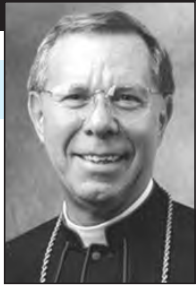
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Archbishop Buechlein’s intention for vocations for June

Religious women: that their love of God and the religious charism may be widely appreciated and encouraged.

Buscando la Cara del Señor

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



Evento de jubileo invocará el poder del Espíritu para evangelizar

Pasó en el Pentecostés, 50 días después de la resurrección de Cristo de entre los muertos. Con María, Madre de Jesús, entre ellos, se les dio a un grupo temeroso de discípulos fuerza extraordinaria para empezar a continuar la misión de Jesús. El Espíritu Santo, prometido por Jesús, capacitó a los seguidores de Jesús a proclamar la Buena Nueva a todo el mundo y por todo tiempo. Estamos en los hombros de nuestros antepasados por fe, quienes por el poder del Espíritu Santo, trajeron la misión de Cristo a nuestro tiempo y a nuestro lugar.

Y somos los hombros de las generaciones por venir. A medida que continuamos nuestro Viaje de Esperanza hacia el 2001 en este Año de Jubileo, somos los herederos de los regalos del Espíritu Santo iguales a los primeros discípulos. El domingo del Pentecostés es una oportunidad para que llamemos al Espíritu Santo a movilizarnos de nuevas maneras para cumplir con nuestras obligaciones de continuar la misión de Jesús.

En un sentido muy real, nuestras varias observancias del Gran Jubileo representan nuevas oportunidades de renovar nuestro sentido de misión. Ya estamos involucrando a nuestros adultos jóvenes y adultos de la tercera edad en oración de jubileo y liturgias. La contestación nos es grata. Hace un par de semanas, unos 300 adultos jóvenes se reunieron como la Red de Adultos Jóvenes Católicos, una asociación de adultos jóvenes que quiere abrazar realmente la fe de nuestra Iglesia. La contestación de los adultos jóvenes nos dice que el Espíritu está excitando a la gente en nuestra archidiócesis.

En una columna después de la Pascua, escribí sobre, la Celebración en el Espíritu de Esperanza que pasará el 16 de septiembre de 2000 en el Domo RCA. Será una gran observancia del jubileo por toda la archidiócesis con el fin primordial de invocar la gracia del Espíritu Santo en todos nosotros, de una manera especial cuando confirmamos a muchos de nuestros jóvenes y adultos. Prepararemos devotamente para esa Celebración del jubileo de la Eucaristía invitando a toda la comunidad de la archidiócesis a participar en una novena de las nueve semanas al Espíritu Santo.

Es importante entender que la Gran celebración de Jubileo en el Domo no será una celebración singular o concluyente de nuestros esfuerzos. En efecto, es el principio de nuestro esfuerzo para una evangelización mayor, tercer tema de nuestro Viaje de Esperanza hacia el 2001. De hecho, el enfoque en nuestra misión de evangelización continuará durante varios años. El corazón de esta misión de evangelización será un poderoso recurso llamado Discípulos en la Misión. Este pro-

grama fue desarrollado por la Asociación de Evangelización Católica Nacional Paulista y ya se está usando en 21 diócesis en todos los Estados Unidos.

Discípulos en la Misión se basa en la suposición de que cada uno de nosotros, seamos legos, cleros o religiosos, ha sido puesto en un comité de evangelización en nuestro bautismo, y nos fortalecemos en esa misión por el sacramento de confirmación. El programa Paulista proporciona una estructura de protección y una amplia gama de recursos para entrenar a los líderes locales parroquiales para ayudar a la parroquia entera a entender más la misión evangelizadora de la Iglesia y involucrarse más en la misma. No impone una agenda externa en una parroquia, sino la ayuda a identificar y trabajar en los aspectos de evangelización que encajan en circunstancias particulares.

Cuando nos congreguemos en el Domo RCA en la tarde del sábado, 16 de septiembre, ya nos dedicaremos al trabajo de preparar para este gran proyecto de evangelización. Nuestros coordinadores habrán asistido a un taller de formación Paulista en Washington, D.C. Habremos formado nuestro equipo de liderazgo de la archidiócesis y habremos fijado un horario para que el equipo Paulista venga a Indianápolis para entrenar.

Entonces, en los principios del año venidero, se celebrarán sesiones de deanerazgo e información regional para los trabajadores parroquiales, miembros del concilio pastoral, y otras personas pertinentes para que cada parroquia pueda decidir si será involucrada y cómo. De ese punto, empezaremos a formar equipos de recursos parroquiales en la primavera y verano del año 2001, y empezaremos a entrenar estos equipos en el otoño.

No estoy explicando todo esto para que todos recuerden los detalles, sino para darles una idea de las dimensiones del tercer tema de nuestro Viaje de Esperanza hacia el 2001. Mucha planificación está en marcha, y tengo confianza en el liderazgo que se está proporcionando.

Podemos estar seguros de una cosa—por medio del poder del Espíritu Santo, nuestro esfuerzo de evangelización avivará nuestra archidiócesis. Podemos esperar una nueva explosión de energía para ayudarnos a tomar pasos prácticos para vivir como verdaderos discípulos de Jesucristo. El Espíritu Santo nos capacitará. Nuestro desafío y tarea es de orar. Por la oración abrimos nuestros corazones para decir “sí” al Espíritu en nuestras vidas cotidianas. †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Prisons are not correction centers

It is sad to see Catholics in ignorance write about “life” in a prison. Few can comprehend survival within. Crime *should* have consequences, yet in reality it can be storing, catatonic isolation, mental, physical, and/or sexual abuse! Consequences *should* be a loss of freedom within reason, not a loss of humanity. Go into your bathroom, (usually larger than a 6' x 8' cell) cram another person in with you, have the door nailed shut from the outside, now live in there, not for hours, days, weeks, or months, *but years!*

One reader replied, “protection of society comes first, rehabilitation only is a ‘desirable’ less priority.” There are only two types who leave prison. Those who get worse or those who get better. Which do you “desire” released to society, perhaps to move next door to you? Until inmates reform, by facing their crimes, grow *spiritually*, and *gain victim empathy*, only *then* will consequences *begin*. Should we murder the murderer, rape the rapist, beat the abuser, overdose the addict, maim the molester, and stab those who steal? That’s reality in civilized U. S. prisons! Is this what Christ taught? If your son or brother stole from you, would you “take time-out,” sit down, and work to correct the behavior, or throw him into a dangerous back alley to survive before he might be allowed to

return home? Are we not all sons and brothers, daughters and sisters in Christ’s family? May Jesus intercede, while Mary weeps, for all who sin, inmates and those whom have forgotten the teachings of Christ!

I thank the Christians who have written, sent religious and other reading material, and most of all, shown me what a true Catholic should be: forgiving, caring, and with compassion. May God bless you all.

In April I was released. I attended Mass, AA, put out job applications, and broke no laws. Fourteen days later I was ‘violated’ mainly as I had no permanent address. How does an inmate surviving prison for five years save up for deposit/rent/utilities? Then society wonders why a return to crime happens in an insane attempt to stay free. Others like myself choose to conform, reform, and do right, only to fail simply because of no money, lied promises of support, and being shunned by society, which includes Christians.

Yet I will not give up hope and my faith in God. I am now scheduled for release on March 4, 2001, and I know God will provide for my needs, so long as I do his will through the teachings of the Church and Christ.

I pray for the Church and all Christians, for Christ came to save those who have sinned and all who believe in him, and follow his teachings, as I have come to do while in prison!

Michael Galyen, Danville, Ill.

Research for the Church/James D. Davidson

Catholic ethic vs. Protestant ethic

Years ago, sociologist Max Weber coined the term “Protestant ethic.”



According to Weber, Calvinist Protestants believe God knows who is saved and who is not (predestination), but individuals don’t know their fate.

Wanting to reduce the anxiety associated with not knowing, people look for worldly signs of their eternal destiny. Believing that God is not likely to let the saved suffer here on earth, those who prosper in this life come to see their material well-being as a sign that they will spend eternal life with God. In turn, poverty is seen as a sign that the poor are not in God’s good graces.

The Protestant ethic has been so completely incorporated into American culture that it has become known as the American work ethic. It has shaped our nation’s belief in the importance of work, its emphasis on the accumulation of wealth and its harsh attitudes toward the poor.

John Tropman, professor of social work at the University of Michigan, believes that there is a “Catholic ethic” that promulgates a very different view of work, prosperity and poverty. In his book *The Catholic Ethic and American Society* (Jossey-Bass, 1995), Tropman argues that the Catholic ethic has two core concepts and vastly different implications for public policies—especially those affecting the poor.

One of the two core concepts is “communalism.” In contrast to Protestantism’s individualistic view of Jesus, Catholicism stresses the Holy Family of Jesus, Mary and Joseph. Tropman says this family orientation is expressed in Catholics’ use of terms like *father*, *sister*, *brother* and *mother superior* for religious leaders.

In contrast to the Protestant ethic’s emphasis on the importance of the individual, the Catholic ethic stresses the importance of the family and, by extension, the community and the society at large. In Protestantism, individual advancement supersedes family loyalty. In Catholicism, the needs of the family and community supersede personal achievement. As Protestantism stresses an individual’s need

to calculate one’s self interest, so Catholicism stresses the importance of the common good.

Another core concept is “sharing.” In contrast to Protestantism’s view that access to salvation is limited, worldly resources are scarce and the possession of such resources is a sign of one’s salvation, the Catholic ethic assumes that access to salvation is unlimited, worldly resources are abundant and we are to share them.

According to Tropman, the emphasis on sharing is not the same as charity and is not limited to the poor (thus, it does not necessarily promote a welfare state). Rather, Tropman says, it “focuses on all those who might be in need of assistance of some sort or other... [It] is not a willingness to help others but the obligation to do so. It conveys a sense of equality between sharers.”

These core concepts, and a number of other characteristics of the Catholic ethic, have important implications for social, economic and political policies. For example, they call into question our society’s tendency to honor persons who accumulate great wealth and its tendency to look down on people who are less well off. It raises questions about the society’s preoccupation with work as an end in itself, and suggests that we think of work as only one among many important activities, including family and other important relationships. It challenges our society’s tendency to link benefits such as health care to work, and asks why such benefits cannot be available to all, regardless of their work status. It questions society’s emphasis on individual freedom and, instead, highlights our obligations to one another. It suggests that our criminal justice system should not just extract a price for deviant behavior; whenever possible, it also should play a role in redeeming criminals and reconciling them with the community.

Tropman’s book is an important resource for anyone who wants to know more about the Church’s distinctive outlook on religious and social issues.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind.) †

La intención de vocaciones del Arzobispo Buechlein para junio.

Mujeres Religiosas: Que su amor por Dios y carisma religioso sean apreciados y alentados por todas partes.

VIPs . . .



George and Dolores Anne "Dee" Wilson of Greenfield celebrated their 50th anniversary on May 20. The couple was married on May 20, 1950, at Our Lady of Lourdes Church in Indianapolis. They have four children: Marcia Dishon, Debby Smith, Dave and Mark Wilson. They also have 10 grandchildren and two great-grandchildren.

