New priests will give themselves completely to Church

June was a great month for our archdiocese as we received an extraordinary blessing! Not since 1974 have we experienced the ordination of eight new priests. Because of the many people who wanted to participate in the ordination ceremony, we had to schedule two separate ordinations—June 1 and June 29. But more important than the number of new priests is the generous and dedicated spirit with which they approached the altar to present themselves to do God’s work in priestly service to you.

These men understand that prayer for and with the Church is a priority in their ministry. As a recent Vatican document on the Liturgy of the Hours (Prot. No. 233/00/L) states: “The sacramental ordination confers on the deacon and on the priest a special office to lift up to the one and triune God praise for His goodness, for His sovereign beauty, and for His merciful design for our supernatural salvation. Along with praise, priests and deacons present before the Divine Majesty a prayer of intercession so as to worthily respond to the spiritual and temporal necessities of the Church and all humanity.” Our new priests-elect also recognize their need for solitary prayer.

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

“T’is a beautiful day, it’s a wonderful thing that we celebrate, that we do here,” Archbishop Buechlein said.

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

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

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

By Brandon A. Evans

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

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

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

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

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

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

“It’s a beautiful day, it’s a wonderful thing that we celebrate, that we do here,” Archbishop Buechlein said.

The three ordinands lay prostrate in humility as the archbishop kneels in front of them during the recitation of the Litany of the Saints.
WASHINGTON (CNS)—Supporters of school vouchers said the Supreme Court’s June 27 ruling upholding Cleveland’s voucher program is a great victory for parents who want decision-making about their children’s education, while opponents expressed fear that vouchers will siphon resources away from struggling public schools.

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

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

N.0ting that “the Catholic Church teaches that parents are the primary educators of their children,” Cardinal Francis E. George of Chicago said the decision “is an important step toward helping those par-

ents who choose to send their children to nongovernment schools and who often struggle to pay tuition that is sometimes 30 percent of their income.”

“The court’s decision is a significant victory for parents—especially low-

income parents—and reinforces the basic right of all parents to choose the school they believe best serves the education needs of their children,” said Dominican Sister Glenn Anne McPhee, secretary for education for the U.S. Conference of Catholic Bishops.

“This decision supports the responsibil-

ity of the government to assist parents to exercise this basic right whether they choose to send their children to a public, private or religious school,” she added.

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

Voucher backers hail ruling; foes say program drains public schools

School vouchers are yet another way we can make our society and culture more ‘family-friendly’ when parents are faced with so many demands on their time and the need to work longer hours outside the home,” he said. “The fact that voucher pro-

grams are constitutional should in no way diminish our commitment to public schools. Wisconsin is proof that public, religious and independent schools can coexist and serve all students well.”

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

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

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

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

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

He added that the decision is “likely to have an impact in every sphere where pri-

tate philanthropic programs incorporate religious thinking, for example, those involving charitable choice.”

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

on parochial schools.

It can be predicted that over time, as more public dollars are spent to support voucher students, there will be increased pressure for greater public scrutiny and accountability for those public expendi-
tures,” he said. “Private and parochial schools are an important part of the her-

tage and future of American education. Slowly but surely, vouchers will force these schools to become less private and less parochial—the very reason for their exis-
tence.”

Michael Guerra, president of the National Catholic Educational Association, said, “Now that the constitu-
tional debate is over, advocates and oppo-

nents of school choice will focus exclu-

sively on the public policy question: Is it wise or foolish for government to support the decisions parents of modest means would like to make about the schools in which their children are educated? We believe it not only wise, but also just.”

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

For students suffering in underper-

forming schools, school choice is an imperative,” he said. “Vouchers ensure that parents, especially poor parents, have a choice when it comes to the education of their children.”

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

“The state is not establishing religion,” he said. “It is simply living up to its obliga-
tion to provide the means to an education to its citizens. This decision supports the responsibility of government to assist par-

ents in their ability to exercise this basic right.”

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

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

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

Archdiocesan priest is placed on administrative leave

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

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

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

Father Okon had been on staff at Cathedral High School, a private inde-

pendent Catholic high school in Indianapolis. †
New Albany couple are co-chairs of Called to Serve

By Brandon A. Evans

Carl and Mary Kay Wolford see their new role as the co-chairs for the 2002-2003 Called to Serve. Parish Stewardship and United Catholic Appeal campaign as a call from God to serve the Church in central and southern Indiana. The actual call however, came from Msgr. Joseph F. Schaede, vicar general, who asked the New Albany couple to pray about the volunteer position. The theme for the upcoming campaign is “Receiving Gratefully—Giving Generously.” The minimum treasure goal was set at $5.4 million with 75 percent earmarked for shared ministries and 25 percent for home missions. Msgr. Schaede’s request came about a month ago, and since that call they have decided to accept the responsibility.

