



**The**

# Criterion

Serving the Church in Central and Southern Indiana Since 1960

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## CYO campers have fun and learn important life lessons

By Jennifer Lindberg

NASHVILLE—As the parent of autistic children who can't speak, Mary Pat Torbeck was apprehensive about sending them to a camp where they would shoot bows and arrows, tramp through the woods and swim with peers who didn't have the same disabilities.

She needn't have worried because her two sons Clark, 14, and Brian, 8, found a place that supported them just like home at the Catholic Youth Organization's Camp Rancho Framasa in Brown County.

"I was so impressed with the counselors and really believe with all my heart that this is a Catholic Christian-based program that draws a particular kind of person who will go above and beyond the call of duty to accommodate my sons," said Torbeck, who attends St. Malachy Parish in Brownsburg with her husband, Rick.

The camp's inclusive programming is based on helping youth live the Church's teachings about the dignity of each person.

Campers with support needs, such as autism, Down syndrome, cerebral palsy, attention deficit disorder or physical disabilities are integrated into a traditional camp setting with their peers.

All the children attending the camp live together. Some youth with special support needs are assigned their own counselor to help them with lifts or transfers, behavior management, emotional support, personal care and inclusive strategies within a camping group, said Mary Beth O'Brien, assistant camp director.

Most camp counselors have backgrounds in recreational therapy, and support needs counselors receive special training. All camp counselors are trained in what it means to be inclusive and how to assist support need campers and support need counselors.

While the camp, operating since 1946, has always included children with support needs, a more in-depth

Photo by Jennifer Lindberg



For eight years, the Catholic Youth Organization's Camp Rancho Framasa in Brown County has developed in-depth, inclusive programming for campers with various support needs, such as physical or developmental disabilities, in a traditional camp setting. Two campers laugh and talk about their day with Megan Belden, 14, of Carmel. Her wheelchair doesn't prevent her from participating in camp activities.

program was developed eight years ago.

"The goal of the camp is to have fun, be inclusive and, for kids, to be safe," O'Brien said. "It is not a big deal to be inclusive. A lot of people sing the praises of the camp and think it's great we are doing this. But this is how it's supposed to

be."

It's also about teaching campers and support staff to examine their morals and values when they encounter someone different than themselves, she said.

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## Priests, religious decline; number of U.S. Catholics increased last year

NEW PROVIDENCE, N.J. (CNS)—While a decrease in the number of priests and religious in the United States continued, the number of Catholics in the country nevertheless kept pace with the U.S. population growth in 2002.

The 2003 edition of the *Official Catholic Directory*, known in Church circles as the *Kenedy Directory* for its publisher's imprint, showed that although the number of priests and religious continued to decrease, the number of Catholics in the country increased by about 2 percent to 66.4 million, a level on par with the overall population growth rate. Catholics continue to represent about 23 percent of the total U.S. population.

The directory includes detailed information about Church institutions and personnel in each of the 208 U.S. archdioceses and dioceses as well as statistical information about everything from the number of new parishes to the number of sisters teaching in each diocese.

Figures from the 2002 directory compared to this year's directory show that the total number of diocesan and religious priests nationwide dropped by 1,226 to 44,487. Of that, 29,715 are diocesan priests, down by 714 from the previous year, and 14,772 are members of religious orders, down by 472.

The number of newly ordained priests was reported at 449, 30 fewer than in the previous year.

There were decreases in the number of sisters, by 802 to 74,698, and the number of religious brothers, with 122 fewer for a total of 5,568.

The number of permanent deacons continued an upward trend, however, with 342 more this year than last, for a total of 14,106.

Fewer marriages were reported nationwide, down by 14,836 to 241,727.

Among people joining the Church, the number of infant baptisms decreased by 2,226 to 1,005,490, but the number of adult baptisms grew by 1,121 to 81,013. The number of people coming into full communion with the Church also was higher in the 2003 directory, at 82,292, an increase of 1,052.

There were more first Communion and confirmations as well, with 897,635

See DIRECTORY, page 7

## Treasures of grottoes under St. Peter's revealed in new book

VATICAN CITY (CNS)—For early morning Masses, daytime prayers near the tomb of St. Peter or simple tourism, a climb down to the grottoes under St. Peter's Basilica is a normal part of a visit to the church.

While the tombs of popes, Catholic royalty and Vatican officials are clearly marked, the artwork—including ancient mosaics and frescoes from the original fourth-century basilica—is not.

As part of an Italian-government sponsored series of guidebooks to important Rome churches, an official at the basilica has written a 128-page illustrated guide to the subterranean treasures.

The *Vatican Grottoes* issue of the *Roma Sacra* series, published on July 1, was written by Bishop Vittorio Lanzani, the delegate for the administration of St. Peter's Basilica.

Released only in Italian, the guidebook eventually will be released in English by the publisher, as has been done with two

previous issues on the art and architecture of St. Peter's Basilica.

Alfredo Maria Pergolizzi, an archivist at the basilica, said the book is the first detailed guide to the grottoes written since the underground space was opened to the general public in 1950.

Visits were severely limited until Pope Pius XII authorized the opening following the 1941-49 excavation of the lower-level necropolis where St. Peter's tomb is located.

In fact, beginning in 1617 and for more than 200 years, women could visit the grotto only on the Monday after Pentecost and laymen were allowed in only on the feast of SS. Peter and Paul.

"Transgressors will be excommunicated," said the Latin inscription on a plaque that hung near the entrance.

By the late 1800s, Catholics could request access on any day, but the request had to be in writing. A clerical guide and a

See GROTTUES, page 7

CNS photo courtesy the Fabrica of San Pietro



The Clementine Chapel in the grottoes under St. Peter's Basilica is the chapel to the tomb of St. Peter. Through the grill over the altar, visitors can see the remains of the original altar that the Emperor Constantine had ordered to be built over the tomb in 324.

# CYO

continued from page 1

"Everyone is coming from a different place," O'Brien said. "This is about education and helping people understand others and learning."

The camp offers a variety of overnight camps from three days to six days.

About 180 youth attend the summer camps each week. Of those, about 15 have some sort of support need with typically four campers needing one-on-one support, O'Brien said.

Campers are assessed on an individual basis to make sure the camp can support their needs. Extreme medical disabilities cannot be supported due to the limitations of the camp's health center. However, O'Brien urged each parent to call and talk about their child's needs before dismissing the camp.

A visitor to the camp will find youth involved in various activities from canoeing to rope climbing. Many times, it is difficult to tell which camper has special support needs.

But counselors don't shrink from tough questions about those campers who do.

Michelle Dincecco, the inclusive programming manager, said that kids ask questions about why one camper may be different. Counselors are honest with them because it helps the youth be flexible and reach out in a caring way, she said.

"Kids are very resilient and understanding," Dincecco said. "I always go back to what would God want you to do. With the older kids, you can really get into some good conversations about how to act as Christians and Catholics. We talk a lot about respect and how you treat all with kindness, gentleness and fairness."

Dincecco said the camp is sometimes the first place youth are exposed to campers with different needs than their own. Often, they come away with a new sense of appreciation and awareness.

"Here they get to see that just because someone is in a wheelchair doesn't mean they can't ride a horse," she said. "Or just because a child is non-verbal doesn't mean they can't climb the high ropes. We'll try it all if it's safe."

A national study on inclusive camps, including the CYO's, showed that 87 percent of youth with support needs, compared to 84 percent without support needs, grew in social interaction, communication, self-reliance, recreation skills and self-esteem.

Lindsey Hatcher, 19, of Chicago, said campers with support needs aren't made to feel like an outsider.

## Official Appointment

**Rev. Noah Casey, O.S.B.**, a monk from Saint Meinrad Archabbey and former archdiocesan director of ministry to priests, to administrator, St. John the Evangelist Parish, Indianapolis, effective Sept. 24.

*This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.*



Stephen Chamblee of Nashville is trained to be a counselor for campers with support needs. Here he imitates Hunter Pool's antics during a break from camp activities. Hunter, 8, is a member of Nativity Parish in Indianapolis.

"They are like anyone else at camp," said Hatcher. "I think that I came away with how much they are capable of and how easily they fit into the setting."

Beth Hollenberg, 16, of St. Rose of Lima Parish in Franklin, said the camp is "really cool."

"It has changed my outlook," Beth said of camping beside youth with support needs. "It shows that people are different than you, but you can work with people like that. This place is a lot of fun, and you get to meet a bunch of different people."

Torbeck said she is "sold for life" on the camp after watching how her sons responded.

As a self-described "nervous Nelly" who could never imagine sending her boys to a traditional camp, Torbeck found that the camp was well prepared for children with support needs.

"They had communication boards ready, the staff was well-trained and they thought of which counselor was best suited for my boys," she said.

Brian's counselor even slept on the floor next to his bunk "just because Brian wanted him near him," she said.

The experience also nurtured Torbeck's entire family.

Her daughter, Maggie, attended camp the same week as her brothers. But she wasn't needed to help them. The counselors did it all and Maggie got to have her own fun.

"Just having my daughter there being able to run by with her peers and see her brothers race along with other kids, her face lit up," Torbeck said. "This was good stuff. She saw her brothers in a different way in a typical camp."

Often, her sons are only around adults, but having them with their peers instilled confidence in them that she couldn't have

imagined.

Torbeck witnessed it when she took the boys for a visit before enrolling them for a second year.

"The minute we turned onto the street where the camp is, both of them began to squeal and my son Clark, who wears braces, flew out of the car, ran up to the cabin where he had slept and sat on the

very bunk that he'd slept in.

"It was like 'OK, I'm ready Mom, see ya.' This was an incredible new experience I never thought my sons would be able to have."

*(For more information on CYO Camp Rancho Framasa, call Mary Beth O'Brien at 888-988-2839.) †*



Campers at the CYO Camp in Brown County learn archery skills. The camp staff makes sure that campers with support needs are intermingled into the traditional camp activities. Many times, it is hard to tell which campers have support need issues.

## The Criterion

7/11/03

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# Indianapolis parish to host national conference on small faith groups

By Brandon A. Evans

It can be easy to get lost in a large parish.

Father Paul Koetter, pastor of St. Monica Parish in Indianapolis—which has more than 2,000 families—is aware of this.

At his parish, thanks to a program started by his predecessor, there are many smaller communities meant to help people connect.

These “small church communities” have spread so successfully in the parish that it has been chosen as the place for the biannual conference of the National Alliance of Parishes Restructuring into Communities (NAPRC).

The conference, scheduled for July 24-27, will give parishioners and pastoral leaders from all over the country a chance to learn more about the type of program that is happening at St. Monica’s.

Bishop Robert Morneau, auxiliary bishop of the Diocese of Green Bay, Wis., will be the keynote speaker.

He is an author of numerous books about the spiritual journey, and is a nationally recognized speaker and retreat director.

Jean Galanti, pastoral associate at the parish, hopes that people will leave the conference “on fire” for the idea of these small communities.

The small groups at St. Monica Parish, made up of several parishioners each, gather every couple of weeks to discuss Scripture, read a book together, and simply receive support and encouragement.

Each of the 35 groups also has a pastoral facilitator who leads the group for three years and regularly attends meetings with the pastor.

“I stay closely connected with those groups through their leader,” Father Koetter said.

Trina Wurst is one such facilitator, and with most groups being made up of eight to 12 people, hers is right in the middle with five couples.

For example, she said that in the last meeting with Father Koetter, he stressed the need for all the groups to reach out beyond themselves. It was a message that she carried back to her group.

Sometimes her group finds opportunities to involve themselves in the larger parish.

One such way, and the most obvious, is Sunday Mass.

Her group, like many others, usually goes over the Scripture readings for the coming Sunday when they meet two Fridays a month at each other’s houses.