Criterion editorial staff members **Margaret Nelson** and **Mary Ann Wyand** of Indianapolis earned five first-place awards for writing, editing and photography in the Woman's Press Club of Indiana's 1998-1999 Communications Contest. The awards were announced in May. Nelson earned first prize for a color photojournalism entry for her photo and story coverage of the 1999 ordinations, which was titled "Four dedicate their lives as priests." She also received first prize for a color feature photograph of the nativity scene at SS. Peter and Paul Cathedral, entitled "Emmanuel: God with us!" used on the cover of the 1998 Christmas edition of *The Criterion*. Wyand earned a first-place award for news reporting for her coverage

Howard M. and M. Jane Record of Indianapolis marked their 50th anniversary on May 27. They celebrated on that date with a Mass at St. Ann Church in Indianapolis. A reception followed at Elford Hall at St. Joseph Parish in Indianapolis. The couple was married on May 27, 1950, at Holy Angels Parish in Indianapolis. The Records have five children: Tena Bales, David, Danny Joe, Tony and the late Dale Record. They also have seven grandchildren. The Records are members of St. Ann Parish in Indianapolis.

Check It Out . . .

Children in preschool through fifth grade are invited to "**Time Travel 2000—Sacred Heart of Jesus Vacation Bible School**," on July 10-14, from 9 a.m.-noon at Sacred Heart of Jesus Parish in Terre Haute. For more information, call Barb Black at 812-466-1231.

Roncalli High School in Indianapolis will host a **Foreign Language Camp** June 12-15. Morning classes in French and German are available to all students presently in grades 4 through 7. Fees are

\$25 for one class or \$40 for both classes. For more information, call Janet Price at 317-787-8277.

St. Luke Parish in Indianapolis will host a **Corpus Christi Celebration** on June 25 at 2 p.m. Father Daniel J. Mahan will preside. Msgr. Francis R. Tuohy will offer the homily. The celebration will feature a homily on the Feast of Corpus Christi and eucharistic devotion, followed by a traditional outdoor procession. For more information, call 317-259-4373. †

of Pope John Paul II's visit to St. Louis in January 1999. She also earned a first prize in religion reporting for stories about capital punishment, abortion and Generation X Catholics. Those stories were "Sister Helen Prejean says death row inmates are redeemable," about the St. Joseph of Medaille sister's national ministry to death row inmates; "National Priests for Life director says abortion attacks God," about

Father Frank Pavone's international pro-life ministry; and "Generation X thirsts for spirituality, author says," about author Tom Beaudoin's research on the religious beliefs of Generation X Catholics. Wyand also earned a first prize for editing the 1999 Religious Vocations Supplement. Their entries advance to the National Federation of Press Women's Communication Contest. †



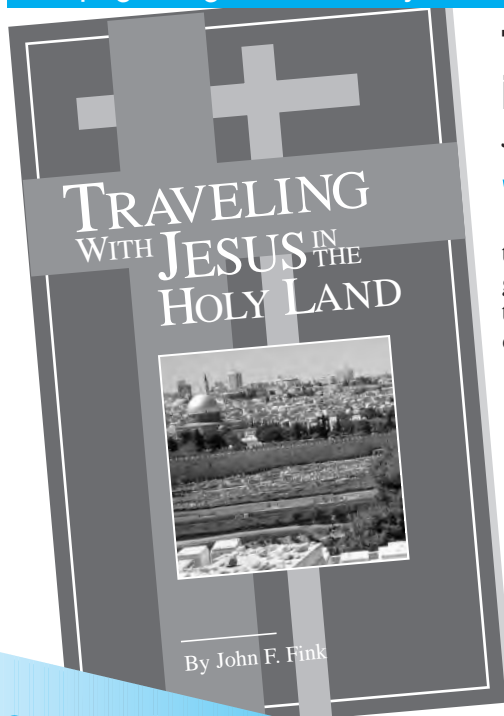
Submitted photo

Alpaca encounter

Five-year-old Kevin Hoffman of LaGrange, Ill., gets a close look at an alpaca recently during a festival at Saint Mary-of-the-Woods. The event was sponsored by the White Violet Center for Eco-Justice, a ministry of the Sisters of Providence. Kevin was wearing his mother's sweatshirt, which the alpaca playfully nibbled on during their visit. The White Violet Center for Eco-Justice offers educational programming and tours throughout the year. For more information, call the center at 812-535-3131, ext. 525.

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John F. Fink

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John F. Fink is editor emeritus of *The Criterion*, newspaper of the Archdiocese of Indianapolis and the largest weekly newspaper in Indiana. Fink is a journalist who has spent a lifetime working in the Catholic press on the local, national and international levels. He has led four tours of the Holy Land and has participated in three others. He lived for three months in the Holy Land, studying at the Tantur Ecumenical Institute in Jerusalem.

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From the Archives

Bring flowers of the fairest

This May crowning took place at Sacred Heart Church in Indianapolis in 1954. Kneeling before the statue of Mary is Doris Feltman. Others in the photograph who are identified are the four page boys (from left) Arthur J. Timpe Jr., James Heinz, Robert B. Irish (partially hidden) and William R. Bruns. Franciscan Father Roland Averbeck is kneeling on the far right. Father Roland was pastor at Sacred Heart from 1948 to 1962. He served as a *peritus* (expert) to Franciscan Bishop Henry Ambrose Pinger, former missionary bishop to China, at the Second Vatican Council. Father Roland had been Bishop Pinger's vicar general in China prior to the Communist takeover. Bishop Pinger died at St. Augustine Home in Indianapolis in 1988. Father Roland died in 1981 and is buried in Oak Brook, Ill.

Sacred Heart of Jesus Parish was founded in 1875 by the Franciscan friars. It was the city's fifth parish, and because of the church's size and Gothic architecture, it was called the "cathedral of the Southside."

The parish was founded with 65 families, reached its peak in mid-century and now numbers about 430 households. It was the national parish for the city's German-American community.

Franciscan friars of the Sacred Heart Province continue to staff the parish. Franciscan Father Michael Barrett is the current pastor.

It is celebrating its 125th anniversary this year. A new history of the parish has been written by Dr. James Divita. Titled *Splendor of the Southside: A History of Sacred Heart of Jesus Catholic Parish in Indianapolis*, it is available from the parish office at 317-638-5551. †

(This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, IN 46206-1410. Newland may be reached at 317-236-1429, or 800-382-9836, ext.1429, or by e-mail at archives@archindy.org.)



Web site offers guidance on Catholic books

ANN ARBOR, Mich. (CNS)—The founder of Domino's Pizza and the founder of Single Catholics Online have joined forces in a new Internet company that will evaluate, recommend and sell Catholic books that are faithful to the teaching authority of the Church.

The nonprofit company, called Tiber River, is based in Ann Arbor and is a division of Ave Maria Communications. Both Tiber River and Ave Maria were founded by Thomas S. Monaghan, the former Domino's Pizza owner who also founded Legatus International, an organization of Catholic business leaders. Monaghan serves as chairman of Tiber River.

Serving as president of the new company is Anthony Buono, who also heads Single Catholics Online and formerly was general manager of Scepter Publishers in Princeton, N.J.

Buono said he hopes Tiber River will reach millions of nominal Catholics and non-Catholics with the truth of the Catholic Church and help all Catholics grow in their faith.

Before being offered for sale, each book available from Tiber River will be evaluated by a Catholic expert to ensure that it is faithful to the Church's magisterium, Buono said. Offerings will range from traditional Catholic literature and theology to children's literature and books on contemporary concerns such as bioethics, he said.

A feature of the Web site at www.TiberRiver.com will be the tailoring of recommendations to the visitor's particular interests and needs, Buono said.

"Each person needs to be met where they are. The Holy Spirit works on each person uniquely," he said. †

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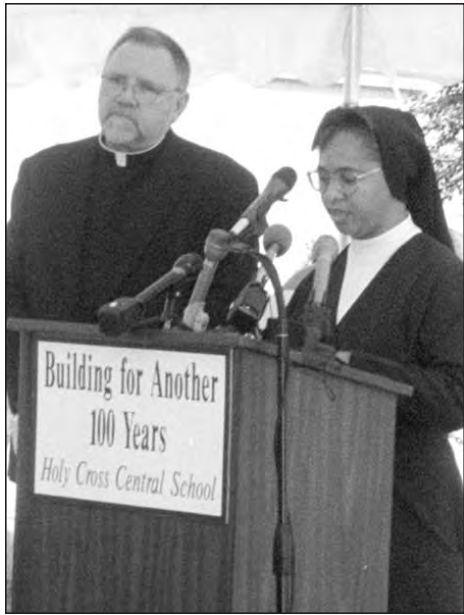
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SCHOOL

continued from page 1

Michael O'Connor, chief deputy mayor of Indianapolis and a member of St. Patrick Parish in Indianapolis. "Nothing provides a moral compass for a child, a neighborhood, a community, more than a Catholic school."

Holy Cross has served as that moral compass throughout its history, emphasized Providence Sister Barbara McClelland, principal of Holy Cross from 1981 to 1996, as she returned to



Father Lawrence Voelker and Sister Louise Busby speak at the groundbreaking ceremony for the new Holy Cross Central School.

represent the Sisters of Providence, who for many years taught at Holy Cross Central School.

"Holy Cross stands as a symbol of the providence of God in this neighborhood," she said.

Through the construction of a new school, Holy Cross Parish and the archdiocese prepare for the future. Nothing revealed this forward-looking bent better than Holy Cross first-grader Miranda Twitty's solo, which reminded the audience to look toward "Tomorrow."

Total cost for the new school is \$3 million. The archdiocese's Building Communities of Hope Campaign, through which the Indianapolis business community provided financial support, contributed \$1.7 million, and the Lilly Endowment provided a \$1 million grant. Holy Cross parishioners and supporters have donated another \$300,000 to fund the construction project.

Father Lawrence Voelker, pastor of Holy Cross Parish and an alumnus of its school, and Daughter of Charity Sister Louise Busby, principal of the school, both reiterated the parish's hope for the future and thanked those who helped bring the school's dreams to fruition.

The new 29,000-square-foot school will consolidate teaching space from the five buildings currently occupied into one large structure.

It will include 12,000 square feet from the renovated Providence Place, the former school and convent, and 17,000 square feet of new construction. An atrium with a floor composed of 2,000 commemorative bricks purchased by Holy Cross alumni and friends will



Photos by Margaret Nelson

First-grader Miranda Twitty (far left in the front row) sings "Tomorrow." She performed with the Holy Cross Central School Choir at the groundbreaking ceremony for their new school.

serve as a distinctive element of the new building.

The new school will include a computer lab, media center, music and art rooms, a cafeteria and a chapel.

The current school will be razed in the summer of 2001, with the new school slated to open in the fall of the same year.

Second-grader Grant Wood looked

forward to having a new school.

"I'm excited about having a library, that's for sure," he said.

The blessings will extend beyond the students as well.

"It is our hope and prayer that the parish and the school will continue to serve this community well during its second hundred years," said Archbishop Buechlein. †

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Father Waldon honored for 30 years of service at Holy Angels

By Margaret Nelson

Holy Angels Church in Indianapolis was filled with the faithful—and with joyful song—on May 31, even as many in the assembly were anxious about a pro basketball game.

Father Clarence Waldon had been appointed as pastor of Holy Angels Parish 30 years ago—a period that has brought the parish the first new center-city Catholic school in the nation for 40 years, as well as many improvements to the neighborhood.