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

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

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

The most important thing to the Wolfords is their faith.

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

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

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

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

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

“As children of God, as people of God, we seek the face of the Lord,” Carl said. “These people are all the creatures of God.”

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

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

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

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

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

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

Mary Kay said that while they did not solicit this position, she feels ready for the tasks at hand.

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

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

“I thought they’d been an excellent job,” Mary Kay said.

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

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

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

She added that she foresees positive growth every year.

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

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

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

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

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

“It becomes your lifestyle,” Mary Kay said. “You don’t question anymore what you should do because you have your priorities.”

Shared Ministries – $3,750,000

CATHOLIC MINISTRIES – $2,800,000

PASTORAL MINISTRIES – $1,650,000

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

CATHOLIC EDUCATION – $950,000

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

Evangelization, Spiritual Life and Worship – $300,000

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

Family Ministries – $250,000

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


Home Missions – $1,250,000

DIRECT PARISH SUBSIDIES – $550,000

Provides direct subsidies to rural and urban parishes unable to meet their annual ministerial needs because of demographic and economic challenges.

DIRECT SCHOOL SUBSIDIES – $700,000

Provides direct school subsidies to eight county-city Catholic elementary schools. These schools rely on this support to operate and educate approximately 1,500 students (66 percent are minorities, 68 percent are non-Catholic and 63 percent live below the poverty level).

PASTORAL MINISTRIES – $1,650,000

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

CATHOLIC MINISTRIES – $2,800,000

PASTORAL MINISTRIES – $1,650,000

CATHOLIC PRAYER – $800,000

Catholic elementary schools. These schools rely on this support to operate and educate approximately 1,500 students (66 percent are minorities, 68 percent are non-Catholic and 63 percent live below the poverty level).

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Family Ministries – $250,000

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T

his week, we celebrated the first
Independence Day since the ter-
rorist attacks of Sept. 11. Since
that horrible day, there has been an
upsurge in patriotism in this country.
We hope it won’t be a temporary phe-

omenon.

Throughout our country’s history, the
greatest leaders of the Catholic Church
also have been among its greatest patri-
os. This despite the hardships Catholics
experienced while trying to practice their
faith at various periods in that history.
That there would ever be American
Catholic patriots must have seemed
completely impossible in 1763. In that
year, the treaty was signed that ended the
French and Indian War—and also
ended, to all appearances, any chance
the Catholic Church would ever have in
this country. But today, all of eastern
North America, with only a few minor
exceptions, was placed under the
control of England—and England at that
time was decidedly unfriendly to the
Catholic Church.

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

But then the founders of our country
were wise enough to write the Declara-
tion of Independence and later the
Constitution, which guaranteed freedom
of religion. Catholics adhered to these
great documents because the phi-
losophy of the Declaration of Indepen-
dence was the philosophy of the Church.

Two centuries before Thomas
Jefferson wrote the Declaration of
Independence, Cardinal Robert
Bellarmine, now a saint of the Church,
written: “Secular or civil power is insti-
tuted by men; it is in the people, unless
they bestow it on a prince. This power
is immediately in the whole multitude . . .
”{[Since] the commonwealth cannot
exercise this power, it is bound to
bestow it upon some one man, or some
few. It depends upon the consent of
the multitude to overawe themselves a
king, or consil, or other magistrates; and
if there be a lawful cause, the multi-
tude many change the kingdom into an
arbitrariness or democracy.”

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

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

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

More than a century later, in 1887,
Archbishop James Gibbons of
Baltimore (arguably the greatest Catholic
prelate in the history of the United
States), went to Rome to receive the
red hat symbolizing his appoint-
ment as a cardinal. He used the occa-

sion to preach, later that week, a ser-
mont praising the United States for the
First Amendment that guaranteed free-
dom of religion and separation of
Church and State.

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

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

Editorial

Pride in being an
American citizen

Men Religious: that the special gifts their communities bring to the Church may

...
Buscando la Cara del Señor

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

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

Recurro, creador, a la mente ya que he recibido una o dos cartas de personas solicitando que, en ocasión de la reciente crisis del abuso sexual por parte de los sacerdotes, y a la "obvia decadencia" que esto ocasionaríamos en los candidatos al sacerdocio, la Iglesia seguramente debería comenzar a ordenar tanto a mujeres como a hombres caucanos. Un caballero escribió que su carta que suponía que "me despertase, "me sinceraré" y que ya era hora de que el "Magisterio Imperial" cambiase las normas.