A 2001 study published by Loyola University in New Orleans showed that most small Church communities have members who attend Mass each week at a rate of 90 percent—almost three times the rate of Catholics in general.

And while the small groups help parishioners to be more involved and go to Mass, likewise the liturgy helps the small groups.

Father Clement Davis, pastor of St. Bartholomew Parish in Columbus and the former pastor of St. Monica Parish, said that the small church communities are beyond, but complimentary to, Sunday Mass.

In a way, they take things one step further. Whereas a homily can only be listened to, members of a small group can have discussions about Scripture. And whereas the sense of community at Mass is strong, it is plumbed ever deeper in small groups.

“The group becomes a real small church community,” Father Koetter said.

Galanti believes that “the sense of community that ... pervades the parish is kind of a fruit of these groups.”

Wurst said that her group is close and sometimes people bring individual difficulties into the discussion.

“It really is a deep connection that our group has,” she said. “I can’t think of a better word than family to describe it.”

Like family, she said, she couldn’t imagine leaving them.

Father Davis said that he has been a member of such a small church community for about 15 years, and that they have been through everything together, from death to new life.

He calls the communities “an answer to a real need” in the Church, especially for parishes that are ballooning in size.

Father Davis first heard of the idea in the late 1980s, and after a parish mission several years later he got 18 small groups up and running at St. Monica Parish. Those groups were still active when he left four years later.

He will be attending the conference, and hopes that people who come that are involved in small church communities “will see that this is not something that exists in isolation.”

The study by Loyola University determined that there are at least 37,000 small church communities in the United States that involved at least 750,000 people.

Father Davis said that some people from his parish will be attending the conference with him.

The event is open to anyone that is interested, Galanti said.

The cost of the full conference is \$200, or it is \$50 for Friday and \$70 for Saturday.

Some people, like Wurst will not attend the whole conference but do as much as they can to learn more about how these small church communities can change a parish—and a person.

“It’s all about connecting faith and life,” Wurst said.

*(The registration deadline was July 1; however, the NAPRC will be taking late registrations as well as walk-ins. For more information, call Jean Galanti at St. Monica Parish at 317-253-2193, or log on to <http://naprc.faithweb.com>) †*



## One man's trash

Melvin Doyle is surrounded by odds and ends of things he has collected. His parish was on the receiving end of loose coins he collected over the years. About \$75,000 from the liquidation of the collection will go toward building a new sanctuary at St. Joseph Church in New Hope,

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## Editorial



CNS photo by Marco Longari from Gabale, Dom

A young girl is helped by her mother at a hospital in West Hararghe, Ethiopia last November. Severely malnourished, she is fed with food provided by aid agencies. Food and water crises in several African countries have led the United Nations and humanitarian groups to call for international intervention to stave off famine.

## Famine in Africa

Sufficient rain failed to fall during both rainy seasons last year in Ethiopia and other countries in the Horn of Eastern Africa. The drought is threatening to repeat the famine that hit this area hard in the mid-1980s, when 8 million people in Ethiopia alone were affected and more than 1 million died. Today, with increases in population, more than 14 million people—most of them children—are at risk.

Ethiopia, one of the world's five poorest countries, has a population of nearly 65 million people from at least 64 major ethnic groups speaking more than 250 languages.

The economy is dependent on agriculture, with 9 out of 10 Ethiopians engaged in subsistence farming or livestock breeding.

Catholic Relief Services, which has been working in the country since 1958, says that there are five root causes for the problems for the social injustice present in the country: recurrent wars or conflicts (the most recent with neighboring Eritrea), scarcity of resources, lack of a conducive operating environment, harmful societal attitudes, and lack of ownership of foreign-driven development strategies.

In an interview with the Integrated Regional Information Network (IRIN) in late May, Berahanu Nega, director of the Ethiopian Economic Association, said that aid to Ethiopia over the years "has failed, because the

number of people affected by emergencies has significantly increased over the years.

"If you look at the famine the country faced in the 1970s some 1 million people were affected, in [1984-85] about 6 million, and now you have 12 million to 14 million. It is getting worse through time," Nega said. "Aid in the short term might have saved lives, but in the long run, it seems things are getting worse."

While foreign aid has been flowing into the country for decades—mostly as emergency aid in times of crisis—it is now being realized—as Nega points out—that long-term hope for bringing the country out of its cycle of drought and disaster hinges on the establishment of development efforts that strike at the heart of the problems.

Nine out of 10 farmers depend entirely on rainfall to water their crops. When the rains fail, the crops fail. But Ethiopia has vast untapped water resources. Developing an Ethiopian-owned irrigation system would go a long way in helping the country deal with the recurrent droughts.

But the immediate crisis demands food, and it demands it quickly.

The international community must join the United States, first, in seeing that sufficient food arrives quickly in the area, and then following through with long-term development efforts aimed at the core problems. †

— William R. Bruns

## Research for the Church/James D. Davidson

# The close connection between ethnicity and religion



Last month my wife, Anna, and I, along with friends Ann and Paul Henck, attended an Italian Street Festival sponsored by Holy Rosary Parish in Indianapolis. Holy Rosary Parish dates back to 1909, when Bishop Francis Silas Chatard gave Father Marino Priori permission to start a parish for Italians who had settled in downtown Indianapolis.

Although the parish has seen both good times and bad over the years, it always has been proud of its Italian heritage, calling itself "The Italian Church of Indianapolis." For the past 20 years it has celebrated that heritage by sponsoring the highly successful festival, which takes place on the streets and in the parking lots surrounding the parish.

The festival starts in the afternoon and goes well into the evening on two consecutive days. We attended on the second day, beginning with Mass at 4:30 Saturday afternoon. Following Mass, people filed into the streets, where they found a band playing a mixture of traditional and contemporary Italian music, tents offering a wide variety of traditional Italian foods, and booths selling wine, beer and tours to Italy. There also were carnival rides for the kids. Before long, thousands of real Italians (including Anna and Ann) and "honorary" Italians (such as Paul and me) mingled in the streets eating lasagna, meatball sandwiches, tortellini and cannoli and enjoying a glass or two of wine.

The festival reminded me once again of the bond between ethnicity and religion. Ethnicity is often a carrier of religion, and religion frequently perpetuates ethnic identity. For most Italians at this street festival, being Italian meant being Catholic and being Catholic meant being Italian. The celebration of Italian food and drink was a celebration of the Catholic faith. The celebration of the Mass fostered pride in being Italian.

The same principle applies to the connection between Catholicism and Mexican ancestry. On December 12 each year, Hispanic Catholics celebrate the Feast of Our Lady of Guadalupe. The feast recalls the day in 1531 when Mary appeared to

Juan Diego, instructing him to have the local bishop build a church. After being turned down by the bishop, Mary appeared to Juan Diego again and instructed him to collect flowers, which he wrapped in his *tilma* (or cloak) and took to the bishop. When Juan Diego removed the flowers from his *tilma*, Our Lady's image appeared on the cloak, giving the bishop the sign he needed before building the temple in 1533.

The feast also commemorates all of the miracles and cures that have occurred since then, including the conversion of millions of native Mexicans to Catholicism. Thus, the feast celebrates the commingling of Mexican ethnicity and the Catholic faith.

Of course there are many places around the world where Catholicism and nationality are almost identical: Argentina, Poland, Spain, Ireland, Colombia, Puerto Rico, Italy, Brazil, the Philippines, Portugal, Chile, and Peru—just to mention a few examples. In these countries, celebrations of national pride and celebrations of being Catholic are so closely tied together that one can hardly separate the two.

The close connection between ethnicity and other faiths also is evident throughout the world. In Sweden, Norway, Denmark, and Finland, for example, nine out of 10 people are Lutheran. In Kuwait, Morocco, the United Arab Emirates, Indonesia, Pakistan, Iraq, Lebanon, and Syria, most people are Muslim. Cambodians and natives of Thailand tend to be Buddhist. Virtually everyone in India and Nepal is Hindu. Greeks and Romanians are Eastern Orthodox. Most people in Israel are Jewish.

In short, whether we consider the many countries in which the vast majority of people belong to one and the same faith, or countries—such as our own—where people of many ethnicities and religions reside, faith and ethnic heritage are often closely related. The Holy Rosary Parish Italian Street Festival in Indianapolis is but one example of how that relationship is sustained over time.

(James D. Davidson is a professor of sociology at Purdue University in West Lafayette, Ind. His most recent book is *American Catholics: Gender, Generation, and Commitment* published by *Alta Mira Books* in 2001). †



A Mexican woman prays last July in front of a statue of Juan Diego at the Basilica of Our Lady of Guadalupe in Mexico City. Diego, who was a Nahuatl Indian, was canonized by Pope John Paul II on July 31, 2002.

## Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations,

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

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

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### The Rosary awakens a thirst in us for the Gospel

Sixth in a series

In last week's column, I highlighted Pope John Paul II's emphasis on the Rosary as one of the traditional paths for the contemplation of Christ's face. He sees this contemplation as a pressing need for furthering the faith in this new millennium. People don't just want to *hear about Jesus*, they want to *see the face of Jesus*. I resonate with this theme—for 16 years, “seeking the face of the Lord” has been my motto as a bishop.

In this column, I will highlight our understanding of the Rosary as “a compendium of the Gospel.” It will continue to be apparent that the Holy Father's personal affection for this form of praying is poignant, especially as he speaks of the Rosary as a prayer in which we can share our burdens with Christ and his Blessed Mother.

First, some words of Pope Paul VI in which he describes this prayer in terms of the Gospel: “As a Gospel prayer, centered on the mystery of the redemptive Incarnation, the Rosary is a prayer with a clearly Christological orientation. Its most characteristic element, in fact, the litany-like succession of Hail Marys, becomes in itself unceasing praise of Christ, who is the ultimate object both of

the Angel's announcement and of the greeting of the Mother of John the Baptist: ‘Blessed is the fruit of your womb’ (Lk 1:42). We would go further and say that the succession of Hail Marys constitutes the warp on which is woven the contemplation of the mysteries. The Jesus that each Hail Mary recalls is the same Jesus whom the succession of mysteries proposes to us now as the Son of God, now as the Son of the Virgin” (Apostolic Exhortation, *Marialis Cultus*, Feb. 2, 1974, #46).

The mysteries of the Rosary, which I will present in detail in upcoming columns, focus on the essential aspects of the mystery of Christ. One of the clear benefits of this prayer is that the mysteries of Christ “awaken in the soul a thirst for the knowledge of the Gospel. ... The Rosary offers the ‘secret’ which leads easily to a profound and inward knowledge of Christ. ... We might call it Mary's way” (*Rosarium*, #24).

Several times, John Paul II has described the Rosary as a simple prayer that marks the rhythm of human life (*Rosarium*, #25). In his apostolic letter, he asserts that this prayer has an anthropological significance that is deeper than it may appear at first sight. “Anyone who contemplates Christ through the various stages of his life cannot fail to

perceive in him *the truth about man*. This is the great affirmation of the Second Vatican Council which I have so often discussed in my own teaching since the Encyclical Letter *Redemptor Hominis*: ‘it is only the mystery of the Word made flesh that the mystery of man is seen in its true light.’ ... Following the path of Christ, in whom man's path is ‘recapitulated,’ revealed and redeemed, believers come face to face with the image of the true man. Contemplating Christ's birth they learn of the sanctity of life; seeing the household of Nazareth, they learn the original truth of the family according to God's plan; listening to the Master in the mysteries of his public ministry, they find the light which leads them to enter the Kingdom of God; and following him on the way to Calvary they learn the meaning of salvific suffering. Finally, contemplating Christ and his Blessed Mother in glory, they see the goal towards which each of us is called, if we allow ourselves to be healed and transformed by the Holy Spirit” (*Rosarium*, #25). Each

mystery of the Rosary can shed light on the mystery of the human person.