Father Clarence Waldon

Dr. Melvin Girton Sr., pastor of Christ Missionary Baptist Church, made the celebration a community event, even bringing his church choir.

There were comments by Father Kenneth Taylor, a son of the parish who is pastor of nearby Holy Trinity and director of the Multicultural Office for the archdiocese.

And a talk was given by Divine Word Father Tony Clark, pastor of St. Rita Parish, who met Father Waldon at the first

national meeting of black Catholic clergy in the late '60s. Children from Holy Angels School performed a liturgical dance to "This is the Day that the Lord has Made" and acted in skits to show appreciation of their pastor.

Third-grader Myia Relphorde said, "Father Waldon has been here a long time! He baptized me and gave me first Communion. I guess he'll be here to marry me and bury me!" to the delight of her elders.

The men's Renew Group presented a special stole they made for their pastor. Vince Harrington, pastoral council president, gave a history of Father Waldon's life. And he told of the priest's many community awards and accomplishments as pastor of Holy Angels Parish.

Father Tony said, "Father Waldon is cut from a special kind of cloth," noting his national efforts for evangelization and his local efforts for families and the neighborhood.

"Father Waldon was the first African American ordained for the Archdiocese of Indianapolis," noted Father Taylor, "taking this archdiocese into territory it had not gone before."

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ORDAINED

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Eckstein—invested him with his stole and chasuble. Fathers Clem Davis and Joseph Moriarty did the same for Father Zint.

The archbishop anointed the hands of both men in turn and then presented each with a chalice and paten.

While Archbishop Buechlein and all the priests gave the ordinandi the Kiss of Peace, the assembly sang “Lord, When You Came/Pescador de Hombres.”

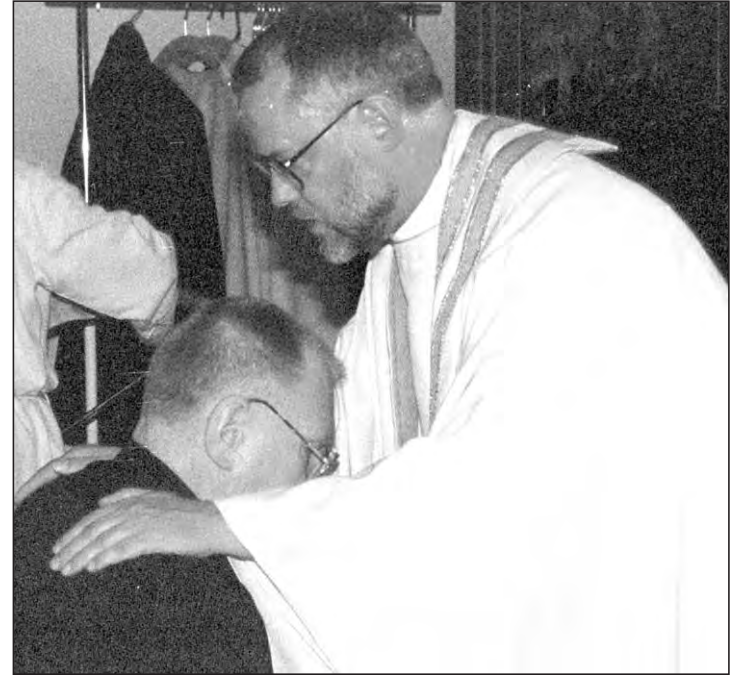
The archbishop thanked the families of the two men “because they are truly gift to our archdiocese.” He also thanked Benedictine Father Mark O’Keefe, president-rector of Saint Meinrad School of Theology, and others for “the education you give our priests.”

After the Mass, a reception at the Archbishop O’Meara Catholic Center was held to honor the new priests.

Father Borders will be associate pastor of St. Bartholomew Parish in Columbus. Father Zint will be associate pastor at St. Malachy Parish in Brownsburg. †



Photos by Margaret Nelson



Above, newly ordained Father Larry Borders blesses other fellow priests in the rectory immediately after his ordination.

Left, Russell Zint chats with Archbishop Daniel M. Buechlein in the rectory of SS. Peter and Paul Cathedral before the Mass of Ordination.

WALDON

continued from page 8

“This is not the first time or the only time,” he said, adding that Father Waldon opened new ways of education with the 1970s model school and his implementation of the U.S. bishops’ evangelization program.

Rev. Girton said that he and Father Waldon were “just brothers in the Lord,” and enumerated the ways Father Waldon had served his people. “This man has introduced many to Our Lord and Savior Jesus Christ and caused you to walk in the footprints of Jesus,” he said.

Rev. Girton said that Father Waldon had

completed 30 years of baptisms, teaching the people and leading them in prayer and worship.

“And 30 years of hearing *your* confessions!” Then he shouted, “I’m glad I’m a Baptist!” to the crowd’s amusement.

Rev. Girton called his friend “a man for all seasons. Father Clarence Waldon is like an old shoe. He would fit in anywhere.

“I know how this man can deliver words of comfort to those who are in sorrow,” said the Baptist minister.

“Because of the children, he will never be forgotten,” said Rev. Girton. “Look around the corner. This school was erected under his tenure.”

To the priest, he said, “The Lord has given you a disciple’s tongue.” †



Holy Angels School students hold cards spelling Father Waldon’s last name as part of the entertainment May 31 honoring him for 30 years of service to the parish.

Photo by Margaret Nelson

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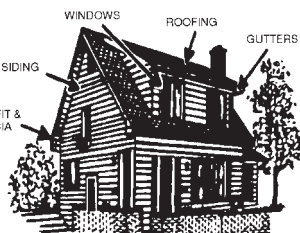
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Announcements of Weddings



To be published in the July 28, 2000, issue of *The Criterion*

If you are planning your wedding between July 1 and Feb. 1, 2001, we invite you to submit the information for an announcement on the form below.

Pictures

You may send us a picture of the bride-to-be or a picture of the couple. Please do not cut photograph. The picture must be wallet-size and will be used as space permits. Black & white picture preferred; we cannot guarantee the reproduction quality of a color photo. Please put name(s) on the back. Photos will be returned if a stamped, self-addressed envelope is enclosed.

Deadline

All announcements with photos must be received by Wednesday, July 5, 2000, 10 a.m. (No photos will be accepted after this date). All announcements without photos must be received by the same date.

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Susan Bierman, 1400 North Meridian, Indianapolis, IN 46202
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Mailing Address	City		State	Zip Code
Bride's Parents				
City		State		
BRIDEGROOM	First	Middle	Last	
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City		State		
Wedding Date	Church	City	State	
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Photo by Mary Ann Wyand

Oldenburg Academy's 34-member Class of 2000 earned more than \$1.25 million in scholarships for collegiate study. The 148-year-old Franciscan girls' school will become coeducational in August.

ACADEMY

continued from page 1

a lot of enthusiasm. Instead of closing, we're going to continue to flourish.

"Our faculty members are the unsung heroes," he said. "Our enrollment this year was about 160 students. Even with a small school, there's a certain amount of base cost that it takes to operate a school, so our budget dollars have been really stretched. Our faculty has sacrificed for the benefit of the students."

Thanks to the quality instruction at Oldenburg Academy, third-year principal Martha Kollstedt said, members of the Class of 2000 earned more than \$1.25 million in scholarships.

"The majority of these girls are leaders," Kollstedt of Cincinnati said, "and they all are intellectually talented. We have four National Merit Scholarship finalists in this graduating class of 34 students, and students in our arts department have won a number of awards."

Franciscan charisms and academy traditions will continue to shape the character of Oldenburg students as the private school becomes coeducational, Kollstedt said. "Our board, which is comprised of sisters, lay persons, parents and alumnae, felt that the entire deliberation process was moved by the Holy Spirit."

Valedictorian Kristina Giesting and salutatorian Katherine Giesting, twins from St. Louis Parish in Batesville, chose the topics of change and new beginnings for their commencement addresses.

Kristina concluded her speech by quot-

ing the senior class motto—"We may not know where we're going, but we won't stop until we get there."

Katherine discussed changes at the academy and in the lives of the graduates as they prepare to begin their collegiate studies in August. "Changes can be good or bad," she said. "It's all in how you handle those changes."

Their mother, Mary Lou Giesting, graduated from the former Academy of the Immaculate Conception—now Oldenburg Academy—in 1976.

Their youngest brother, Louis, is enrolled at Oldenburg as a member of the freshman class. Another brother, Leron, will be a junior at Batesville High School in the fall but would have transferred to the academy if boys were being admitted to the 11th grade next year.

The first boys to earn diplomas from Oldenburg Academy will be members of the Class of 2004.

When the academy dormitory was closed last year, some area families opened their homes so boarding students could complete their education there.

Tabitha Mayes, a member of Our Lady of the Greenwood Parish in Greenwood, boarded at Oldenburg Academy for three years, then lived with school secretary Jackie Fitzgerald during her senior year.

"Last year, 18 students boarded in the dorm," Tabitha said. "Seven of us came back this year. We lived with people in the community and went home every weekend. I loved it here. I think becoming coeducational is a good change because boys deserve as much of a chance as girls do to receive an education here." †

Magazine says pope gives witness to Christian suffering

VATICAN CITY (CNS)—Pope John Paul II's drive to fulfill his ministry despite his evident age and long-term illness powerfully witnesses a "Christian use" of suffering, an influential Jesuit magazine said.

Rather than be slowed down by age and illness, the pope has intensified his activities in recent years, particularly during the jubilee, said an editorial in the June 3 issue of *La Civiltà Cattolica*.

"In this way, John Paul II gives today's world a double message," said the magazine, whose contents are reviewed in advance by the Vatican.

"For many people, old age is a useless epoch in human life, in which one is a burden to oneself and to others; thus an epoch in which the person closes in on himself, pities himself and lives in the anguish of approaching death," it said.

But the 80-year-old pope has "shown

with his example that old age is a time of grace, which can be fertile with good works" and hopeful preparation for death, the magazine said.

In addition, the pope has "courageously" lived his illness, a neurological disorder thought to be Parkinson's disease, "in a spirit of voluntary participation in the mystery of the cross, which is the mystery of salvation for those who unite their sufferings to Christ's suffering and death," it said.

The pope's example "tells us that that sickness must not hamper every form of activity, extinguishing every interest and in this way accelerating the morbid process until finally leading to a precocious death," it said.

The magazine's editors said they prayed that God "grants the graces necessary to [the pope] to continue the mission entrusted him." †

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Family prayer helps strengthen love and respect



CNS photo

As Christians, our relationship with God doesn't preclude conflict in the family. It does, however, help us to remember that we are all members of God's family.

Parents teach children how to pray

By Fr. John Crossin, O.S.F.S.

Some families have the gift of inner peace—even in the midst of daily work, events, confusions and differences.

Inner peace in families comes most frequently through parents. It is not present constantly, but can be sought constantly in prayer. Peace flows from God to us through our lives of prayer.

A home where prayer is valued makes for peace. Children learn how to pray through example.

We really don't have a mature understanding of prayer until adulthood, but we can learn to pray quite early in life with

daily prayers before the evening meal and at bedtime.

Regular practices of prayer help create an ambiance of peace at home. This peace manifests itself in daily love and respect. Family members take the time to share activities and interests.