Estuve investigando para ver cómo estaban reaccionando nuestros posibles candidatos caucanos que han sido aplicado para entrar en el seminario el pasado año seguimos de recién de acudir a nuestras diócesis. Mi ordenación sacerdotal: "Penso que no hay que tener una diferencia más allá de la búsqueda superficial de la riqueza. "Pensaba que no hay que tener una diferencia más allá de la búsqueda superficial de la riqueza."

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

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

Nuestra cultura tiene muchas cualidades maravillosas, pero vivimos en un mundo autodirigido cuya base es el dinero. Cuando el individualismo es la prenda dominante, la virtud del compromiso fidal es verdaderamente retada. Actualmente, el miedo al compromiso influirá en el bienestar de toda vocación en la familia humana. En mi experiencia, en gran parte debido a las familias que mantienen sus valores, abrazan su fe, y fomentan el servicio Cristiano, muchos jóvenes buscan en el signo fundamental de la vida. Cuando se les da la oportunidad a nuestros jóvenes, ellos quieren hacer la diferencia yendo más allá de la búsqueda superficial de la riqueza. "primero para mí" o "primero para nosotros,"

Ya que ellos quieren ser dignos de confianza, se sienten muy decepcionados cuando la Iglesia no quiera compartir sus experiencias. Con razón, se sienten muy decepcionados cuando la Iglesia no trazieran su confianza en alguien como un sacerdote, un maestro, un entrenador o un ministro para ellos. Pero son justos con su fallo. Saben que los pecados de unos pocos no representan todo el ministerio.

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

¿Se acuerdan que el Apóstol Andrés llevó a Pedro hacia Jesús? (O que Felipe llevó a Juan hacia Cristo?) Hoy en día, nuestra tarea es llevar los "apóstoles" hacia Cristo. Aún en los momentos difíciles, compartimos el papel de ser agentes de Cristo. Pero por una cuestión de las circunstancias del presente problema por el abuso sexual sea desperdiciar la necesidad de candidatos sacerdotes y no ser un obstáculo para el sacerdocio. ¿Ellos están ahí?

El estatus de la vocación del Arzobispo Buechlein para julio

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

La intención de vocaciones del Arzobispo Buechlein para julio

Covering the scandal

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

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

Be thankful for our wonderful Archbishop Daniel M. Buechlein and his event sharp tongue and clear words from our pastors and other parish priests, as well as the most excellent series of columns, editorials and Catholic News Service articles in our always informative Criticismo of the truth of the matter and what we, the Church, can expect our shepherd to do about it. It is wrong to write home to find a very full Criterion in my mailbox, over-flowing with beautifully comprehensive coverage of the bishops’ meeting on the sex abuse scandal, including quotes of the complete texts of both the charter and the essential norms, and yes—even of the Charter. Can such a column somewhat defending the value of secular media accounts—I’m even more appreciative of our bishops’ help in the Archdiocese of Dallas.

Of course, maybe Dallas has heard about some of our “sin’s,” as well. And people would say why we need to pray for our priests and bishops! Help us Lord! Alice Price, Indianapolis

Show respect for church

The weekend of June 14-15, St. Bridget Church in Liberty, where I am the parish secretary, had two weddings. When we came into the church on Saturday evening for our Sunday obligation, everyone was appalled to see how our church was left after the weddings. Furniture had been moved, the choir loft was a complete mess for our organist, and flower petals and programs from the second wedding were everywhere. I tried to clean up before Mass, and then I found soda cans and plastic cups all over in church.

This letter is just to remind people that when they have a wedding in church, remember they are in the Lord’s home and it should be treated with respect. I was married in St. Bridget Church 30 years ago and I never have wanted the church to look like our parish recently found it. Please remember that the Lord is present on the day in our over and give him the respect that we should always have for him. Patty Reese, Liberty

Sensationalizing evil

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

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the public’s right to free discussion of the exchange of freely-held and expressed opinion among its citizens” (Comunio y Libertad, 116).

Letters from readers are welcome and effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be named, 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 community considerations. 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 200 words) are more likely to be printed.

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

Send letters to “Letters to the Editor,” The Criterion, P.O. Box 1717, Indianapolis IN 46208-1717. Readers with access to the online edition can send letters to criterion@archindy.org.
Holy Spirit Parish, 7243 E. 10th St., in Indianapolis, is having its parish festival from 6 p.m. to 11 p.m. on July 11-13. There will be rides and food. For more information, call 317-353-9404.