The Rosary is indeed a kind of summary of the Gospel. And John Paul II asserts that if we meditate conscientiously on the mysteries, “it becomes natural to bring to this encounter with the sacred humanity of the Redeemer all the problems, anxieties, labors and endeavors which go to make up our lives. ‘Cast your burden on the Lord and he will sustain you’ (Ps 55:23). To pray the Rosary is to hand over our burdens to the merciful hearts of Christ and his Mother. Twenty-five years later, after thinking back over the difficulties which have also been part of my exercise of the Petrine ministry, I feel the need to say once more, as a warm invitation to experience it personally: the Rosary does indeed ‘mark the rhythm of human life,’ bringing it into harmony with the ‘rhythm’ of God's own life, in the joyful communion of the Holy Trinity, our life's destiny and deepest longing” (*Rosarium*, #25).

This is a prayer of consolation. †

#### Archbishop Buechlein's intention for vocations for July

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

### El Rosario despierta en nosotros la sed del Evangelio

Sexto de la serie

En la columna de la semana pasada resalté la importancia que le da el Papa Juan Pablo II al Rosario como uno de los caminos tradicionales para la contemplación del rostro de Cristo. Él ve esta contemplación como una imperiosa necesidad para profundizar en la fe en este nuevo milenio. La gente no quiere solamente *oír acerca de Jesús*, quieren *ver el rostro de Jesús*. Me he hecho eco de este tema: durante dieciséis años “buscando la cara del Señor” ha sido mi lema como obispo.

En esta columna haré hincapié en nuestra comprensión del Rosario como un “compendio del Evangelio.” Seguirá siendo evidente el afecto tan conmovedor que el Santo Padre le dedica personalmente a esta forma de oración, especialmente cuando habla del Rosario como la oración a través de la cual podemos compartir nuestras cargas con Cristo y la Madre Santa.

Primero, he aquí unas palabras del Papa Pablo VI en las que describe esta oración en términos del Evangelio: “Oración evangélica centrada en el misterio de la Encarnación redentora, el Rosario es, pues, oración de orientación profundamente cristológica. En efecto, su elemento más característico —la repetición litánica en alabanza constante a Cristo, término último de la

anunciación del Ángel y del saludo de la Madre del Bautista: ‘Bendito el fruto de tu vientre’ (Lc 1,42). Diremos más: la repetición del Ave María constituye el tejido sobre el cual se desarrolla la contemplación de los misterios; el Jesús que toda Ave María recuerda, es el mismo que la sucesión de los misterios nos propone una y otra vez como Hijo de Dios y de la Virgen” (Exhortación Apostólica, *Marialis Cultus*, 2 de febrero, 1974, #46).

Los misterios del Rosario, que expondré a detalle en sucesivas columnas, se concentran en los aspectos esenciales del misterio de Cristo. Uno de los beneficios más evidentes de esta oración es que los misterios de Cristo “preparan el ánimo para buscar un conocimiento de Cristo, que se alimenta continuamente del manantial puro del texto evangélico. (...) El Rosario promueve este ideal, ofreciendo el ‘secreto’ para abrirse más fácilmente a un conocimiento profundo y comprometido de Cristo. ... Podríamos llamarlo *el camino de María*” (*Rosarium*, #24).

En varias ocasiones, Juan Pablo II ha descrito al Rosario como la sencilla plegaria que sintoniza con el ritmo de la vida humana.” (*Rosarium*, #25). En su carta apostólica, afirma que esta oración tiene una importancia antropológica aun más profunda de lo que parece a simple

vista. “Quien contempla a Cristo recorriendo las etapas de su vida, descubre también en Él la *verdad sobre el hombre*. Ésta es la gran afirmación del Concilio Vaticano II, que tantas veces he hecho objeto de mi magisterio, a partir de la Carta Encíclica *Redemptor hominis*: ‘Realmente, el misterio del hombre sólo se esclarece en el misterio del Verbo Encarnado.’ (...) Siguiendo el camino de Cristo, el cual ‘recapitula’ el camino del hombre, desvelado y redimido, el creyente se sitúa ante la imagen del verdadero hombre. Contemplando su nacimiento aprende el carácter sagrado de la vida, mirando la casa de Nazaret se percata de la verdad originaria de la familia según el designio de Dios, escuchando al Maestro en los misterios de su vida pública encuentra la luz para entrar en el Reino de Dios y, siguiendo sus pasos hacia el Calvario, comprende el sentido del dolor salvador. Por fin, contemplando a Cristo y a su Madre en la gloria, ve la meta a la que cada uno de nosotros está llamado, si se deja sanar y transfigurar por el Espíritu Santo.” (*Rosarium*, #25). Cada misterio del Rosario ilumina el misterio del hombre.

El Rosario es, de hecho, una suerte de resumen del Evangelio. Y Juan Pablo II asevera que, si meditamos conscientemente en los misterios “resulta natural presentar en este encuentro con la santa humanidad del Redentor tantos problemas, afanes, fatigas y proyectos que marcan nuestra vida. ‘Descarga en el señor tu peso, y él te sustentará’ (*Sal 55, 23*). Meditar con el Rosario significa poner nuestros afanes en los corazones misericordiosos de Cristo y de su Madre. Después de veinticinco años, recordando los sinsabores, que no han faltado tampoco en el ejercicio del ministerio petriño, deseo repetir, casi como una cordial invitación dirigida a todos para que hagan de ello una experiencia personal: Sí, verdaderamente el Rosario ‘marca el ritmo de la vida humana’, para armonizarla con el ritmo de la vida divina, en gozosa comunión con la Santísima Trinidad, destino y anhelo de nuestra existencia. (*Rosarium*, #25).

Esta es una oración de consuelo. †

Traducido por: Language Training Center, Indianapolis

#### La intención de vocaciones del Arzobispo Buechlein para julio

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

## Check It Out . . .

The Little Sisters of the Poor are sponsoring their **fifth annual "Swing Fore Seniors" golf tournament** on July 16 at Ironwood Golf Club, 10955 Fall Road, in Fishers, Ind. Players and sponsors are needed. Registration starts at 10:30 a.m. and play begins at noon with a shotgun start. The cost is \$125 per person. All proceeds will help the elderly poor at St. Augustine Home in Indianapolis. For more information, call the Little Sisters of the Poor at 317-872-6420.

St. Joseph Parish in Corydon is having its **parish picnic** from 10 a.m. to 4 p.m. on July 13 at the Harrison County Fairgrounds, 341 Capitol Ave., in Corydon. There will be a chicken dinner and quilts. For more information, call 812-738-2742.

St. Christopher Parish, 5301 W. 16th St., in Indianapolis, is having its **Midsummer Festival** from 5 p.m. to 10 p.m. on July 17-19. There will be a carnival and fish sandwiches. For more information, call 317-241-6314, ext. 100.

Benedictine Sister Kristine Anne Harpenau, a native of Tell City, will be installed as the 12th prioress of the Sisters of St. Benedict of Ferdinand, Ind. (Diocese of Evansville), on July 12 at the Monastery Immaculate Conception. A **public reception** will be held at 2 p.m. on July 13 in the monastery dining room to honor Sister Kristine Anne and her predecessor, Benedictine Sister Joella Kidwell. The reception will conclude at 4 p.m. with evening prayer in the monastery church. For more information, call the Monastery Immaculate Conception at 812-367-1411.

## Awards . . .

The **Brebeuf Jesuit Preparatory School speech and debate team** won the National Championship Sweepstakes Award in Congress in the 58th annual Senator John C. Stennis National Student Congress from June 16-20 in Atlanta. The event is part of the National Forensic League's National Speech and Debate Tournament. The award is presented annually to the school at that year's Congress whose students have amassed the largest cumulative total of National Student Congress participation points. †

There will be four **"Spirituality in the Summer"** sessions at Holy Rosary Parish, 520 Stevens St., in Indianapolis, during August. The classes, to be held in the CYO Building, will take place from 6:30 p.m. to 8 p.m. on Aug. 4, 11, 18 and 25. Mass will be celebrated in English at 5:45 p.m. The sessions will focus on different aspects of Catholic spirituality. Those who are looking for more in their relationship with God are encouraged to attend. For information, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities and the parish's director of religious education, at 317-236-1521 or 800-382-9836, ext. 1521.

Leon Suprenant Jr., president of Catholics United for the Faith International and editor of *Lay Witness*, will present **"Calling All Catholics: The Role of the Laity in the Church Today"** from 3 p.m. to 4:30 p.m. on July 20 at St. Bartholomew Church, Home Ave. and National Road, in Columbus. He will also speak later that day from 6:30 p.m. to 8:30 p.m. at Holy Rosary Parish, 520 Stevens St., in Indianapolis. The program is sponsored by the local chapter of Catholics United for the Faith. For more information, call 812-342-9550 or e-mail [CUF-Abba@earthlink.net](mailto:CUF-Abba@earthlink.net).

There will be an **open house** at the new Franciscan Center for Integrative Health and the St. Francis Medical Clinics from 2:30 p.m. to 5:30 p.m. on July 16 at 110 N.

## VIPs . . .



Francis and Eliner Klain, members of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, will celebrate their 50th wedding anniversary on July 13 with a 10:30 a.m. Mass and reception at their parish. The couple was married on July 11, 1953, at Sacred Heart of Jesus Church in Indianapolis. They have two children: Therese Ann Turpin and Loretta Marie Klain. They have two grandchildren. †

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17th Ave., Suite 300, in Beech Grove. There will be refreshments, tours, door prizes and information. The new center for integrative health blends traditional and alternative methods of healing. For more information, call 317-783-8233.

St. Mary-of-the-Woods Parish at St. Mary-of-the-Woods is holding an **all-school reunion and open house** from 1 p.m. to 5 p.m. on July 19. Anyone who attended from the former Village School, from all eight grades to first Communion preparation classes, is invited to attend. There will be time to visit with former classmates and teachers, tour the school building and pose for group photos. For more information, call the parish office at 812-535-1261 or e-mail Edie (Bird) Breneman at [ediebreneman@hotmail.com](mailto:ediebreneman@hotmail.com). †

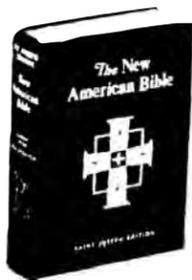
## U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

**Legally Blonde 2: Red, White and Blonde** (MGM) Rated **A-III (Adults)** because of some mild sexual humor, a homosexual-themed subplot, as well as a smattering of crass language and an instance of profanity. Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13)** by the Motion Picture Association of America (MPAA).

**Sinbad: Legend of the Seven Seas** (DreamWorks) Rated **A-II (Adults and Adolescents)**. Rated **PG (Parental Guidance Suggested)** by the MPAA.

**Terminator 3: Rise of the Machines** (Warner Bros.) Rated **O (Morally Offensive)** because of excessive, graphic sci-fi violence, some rough language and profanity, as well as fleeting rear nudity. Rated **R (Restricted)** by the MPAA. †

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# GROTTOES

continued from page 1

watchman carrying a torch accompanied the visitors.

One thing is quite clear from Bishop Lanzani's research: With the exception of St. Peter's tomb, the concept of a "final" resting place has never been given absolute priority at the Vatican.

Pope John Paul II's decision to move the tomb of Blessed Pope John XXIII from the grotto to the main body of the basilica in 2001 was simply the most recent transfer.

Not only are bodies moved, they are given new tombs—actually, they often were transferred to ancient sarcophagi that were found empty or whose original occupants were transferred to one of several ossuaries where the bones of the unidentified have been collected over the centuries.

And it is not unheard of that a "detail" from a tomb or an elaborate sarcophagus is borrowed for another use.