Peace is not the absence of conflict. It involves managing the inevitable conflicts in living together. It is more than a feeling. Peace is a prayerful way of life that works for the good of others.

(Oblate Father John Crossin is executive director of the Washington Theological Consortium.) †

By Andrew and Terri Lyke

The family is a system, an organization with rules, goals, purpose, leadership and conflict.

In businesses, conflict must be handled so the organization doesn't lose sight of its goals and stray from its purpose. Conflict that escalates to violence is out of bounds.

Rules and civil laws protect organizations from violence. However, when violence erupts in the family, those protections aren't nearly enough. Families need deeper healing and faith for restoration and renewal. They need God.

Any organization of two or more people will have conflicts. Different perspectives, needs, personalities, goals and drives inevitably will fork the road.

However, good organizations learn to manage conflict through compromise, negotiation, persuasion and sacrifice. This is true of business organizations, social clubs, community groups and Church organizations, as well as families.

But certain "guiding principles" can serve as the invisible hand that successfully directs organizations through conflict. In business, for example, the financial bottom line may serve as the guiding principle that motivates conflicting views toward coalescence, if not consensus. For the sake of a common goal, members may even agree to disagree.

However, family life isn't nearly as focused as business. Family conflict often generates from separate agendas competing for primacy.

A desire to keep peace in the family may restrain members from going to extremes to advance their personal agendas. But a lofty ideal such as this sometimes seems too ethereal to rein in self-centeredness.

What helps to keep peace in the family is understanding what it means to be in conflict, working for peace where it matters most and knowing when conflict could erupt into violent language or physical violence.

An outward appearance of tranquillity could result from indifference. But true peace at home comes from living in the midst of conflict and nonetheless choosing loving behavior for the sake of the family.

Family life without conflict might be boring and stagnant. Friction actually pushes and stretches us. Through conflict, we learn about each other, how to live together and what each person needs.

As a result of conflict, we experience our diverse needs or wishes in pronounced ways. So we are learning to

appreciate each family member's uniqueness.

Soft voices and calm ways of doing things don't necessarily mean that a family is at peace. True peace comes from living in the light of truth. The truth we know and believe as a family is that each of us is born into love, with God-given dignity and worth, and that our family is sacramental, blessed by the sacraments of the Church, a living witness to God's presence.

When self-centeredness or anger tempts us to view a family member or the family as a whole outside that light, we clash with the truth. When family conflict shades us from the light of this truth, hurtful words, selfish actions and emotional and spiritual violence may begin to take their hidden toll, even when no physical violence occurs. When our actions deny our dignity and denigrate our family's holiness, the resulting violence separates us from the light of truth.

Our sinful nature also is part of the truth about us. We will at times be self-centered. Our anger will at times lead us to say hurtful things. We sometimes will forget that we are a reflection and witness of God's love. Because of our human frailties, we are susceptible to various forms of violence in our families.

The same violence that threatens the broader society may creep into family life. In a world that suggests it is fine to classify and rank people according to material wealth, genealogy, race, education, intelligence and religious or political affiliation, violence among the disenfranchised is predictable. What erupts in the streets of urban cities is just one of many different manifestations of the violence that results when the truth that we all are created equal is denied.

To stay focused as a family on the light of truth, we regularly go to the well of the living waters. Through prayer, worship and service, we are in relationship with God. We pray daily, worship regularly and serve others frequently as a family.

Our relationship with God doesn't preclude conflict in the family. It does, however, help us to remember that we are "a chosen race, a royal priesthood, a holy [family], God's own people" (1 Pt 2:9).

That's the bottom line of family life: that we are God's family. The invisible hand that guides us is the hand of God.

(Andrew Lyke is coordinator of marriage ministry for the Archdiocese of Chicago. Terri Lyke is coordinator of marriage ministry to the African-American community for the Archdiocese of Chicago.) †

Discussion Point

Children learn respect at home

This Week's Question

How do families help children discover the meaning of respect?

"Children will respect you if you respect them. And they should start by showing respect in the home." (Lois Quinn, Munster, Ind.)

"Basically, it's done by example. If the parents show respect for other individuals in their dealings with them—regardless of the situation—then children will pick up on this and show respect as well." (Jerry Lopez, Montgomery, Ala.)

"My idea of how parents can help their children discover the meaning of respect would be for them to assist their children in learning to find value in others. And in this way, the children also find value in themselves." (Father James Roetzer, Marquette, Mich.)

Lend Us Your Voice

An upcoming edition asks: What about the Old Testament most interests or inspires you? Why?

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



CNS photo courtesy Arturo Mari

From the Editor Emeritus/John F. Fink

Pentecost: the Jewish and Christian feast

Jesus had returned to heaven, his mission on Earth accomplished. But, before he left, he had promised his followers that he would be with them until the end of time. He said that he would send another advocate.

He did that on the feast of Pentecost, which we celebrate on Sunday. The Holy Spirit chose that day to come upon the apostles because this was a great opportunity to jump-start the Church. Jerusalem, where the apostles were staying, was filled with Jews on that day since it was one of the three pilgrim feasts on which all Jewish males were supposed to go to the Temple (see Ex 23:14-17). The others were Passover and Tabernacles.

Pentecost, from the Greek meaning *fiftieth*, was celebrated 50 days after the first day of Passover. It is known to the Jews also as the "Feast of Weeks" and, in

Hebrew, as *Shavuot*. This year the Jews celebrate *Shavuot* on June 9. For Christians, Pentecost is celebrated 50 days after Easter.

Pentecost was originally an agricultural festival during which an offering of the first fruits of the grain of the land was sacrificed to the Lord in thanksgiving for a successful harvest. The feast also commemorates the revelation of the Torah (the first five books of the Bible) to Moses on Mount Sinai.

The Christian Pentecost is considered the birthday of the Church since it was the first time that the apostles, under the inspiration of the Holy Spirit, began to preach. This is described in Chapter Two of the Acts of the Apostles, the first 11 verses of which are the First Reading for this weekend's liturgy. It describes the scene when the Holy Spirit descended upon the apostles as tongues of fire came to rest on them. Fire symbolizes the presence of God, just as when God appeared to Moses: "Mount Sinai was wrapped in smoke, because the Lord descended upon it in fire" (Ex 19:18).

The reading also tells us about the amazement felt by the Jews from all over the known world, present for the feast, at hearing the apostles in their own languages even though the apostles were speaking Galilean-accented Aramaic.

Although not read this weekend, Chapter Two of Acts continues with Peter's speech on Pentecost. When he finished, "Those who accepted his message were baptized, and about 3,000 persons were added that day" (verse 41). Today in Jerusalem, pilgrims can examine excavations around the Temple Mount in front of the gate that had been the main entrance to the Temple. That gate is closed now because the Muslim Al Aksa Mosque is on the other side. At the time of Jesus there was a *mikvah* building, where the Jews cleansed themselves before entering the Temple, in front of the gate. Ruins of *mikvot* are still there today, and it is surmised that the apostles used them for baptisms. If 3,000 were baptized in one day, they would have had to be someplace where there was a lot of water. †



Cornucopia/Cynthia Dewes

It's really scary being 'green'

Graduation is a big deal, no doubt about it. The high school gym is crammed with relatives, friends, captive siblings and the spouses of folks who must be present as a condition of their employment. The band is playing incidental music to accompany the thundering up and down the bleachers as people try to find a seat or (a moment after they are seated) rush out to find a bathroom for little Sammy.

An attempt to uphold etiquette is evidenced by a note in the program stating, "This is a formal occasion, and we request no applause until every graduate has received a diploma." Good try.

Some in the audience seem to agree with "formal occasion," since they're dressed up in high heels, dresses, suits and ties. But many others are running about in halter tops, shorts and jeans—more than ready for graduation cookouts and parties after the ceremonies.

Suddenly, the band booms into a sonorous rendition of "Pomp and Circumstance," and the graduates begin to enter from the back of the room, meeting in the center to parade in twos down the aisle. Percussion is particularly well repre-

sented in this performance, with clashes of cymbals and booming drums startling the assemblage at random intervals.

This year, the girls favor chunky heels, as demonstrated in sandals with straps wound up the calf of the leg, or various other kinds of teetering platforms from which they mince or clomp or stagger toward the stage. The boys, not given to making walking any harder than it already is, trudge beside them, looking cool or mortified or bored.

Following the graduates come the faculty members, administrators and school board members, all of whom know a formal occasion when they see one and are properly dressed. They sit on stage with the smart kids and the teachers' pets and a few class musicians, and are treated to performances by each of the latter.

This year, as fashionable as the girls' shoes, the music runs to ballads having a lot to do with "I-u-u-u-v." They seem interchangeable with the kind of songs lovers sing, but this is a sentimental event and no one seems to mind. There are speeches. And speeches. Amazing because, after all, what is there new to say about graduating from high school?

Then, at long last, the superintendent of schools gets to do his thing and hand out the diplomas. The cameras flash and videotaping reaches a crescendo, the noise level rises, and soon it's a bedlam of tears, hugs,

shouts and even a barrage of Silly Strings fired at loved ones. The kids are well and truly graduated, and on the road to real life.

This reminds me of a recent cartoon in which a couple of capped and gowned seniors are standing in a flower bed gazing across a barrier marked "graduation." On the other side is a desert, with a picked-clean skull lying in the middle of the barren wasteland. That's a joke, but then again it isn't funny.

It's tough to give up childhood and the security of knowing that someone is there to take care of you whenever you might need it. It's scary to think that we ourselves are now responsible for remembering relatives' birthdays, or sending out Christmas cards, or keeping track of dry cleaning and car maintenance, not to mention the big stuff. We're adults on the outside and scared little kids inside.

Well, graduates, I hate to tell you, but this feeling can and does recur, way up into old age. All of us, no matter how cool or how capable, wish we had someone to take care of us once in a while.

This is where God comes in. He is indeed our Father, and he is there when we need him, now and forever. Don't forget his phone number.

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

Faithful Lines/Shirley Vogler Meister

Procrastination: mystic and mañana

In large letters on spring-green paper, I printed a quotation by a Chinese mystic that a friend shared. The very same day, I couldn't rid myself of a south-of-the-border-type song that popped into my head.

Mystic Lin Yutang, a writer and a philologist who died in 1976, wrote the quote:

"Besides the noble art of getting things done, master the noble art of leaving things undone. The wisdom of life consists in elimination of non-essentials."

Peggy Lee and Dave Barbour wrote their Latino song in the '30s before I was born; and she performed it to a catchy tune: "*Mañana, mañana, mañana* is good enough for me." *Mañana* is Spanish for tomorrow.

I liked both, but *mañana* is still more

vivid. However, I placed the Chinese mystic's words on my refrigerator, so they regularly catch my eye, too.

At first I thought the quotation and the song opposed one another. I assumed the person who eliminates nonessentials by conscious choice is more moral than the one in the song, who seemed to imply a lackadaisical nature, as found in the first stanza: "My mother's always working; she's working very hard. But every time she looks for me, I'm sleeping in the yard. My mother thinks I'm lazy, and maybe she is right. I'll go to work *mañana*, but I gotta sleep tonight."

Then I realized they basically cover the same idea. However, the second is more informal and fun, as the last stanza proves: "The window she is broken, and the rain is coming in. If someone's doesn't fix it, I'll be soaking to my skin. But if we wait a day or two, the rain will go away; and we don't need a window on such a sunny day."