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

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

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

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

Women who are interested in what it is like to live in a convent can spend a weekend with the Servants of the Gospel of Life on July 12-14 or Aug. 23-25 at Our Lady of Guadalupe Convent, 8300 Roy Road, in Indianapolis. The topic will be “Schoenstatt Institutes,” a series of programs designed to help Catholic men and women in their commitment to consecration. For more information, call 317-353-9404.

Engaged couples in the Archdiocese of Indianapolis are encouraged to attend one of the monthly Pro-Life Programs from 1:45 p.m. to 6 p.m. on certain Sundays throughout the year at Fatima Retreat House, 5353 E. 65th St. in Indianapolis. The afternoon program features presentations on Christian marriage by volunteer couples, priests and other professionals. Upcoming dates are July 14, Aug. 4 and Sept. 15. Registrations are limited and reservations are required. The cost is $30. For more information or to make reservations, call Franciscan Brother Ken Pinic at 800-382-9836, ext. 1596, or 317-236-9966 or Marilyn Hess at 800-382-9836, ext. 1586, or 317-236-1586 in the archdiocesan Office for Youth and Family Ministries.

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

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

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

Theology on Tap, a series of programs designed to help Catholics in their 20s and 30s understand the faith, will meet at 7 p.m. on July 10 at Moe and Johnny’s, 5380 N. College Ave., in Indianapolis. The topic will be “The Mind the Heart the Soul: Theology and the Arts.” For additional information, please contact: Medjugorje in America, 6054 Washington St. • Beaumont, MA 02184 781-116-3080 or locally, call Becky Gilmore, 317-824-9032.

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Wall paintings

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

“Chastity: Why Catholics Do It Right,” presented by Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities. The following Theology on Tap sessions will begin at 7 p.m. at The Rathskeller, 401 E. Michigan St., in Indianapolis. For more information, call the Office of Young Adult Ministries at St. Luke Parish in Indianapolis at 317-259-4373.

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

Robert and Patricia Cravens, members of Christ the King Parish in Indianapo-

lis, will celebrate their 60th wedding anniversary on July 7 with an open house. The couple was married on July 7 in 1942 in the Blessed Sacrament Chapel at SS. Peter and Paul Cathedral in Indianapolis. The couple has four children: Jan Buchanan, Barbara Frame, Carol Traub and Steve Cravens. The couple has nine grandchildren.

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

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

Hey Arnold! The Movie (Paramount) Rated A-II (Adults and Adolescents) because of some cartoon violence and menacing scenes.

Men in Black II (Columbia) Rated A-II (Adults and Adolescents) because of some cartoon sci-fi violence and crude expressions.

Men in Black II (Columbia) Rated PG-13 (Parents are Strongly Cautioned) by the MPAA.

Me, Myself and Irene (Universal) Rated PG-13 (Parents are Strongly Cautioned) by the MPAA.

Men in Black II (Columbia) Rated PG-13 (Parents are Strongly Cautioned) because of a few scenes of nasty fisticuffs, brief rear nudity and some crude expressions.

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Sisters of Providence honor 14 jubilarians

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

50-year Anniversaries

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

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

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

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


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

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

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

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

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

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

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


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


She served as a research associate and director of religious education at St. Mark Parish in Indianapolis from 1980-94. She also served as an associate and director of the Sisters of Providence, residing at Holy Spirit Convent in Indianapolis, from 1973-74. She served as president of novices at Saint Mary-of-the-Woods from 1975-80.

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

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

Sister Marie Esther Sivertsen is a native of Winthrop, Mass. She currently ministers as a volunteer with Providence Self Sufficiency Ministries in New Albany.

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

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

Sister Marie Esther served at Saint Mary-of-the-Woods College with a bachelor’s degree in Latin, she received a master’s degree in Latin from Boston College in Chestnut Hill, Mass.

Sister Marie Esther taught at the for- mer St. Ann School in Terre Haute in 1954. She taught at Cathedral School in Fort Wayne, Ind., from 1957-58 and at other schools in Illinois, North Carolina and Massachusetts.

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

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

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

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

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

She taught at the former St. Joseph School in Terre Haute in 1955. The former St. Ann School in Terre from 1955-62 and Our Lady of Providence High School in Clarksville from 1962-67. She also served as library administrator and teacher at Immaculata Preparatory School and College in Washington, D.C.