For example, Bishop Lanzani wrote, in 1694 the artist and architect Carlo Fontana looked to the grotto when he was searching for an appropriate basin for the baptismal font in the new St. Peter's Basilica.

He chose what was being used as the cover of the tomb of Emperor Otto II.

The 10th-century Roman emperor had been buried in the atrium of the old St. Peter's; when the old atrium was pulled down in 1610, his body was placed in a new tomb covered with the red porphyry basin believed to have come from the tomb of the Emperor Hadrian.

The popes buried in the original basilica were moved in 1606 when it became clear that the fourth-century building was dangerously unstable.

But the work did not always go smoothly.

"Confusion because of the huge number of mortal remains" explains why the bodies of Popes Innocent VIII and Paul II, identified when they were exhumed, "were never found again."

The original, now empty, tomb of Pope Paul II is located in the grotto near one of the ossuaries in which the remains of the missing popes presumably are buried.

Bishop Lanzani's book also includes the first photographs of two newly restored Marian chapels in the grottoes.

The two chapels are named after long-venerated Marian images transferred from the old basilica. Rough translations of the titles would be: Our Lady of the Slap and



The Chapel of the Madonna is one of several niches found underneath St. Peter's Basilica. The bas-relief for which the chapel is named dates to the mid-15th century. Pope Pius VI, who died in exile in France in 1799, is buried in the paleo-Christian tomb at left. A Roman sarcophagus transferred from the original basilica appears at right.

Our Lady of Women in Labor.

The restoration, funded by the Knights of Columbus, gave new life to the frescoes that illustrate traditions surrounding the tomb of St. Peter and the old basilica.

The guidebook also includes the history of the Clementine Chapel, where Mass is celebrated each morning in front of a grill through which the faithful can see the remains of the altar the Emperor Constantine ordered erected over St. Peter's tomb in 324.

Pope Clement VIII, for whom the chapel is named, had an outside ramp excavated into the grottoes in 1593 so he could pray near the tomb day or night without anyone seeing him.

Pergolizzi refused to say whether or not Pope John Paul ever visits the grottoes in secret, saying that would pertain to his private spiritual life.

"But the basilica is his church," he said. "In addition to his regular public visits, he is free to enter whenever he wants, whether the basilica is open to the public or not." †



The empty sarcophagus of Pope Paul II is found in the grottoes under St. Peter's Basilica. A new guidebook explains that the remains of the 15th-century pope were lost in 1606 when papal tombs were transferred from the fourth-century Basilica of St. Peter to the new church.

# DIRECTORY

continued from page 1

first Communion reported in the newest edition, up by 5,103, and 637,705 confirmations, up by 9,564.

The total number of students in high school religious education was up by just under 1,000 to total 767,739. In elementary school religious education, there were

more than 35,000 new students, for a total of nearly 3.6 million.

That compares to the 686,651 students in Catholic high schools and 1.9 million children in Church elementary schools. Those figures represented a decline of 4,805 students in Catholic high schools and 34,179 fewer in elementary schools.

Nationwide, 38 diocesan or parish high schools opened during the reporting period, while five private Catholic

secondary schools closed. There were 150 new parish or diocesan elementary schools and 43 new private ones.

Church-run medical services continued to stretch farther with fewer resources.

With 12 fewer Catholic hospitals nationwide, nevertheless the 585 remaining served more than 1.5 million more patients for a total of nearly 84 million.

There was a growth in the number of Catholic residential homes for children, or

orphanages, with 50 new ones for a total of 226, which served 714,253 young people.

The *Official Catholic Directory* includes names, addresses and phone listings for all Catholic dioceses, parishes, missions, schools, hospitals, religious orders, universities and other Church institutions in the United States and its territories. The 186-year-old directory also has an alphabetical index of all priests and bishops. †

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# Parish nurse says prayer is key to sustaining her ministry

By Mary Ann Wyand

Last of three parts

Prayer helps Holy Cross parishioner Jan Erlenbaugh Gaddis with her part-time ministry as parish nurse for members of the Indianapolis East Deanery faith community and residents of the near-east side neighborhood near the church.

"I know that to do this ministry, I have to continue to be faithful to prayer," Gaddis said. "If things don't go smoothly, and even when they do go well, I have to be faithful to prayer and offer it all up to the goodness of God. I believe that God is working through me. It's not my work. It's God's work. I feel privileged to be a part of that."

After about 15 years of working in a variety of health care settings that included home care as a visiting nurse, Gaddis felt called eight years ago to combine her faith and her experience as a registered nurse to help people in new ways.

Her discernment process led her to register for the first parish nursing course offered at the University of Indianapolis.

She believes that the inspiration for her new vocation started in 1993. While working as a visiting nurse, she began to explore the connections between faith and healing after a teen-age patient named Billy Davis died of cancer.

Billy was a remarkable young man, she said, who never lost his faith as he came to accept the reality that there was no cure for his cancer. His steadfast faith, positive attitude and concern for others as he approached his death affected her deeply.

As a member of the confirmation class at St. Monica Parish in Indianapolis, Billy was looking forward to becoming a member of the Catholic Church. When it became apparent that Billy would not live

much longer, Archbishop Daniel M. Buechlein visited him at Riley Hospital for Children and confirmed him there.

Because of her friendship with Billy and time spent with him in the hospital when he died, she decided to participate in a workshop on healing and started focusing on the differences between being cured and being healed.

"So much of health care is focused on curing people, which is important," Gaddis said. "But healing doesn't always involve a cure, and I've been able to experience that as a parish nurse."

After completing the parish nursing course at the University of Indianapolis, she enrolled in theology classes at Marian College in Indianapolis to strengthen her lay ministry skills.

She also studied Spanish to better serve Hispanics living in the historic, mostly low-income Holy Cross-Westminster Neighborhood as well as Latino members of St. Mary and St. Patrick parishes nearby.

Her duties range from providing blood pressure checks after weekend Masses to coordinating an annual health fair to making home, hospital and nursing home visits.

She also provides health education on a variety of topics, prays with parishioners and neighborhood residents that request her assistance, and offers many of the same health-related services to people that come to the St. Vincent de Paul Society's food pantry for groceries.

Gaddis is not a school nurse, but does coordinate health education projects for Holy Cross Central School students.

Her parish ministry complies with requirements of the federal government's Healthy People 2010 initiative and community health guidelines issued by the Marion County Health Department.



Parish nurse Jan Erlenbaugh Gaddis helps a Latino girl learn about dangerous substances with an educational health and safety exhibit during the annual health fair at Holy Cross Parish in Indianapolis last year. Gaddis took Spanish lessons so she can better minister to Hispanics.

Seven years ago, she coordinated the first annual Holy Cross Health Fair, which offers medical and safety information to the public as well as free health screenings ranging from blood pressure checks to cholesterol, lead and vision screening. Screenings for diabetes were added this year.

Parish nursing focuses more on pastoral ministry than on providing clinical services, she said, and involves building relationships with people who will then trust her enough to ask for help.

"Listening is a big part of this ministry," she said. "I listen to their stories then ask them questions. As they talk about their medical concerns, I help them decide on healthy choices to achieve a positive outcome. It's not like traditional hands-on nursing care. I give them information and affirm them for making the best choices health-wise, but I don't tell them what to do. There's a fine line between providing health education or general assessments to determine needs for referrals and offering medical advice."

A typical conversation might involve a parishioner's concern about smoking cigarettes. Gaddis said she will discuss the dangers of smoking as well as the harmful effects of second-hand smoke on family members, then will affirm the importance of making healthy choices and gently ask the person to consider how God fits into this situation.

The St. Francis Hospitals in Beech Grove and Indianapolis fund her part-time parish nursing position as part of the Catholic hospital's commitment to serving community needs. She works on Tuesday, Wednesday and Thursday as well as before and after weekend Masses.

Every day is different, she said, but her ministry always enables her to respond to individual needs, promote self-care and encourage personal responsibility for healthy lifestyles to parishioners and neighborhood residents.

More than anything, she said, parish nursing involves making a positive difference in people's lives, which she believes is what God has called her to do. †

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Will YOU support Matthew and other young men in the Missions in their studies for the priesthood — as they prepare to bring the "Good News" of Jesus to the nearly two-thirds of our human family who do not know Him? † Please pray for mission seminarians. † Please offer your financial help as well. Thank you for your generosity!



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## Studying theology doesn't have to be intimidating

By Fr. W. Thomas Faucher

Theology 101 was a tough time. The new and confusing world of terms, ideas and concepts went far beyond what I had learned in years of Catholic school and catechism.

One day, the professor was talking about famous 19th-century German theologians such as Karl Barth, Albert Schweitzer and Rudolph Bultmann. This was better. I actually knew who these people were.

But then he started using a new name, Hermann Utick, someone I'd never heard of. It was more than I could take. I timidly raised my hand to admit I had no idea who Utick was. But the bell rang, and class was over.

At dinner that night, I mentioned my frustration about Mr. Utick and was greeted with great laughter. It was then I learned that I'd been "saved by the bell." There was no Hermann Utick. The professor was talking about the filtering process of interpreting Scriptural texts, the science known as "hermeneutic."

So much of studying theology is made more difficult by the complicated and difficult words that seem to appear suddenly like lightning bolts. "God" is a nice three-letter word. So is "man." Why then, when we describe God in terms of man—as in "God is kind"—do we call the process "anthropomorphisation"?

There are many branches of theology, and each has its own language. In liturgy, we employ words such as "ritual," "Sarum usage," "Eucharist," "chasuble" and

"aspergillum."

"Ritual" comes from Latin and means the prescribed order of something.

"Sarum usage" is a collection of liturgical customs used in Salisbury Cathedral before the Reformation. In America, Sarum usage is seen in the color blue during Advent.

"Eucharist" is a Greek word for "thanksgiving." It was always used to describe an action, the Mass, and only in late medieval times did it come to describe an object, the consecrated host.

Systematic theology has some of the best words, especially in the heresies. "Ebionites" were a heretical sect of Christians who denied that Christ was God. We have to be careful about the "anti-Ebionites" by understanding the difference between "monophysitism" (a set of Greek words strung together to say that Christ was only God) and "monothelism" (the same words with just a couple of changes which means that Christ has only one will. This was taught in the "ecthesis" ("exposition of faith") by Sergius of Constantinople to get the monophysites back into the Church.

One professor swore that returned monophysites who become monothelites are called monsignors (from the French word for "my Lord"), but I don't think that's right.

There is also "docetism" (from the Greek "to seem") that said that Christ's body was not real. There is "Donatism," named for the theologian Donatus, who said the validity of sacraments depended on



Augustinian Father William Atkinson teaches theology at Monsignor Bonner High School in Drexel Hill, Pa.

## Homilists should avoid jargon

By David Gibson

Human communication is more challenging than it seems it should be. All sorts of things block communication: anger, impatience, poor listening. But frequently people don't communicate because they just don't explain themselves very well. Sometimes that's because they're comfortable using terms that others don't know.

It's a problem everywhere. Mathematicians, sociologists, physicists and psychologists all have specialized vocabularies that aren't employed across the board in society. It's so easy for them to rely on this vocabulary—and so easy to "talk right past" their listeners.

The same is true in the world of

faith—especially the world of theology.

The Vatican cautioned homilists about this in 1999 when the Congregation for the Clergy said, "While preachers must speak from an authentic vision of faith, a vocabulary must be employed which is comprehensible in all quarters and must avoid specialized jargon."

Maybe it's a rationale for increased adult religious education: the need to learn more of the vocabulary of faith.

But I think there's another lesson here: to guard against assuming that others know whatever specialized vocabulary of faith we happen to be comfortable with and to take steps to explain ourselves better.

(David Gibson is editor of Faith Alive!) †

the priest's holiness.