Don't we all sometimes leave things

undone with just such reasoning? Surely, even the mystic made his choices in light-hearted ways, as well as meditation.

Thanks to my sister Beverly and her husband John's research, I have all the words to "*Mañana*"; and I've spent many happy moments humming and singing them. Thanks to the Chinese mystic, I see something noble in appropriate types of procrastination. Thanks to the songwriters, I try to see the sunshine even when procrastinating.

How do I apply this to my spiritual life?

If I consider the soul more important than the physical self, then I won't put off nurturing my spirit until *mañana*, because that might jeopardize the eventual eternal sunshine that replaces death. I'll also do more to integrate body and soul the way God intended.

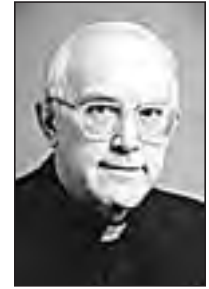
(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Stories, Good News, Fire/
Fr. Joe Folzenlogen, S.J.

Pentecost, the Holy Spirit and evangelization

As we approach the feast of Pentecost this weekend, I decided to reflect on the role of the Holy Spirit in the process of evangelization. As I reviewed *Go and Make Disciples*, our American bishops' national evangelization plan, I found frequent references to the presence and activity of the Holy Spirit.

The bishops underline the fact that conversion is the change in our lives that comes about through the power of the Holy Spirit. But conversion is a lifelong experience, not a single event. "This is crucial: We must be converted, and we must continue to be converted! We must let the Holy Spirit change our lives! We



"Conversion is the change in our lives that comes about through the power of the Holy Spirit. Conversion is a lifelong experience ..."

must respond to Jesus Christ. And we must be open to the transforming power of the Holy Spirit, who will continue to convert us as we follow Christ. If our faith is alive, it will be aroused again and again as we mature as disciples."

Our conversion brings us into relationship with Jesus, and our ongoing conversion deepens that relationship. We speak of Pentecost as the birthday of the Church. What the Holy Spirit did on that occasion was take this timid group of disciples and energize them to expand their relationship with Jesus into a network of relationships. Thus a community of believers developed who would carry on the mission of Jesus.

Our bishops speak of the Holy Spirit giving us the ability to receive the Gospel of Jesus Christ, to respond to it and to proclaim it. This happens in the ordinary patterns of our daily lives, and it also happens when we take the opportunity to spread the Good News of Jesus in explicit ways. Our Catholic practice of evangelization thus has two elements: witness and sharing, the implicit and the explicit.

In his column this week, Archbishop Daniel is also highlighting the connection between the Holy Spirit and our evangelization efforts as we continue the Journey of Hope. We will pray a novena as an archdiocesan Church in preparation for our Sept. 16 celebration at the RCA Dome. That novena will concentrate on the traditional seven gifts of the Holy Spirit.

I would like to add three other gifts to that list: comfort, competence and confidence.

Our bishops note a certain shyness when it comes to expressing our faith. We need to realize the power and gifts of our own baptisms. "Jesus was led by the Spirit of God to a life of preaching and service, to the giving of himself in sacrifice. Jesus Christ sends that same Spirit upon everyone who is baptized in his name. For we have all gone down into the water of Christ and have all been anointed to bring Good News and be true disciples. We have all received his Spirit. This is not a Spirit of timidity or fear, but a bold Spirit of life, truth, joy and grace."

The Disciples in Mission process Archbishop Daniel has announced will help us realize that we indeed have the Holy Spirit helping us follow Jesus this way.

(Jesuit Father Joseph Folzenlogen is archdiocesan coordinator of evangelization.) †

Pentecost/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 11, 2000

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

The Acts of the Apostles supplies the first reading for this great feast of the Church.



The first reading for Pentecost recalls a familiar scene. Christianity is young. The Lord has ascended into heaven. His followers have gathered in Jerusalem in a mood not altogether serene

or sure. Into this setting comes the Holy Spirit.

That the arrival is from God was quite clear to those who witnessed it. In the revelation of old, God often appeared as a strong, loud wind. He also appeared as fire, such as in the case of the burning bush on Mount Sinai when Moses encountered God and received the tablets of the Law.

Under these circumstances, the Holy Spirit came upon the scene. He filled each of the apostles with the knowledge and authority of God. It was the Spirit and life of the Lord Jesus that impelled them.

Pentecost then, as now, was a Jewish ritual feast. Many pilgrims were visiting Jerusalem for the religious event. The reading lists persons from all the provinces of the empire. The message is that God's salvation, effected through Jesus, had a universal dimension.

Further evidence of the apostles' divine mission was in the fact that persons from all these different areas, with their varying languages, could understand the words of the apostles. The Gospel was destined for all people to understand.

St. Paul's First Epistle to the Corinthians is the source of the second reading for Pentecost.

This reading also underscores the universality of the community of belief. Beneath this understanding is the fact that each person is singular and unique, possessing individual qualities, opportunities and limitations as well.

Binding all—with so many particular

characteristics—together is faith in the Lord Jesus. And faith in the Lord Jesus is no accident. It is the gift of the Spirit, given to the earnest and the humble as they seek God.

The life of the Holy Spirit draws all together. It unites all in faith and in love, an incarnation in themselves of the life of the Savior.

St. John's Gospel is the source of the last reading for the feast of Pentecost.

Referring to an appearance of the Risen Lord to the apostles, this Gospel lesson reiterates that the community, very much led by and guided by the apostles, lives in the very life of the Redeemer.

Its mission is clear. The apostolic calling is to restore people to God. The apostles therefore possess that very sublime power of God, as they can forgive sin. Again, only God can forgive sins. Those who forgive sins accordingly act in the name of and with the power of God.

Reflection

The ancient feast of Pentecost came in time to celebrate the reality of the Jews as one people blessed by God and entrusted with the task of proclaiming the reality and mercy of God to all.

For the apostles, for the infant Church, the coming of the Holy Spirit on this particular feast of Pentecost inaugurated a new people of God, the followers of the Lord, the baptized, and the righteous in the new dispensation.

Fifty days ago, the Church celebrated Easter, the feast of the Resurrection. Symbolically, the intervening days retraced the path of Jesus after the first Easter until the Ascension. Still alive, still the loving and merciful Savior, Jesus reassured the apostles. He solidified their faith. He confirmed their trust. He broadened their knowledge. He charged them to act with the power of God, and he endowed them with the authority and mission of redemption itself.

That was almost 2,000 years ago. It is still fresh, however, since through the apostles, through the community, the Lord still lives and is active. Still Jesus lives. Still Jesus saves. In Jesus, God still loves. †

Daily Readings

Monday, June 12

1 Kings 17:1-6

Psalms 121:1-8

Matthew 5:1-12

Tuesday, June 13

Anthony of Padua, priest and doctor of the Church

1 Kings 17:7-16

Psalms 4:2-5, 7-8

Matthew 5:13-16

Wednesday, June 14

1 Kings 18:20-39

Psalms 16:1-2, 4-5, 8, 11

Matthew 5:17-19

Thursday, June 15

1 Kings 18:41-46

Psalms 65:10-13

Matthew 5:20-26

Friday, June 16

1 Kings 19:9a, 11-16

Psalms 27:7-9, 13-14

Matthew 5:27-32

Saturday, June 17

1 Kings 19:19-21

Psalms 16:1-2, 5, 7-10

Matthew 5:33-37

Sunday, June 18

The Most Holy Trinity

Deuteronomy 4:32-34, 39-40

Psalms 33:4-6, 9, 18-20, 22

Romans 8:14-17

Matthew 28:16-20

Question Corner/Fr. John Dietzen

Church doesn't approve belief in reincarnation

QI have a friend, a sincerely good person, who strongly believes in reincarnation. Can you suggest any arguments that would dissuade her from this belief? (New York)



AI doubt that there are any such arguments for people who genuinely embrace this sort of belief, because it isn't one that is arrived at by logic or reasoning in our usual meaning of those words. It comes from a whole other approach to spirituality, a different perspective for viewing life, God and such realities as death and eternity.

Reincarnation is an ancient idea, originating in Asia and integrated into Hindu thought around 600 B.C. According to this "doctrine," all living beings, from plants to human beings and even gods, go through a continuous cycle of deaths and rebirths.

By the law of "karma," which literally means action, the condition of life at each rebirth depends on the moral quality of actions in the previous life. The belief is predominant in Hinduism, Buddhism and other Eastern religions.

Today reincarnation is also a significant element in at least some major branches of the New Age movement in North America and Europe, which may be where your friend made contact with it.

As I said, since belief in reincarnation does not result from any systematic or structured theology, it is difficult to refute at that level. It is undoubtedly, however, entirely incompatible with traditional Christian and Catholic teaching.

For us Christians, death is a final, unrepeatable event, unique for every human being. As the letter to the Hebrews tells us, "It is appointed that human beings die once, and after this the judgment" (9:27).

As we read in the Gospel story of the rich man and the poor Lazarus, between those on this earth and those who have died lies a great chasm, over which no one may cross from one side to the other (Lk 16:26).

This understanding of the conclusiveness of death has never been seriously

questioned or challenged in Christianity.

QIs it still a law of the Church that every Catholic should go to confession at least once a year, during the Easter time? I am 85 years young, and it seems to me that many people do not do that. (Indiana)

AAccording to the *Catechism of the Catholic Church* (1457), all Catholics are obliged to "confess serious sins" at least once a year. In those words, the catechism repeats canon law (989) and the Introduction to the Rite of Penance (34).

In other words, the obligation for at least annual reception of the sacrament of penance, which goes back to the Fourth Lateran Council in 1215, does not apply to those who are not aware of an unconfessed mortal sin.

In all these statements, the Church is not imposing a new obligation for confession, but simply prescribes a time within which mortal sins should be confessed so that, if for no other reason, the Eucharist might be received.

Canon law requires Catholics to receive Communion at least once a year, during the Easter season, unless a serious reason forces it to be done at another time.

It bears noting again that these laws deal with the minimum required. Obviously they in no way suggest or recommend that these sacraments be received only once a year or that penance be received only when one is conscious of serious sin.

The healing and strengthening graces of the sacrament of penance are such that it, along with the Eucharist, of course, should be a regular part of our spiritual lives as Catholics. †

Readers may submit prose or poetry for faith column

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

Please include name, address, parish and telephone number with submissions.

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

My Journey to God

Those Healing Hues of Green

Should I lie dying (or it so be thought),
Lay me in fields of green and let me heal.
Enfold me in the hues His hand has
wrought,
Where winds blow softly and sweet bird
songs peal.

Between the curve of hills, beneath the
trees,
Whose sheltering canopies are glowing
jade,
Let me be eased by a sun-steeped breeze
In the dappled green of a peaceful glade.

Across midsummer's morning-glory sky
Drift lamb's wool clouds and scattered
wisps of fleece.
Blended to celadon by leaves on high,
That tranquil color bids all pain to cease.

Should I beg mercy, far too ill to kneel,
Lay me in God's green fields and let
me heal.

By Anna-Margaret O'Sullivan



CNS photo

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

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).

June 9

Sacred Heart Parish Hall, 1125 S. Meridian St., **Indianapolis**. Garage and bake sale, 8 a.m.-4 p.m. Information: 317-638-5551.