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

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

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

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

Continued from page 7:

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

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

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


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

Sister Patricia taught at Annunciation School in Brazil from 1958-64 and at other schools in Illinois, Maryland and California. She also served as principal at other schools in Illinois, California and North Dakota.

She served as director of the St. Columbkille Day Nursery in Chicago, Ill., and was a developmental instructor at Mount St. Joseph School in Lake Zurich, Ill.

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


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

Sister Elizabeth taught at Sacred Heart School in Terre Haute from 1966-68. She served as chaplain at St. Francis Hospital in Indianopolis from 1987-88 and as director of pastoral care and social services for Beech Grove Health Care Center in Beech Grove from 1988-89.

She taught at St. John School in Vincennes, Ind., from 1961-64, St. Simon School in Washington, Ind., from 1964-66, St. Joseph School in Jasper, Ind., from 1966-75 and at other schools in Illinois and Maryland.

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

40-year Anniversaries

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

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

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

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

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

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

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

Sister Therese taught at the former St. Ann School in Indianapolis from 1971-72, Holy Cross Central School in Indianapolis from 1972-79 and St. Lawrence School in Indianapolis from 1980-81.

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

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

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

Sister Julie serves as a volunteer in Health Care Services at Saint Mary-of-the-Woods from 1997-98.

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

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

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Prayers give pope strength

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

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

“At the moments of greater difficulty and suffer- ing, this spiritual force is a valid help and an intimate comfort,” he said.

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

Vittorio Messori, the jour- nalist who collaborated with Pope John Paul in writing the 1994 book, Crossing the Threshold of Hope, wrote June 29 in an Italian newspaper that the pope would resign.

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

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

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Pope calls new archbishops to put their trust in God

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

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

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

The pope told the archbishops—named over the previous year—a pallium, a circular band of white wool, which he placed over their heads with the assistance of two aides.

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

The pontiff sat as the archbishops, dressed in brilliant red vestments, came up individually to receive their pallium, many of whose faces glistened with perspiration in the late-afternoon, Roman summer heat.

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

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

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

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“It was a very moving moment,” Archbishop Hughes said. “The 82-year-old pontiff presided over the Mass’

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Sister Marilyn Joseph Wessel was a native of Ferdinand, Ind. She currently ministers as co-director of Residential Services at Providence College in Salem, Mass.

Sister Martha Joseph proposed the congregation on Sept. 17, 1962, from Holy Family Parish in Jasper, Ind. She professed perpetual vows on Dec. 28, 1970.

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

Sister Barbara Joseph taught at the former St. Anne School in New Philadelphia, Ohio, from 1959-64, and from 1972-82. During that time, she also served as principal at Holy Cross Central School in Indianapolis from 1977-77 and as principal at All Saints School in Columbus, Ohio, from 1982-84.

Sister Rebecca Joseph taught for 17 years at Mount Carmel High School in Indianapolis, Ind., from 1967-84 and ministered in Evangelical, Ind., at St. Anthony School in Evansville, Ind., from 1984-86 and Ascension School from 1987-88 and WCCS Intermediate School from 1990-93. She also served as a teacher and principal at St. Bede School in Elkhart, Ind., from 1993-98.

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

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

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

Sister Marilyn taught at St. Simon the Apostle School in Indianapolis from 1980-83 and at schools in Maryland, Massachusetts, North Carolina and Washington, D.C. In addition to serving as associate professor at Providence College in Providence, R.I., she also served as chairperson of the English department.

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

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

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

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

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

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

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

She currently serves as coordinator of religious education for Our Lady of Mercy Parish in Chicago, Ill., and coordinator of parish religious education for St. Bernadette Parish in Evergreen Park, Ill. She ministered as director of religious education for St. Fabian Church in Bridgeville, Ill. She also served as a religious education consultant for the Office of Catholic Education for the Archdiocese of Chicago.

The Sisters of Providence, a congregation of more than 550 women religious, have their motherhouse at Saint Mary-of-the-Woods, located northwest of Terre Haute. Blessed Mother Theodore Guerin founded the Sisters of Providence at Ossian in 1840.

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

and Paul, who are the patrons of the cathedral.

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

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

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

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

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

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

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

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

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

“The power and intensity of the day did not go by unnoticed by the ordinands, either. “It was just truly amazing,” Father Rightor said, “that after all this time that a moment like this finally occurs.”

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

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

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

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

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

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

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

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

After the laying on of hands, the archbishop prays the prayer of consecration, which prepares each man to be who the archbishop described in his homily. “From the cradle to the grave,” he said, “you are to be a guide, a consolation, a minister of salvation, an agent of sacramental grace at the side of countless sisters and brothers.”