We also have "dualism," a catchall heresy for anything with two opposing points of view, especially good and evil.

Some words theology uses move from language to language. "Kooinonia" from the Greek word for fellowship eventually became the Latin word "communion" and the English words "communion" and "community." But in each change, the meaning moved slightly in one direction or another.

Others words change from denomination to denomination. Words such as "baptism," "confirmation" and even "God" are not understood the same way by all who call themselves Christians.

Does everybody have to study Greek, Latin and Hebrew to even get inside the door of serious theology? Is this what Jesus intended?

Probably the best lead to follow comes from St. Anselm, who said that theology is "faith seeking understanding."

Faith is the foundation, and there are no fancy or difficult words needed to have faith. When this faith leads to questions—and it should lead to questions—then thou-

sands of years of Jewish and Christian heritage come into play.

That heritage is the history of people who have asked questions in the past and come up with answers. Some of these answers are in long words, but the concepts behind them are always pretty simple.

No one should ever be discouraged from studying theology because of the long words. Besides, it can have other rewards—most theologians are very good at board games, especially "Scrabble" and "Balderdash."

(Father W. Thomas Faucher is pastor of St. Mary Parish in Boise, Idaho.) †

### Faith Alive! page will resume in September

The *Faith Alive!* page, syndicated by Catholic News Service, will take a "summer vacation" starting in the next issue of *The Criterion* and will return in September. †

## Discussion Point

### Resources for answering faith questions

#### This Week's Question

What resources do you draw upon when you have a question about faith?

"I would say talking to other journeyers, talking to my spiritual director and reading examples of holy—if sometimes questioning—lives, especially some of the more contemporary men and women such as Thomas Merton and Dorothy Day." (Patricia Hayes, Perryville, Md.)

"When I have a question about faith, I refer to the *Catechism of the Catholic Church*. It's a doctrinally sound publication." (Sue Rapp, Scottsdale, Ariz.)

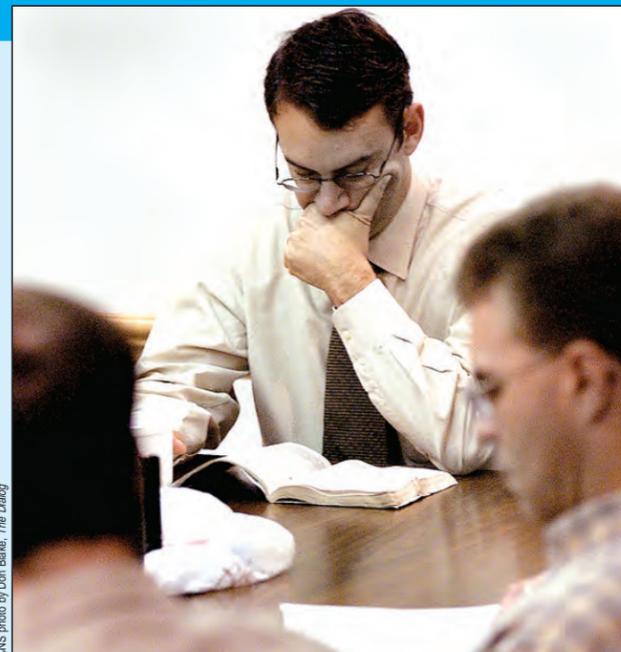
"First of all, I rely on my relationship with Jesus Christ through the Scriptures and my contemplation on them. That helps me discern the direction for my life and gives me nourishment for thought. The Eucharist

is also a very important part of my faith life. Also, I use the *Catholic Study Bible NAB*, *An Intro to the New Testament* by Raymond E. Brown, *The Dictionary of the Bible* by McKenzie, *The Collegeville Bible Commentary: Old and New Testaments*, for *Resources in Scripture*, and various other reference books such as *The New Dictionary of Catholic Spirituality* and *The Catholic Source Book*." (Beverly A. Martin, Colorado Springs, Colo.)

#### Lend Us Your Voice

An upcoming edition asks: Describe a moment during the Mass when you personally sense God's presence strongly.

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



CNS photo by Don Blake, The Dialog

From the Editor Emeritus/John F. Fink

## Important events: Founding of the Jesuits

Thirty-seventh in a series

On Sept. 27, 1540 Pope Paul III approved the Society of Jesus—the Jesuits.



This order was to have an enormous impact on the Church and is therefore the 37th on my list of the 50 most important events in Catholic history.

St. Ignatius of Loyola founded the Jesuits. A military man, he had his leg shattered by a cannon ball. While recovering he started reading a life of Christ and lives of some of the saints. He then made a pilgrimage to Mary's shrine at Montserrat, near Barcelona, Spain, and stayed for a year at nearby Manresa.

He traveled to the Holy Land but could not stay because of the hostility of the Turks. He spent the next 11 years studying in various European universities. Then in 1535 he and six others gathered in a Benedictine chapel on Montmartre in Paris and vowed to live in poverty and chastity

and to go to the Holy Land.

That trip proved impossible so the group went to Rome and offered themselves to the service of the pope. Pope Paul gave them the name Society of Jesus and the other members elected Ignatius the first general in the order.

After his society was approved, Ignatius remained in Rome overseeing the new venture until his death in 1556. He also founded the Roman College and homes for orphans, catechumens and penitents. His society grew rapidly and quickly became the popes' secret weapon during what came to be known as the Counter-Reformation.

The Jesuits' motto is *Ad maiorem Dei gloriam* ("To the Greater Glory of God"). In addition to the usual vows of poverty, chastity and obedience, the Jesuits took a special oath of obedience to the pope, going forth immediately and without question wherever he might command.

Through the next centuries the Jesuits were to be known for their loyalty to the papacy, excellence in scholarship, leadership in Catholic education and their missionary labors. They were instrumental in

bringing needed reform to the Church in Central and Western Europe. They revived the faith in Austria, Poland, Lithuania, parts of Germany and Hungary.

They tried to defend the Catholic Church in England during the Elizabethan era and dozens of them were martyred for their efforts, including St. Edmund Campion, John Ogilvie and Robert Southwell. Among the missionaries to the New World were the eight Jesuit martyrs tortured and killed by the Iroquois Indians in the 17th century.

By the end of the 16th century, the Jesuits had founded more than 100 colleges. Besides teaching in these colleges, they preached, gave catechetical instructions and instructed the poor. At the time of the society's suppression (for complicated political reasons) in 1773, it was operating 14 universities, 600 colleges and nearly 200 seminaries.

Today the Society of Jesus is the largest religious order in the Church with more than 21,600 members. (However, the several separate orders that trace their origin back to St. Francis of Assisi are larger when their numbers are combined). †

Cornucopia/Cynthia Dewes

## That's what it's all about

While traveling in Minnesota, we attended Sunday Mass at a parish north of Minneapolis. The church was a new building around the corner from the "old" one.



The new church was configured in the modern style, with the congregation almost surrounding the altar in pews ascending

upward to the entrance. There were tasteful stained glass windows, blond wood furnishings and a general feeling of light and airiness.

An impressive choir section to the right of the altar contained a grand piano, an organ and enough room for several musicians and singers. A large baptismal basin, suitable for baptism by immersion if desired, stood near the sanctuary door.

The church bulletin disclosed this as a large parish, with a pastor, an associate pastor and a permanent deacon on hand. Many lay administrators and volunteer ministers helped run the parish and arrange numerous spiritual opportunities. The parish supported a school, and its

community outreach included assisting the county food pantry and a local home for the aged. Great.

On closer inspection, the altar arrangement proved not only modern, but downright trendy. This was Minnesota, after all. The presider's chair stood squarely in the center, with the lectern to the congregation's left and the altar off-center to the right. No telling where the Eucharist was kept, since there was no depository at the altar and no eucharistic chapel in evidence.

From the top of the wall soaring behind the altar hung long panels of a filmy green cloth announcing the color of the liturgical season. A jet of air pointed upward made the cloths ripple, an effect which we found distracting since it inspired seasickness rather than prayer. Oh, well.

As the Mass progressed, we found that all the readings and other language were determinedly inclusive. No "he's" or "his" or even "hers" here! This was quite a trick, since it caused an astonishing use of the passive voice to accomplish it. The musicians kept things going at a pace designed to keep the congregation alert and involved.

While we were digesting all this, the priest conducted a baptism, which contin-

ued throughout the Mass. The baby was a three-month-old cutie with a serious name and attractive young parents and godparents. He wore a white suit and booties, had alert brown eyes and was happy throughout.

After he was well and truly baptized and back in the pew with his folks, the baby remained cheerful, grinning all over himself whenever his mom or dad looked his way. He reared up, as babies will do, jerking backward and jamming his springy legs into their laps. His head glistened with holy chrism oil.

During Communion, the baby decided to express his joy even further and began to chirp loudly. He was in an ecstasy of "singing" which caused his embarrassed family to try to shush him, even though they were obviously amused by his performance.

"This baby is simply delighted to be a Christian," I told the parents. And, indeed, everyone in church felt the same. His delight became ours, and this graceful moment made our Sunday Mass the spiritual climax intended by any liturgy.

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

Faithful Lines/Shirley Vogler Meister

## Looking at life in many right places

During a phone call from Florida, Charleyne told me how slow it is going through the belongings of a deceased friend. I told her it took years to clear out the home of my mother-in-law—and how challenging it is constantly trying to create order out of the chaos of my writing room. Too many other distractions need my attention. "Life gets in the way," I said.



That very afternoon while folding laundry, I turned on the television to "Oprah." I don't recall the program theme, but I was startled when she said, "Life gets in the way." Obviously I didn't create that "life line"—or perhaps it came from somewhere else without either Oprah or I realizing it.

I began researching the quotation, finding a number of sources, but no primary claim to it. Then I remembered hearing or reading this: "Life is what happens when

you're busy doing other things." That source was easily traced: musician John Lennon said it.

Either statement line is a good starting point for meditation or discussion.

As confirmed in the *Catechism of the Catholic Church* (#2260), life is a gift from God. He is the sole Lord over it, and society has the duty to protect it from the moment of conception until natural, accidental or violent death.

We all recognize life's major modern evil stumbling blocks—everything from abortion and deadly abuse to violence in everyday life or the genocide and political killing that spur wars.

In our daily goings and comings, however, "Life is a great big bundle of things," which writer and physician Oliver Wendell Holmes said in the 1800s. We recognize this not only within the human body, but in the dozens of distractions that deter us from what we plan. Even when praying or meditating, our attention is easily drawn to the "great big bundle of things" that make up life.

A Japanese Buddhist proverb says "Life

is like the flame of a lamp exposed to the wind" (and some days seem more windy than others.)

Jewish theologian, Martin Buber, who died in the mid-1960s, wrote, "All actual life is encounter."

Catholic mystic Thomas Merton, a Trappist monk who died in 1968, wrote, "Life is meant to superabound but not to explode."

The Muslim Koran says, "Life... is like the green herbs that flourish when watered by the rain, soon turning into stubble which the wind scatters abroad." (There's the wind again!)

Existentialist Jean-Paul Sartre, who died in 1980, wrote "Everything has been figured out except how to live."

Wrong, Jean-Paul!

Despite what gets in the way, Catholics know exactly how to live by following Christ, Biblical teachings, the catechism and Church teachings.

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

Evangelization News and Notes/  
Karen Oddi

## The connection between faith formation and evangelization

For the past eight years, the words of Jesuit Father Joseph Folzenlogen have filled this space.



Many readers may not know that Father Joe, as he was known to most, has left his position as evangelization coordinator for the Archdiocese of Indianapolis and has moved on to another assignment within the

Chicago Province of the Society of Jesus.

On June 19, permitting no fanfare, Father Joe finished his work at the Archbishop O'Meara Catholic Center in Indianapolis, turned in his building key and left for his usual vacation among lakes and woods in the upper Midwest. In August, Father Joe will join the Claver Jesuit Community in Cincinnati.