June 9-10

St. Anthony Parish, 379 N. Warman Ave., **Indianapolis**. Parish Festival, 5-10:30 p.m., food, fun and games. Information: 317-636-4828.

Holy Rosary Parish, 520 Stevens St., **Indianapolis**. 17th annual Italian Festival, 5-11 p.m.; 25 varieties of Italian foods. Information: Bernie Greene, 317-636-4478.

June 9-11

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Parish Festival, Thurs.-Fri., 5-11 p.m.; Sat., 2 p.m.-midnight; Sun., noon-9 p.m. Poor Jack Amusement Rides. Information: Sandy McGill, 317-888-2861, ext. 15.

Holy Angels Parish, 28th and Dr. Martin Luther King, Jr. Streets, **Indianapolis**. Soul Food Festival, Fri., 6-10 p.m.; Sat.-Sun., noon-10 p.m. Information: Mary Kathleen Young, 317-926-3324.

St. Louis Parish, 13 St. Louis Pl., **Batesville**. Rummage sale, Fri. 9 a.m.-7 p.m.; Sat. 9 a.m.-4 p.m.; Sun. 8:30 a.m.-noon. Information: 812-934-3822.

June 10

Cathedral High School, 5225 E. 56th St., **Indianapolis**. "The Gospel According to John," 7-9 p.m., \$12 adults, \$8 students. Information: 317-823-8229.

St. Paul Parish, Jefferson and Main Streets, **Tell City**. Parish Picnic/Festival, 2-9 p.m.; dinner, 3-7 p.m.; auction, wood crafts, quilt raffle. Information: 812-547-7994.

Sacred Heart Parish Hall, 1125 S. Meridian St. **Indianapolis**. Garage and bake sale, 8 a.m.-1 p.m.

June 11

Butler University Clowes Hall, 4600 Sunset Ave., **Indianapolis**. Russian Festival, arts 5 p.m., concert 8 p.m. Adults \$20; students/seniors \$10; group of 10 or more \$6 each. Information: 317-876-1938.

Mary's Schoenstatt, **Rexville**. "Mary as Educator," 2:30 p.m.; Mass with Father Elmer Burwinkel, 3 p.m. Information: 812-689-3551 or seidata.com/~eburwink.

June 15-17

Holy Name Parish, 89 N. 17th Ave., **Beech Grove**. Summerfest 2000, games, Thurs. 6-11 p.m.; Fri., Sat. 5-11 p.m. Information: 317-357-1149; 317-784-9239.

St. Bernadette Parish, 4838 E. Fletcher Ave., **Indianapolis**. Parish Festival, food, rides, children's games, 1 p.m.-midnight. Information: 317-357-7329.

June 16-17

St. Mary School, 420 E. Eighth St., **New Albany**. Festival and Street Dance featuring The Marlins and The Monarchs, Fri. 5:30-10:30 p.m., pre-teen, teen tent \$3; Sat. 6 p.m.-1 a.m.,

21 and over only \$7.50. Information: 812-944-0888.

June 18

St. Patrick Parish, 950 Prospect, **Indianapolis**. Fathers' Day Brunch, made-to-order omelets, 9:30 a.m.-noon, \$5. Information: 317-631-5824.

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.

Weekly

Sundays

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

St. Rita Church, **Indianapolis**. Mass in Vietnamese, 2:30 p.m.

St. Anthony of Padua Church, **Clarksville**. "Be Not Afraid" holy hour, 6 p.m.

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

St. Anthony Church, 379 N. Warman, **Indianapolis**. Rosary and Benediction for vocations, 2 p.m.

St. Gabriel Church, **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 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. Anne Parish, **Hamburg**. "The Faith Explained," by Father Greg Bramlage, 7-8:30 p.m. Information: 812-934-5854.

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, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Thursdays

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

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

St. Malachy Church, **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.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-6:30 p.m.



"That's the problem with a garden.
The fruits of your labor are vegetables."

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

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

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

Saturdays

Clinic for Women, 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, **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.

First Mondays

Archbishop O'Meara Catholic Center, **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 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.

—See ACTIVE LIST, page 15

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Indianapolis woman makes anchorite promises

By Margaret Nelson

The Blessed Sacrament Chapel at SS. Peter and Paul Cathedral was filled on the evening of May 30. Most of the people in the assembly learned something—what it means to be an anchorite.

During the anticipation Mass for the Feast of the Visitation of the Virgin Mary, St. Michael the Archangel parishioner Mary Ann Schumann of Indianapolis made individual promises to the Church to live as an anchorite—a lay contemplative.

Msgr. Joseph Schaedel, vicar general, presided, accepting Schumann's promises on behalf of the local Church. Father Anthony Volz and Benedictine Father Noah Casey celebrated. Deacon Russell Zint assisted.

In his homily, Father Noah said, "As disciples, we live by surprise. We have no idea what will happen the next day, and especially in our whole life. We are surprised by

God's love."

Using the day's Gospel, he talked about how Elizabeth and Mary were surprised by God, calling the Christ Child in Mary's womb "the 'more' that she does not comprehend . . . but has accepted completely."

Father Noah imagined Mary's response: "I question not how, but I trust that God's plan in my life is big enough to hold me—to surprise without hurting me."

Each one of us brings the "more" with us into our relationships, like marriage, priesthood and single life, Father Noah said. "We bear God for one another and the world."

He explained that Mary Ann Schumann will be using the tools—rule of life—of solitude, "not just without others, but intensely aware of the presence of God"; penance, "not down in the mouth, but the joyful penance that brings about . . . that living water we carry to each other and to the Church"; and prayerful trust, "not doing it of her own accord, but doing God's bidding.



Photo by Margaret Nelson

With veil and candle, Mary Ann Schumann makes anchorite promises to Msgr. Joseph Schaedel (hidden) as Father Tony Volz (from left), seminarian Jude Mulindwa and Benedictine Father Noah Casey watch.

"We celebrate that she is alone, but never alone, because she is alone with God," he said.

Father Noah told the difference between the hermit—which goes back in Church history to St. Anthony of the Desert during the third century in Egypt—and the anchorite, which is a way of life given rebirth by the writings of St. Julian of Norwich (1342-1416).

The hermit sets himself aside, Father Noah said. "The anchorite takes on the same solitude, penance and prayerful trust, but does so in the midst of God's people.

"Christ is the anchor of her life," he said of Schumann. "We are all called to have that same anchor in our lives."

Father Noah explained that Schumann "pledges to always bring the more, that more that is Christ Jesus himself. In return, we pledge our support, prayer and love." †

The Active List, continued from page 14

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

Sacred Heart Church, 1530 Union St., **Indianapolis**. Exposition of Blessed Sacrament after 8 a.m. Mass-noon communion service.

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

St. Joseph University Church, **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.

St. Mary Church, **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.

First Saturdays
St. Nicholas Church, **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

Little Flower Chapel, 13th and

Bosart, **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, 28th and Dr. Martin Luther King Jr. Sts., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Mary Church, **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, **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, **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Third Sundays
Mary's Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South., 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551. E-mail: eburwink@seidata.com.

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: 783-1445.

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

Holy Family Parish, **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.

Third Fridays
Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorsage, 317-875-8281.

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, 2951 E. 38th St., rosary; return to church for Benediction. †

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Sister Gramick refuses silence, risks expulsion

WASHINGTON (CNS)—Sister Jeannine Gramick has taken the first step toward dismissal from the School Sisters of Notre Dame by refusing a formal command from her superior general not to speak or write at all about homosexuality or the Vatican order banning her from all homosexual ministry.

Calling her refusal "a matter of conscience," the 58-year-old Baltimore nun said in a statement released May 26 that silencing her on those matters would make her give up her "human right to self-defense."

"I choose not to collaborate in my own oppression," she said.

Sister Rosemary Howarth, her superior general in Rome, gave the silencing order in response to Vatican demands.

In a written statement, Sister Howarth and her General Council said, "It saddens us deeply that Sister Jeannine's immediate response was that she cannot live with these directives."

Sister Gramick's refusal contrasted sharply with that of her longtime colleague, Salvatorian Father Robert Nugent, who said May 26 that on May 23 he had accepted the further silencing.

The priest and nun were leading—and often controversial—figures in Catholic ministry to gays and lesbians since the 1970s.

Last July 13, the Vatican Congre-

gation for the Doctrine of the Faith ordered them to halt all ministry with homosexual people. It said "errors and ambiguities" in their views about Church teachings on homosexuality "have caused confusion among the Catholic people and have harmed the community of the Church."

The two were called back to Rome this May to be told that Vatican officials regarded their continuing public discussions of their case as contrary to the meaning and intent of the July 13, 1999 notification.

Father Nugent, 63, met with his Salvatorian superiors in Rome May 23. In a brief statement dated May 24 and released two days later, he said he had believed "in good faith" that the activities he had engaged in since last July were in accord with "what I then believed to be a reasonably correct interpretation" of the 1999 notification.

He said the Vatican's position has been clarified and "I am now prohibited from speaking or writing in the public forum about the notification itself, about the ecclesiastical processes that led to it or about the issue of homosexuality."

His provincial superior in Milwaukee, Father Michael Shay, said, "Father Nugent's past ministry to homosexual persons is a valid sign of our province's desire to minister to hurting and alienated

peoples. The province continues to solicit prayerful support of Father Nugent as he lives out the strictures" of the notification and the latest Vatican clarification.

Sister Gramick is likely to face dismissal proceedings if she continues to reject the further silencing.

Under Church law, a member of a religious order is subject to dismissal for certain serious causes, including "stubborn disobedience to the legitimate precepts of superiors in a grave matter."

Canon law sets out procedures for such a dismissal process. They include, following the collection of proof of disobedience, two canonical warnings 15 days apart. The member can be dismissed no less than 15 days after the second warning and only by a secret-ballot vote by the superior general and her council, confirmed by the Holy See.

Sister Jane Burke, Baltimore provincial of the School Sisters of Notre Dame, accompanied Sister Gramick to Rome.

"I feel a very deep sadness that the situation has reached this stage," she said. "I feel concern for Sister Jeannine as an individual and as a School Sister of Notre Dame. However, as consecrated women religious, we live out of our vowed commitment."

The statement by the order's General Council said that in religious life "each sister professes to live her vowed com-

mitment, which includes obeying an explicit command given in an extraordinary situation."

The statement added: "We recognize the personal and communal struggle that this experience has been for many. ... In taking each step of this difficult journey, we have become increasingly aware of the complexity of the many related issues."

"It is our hope that persons of faith—scholars and theologians—will also engage in in-depth dialogue and ongoing education, in theological reflection and in disciplined study, of the core issues stirred by this delicate situation."

The order's Baltimore province reaffirmed its commitment to continuing "ministry with gay and lesbian people and their families." In its statement May 26, the province noted that it recently began making disbursements to the fund which it established for that purpose after Sister Gramick's original disciplining last July.

Sister Gramick and Father Nugent began ministry with gay and lesbian Catholics in the early 1970s and in 1977 founded New Ways Ministry as a national organization to carry on that work.