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

The archbishop described in his homily.

“What a gift for our church, for our diocese, for our community, for our cultural context,” he said.

“With the laying on of hands, the ordinands imitate the Lord, who the very first time He called His apostles also laid His hands on them.”

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

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

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

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

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

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

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

THE PRIESTS

PRIESTS

for their own welfare.

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

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

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

If not already of this mind, these new priests will discover quickly that whatever good happens in ministry happens by God’s grace. We priests are humble instruments through which God works for the good of our human family—as my beloved predecessor, the late Archbishop Edward T. O’Meara, used to say, “Sometimes despite us.”

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

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

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

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

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

All of us—bishop and priests—now joined by our new priests, need your prayer and support so that we may live this mystery with faithful integrity and holy generosity.
There’s a tradition where people ask you to remember particular intentions, and I was remembering some of the families that had asked me to pray for certain things,” Father Kappes said.

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

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

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

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

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

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

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

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

Father Chesebrough claims two of the eight men ordained this year as sons of his parish. Father Todd Goodson and Justin Martin were both members of the parish and say that Father Chesebrough inspired them.

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

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

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

“Younger priests need to see some guys with dark hair,” he said. Young men in seminary can make the life of a priest seem more relevant to the lives of today’s youth. This fall, eight to 10 men are expected to enter the seminary to begin discernment and training for the priesthood.

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

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

New priests receive their parish assignments

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


Talbot House celebrates 40 years of helping men conquer addictions

By Brandon A. Evans

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Sometimes such men can return, but they must be sincere in their efforts to quit. They can come back only by talking to me,” Overlin said. “By doing that, I know where their attitude is at.”

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

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

Though many men have found hope at the house, Robert Alerding is still noted for saying that it is the best-kept secret in Indianapolis. The ministry may be hidden, but it is kept alive by the devotion of the members, as evidenced particularly by Alerding’s 40-year tenure.

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

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

“We have board members who would go to the farthest reaches of hell for the Talbot House,” he said.
Liturgy is the official prayer of the Church

The goal of Vatican Council II in the 1960s was to renew the Church so that the Church could renew the world. The council’s very first document dealt with the liturgy. That was because the council recognized that renewing the Church had to begin with a renewed worship.

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

Still other forms of prayer fall under the heading of “liturgy.” The liturgy is the Church’s official prayer. It includes the celebration of the Mass and the other sacraments. It also includes the Liturgy of the Hours, the prayer to mark the day’s various events. Though in recent centuries primarily by priests and religious, the Liturgy of the Hours is meant to be celebrated by clergy and laity as a normal part of parish life.

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

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

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

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

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

This is the central insight promulgated in the council’s Constitution on the Sacred Liturgy. The Church genuinely wants all its people to be led to the full, conscious and active participation in liturgical celebrations that is demanded by the liturgy’s very nature. Such participation by the Christian people as “a chosen race, a royal priesthood, a holy nation, a redeemed people” (1 Pt 2:9-10; 1 Pt 2:4-5) is their right and duty by reason of their baptism.

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

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

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

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

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

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

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

By Fr. Lawrence E. Mick

Preaching, teaching, prayer and Eucharist form Church community

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

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

The Acts also describes the early Church’s liturgical activities, including the breaking of the bread and the prayers of blessing and thanksgiving. Devoting themselves to the prayers—blessing and thanking God daily in the temple (Acts 2:46-47) and in their homes—provides a general liturgical context for the teaching of the bread.


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

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

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

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

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

Morning is popular time to pray

This Week’s Question

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

“Probably in the morning when the sun is rising. It’s more quiet in the house then, before the kids get up.” (Michelle Meldrum, Anchorage, Mich.)

“My life is very unstructured. The times in which I arise, eat meals and go to bed are changing every day. Therefore, it is very difficult for me to develop a particular time that is best for me to pray. So my prayer to God is: ‘Please show me the times in which I am to pray.’ Normally I am a very good sleeper, so when I am unable to fall asleep at night or to fall back to sleep in the very early morning, I know that God really wants me to pray for someone.” (Jeff Davis, Bloomington, Wash.)

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

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

Lend Us Your Voice

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

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2002 by Catholic News Service.
The Secret of Women’s Friendships

Cornucopia/Cynthia Dewes

It seems that friendship among women is one of life’s greatest joys. At any age, one which are curious about and which invite us into a world of literature and popular culture. Some recent examples come to mind.