Although Father Joe's new assignment was set long before the recent staff cuts throughout the archdiocese, it would not be unreasonable to think that his departure could be related to the highly publicized fiscal difficulties. His departure was not related, but there is nevertheless, a connection between the position of evangelization coordinator and the budget cutbacks. The work of the evangelization coordinator will now become part of my work as associate director of faith formation within the Office of Catholic Education.

Lest readers think that such a move is unusual and wonder why evangelization would become part of the secretariat for Catholic Education and Faith Formation, I would like to tell you why I believe it is a logical move. The first reason is economics. A full-time coordinator of evangelization is a luxury the archdiocese cannot afford at this time. Many dioceses have never had such a position. The second reason is that the connections between faith formation and evangelization leadership have been strong since the early 1980's and were strengthened during Father Joe's ministry.

Clearly, the Disciples in Mission process that parishes throughout the archdiocese have been taking part in the past two years is one of adult faith formation, as Catholics gather in small groups to reflect and share faith and parishes strive to give authentic witness to the Good News of Jesus Christ. Many persons who have participated in Disciples in Mission have come to realize that knowledge of one's faith is essential to living and sharing it with others.

Another aspect of adult faith formation has been the steady emergence of small communities of faith—from the formal to the very loose or occasional small group. The network of adult faith formation and evangelization leadership is already strong throughout the archdiocese, because the Holy Spirit is continually calling new leaders to become evangelizers. The ways of the Spirit are many and varied and human responses are diverse as well.

I will serve as a resource and guide for parishes, but the real work of evangelization will continue to be done by the thousands of Catholic women, men and youth who take seriously the words of Pope Paul VI who said, "The task of evangelizing all people constitutes the essential mission of the Church."

Next month, I will report on plans for the third year of Disciples in Mission. For now, I ask for your prayers as I assume my new role. I would also be happy to hear your thoughts and ideas about any area of evangelization and adult faith formation. E-mail me at [koddi@archindy.org](mailto:koddi@archindy.org).

(Karen Oddi is associate director of faith formation for the archdiocese.) †

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

# The Sunday Readings

Sunday, July 13, 2003

- Amos 7:12-15
- Ephesians 1:3-14
- Matthew 6:7-13

The Book of Amos is the source of the first reading. Amos is not among the Major Prophets of ancient Israel. However, this fact does not diminish his importance.



It is easy to pinpoint the time of the prophecy of Amos. He was active during the reign of Uzziah as king of Judah, and of Jeroboam II as king of

Israel, the northern kingdom. His writings themselves give this fact.

Uzziah was alive and on the throne from 783 to 742 B.C. Jeroboam II was there from 786 to 742 B.C.

Amos was recognized as an inspiring and inspired spokesman for God. His writings are not long in length, and this fact in itself deprives him of the status enjoyed by Isaiah, Ezekiel and Jeremiah.

In this weekend's reading, Amos asserts his own identity as a prophet and his total loyalty to God. He serves God alone, not the king, nor any human institution.

The kernel of this reading's lesson is not, however, simply in an assertion of the prophet's credentials. Rather, it is in the last verse of the reading. God commissioned Amos, as God commissioned all genuine prophets, to call the people to true devotion and righteousness.

This call came as a result of God's love. Without God's guidance, the people would be left to their own devices. Inevitably, people, with their human limitations, wander into ways that at times move toward destruction.

As its second reading, this weekend's Liturgy of the Word provides the Epistle to the Ephesians.

Ephesus, no longer existing as a major city, was in the first century A.D. one of the principal centers of population and commerce in the Roman Empire. It was an important seaport on the Mediterranean Sea on the shore of what today is Turkey.

It also was a renowned religious site. Its great temple, dedicated to Diana, the Roman goddess of the moon and of female fertility, was a shrine which thousands of pilgrims visited each year.

Maintaining the Christian life in such a

setting was not easy. This epistle admonished and encouraged the Christian Ephesians. It assured them of support from none less than Jesus.

By their own commitment to the Lord in baptism and devoted Christian living, they were united with Jesus so intently that they became the adopted children of God, privileged to inherit eternal life, with the Lord Jesus.

St. Mark's Gospel furnishes the last reading.

Two points are critical in understanding the lesson of this reading. The first is that Jesus designated 12 men as Apostles. They were special students, as evidenced elsewhere in the Gospels in so many places. They also were destined to be the Lord's primary representatives.

In this reading, Jesus sends the Twelve, two by two, to new places. In these places, in the Lord's name, they will proclaim the Good News of God's love and mercy.

The second point is that they were given divine authority. They even had power over the devil. They could cure the sick.

But they had to have as their one and singular objective the task of serving the Lord as they were commissioned.

## Reflection

This weekend's Liturgy of the Word is strongly encouraging and motivating as well as instructional.

God's active, dynamic love is a theme. It is active in that it reaches out to humans, who so much need the guidance and strength of God. Without God, they are weak.

The epistle to the Christians of Ephesus asserts this love. If we give ourselves to the Lord, Christ is in us. He is there as the Redeemer. He is there as the bearer of eternal life in God. With Jesus, if we are faithful, we are co-heirs to the reward of everlasting life.

Amos is an example of God's active love. He was sent by God, and empowered by God, to guide and instruct the people.

Finally, Christ came to bring God's love to humanity. To continue this great life-giving effort, the Lord called the Apostles. In the Lord's name, with the very power as well as authority of Jesus, they continued to heal, and to subdue sin and death, as did Christ.

Through the Twelve, Jesus still lives and still reconciles the sinful with the merciful, forgiving God. †

## Daily Readings

**Monday, July 14**  
Blessed Kateri Tekakwitha,  
virgin  
Exodus 1:8-14, 22  
Psalm 124:1-8  
Matthew 10:34-11:1

**Tuesday, July 15**  
Bonaventure, bishop and  
doctor of the Church  
Exodus 2:1-15a  
Psalm 69:3, 14, 30-31, 33-34  
Matthew 11:20-24

**Wednesday, July 16**  
Our Lady of Mount Carmel  
Exodus 3:1-6, 9-12  
Psalm 103:1-4, 6-7  
Matthew 11:25-27

**Thursday, July 17**  
Exodus 3:13-20  
Psalm 105:1, 5, 8-9, 24-27  
Matthew 11:28-30

**Friday, July 18**  
Camillus de Lellis, priest  
Exodus 11:10-12:14  
Psalm 116:12-13, 15-18  
Matthew 12:1-8

**Saturday, July 19**  
Exodus 12:37-42  
Psalm 136:1, 10-15, 23-24  
Matthew 12:14-21

**Sunday, July 20**  
Sixteenth Sunday in  
Ordinary Time  
Jeremiah 23:1-6  
Psalm 23:1-6  
Ephesians 2:13-18  
Mark 6:30-34

Question Corner/Fr. John Dietzen

## Catholic Church allows some priests to be married

My wife and I, both now retired, have been Catholic all our lives. I had 12 years of Catholic education. She worked at a seminary and taught grammar school for 26 years.



We were taught that a Roman Catholic priest cannot marry and remain a priest. Recently, however, we attended Mass near

Washington. The celebrant was a former Episcopal priest, who is now an ordained Catholic priest. He still has his wife and family.

How is this possible? If this is being done, why is there a shortage of priests in the United States and other places? (Delaware)

I'm surprised at the number of Catholics who are still unaware that we have married priests in the Latin Rite. Eastern Churches, of course, even those united to Rome, have had married clergy for many centuries.

Catholic policies permitting married converts to become candidates for the priesthood are more recent, and a lot of Catholics around the country are surprised by the same experience you had.

I hope you know that, while celibacy has been the rule for priests in the Roman Rite for a long time, that requirement is a Church law, one that could be changed or adjusted at any time.

Interestingly, some bishops at the Council of Trent in the 16th century wanted the council to declare celibacy an unchangeable law of God. The large majority of bishops did not agree, however. Thus, proper Church authorities, primarily the pope, of course, are free to modify the law of celibacy in ways considered good for the Church.

The possibility of ordaining married converts was seriously raised in the last few decades. The first Roman Catholic ordination of a married former Episcopal priest took place just 20 years ago, on June 29, 1983. A considerable number of others, including Episcopal and Lutheran, have followed since then.

The largest group of married Catholic priests in the United States are former Episcopal clergy. Their situation is unique. As with the Oxford Movement in

England during the 19th century, Episcopal priests who leaned toward the Roman tradition felt they should remain within the Anglican tradition and work toward corporate union with Rome.

Later, many of these Episcopal priests decided to apply individually for acceptance into the Roman Catholic Church as married candidates for ordination. They were formed within the Catholic "system," they argued, and they embraced Catholic tradition and doctrine, and thought they were Catholic, except that they were not in union with the pope. Some of the Episcopal priests even accepted the primacy of the bishop of Rome.

Apparently, the Roman congregations and Pope John Paul II accepted their good faith and line of reasoning, and eventually allowed their ordination as married men. They were, in other words, dispensed from the promise and commitment of celibacy when they were ordained.

On the other hand, it seems assumed that people raised Roman Catholic know the Catholic discipline of a celibate priesthood. They may therefore choose to marry or be ordained, but not both.

Would these same arguments apply to formerly ordained Lutheran and Methodist ministers, or clergy of other faiths who join the Catholic Church? At least one prominent Lutheran clergyman, now a Catholic priest, thinks the answer could be yes, at least in some circumstances.

Many Lutherans, he said, grounding their beliefs on the Lutheran Augsburg Confessions of 1530, see themselves as temporarily separated from Rome and working for reunion. They might be received on the same basis as Episcopalians, with married men having the same possibility of priesthood.

The Roman Catholic policy for ordaining married converts is still developing. Many factors, probably including the one you mention, inevitably will enter the discussion.

(A free brochure answering questions that Catholics ask about receiving the holy Eucharist is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions for this column may be sent to Father Dietzen at the same address or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

### Today Sweet Jesus

Take my hands ... so I may use them to help others

Take my mind ... so that I may think of others before myself.

Take my eyes ... so that I may see the good that surrounds me.

Take my lips ... so that my words may carry joy and gratitude to all.

Take my heart ... so that I may know and show love openly and freely.

Take my feet ... so that they may carry me to where I am most needed.

I ask this of the sweet Infant Jesus through the intercession of



Mary, his holy mother.

Amen.

By Germaine Scheitlin

(Germaine Scheitlin is a member of St. Bartholomew Parish in Columbus. She wrote this prayer in June 1999 after completing seven months of chemotherapy, antibody and radiation therapy treatments to cure her cancer. She prayed to the Little Infant of Prague for the strength, endurance and fortitude needed to undergo the treatments.)

## The Active List

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

**July 10-12**  
Holy Spirit Parish, 7243 E. 10th St., **Indianapolis**. Parish festival, 5:30-11 p.m., rides, food, music, entertainment. Information: 317-353-9404.

**July 11**  
Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

**July 11-12**  
St. Mark Parish, 535 E. Edgewood Ave., **Indianapolis**. Funfest, 5-11 p.m., famous barbecue, dinners, music, teen area, children's activities. Information: 317-787-8246.

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

**July 11-13**  
St. Lawrence Parish, 542 Walnut St., **Lawrenceburg**. Parish festival, Fri. 6 p.m.-midnight, pork dinner, Sat. 2 p.m.-midnight, German dinner, Sun. 11 a.m.-7 p.m., chicken dinner. Information: 812-537-3992.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Tobit Weekend, \$250 couple. Information: 317-545-7681.

**July 12**  
Cordiafonte House of Prayer,

3650 E. 46th St., **Indianapolis**. Silent prayer day, 9 a.m.-2:30 p.m., bring lunch, free-will offering. Information: 317-543-0154.