Over the years, their orders conducted three separate investigations of their ministry in response to questions or complaints by Church officials. †

SISTERS

continued from page 3

"This parish was an extended family. It was a wonderful, nurturing community. Everybody knew everybody and looked out for one another," she said. "I think that's what the Gospel's all about. That's what the Sisters of Providence have taught me in grade school, high school and college and as a Sister of Providence now."

Sister Susan Dinnin was a parishioner

and attended grade school at St. Joan of Arc from 1948 to 1956.

"I feel that my whole faith life was nurtured by the parish," she said.

Sister Marie Wolf served in various ministries at the parish from 1976 until 1992. She described St. Joan of Arc as "the most friendly parish. Everybody was so welcoming and open to my presence here."

She was particularly impressed by the unity exhibited by the parishioners.

"It was an eye-opener to me how much [the African-American parish-

ioners] were involved in the parish. They were taken as one. That meant a lot to me," she said.

All this emphasis on community will extend into the future as St. Joan of Arc constructs the new Parish Community Center, which will include a new gymnasium, cafeteria, administrative wing and offices for the parish's Neighborhood Youth Outreach.

Molly Seidel, whom the Sisters of Providence taught and who is now in charge of fund raising, emphasized that the new center will benefit not only the

parish, but also the surrounding community.

"We're not a parish that sits down and congratulates ourselves ... and says, 'Oh, aren't we good people?' We're out in the community," she said.

But the future would not look so bright if it were not for the Sisters of Providence and their dedication and service to St. Joan of Arc Parish.

Father Doyle made that quite clear: "It's their life, and their work and their ministry that has enabled us to come to this point." †

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of the Blessed Virgin Mary
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I rejoice with you and in this time of grace I call you to spiritual renewal. Pray, little children, that the Holy Spirit may come to dwell in you in fullness, so that you may be able to witness in joy to all those who are far from faith. Especially, little children, pray for the gifts of the Holy Spirit so that in the spirit of love, every day and in each situation, you may be closer to your fellow-man; and that in wisdom and love you may overcome every difficulty. I am with you and I intercede for each of you before Jesus. Thank you for having responded to my call."*

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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.

BELDEN, Antoinette D. "Toni" (Gaglio), 65, St. Rose of Lima, Franklin, May 26. Wife of William Belden. Mother of Rose Ann Strouse. Sister of Edith Daugherty and Mario Gaglio. Grandmother of one.

BIR, Angela D. (Breen), 80, Holy Family, New Albany, May 28. Wife of Hugh E. Bir Sr. Mother of Ann Marie Bostock, Mary Agnes Cervantes, Irene Joyce, Betty Jo Schmidt and Hugh E. Bir Jr. Grandmother of 16. Great-grandmother of 14.

CAPPER, Mary Jean, 78, Holy Family, New Albany, May 25. Sister of Audrey Capper and Doris Crone. Aunt of several.

CHRISMAN, Margaret, 86, St. Mary, Aurora, May 10. Mother of Rita Hafenbriddle, Maureen Justice and Ed Chrisman. Grandmother of several.

COLIN, Walter E., Sr., 84, Holy Family, New Albany, May 27. Husband of Wanda (Gates) Colin. Father of Judith Kochert, Janice Scott, Daniel, Walter E. Jr. and Michael Colin. Brother of Edward Colin. Grandfather of 14. Great-grandfather of five.

deBLECOURT, Sharon G., 43, Sacred Heart of Jesus, Terre Haute, May 26. Wife of Leo deBlecourt. Mother of Ellen and Samuel deBlecourt. Daughter of June and William Kuykendall.

FERDEL, Lorine, 68, St. Meinrad, St. Meinrad, May 22. Wife of Albert Ferdel.

FISCHER, Adaline M., 76, St. Meinrad, St. Meinrad, May 22.

FLAHERTY, Joyce E. (Boucher), 63, St. Philip Neri, Indianapolis, May 26. Mother of Anne Dewey, Kathleen Followell, Brian, Kevin, Terry, Tim and Patricia Flaherty. Sister of John Boucher Sr. Grandmother of seven.

FOREMAN, Mary C., 86, Holy Family, Richmond, May 31. Mother of Connie Patterson, Jeannine Van Ausdal, Duane and Larry Foreman. Sister of

Juanita Martin and Helen Rottingbaas. Grandmother of 21. Great-grandmother of 20. Great-great-grandmother of two.

GAUGHAN, Sarah Marie "Sally" (Osborne), 73, Good Shepherd, Indianapolis, May 26. Wife of Patrick Gaughan. Sister of Mary Lib Letson, Carolyn Poplett, Virginia Weaver, Bill, Bob and George Osborne.

GUINN, Robert W., 73, St. Gabriel, Indianapolis, May 18. Husband of JoAnn Guinn. Father of Patricia Beers and Michael Guinn. Grandfather of four. Great-grandfather of three.

KILLILEA, Joseph D., II, 44, St. Philip Neri, Indianapolis, May 27. Son of Joseph Killilea. Stepson of Florence Killilea. Brother of Maureen Rayos, Brian, Julia and Kevin Killilea. Uncle of several.

KING, Fred Isaac, 74, SS. Peter and Paul, Indianapolis, May 24. Father of Frederick King. Brother of Cornelia "Connie" Smith.

KOEBELER, Helen E. (Forestal), 80, St. Jude, Indianapolis, May 31. Wife of Paul Koebeler. Mother of Cynthia Cistrelli and Barbara Thornton. Sister of Joanne Kraniak, Jane Zahn, Jerome and Joseph Forestal. Grandmother of seven. Great-grandmother of five.

LYNCH, Elizabeth M., 82, St. Mary, New Albany, May 30. Mother of Elizabeth Berryman, Evelyn Bishop, Wilma Crawford, Verna Wilp, Delbert and Randall Lynch. Sister of Elbert, Harold and Henry Payne. Grandmother of 23. Great-grandmother of 44. Great-great-grandmother of one.

MADRITSCH, Adolph, 83, St. Jude, Indianapolis, May 18. Husband of Frankie Marie Haymaker Nottingham Madritsch. Father of Judith Harrison, Adeline May and Nancy Turissini. Grandfather of seven. Great-grandfather of one.

MILLER, Marcella A., 81, St. Mary, Floyds Knobs, May 22. Mother of Betty Brutscher, Diane Fischer, Jeanine Lang, Patricia Mach, Barbara Schindler, Kitty, John, Norman and Ronald Miller. Sister of Rita Austin, Edith Ems, Mary Geswein, Regina Jacobi, Bob, George, Julius and Louis "Bud" Smith. Grandmother of 28. Great-grandmother of 13.

O'CONNOR, Joseph S., 77, St. Andrew, Richmond, May 23. Husband of Madeline O'Conner. Stepfather of Carol Gallagher, Donna Matheny and Patricia Turner. Halfbrother of Betty Tatrow. Grandfather of nine. Great-grandfather of five.

PYATT, Mary J., 90, St. Bartholomew, Columbus, May 24. Mother of Dorothy Finneran and Paul Pyatt. Sister of Catherine Hardebeck. Grandmother of four.

SCHULER, George "Toby" C. III, 42, St. Maurice, Napoleon, May 15. Son of Connie Westerfeld. Brother of Kindra Frazier, Vanessa Zins, Jeff, Jennifer, P.J. and Scot Schuler.

SENESE, John A., 80, St. Andrew, Richmond, May 30. Husband of Margaret Senese. Father of Linda Harbin, Dan, John and Sallie Senese. Grandfather of seven.

SHANNAHAN, Patrick E., 83, Christ the King, Indianapolis, May 24. Brother of Kathleen Thro.

SITZMAN, Rita, 69, St. Meinrad, St. Meinrad, May 11. Wife of Edmund Sitzman

SMITH, Elmer, 90, St. Agnes, Nashville, May 23. Husband of Catherine (Bodenreiden) Smith. Father of Kathy Donaldson and Jerry Smith. Grandfather of five. Great-grandfather of 11.

SULLIVAN, Margaret P. (O'Gara), 85, Holy Spirit, Indianapolis, May 25. Mother of Cathy McCallister, Dan,

David, John, Kevin, Mark and Stephen Sullivan. Sister of Mary Strutner. Grandmother of 19.

TIBBS, Denny Albert, 70, Good Shepherd, Indianapolis, May 26. Husband of Runnell Hays Tibbs. Father of Deena Brown, Larry Crumpton, Shelia

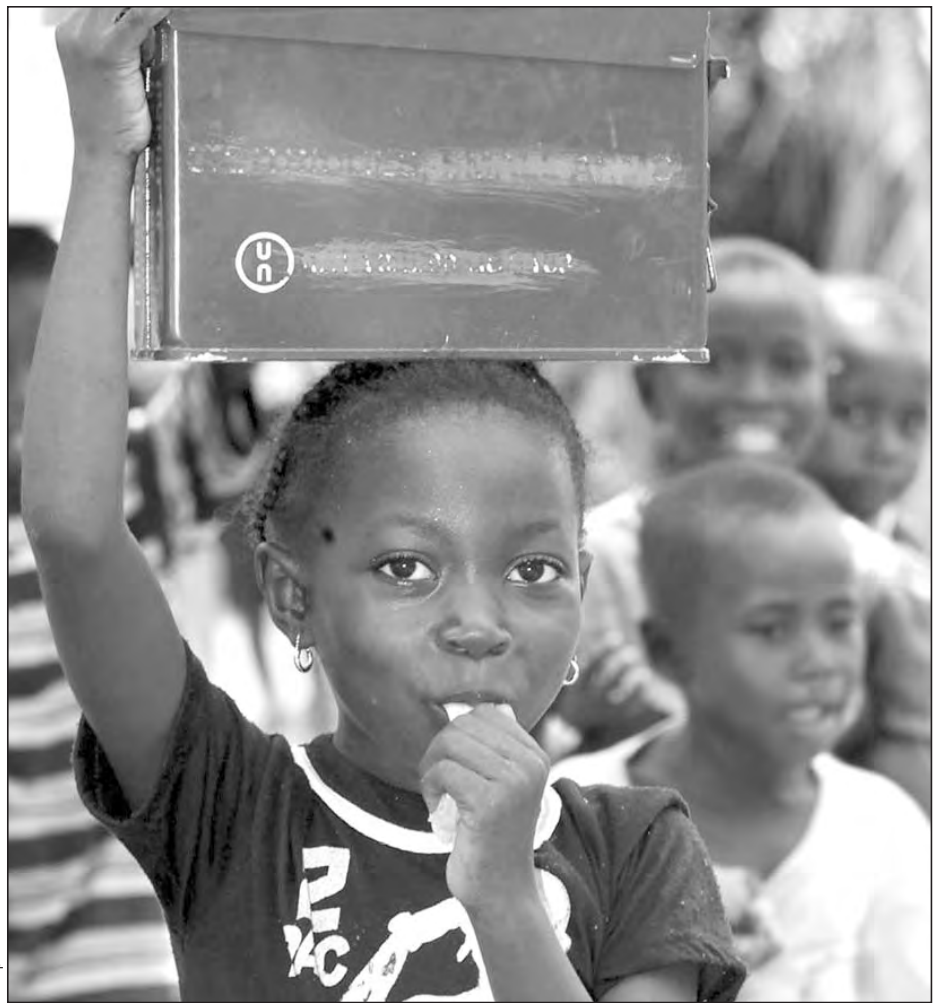
Youngblood and Danny Tibbs. Grandfather of 14. Great-grandfather of 15.