Divine Secrets of the Ya-Ya Sisterhood, a well-received novel, has now been made into a film. Clare Booth Luce’s celebrated 1936 play, The Women, transcribed to the movie screen in 1939, recently appeared in a new stage production aired on television by the Public Broadcasting System.

Any woman who knows Southern women will rejoice in the movie’s depiction of the bayou babes in Secret. Here we have quintessential southern women, raised to be pretty, feminine and devoted to the welfare of men.

Emancipation for a woman of that era meant little power, they held jobs formerly denied them, and are responsible for other things besides bearing children or homemaker. Black women, they steal money, gossiped and teetered on the edge of propriety to deal with theirs.

Rarely in these times do we hear husbands joke that wives all make the small decisions such as what house to buy or where the kids go to school, while men worry about the bigger questions. This is the edge of propriety to deal with theirs.

Both women seize their purpose by being loyal to another one.

Today women are more in equal power to men. They hold refereed not only the men who worshiped the Church in the home, but now women also worship and trust the Lord of the Harvest.

The seeds of the faith God has planted will take root because of women’s friendships. Why? Because like everything else, women’s friendships have been so important over the years.

The Ya-Yas thrive when the dreamer with a fierce, demanding love and a careful measure of a result, as a result, your child may be fewer or dysfunctional, but the results are the same: a Mama lurching?” A few minutes later, he added, “Imagine how homesick those in the service area. By 1110, he stood ramrod straight and holding firm in the face of all that the Crusaders faced. He was known as a warrior and a leader. When the Crusader army landed on the shores of the Mediterranean Sea, the Franks, as the Crusaders were known to them, began an extensive building program, constructing or renovating many of the churches which are still used today. They include, and many others, the Church of the Holy Sepulcher over the site where Jesus was crucified, burial place for the Virgin Mary, born where the annual Palm Sunday processions end today; the Church of the Transfiguration at the top of Mount Olives, the Church of the Ascension and one commemorating Jesus’ teaching of the Lord’s Prayer; and the Church of the Transfiguration at the top of Mount Tabor.

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

A few years after Auschwitz, the Church is filled with hypocrisy.

If there were only a single, consistent line that would stop a teen in his or her tracks—one that would make them say: “Listen, do you want me to talk about why women’s friendships have been so important over the years, because we all know from pop psychology, men compete but women cooperate in order to solve problems and gain the kind of companionship, which is a far higher standard of living than Europe at this point, they had adopted what seemed to those more seasoned Christians a decadent and efficient lifestyle.

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

The Crusades: The Kingdom of Jerusalem

Fourth in a series

The Latin Kingdom of Jerusalem, established a year after the First Crusade successfully captured Jerusalem, survived for 87 years. Once it was crowned king in 1100, Baldwin I established the Crusaders on the conquest of the neighboring territories. When Baldwin II was the first to be crowned in the Church of the Holy Sepulcher instead of in the Church of the Latin Patriarch, he was accepted in Jerusalem as the successor to the small kingdom of the Crusaders.

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At both ends of the age spectrum, “I don’t want to Mass because:”

For your Family/Bill and Monica Dodds

Teen years are one of the most difficult times in a child’s life. And parents wonder how they can best help their teen navigate this period. Life Teen is a comprehensive program designed to minister to high school youth in an age when all faiths are confronted by a religious community of peers, women and men held hostage in foreign lands.

While many teens have grown up with no knowledge of Western culture, there is something unique about being raised in a post-Christian world.

Our longing for ‘Home, Sweet Home’

Faithful Lines/Shirley Vogler Meister

The woman was on quiet alert as she led her frail husband into the church sanctuary. Although confused from Alzheimer’s, he stood ramrod straight at the end of the pew in worship, but it was occupied. “Don’t you know I’m a veteran here?” he asked. Snagging his hand, the wife answered, “No, who’s a veteran here?”

In a few moments, he added loudly, “I want to go home. I want to go home before it gets dark.”

At that, I choked back tears because when my husband’s mother suffered severe dementia, she endlessly repeated “I want to go home.” It became her litany of daily demands. She simply wailed “home” with her “praying hands” held high. We naturally believed she yearned to return home.

This was doubly hard for me since during those same years I traveled regularly with our LifeTeen group to help monitor the care of my own mother. In her early months in a nursing home—after years of family care—she’d ask, “Are you here to take me home?” when ever anyone came to her room.

The last words I heard of age 10. Henry, before his death were, “Turn on the lights. I don’t want to go home in the dark.”