Holy Rosary Parish, Priori Hall, 520 Stevens St., **Indianapolis**. Missionaries of the Servants of the Gospel of Life lay apostolate, Mass, 4:30 p.m., dinner and spirituality following Mass.

**July 13**  
Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), Covenant Sunday Holy Hour, 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at [www.seidata.com/~eburwink](http://www.seidata.com/~eburwink).

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

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Francis2" event, young adults, 18-30, 6-8 p.m., no fee. Information: 812-933-4439 or e-mail [franvoc@aol.com](mailto:franvoc@aol.com).

**July 14**  
Holy Rosary Parish, Parish Council Room, 520 Stevens St., **Indianapolis**. "Reading the Bible with Understanding from

Beginning to End," Mass, 5:45 p.m., class, 6:30-7:45 p.m. Information: 317-236-1521 or e-mail [decarlo@archindy.org](mailto:decarlo@archindy.org).

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Family Faith Talks," 7 p.m., Mass, 8 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at [www.seidata.com/~eburwink](http://www.seidata.com/~eburwink).

**July 14-20**  
Mount Saint Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Sisters Silent Preached Retreat." Information: 812-923-8817 or e-mail [mtstfran@cris.com](mailto:mtstfran@cris.com).

**July 16**  
Holy Rosary Church, 520 Stevens St., **Indianapolis**. Catholics United for the Faith, Abba Father chapter, Mass followed by light supper and fellowship, 6:30-9 p.m. Information: 812-342-9550.

Ironwood Golf Club, 10955 Fall Road, **Fishers**. Little Sisters of the Poor, fifth annual "Swing Fore Seniors" golf tournament, registration, 10:30 a.m., shotgun start, noon, \$125 per person. Information: 317-872-6420, ext. 211.

Franciscan Center for Integrative Health 110 N. 17th Ave., Ste. 300, **Beech Grove**. Open house, 2:30-5:30 p.m. Information: 317-782-7986.

**July 17-19**  
St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. Midsummer Festival, Thurs., Fri. and Sat. 5-10 p.m., carnival, fish sandwiches. Information: 317-241-6314, ext. 100.

**July 18**  
SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass, 6:30 a.m., breakfast, Indianapolis Athletic Club, 350 N. Meridian St., \$20 first-time guest \$10. Information: 317-767-2775 or e-mail [civitas\\_dei\\_indy@catholicexchange.com](mailto:civitas_dei_indy@catholicexchange.com)

St. Bartholomew Church, Home Ave. and National Rd., **Columbus**. Healing Mass, 7 p.m. Information: 812-379-9353.

**July 19**  
St. Andrew the Apostle Parish, 4052 E. 38th St., **Indianapolis**. Luncheon and Doll Show, 1-3 p.m. Information: 317-546-1571.

St. Mary-of-the-Woods Parish, **St. Mary-of-the-Woods**. All-school reunion open house, 1-5 p.m.

**July 20**  
Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Pre Cana Conference for engaged couples, 2-6 p.m., \$30 couple. Information: Archdiocesan Office for Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

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

St. Mary Parish, 7500 Navilleton Road, **Navilleton/Floyds Knobs**. Parish Festival, 9 a.m.-5 p.m., chicken and ham dinners. Information: 812-923-5419.

**July 24**  
Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. Open house, 6-8 p.m. Information: 317-927-7825 or [www.cardinalritter.org](http://www.cardinalritter.org).

**July 25-26**  
St. Anthony of Padua Parish, 316



N. Sherwood Ave., **Clarksville**. Parish Picnic, Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, chicken dinner. Information: 812-282-2290.

**July 25-27**  
Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., **St. Meinrad**. "Pray Your Way To Happiness," Benedictine Father Eric Lies, presenter. Information: [www.saintmeinrad.edu](http://www.saintmeinrad.edu).

**July 26-27**  
St. Martin Parish, 8044 Yorkridge Road, **Yorkville**. Parish Picnic, Sat. 5-11 p.m. (EDT), prime rib dinner, \$15 adults, \$7 children, children's games, Sun. 11:30 a.m.-5 p.m. (EDT) chicken dinner, \$8 adults, \$4 children, 11:30 a.m.-7 p.m., picnic, children's games. Information: 812-623-3408.

**July 27**  
St. Augustine Parish, 18020 Lafayette St., **Leopold**. Parish Picnic, 10 a.m.-6 p.m., chicken dinner, games, quilts.

St. Patrick Church, 1807 Poplar St., **Terre Haute**. Tridentine Mass, 3 p.m. Information: 812-232-8518.

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a telephone number to be contacted by a member of the

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The Active List, continued from page 12

**Indianapolis.** Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

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

**Tuesdays**

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

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., **Greenwood.** Video series of Father Corapi, 7 p.m. Information: 317-535-2360.

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

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

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

Holy Spirit Church, 7243 E. 10th St., **Indianapolis.** Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

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

**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 Church, Chapel, 335 S. Meridian St., **Greenwood.** Rosary and Chaplet of Divine Mercy, 7 p.m.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis.** Marian Movement

of Priests prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., **Indianapolis.** Adoration of the Blessed Sacrament, between Masses, noon-5:45 p.m. Information: 317-636-4478.

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis.** Young adult Bible study, 6:15-7:15 p.m. Information: 317-632-9349.

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

St. Thomas More Church, 1200 N. Indiana, **Mooreville.** Mass, 6 p.m. Information: 317-831-4142.

**Thursdays**

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood.** Faith-sharing group, 7:30-9 p.m. Information: 317-856-7442.

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis.** Adult Bible study, 6 p.m. Information: 317-632-9349.

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

St. Malachy Church, 326 N. Green St., **Brownsburg.** Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

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

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

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

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

**Fridays**

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

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

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

**Saturdays**

Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis.** Pro-life rosary, 9:30 a.m.

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

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

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

**Monthly**

**Second Saturdays**

St. Agnes Parish, 602 N. State Road 135, **Nashville.** Support group for widowed persons, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

**Third Sundays**

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

**Third Mondays**

St. Matthew Parish, 4100 E. 56th St., **Indianapolis.** Young Widowed Group, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

**Third Wednesdays**

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

St. Jude Church, 5355 McFarland Road, **Indianapolis.** Rosary, 6:15 p.m. Information: 317-783-1445.

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

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

**Third Thursdays**

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

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

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

**Third Fridays**

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

**Third Saturdays**

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

clinic), 3607 W. 16th St., **Indianapolis.** for rosary, return to church for Benediction.

**Fourth Wednesdays**

St. Thomas More Church, 1200 N. Indiana St., **Mooreville.** Mass and anointing of the sick, 6 p.m. Information: 317-831-4142.

**Fourth Sundays**

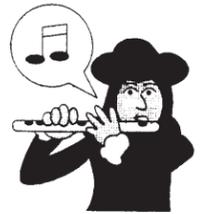
St. Patrick Church, 1807 Poplar St., **Terre Haute.** Tridentine Mass, 3 p.m. Information: 812-232-8518.

**Last Sundays**

Holy Rosary Church, 520 Stevens St., **Indianapolis.** Novena to Our Lady of Perpetual Help, 11:15 a.m. Information: 317-636-4478. †

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# Rest in peace

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

**ANDERS, Loretta M. (Conner)**, 71, St. Paul, Tell City, June 28. Stepmother of Vicki Lewellyn and Gary Anders. Sister of Bill Conner. Step-grandmother of four.

**CARLEN, Joan**, 69, St. Pius X, Indianapolis, May 21. Wife of Richard D. Carlen. Mother of Kathryn Brehn, Ann Gardner, Lisa Golub, Linda and Richard Carlen Jr. Sister of G. Robert Herrmann. Grandmother of nine.

**CARRICO, George W.**, 88, St. Barnabas, Indianapolis, June 27. Father of Mike Carrico. Grandfather of four. Great-grandfather of one.

**CHESHER, LaVera Elizabeth**, 83, St. Margaret

Mary, Terre Haute, June 26. Mother of Charles and Frank Chesher. Sister of Blanche Paulk, Ralph and Roy Perry. Grandmother of eight. Great-grandmother of 13.

**CLARK, Andrea D.**, 45, Annunciation, Brazil, June 11. Mother of Autumn Clark. Sister of Shannon McCoy, Christopher and Milton Herron II, Marc and Nick Workman. Granddaughter of Mary Francis.

**ECKERMAN, Lewis John**, 79, Annunciation, Brazil, June 11. Husband of Marilyn (Waldorf) Eckerman. Father of Susan Workman, Pam, Jeff, Michael and Steve Eckerman. Brother of Catherine Adam and Helen Mary Avelis. Grandfather of six.

**EVERLY, Chester Dale**, 73, St. Benedict, Terre Haute, June 23. Husband of Mary (Turner) Everly. Father of Linda Black and Michael Everly. Brother of Rita Moldroski and Clarence Everly Jr. Grandfather of one.

**FARRAR, Myron J.**, 77, See OBITUARIES, page 16

## Sanguinist Father Charles Banet was president of St. Joseph College

Sanguinist Father Charles Banet, former president of St. Joseph College in Rensselaer, Ind., in the Diocese of Lafayette, died on June 22 at the rectory of Holy Rosary Parish in Galveston, Texas. He was 80.

A Mass of Christian Burial was celebrated on June 27 at St. Charles Center in Carthage, Ohio.

Father Banet served St. Joseph College as president from

1965-93, the longest term in the college's history.

He was born on Dec. 8, 1922, in Fort Wayne, Ind., to Henry and Marie (Henry) Banet. He is one of seven children.

He entered the Missionaries of the Precious Blood in the fall of 1937 and was ordained to the priesthood on March 25, 1949, at St. Charles Seminary in Carthage.

Father Banet had a career in

library science from 1949-65. He served as an assistant librarian at two colleges before becoming the head librarian of St. Joseph College in 1952.

In 1965, he was chosen to be the college's president, and in his nearly 30-year tenure, he encouraged student participation, initiated laymen to the board of trustees, built a stable-to-growing enrollment, established a solid financial base, and brought to the

campus new and expanded academic, cultural and social dimensions.

When he retired in July 1993, Father Banet moved to Holy Rosary Parish in Galveston, Texas, where he served with his brother as a parish priest.

He is survived by that brother, Josephite Father Paul Banet, and by his sisters, Poor Handmaids of Jesus Christ Sister Laura Banet and Victorine Malsbury. †

## Benedictine Father Joachim Walsh was chaplain for Army, hospital, monastery

Benedictine Father Joachim Walsh, a monk at Saint Meinrad Archabbey in St. Meinrad, died on July 3 at the archabbey following a long illness.

A jubilarian of profession and priesthood, Father Joachim died two days before his 91st birthday.

A Mass of Christian Burial was offered at 10 a.m. on July 7 in the Archabbey Church.

He was born in Connersville on July 5, 1912, to Herbert and Julia (Tieman) Walsh and received the name Edward at his baptism.

In 1931, he was invested as a novice in the Saint Meinrad community. He professed simple vows on Aug. 6, 1932. He was

ordained to the priesthood on May 18, 1937.

In his early years, Father Joachim served as assistant guest master, director of St. Placid Hall, and instructor of Latin, Greek and religion at the former Saint Meinrad Minor Seminary.

He also served as assistant director of student life in the minor seminary then became the first dean of the newly constructed St. Bede Hall.

From 1943-44, he was a chaplain in the U.S. Army.

After an injury sent him home, he briefly served as associate pastor of St. Benedict Parish in Evansville, Ind., and as pastor of St. John

Chrysostom Parish in New Boston, Ind.

Father Joachim then served as chaplain at St. Joseph Hospital in Huntingburg, Ind.