TURONE, Alfonso Joseph, 62, St. Bartholomew, Columbus, May 10. Father of Jo Dodge and Anthony Turone. Grandfather of one.

ULLRICH, Helen, 106, St.

Mary, Aurora, March 22. Aunt of several.

URRUTIA, Juan R., 93, Little Flower, Indianapolis, May 27. Father of Germaine Conwell, Nela Delaney Fox, Rita Loesch and John Urrutia. Grandfather of 14. Great-grandfather of 32. Great-great-grandfather of two.



CNS photo

Children under attack

A Sierra Leone girl carries her belongings in an ammunition box through the streets of Freetown May 30. Attacks on villages by rebels have left thousands of children separated from their parents.

Franciscan Sister Ann Charles Brichetto was teacher, principal

Franciscan Sister Ann Charles Brichetto died May 27 at the age of 97.

A funeral Mass was celebrated at the motherhouse Chapel of the Sisters of St. Francis in Oldenburg. Born in Cincinnati, she entered the Oldenburg Franciscan community in 1921 and professed final vows in 1927.

Sister Ann Charles was a teacher or principal at Holy Rosary School in Indianapolis, St. Louis School in Batesville, St. Mary School in Rushville and St. Mary School in Aurora, as well as schools in Missouri and Ohio.

Sister Ann Charles is survived by a sister, Edele Gessendorf, and nephew, Jesuit Father James Brichetto.

Memorial contributions may be made to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

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THANK YOU to God, St. Jude, Blessed Mother, St. Anthony, St. Michael, St. Peregrine & St. Ann for blessings received. — T.H.

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Fr. Mark Svarczkopf invested as monsignor

By Margaret Nelson

Bless Monsignor Mark today and confer upon him the gifts of your Spirit that he may remain humble in heart as he serves your household the Church.
—from the Order for the Blessing of those Receiving Ecclesiastical Honors

It was standing room only at St. Lawrence Church in Indianapolis June 3 as Archbishop Daniel M. Buechlein invested Father Mark A. Svarczkopf as prelate of honor—monsignor.

The archbishop told of the priest's work with youth groups and teaching high school, his pastoral leadership and his reputation as a priest's priest.

After reading the blessing and sprinkling the rochet—the white vestment worn by Church dignitaries, the archbishop read the rescript—the copy of the official announcement. Then Archbishop Buechlein helped Msgr. Svarczkopf put on the rochet.

In his homily, the archbishop said that the solemnity of the Ascension is "not so much about Jesus' leave-taking from the disciples," but that he is now at the right hand of the Father.

Archbishop Buechlein talked about the patience of the apostles as they waited in the Temple for the presence of Jesus to be among them through the Holy Spirit.

"The feast of the Ascension is the connecting part of the Easter mystery—the celebration of Jesus as he is now," said the archbishop.

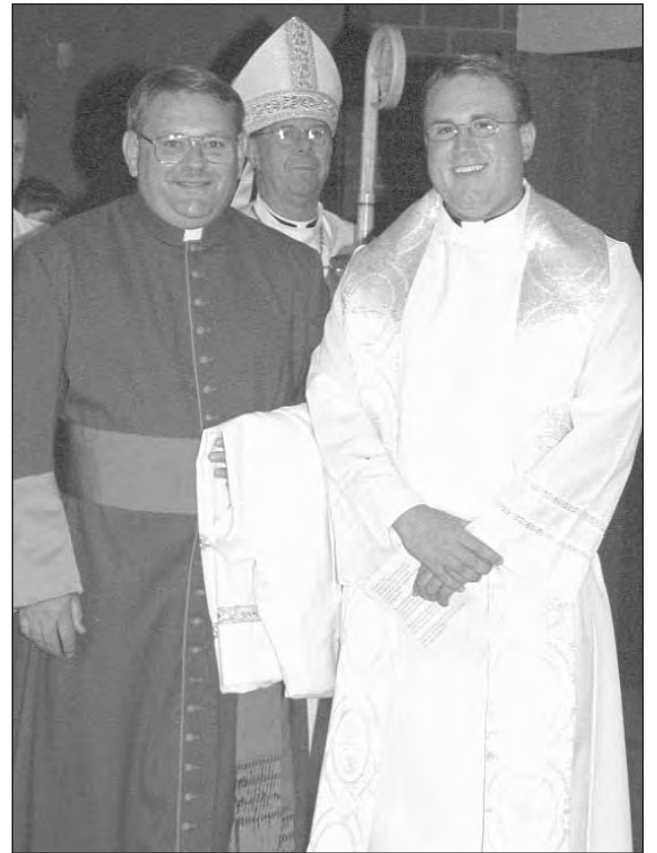
He said that the chore of waiting is an important part of a Christian's life; that the role of the Holy Spirit is central if we are to appreciate the meaning of our lives and our Church; and that there is a recurring need to "return to the Temple"—to go to a place where we can remember.

Archbishop Buechlein asked the assembly to renew their understanding of the Holy Spirit and remember that their "discipleship begins at the Temple and ends there as well. Our lives are not accidents. We are led by the Son of God."

Parishioners were present from many of the parishes Msgr. Svarczkopf has served. Though many priest-friends were celebrating Mass for their own parishes, former pastor Msgr. Richard Kavanagh, Benedictine Father Noah Casey, Fathers Jack Emrich, Joe Brown, Albert Ajamie, Charles Sexton and Doo Won Kim concelebrated.

Msgr. Svarczkopf explained the absence of the parish deacon, Rev. Ryan McCarthy, who will be ordained next June, and introduced two parish seminarians.

Though he recognized people in the assembly from his



As he prepares for the June 3 Investiture Mass at St. Lawrence Church in Indianapolis, Msgr. Mark Svarczkopf—standing with Archbishop Daniel M. Buechlein and assistant pastor Father Joe Brown—holds the rochet he may now wear as monsignor.

former parishes and schools, he attributed the crowd to "friends and admirers of my mother," Katherine Svarczkopf, who was present. "I thank God for my parents and for my family," Msgr. Svarczkopf said.

Remembering the advice of the late St. Lawrence pastor, Father Joseph Beechem, Msgr. Svarczkopf said, "God gave the whole world a second chance. If we could all give each other a break, you'd feel like I do right now."

The archbishop said that some St. Lawrence parishioners had let him know that they liked the idea of their pastor being invested as monsignor, but not that he is going to Rome—as director of the Institute for Theological Education at the North American College, the U.S. bishop's seminary in Rome—for three years.

Monsignor is an honorary title given by the pope to diocesan priests in recognition of their exemplary service to the Church. †

News briefs

U.S.

Supreme Court clerk emphasizes ethics to law school graduates

WASHINGTON (CNS)—Take the high road and stay on it, the clerk of U.S. Supreme Court told law school graduates at The Catholic University of America May 27. Retired Army Maj. Gen. William Suter, clerk of the high court since 1991, also urged law graduates to forget "loudmouth lawyers" who make television appearances. Instead, he advised the example of his personal hero, the late Supreme Court Justice Lewis Powell, whom he described as a symbol of what the legal profession stands for because he demonstrated selflessness and dedication to his country.

Bishop urges parish respect life committees to be less political

VENTURA, Calif. (CNS)—Parish respect life committees must focus on faith-based education rather than on political action, said Los Angeles Auxiliary Bishop Thomas J. Curry at a May 24 life issues conference in Ventura. "The purpose of the parish respect life committee is to educate, to animate, to inform and to bring about conversion in lives—not to organize for political action," he said. The bishop made his proposal during a five-hour symposium called "Embracing Our Dying," held at the parish center of San Buenaventura Mission Church in Ventura.

Florida ban on partial-birth abortion temporarily blocked

TALLAHASSEE, Fla. (CNS)—Supporters of Florida's ban on partial-birth abortions remained hopeful June 5 that the law would be held constitutional, despite a federal judge's temporary restraining order against it. U.S. District Judge Joan A. Lenard's June 2 ruling came eight days after Florida Gov. Jeb Bush had signed the partial-birth abortion ban into law. Elizabeth Hirst, a spokes-



During the investiture, Brian Doyle, assistant to the archbishop, stands by as Archbishop Daniel M. Buechlein displays the rescript, the official announcement of Msgr. Svarczkopf's status as prelate of honor.

Photos by Margaret Nelson

woman for Bush, said the governor was strongly opposed to partial-birth abortions and "feels the law will ultimately be upheld."

Former Treasury Secretary Simon, prominent Catholic, dies at 72

SANTA BARBARA, Calif. (CNS)—Former U.S. Secretary of the Treasury William E. Simon, a prominent investment banker, philanthropist and activist in Catholic causes, died June 3 at Cottage Hospital in Santa Barbara. He was 72. He died of complications from pulmonary fibrosis, a chronic lung disease. His funeral was to be celebrated June 8 at St. Patrick's Cathedral in New York. Simon, who proudly described himself as "an outspoken conservative," was widely regarded as a leading spokesman for free enterprise and limited government.



William E. Simon

In the 1980s he was one of the most prominent critics of the U.S. bishops' 1986 pastoral letter, "Economic Justice for All."

WORLD

Oblate provinces face bankruptcy from legal costs of lawsuits

OTTAWA (CNS)—Almost 10 years after the Oblate Conference of Canada apologized for abuses to aboriginal people, the Oblate provinces that ran residential schools for the federal government are being forced to the brink of bankruptcy by legal costs. "We estimate the cost each year at over \$2 million just for organizing our defense," said Father Jacques Gagne, coordinator of the Oblates Residential Schools Working Group. The cost does not include compensation payments, he said. The claims "are so numerous now. The provinces are kind of overwhelmed by it all," he said.

(These briefs were compiled from reports by Catholic News Service.) †



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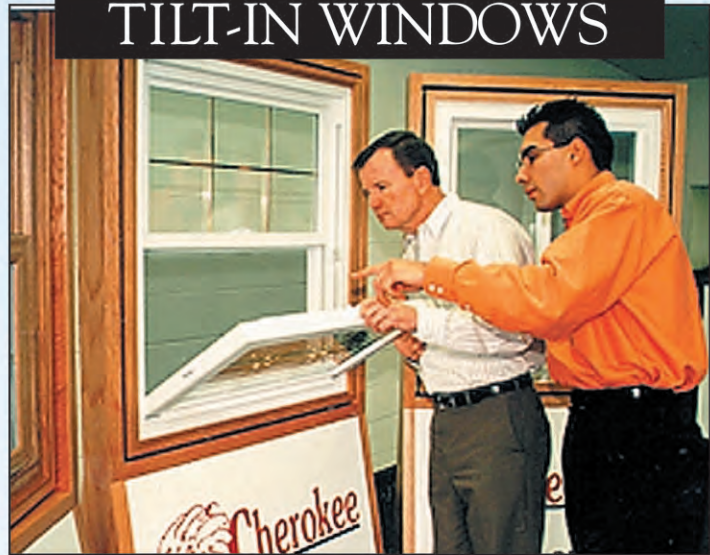
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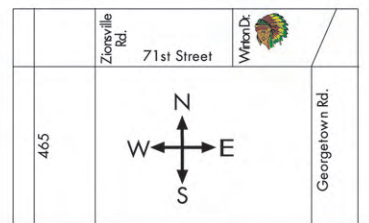


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