In 1986, he became a chaplain for Our Lady Queen Monastery in Tickfaw, La.,

where he resided for the next 15 years.

He is survived by two brothers, Benedictine Fathers Frederick and Marion Walsh, both of Saint Meinrad, as well as a sister, Benedictine Mother Mary Herbert Walsh. †

## Providence Sister Mary Dempsey was a teacher and administrator

Providence Sister Mary Dempsey, formerly Sister Thomas Michael, died on June 30 at Karcher Hall at Saint Mary-of-the-Woods. She was 72. A Mass of Christian Burial was celebrated on July 4 in the

Church of the Immaculate Conception. Burial followed in the sisters' cemetery.

The former Mary Beatrice Dempsey was born on Aug. 12, 1930, in Cleveland, Ohio.

She entered the congregation of the Sisters of Providence on July 22, 1949, professed first vows on Jan. 23, 1952, and final vows on Jan. 23, 1957.

Sister Mary taught in schools staffed by the Sisters of Providence in Indiana, Illinois, Maryland, the District of Columbia and Massachusetts.

She ministered in the Washington Archdiocesan Pastoral Center for 11 years.

She was the director of residential services at Saint Mary-of-the-Woods from 1992-96 and was the executive director of the congregation's campus services from 1996 to 2003.

She is survived by one sister, Anne McDermott, and three brothers, James, Paul and William Dempsey. †

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## Benedictine Sister Ebba Limberger taught 57 years

A Mass of Christian Burial for Benedictine Sister Ebba Limberger was celebrated on July 5 in the Monastery Immaculate Conception Church of the congregation of the Sisters of St. Benedict in Ferdinand, Ind.

Burial followed in the monastery cemetery.

Sister Ebba died at the monastery's infirmary on July 2. She was 89.

A native of Evansville, Ind., Sister Ebba entered the Ferdinand community in 1929 and professed her final vows in 1935.

She celebrated 70 years of religious profession in 2001.

Sister Ebba was a school-teacher for 57 years. Beginning in 1932, she taught at schools in Indianapolis, Tell City, Rockport, Floyd's Knobs, St. Henry, Ireland, St. Meinrad, Dubois, Ferdinand, Mariah Hill, Celestine and Fort Branch, all in Indiana.

After retiring from full-time teaching in 1989, she taught religious education at St. Anthony Parish in St. Anthony, Ind.; did volunteer tutoring at St. James School in Haubstadt, Ind.; and provided supportive services at the monastery. For the past three years, she resided in the monastery infirmary and served in the ministry of prayer.

Surviving are one brother, Joseph Limberger of Evansville, as well as nephews and a niece. †

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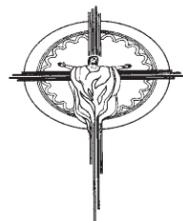
## Coordinator of Religious Education

St. Luke, a north side Indianapolis parish, is seeking a coordinator of religious education to implement faith formation programs, pre-school-8th grade, beginning August 1, 2003. This is a half-time position with benefits.

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**THANK YOU** St. Jude for prayers  
answered. R.F.

**THANKS** Blessed Mother for  
prayers answered. D.A.D.

**THANK YOU** Sacred Heart of  
St. Peter, St. John, St. Jude and  
St. James for prayers answered.  
J.E.S.

**PRAYER TO THE HOLY SPIRIT**  
Holy Spirit, You who make me  
see everything and showed me  
the way to reach my ideals, You  
who gave me the divine gift to for-  
give and forget the wrong that is  
done to me and You who are in all  
instances of my life with me. I  
want to thank You for everything  
and confirm once more that I  
never want to be separated from  
You no matter how great the  
material desire may be. I want to  
be with You and my loved ones in  
Your perpetual glory. Amen. A.A.

**THANKS** Jesus, Mary, Joseph  
and all Saints. B.B.

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Deadline — August 15, 2003

Blessed Theodore Guérin High School is an Equal Opportunity Employer

# Marian College to make building improvements

By Jennifer Lindberg

Marian College of Indianapolis will make infrastructure and energy improvements worth \$6.1 million.

The college signed an energy services agreement with Energy Systems Group (ESG) to improve the college's heating, ventilating and lighting systems for all campus buildings while adding new air conditioning systems, temperature control systems and windows at Clare Hall and Marian Hall.

Many of the upgrades are

in buildings that did not have air conditioning.

ESG is also providing an energy savings guarantee to Marian College which ensures the college's utility expenses will not increase over the next five years.

An exact savings amount is not known, however, the updates will allow for a consistent utility budget and could save the college at least \$150,000 over five years, said Doug Tischbein, project manager with ESG.

The college was spending money to maintain old systems, such as service contracts, in-house labor

and parts expenses. These costs will now be saved with the new infrastructure, he said.

Also, the agreement builds extra capacity into the energy systems to allow for future growth of the college for any new buildings that would be brought on line.

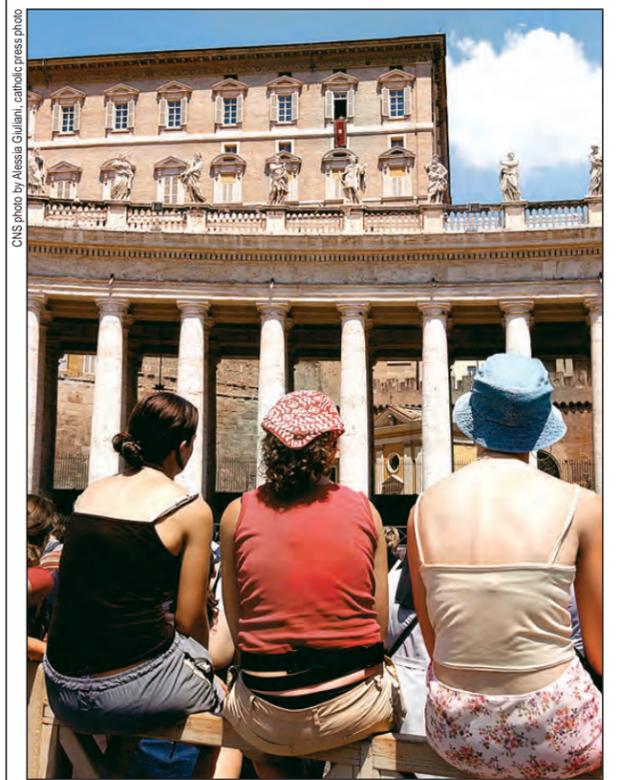
"So future capital expenses associated with growth will be avoided," Tischbein said. "This avoidance is estimated at about \$750,000."

The improvements are aimed at increasing comfort, modernizing the campus and helping

improve the learning environment.

"We must revitalize our campus facilities to deliver on our commitment to excellent teaching and learning," said Daniel J. Elsener, president of Marian College.

"While replacing boilers and windows are not glamorous improvement projects, this contract represents the first step in a major, multi-year facilities renovation at Marian that will provide students and faculty with world-class educational facilities," Elsener said. †



## Advice for the young

Young women listen in St. Peter's Square as Pope John Paul II delivers his Sunday prayer from his apartment window above the square on July 6. He told youths gathered for celebrations honoring St. Maria Goretti to be chaste and use their summertime to bolster their prayer life.



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THE SPIRIT OF CARING<sup>SM</sup>

www.stvincent.org

 **St. Vincent Children's Hospital**



## OBITUARIES

continued from page 14

St. Malachy, Brownsburg, June 23. Husband of Rosemary Farrar. Father of Pat Courtney, Dennis, James and Tim Farrar. Grandfather of 10. Great-grandfather of one.

**GREENE, Aida G.**, 72, St. Paul, Tell City, June 27. Wife of Charlie J. "Jim" Greene. Mother of Barbara Conner, Patty Kessans, Jim and Mike Greene. Sister of Miguel Romo. Half-sister of Selma and Sonia Romo. Grandmother of five.

**HENDRY, James**, 78, Holy Trinity, Indianapolis, June 22. Husband of Marilyn Hendry. Father of David and Mike Hendry. Stepbrother of Susan Steelman. Grandfather of six. Great-grandfather of six.

**MAHAN, John W.**, 74, St. Mary, Mitchell, June 23. Father of Melissa Richardson, Mary Vaughn Mahan, Charles and James "Andy" Mahan. Brother of Martha Lutz. Grandfather of six. Great-grandfather of one.

**MALONE, Dorothy**, 90, St. Augustine, Jeffersonville, June 25. Mother of H. "Pete" Malone.

**MANDABACH, Mary**, 64, Holy Name, Beech Grove, June 11. Sister of Judy Morris, Patty Northcutt, John and Ted Mandabach.

**McCULLAUGH, James "Tad,"** 47, St. Benedict, Terre Haute, June 19. Husband of Jan (Wood) McCullaugh. Father of Michelle West and Dan Frazier. Son of Gary and Sue (Fries) McCullaugh. Brother of Dave McCullaugh. Grandfather of two.

**McGEE, Ann Meredith**, 92, St. Roch, Indianapolis, June 26. Aunt of several.

**OSBORNE, Cathy Ann (Hutton) (Atwell)**, 42, St. Philip Neri, Indianapolis, June 22. Wife of Mark Osborne. Mother of Richard and Scott Atwell. Daughter of Carole Sue Clark.

**PHELPS, Lorine T.**, 80, St. Augustine, Jeffersonville, June 25. Sister of Doris Hochadel, Bob, Floyd and Wesley Phelps.

**PFLUM, Bernice Marie (Daniels)**, 85, St. Elizabeth of Hungary, Cambridge City, June 29. Mother of Mary Jo, Sue

Ann and Dale Pflum. Sister of Mildred Daniels and June Pflum. Grandmother of five. Great-grandmother of four.

**ROSNER, Bernard**, 83, St. Malachy, Brownsburg, June 23. Husband of Mary Rosner. Father of Elizabeth Keggins, Lisa Shaw, Barney, Jerry, Nick and Tim Rosner. Brother of Alice Huffman, Barbara Shelley, Clara Margaret Weber, Dorothy Zore, Donald, Jack and Joseph Rosner. Grandfather of 10. Step-grandfather of three. Great-grandfather of one. Step-great-grandfather of four.

**ROSNER, Richard Henry**, 73, St. Malachy, Brownsburg, June 13. Husband of Evelyn "Sue" Rosner. Father of Elise "Lisa" Seymour, Gregory, Mark, Matthew, Paul and Richard Rosner. Brother of Martha Nickol, Rita Oprisu, Theresa White and Paul E. Rosner. Grandfather of 13. Great-grandfather of one.

**SCHUBLER, George A., Sr.**, 85, St. Charles, Milan, June 27. Father of Roumilda Bedel, Roberta Bohman, Rose Gauck, George Jr., Raymond and Roy Schubler. Brother of Rita Giesting. Grandfather of 14. Great-grandfather of 22.

**STEELE, Pauline E.**, 87, St. Augustine, Jeffersonville, June 24. Sister of Mary Evelyn Dunn.

**STROOT, Josephine L.**, 92, St. Benedict, Terre Haute, June 9. Aunt of several.

**TONGES, Lawrence M. "Larry,"** 62, St. Louis, Batesville, July 2. Husband of Judith Tonges. Father of Jennifer Irwin, Jana Anneken, James and Jeff Tonges. Brother of Joan Barry and Mary Behlmer. Grandfather of 18.

**TRACKWELL, Mary Ellen**, 86, Holy Name, Beech Grove, June 16. Mother of Peggy Thomas and Dennis Trackwell. Sister of Ruth Hardesty, Joanne Underwood and Evelyn Ware. Grandmother of 11. Great-grandmother of 18. Great-great-grandmother of two.

**VERTACNIK, Emma**, 77, St. Susanna, Plainfield, June 24. Mother of David and Tom Vertacnik. Grandmother of three. †