May the Christ-light be our guide in life’s many ways...

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

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This reading is from the Book of Zechariah. Zechariah was of the priestly caste and was born in Babylon. His birth occurred during the time when many Jews were in forced exile in the Babylonian capital. When the exile was ended, he went to the Holy Land with his grandfather. It might be assumed that he was either a youth or a young adult when he made this trip, as few grandparents at the time lived long enough to see their grandchildren reach middle age.

Finally, in the Holy Land, he devoted himself to the care and study of the Scriptures. Obviously, he saw himself, and was regarded, as a prophet. Zechariah must have been a minor death, apparently murdered in the temple precincts themselves.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Q
These excerpts of letters from readers are responses to a recent column about the use of birth control pills for medical reasons:

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

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

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

A
That column generated a load of mail—a huge stack of letters and an equally huge stack of papers, tapes and books. We received hundreds of letters and other contraceptive techniques. We cannot. Only God can show us the way.

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

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

Any reader of this week’s issue of the Criterion is encouraged to write concerning the use of contraceptive techniques, to moral, not medical, information.

Furthermore, not all physicians who are competent, well informed and have a high level of moral agreement on the pharmacological characteristics and indications of the chemical agents in oral contraceptives.

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

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

As Dr. John Dietzen in Japan notes above, that possible side effect, along with other negative effects such as contraception, must be weighed in any moral judgment.

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

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

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

If chemicals in oral contraceptives are judged medically effective and for the prevention of another serious physical disorder, basic moral principles would allow consideration of the use of contraception if one’s use is directly intended, and the additional factors, such as those noted above, are weighed.

The idea represented by reader No. 2 is false, at least according to Catholic moral teaching. The fact that a wife is “on the Pill” (which can have many different meanings) for other legitimate, noncontraceptive purposes does not prohibit the couple from sexual intercourse. Having intercourse does not change the moral character of their use of the Pill.
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 (Fridays) publication: The Criterion: The Active List; 1400 N. Meridian St. (hand delivery); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

July 7
Mary’s King’s Village Schoenstatt, Rexville (located on 925 South .8 mile east of 421 South, 12 miles south of Vincennes). “Helping Mary’s Plan for Worldwide Moral and Spiritual Renewal,” 2:30 p.m., Mass 10 a.m., games, country beef dinners, 10 a.m.-3 p.m., Mass in Vietnamese, after 7 p.m. Mass. Information: 812-933-0737.

July 8
St. Maurice Parish, 111 S. 9th St., Terre Haute. “The Little Sisters of the Poor ministry to St. Augustine Home for the Aged in Indianapolis,” $125 per person. Information: 317-872-6420, ext. 211.

July 9

July 10
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. “Faustina, the Mystical Life of the Visionary of Divine Mercy,” 6:15 p.m. Information: 317-236-1552.

July 11-13
Holy Spirit Parish, 2243 E. 10th St., Indianapolis. Parish festival, 6-11 p.m., rides, food. Information: 317-353-9404.

July 12

July 13
St. Benedict Parish, 111 S. 9th St., Terre Haute. Community Fundrun and parish festival, Fri.-Sat. 4 p.m.-midnight, music, games, flea market. Information: 312-823-4821.

July 14
Panni Retreat House, 5353 E. 56th St., Indianapolis. Pre-Conference, $30 per couple. Information: 317-236-1506 or 800-382-9836, ext. 1596.

July 15
Holy Rosary Church, 520 Stevens St., Indianapolis. Spirituality in the Summer, Mass, 5:30 p.m., religious video.

July 16

July 17
Ironwood Golf Club, 10055 Full Road, Fishers, Ind., Lafayette Diocese. Swing Four Seniors Golf Tournament, benefits The Little Sisters of the Poor ministry to St. Augustine Home for the Aged in Indianapolis, $125 per person. Information: 317-872-6420, ext. 211.

July 18
Catholic Ritter High School, 3360 W. 30th St., Indianapolis. Open registration night for 2002-2003 school year; 7-8:30 p.m. Information: 317-924-4333.

July 19-20

July 21
St. John the Baptist Parish, 25745 State Road 1, Dover Summer festival, 11 a.m.-7 p.m. (EDT), dinners 11 a.m.-5 p.m. (EDT), fried chicken, $8 adults, $4.50 children. Information: 812-576-4302.

St. Mary Parish, 7500 Navillett Road, Navillett/Floyds Knobs. Parish picnic, 9 a.m.-5 p.m., family style dinner, homemade desserts. Information: 317-923-5419.

Daily

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

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


St. Thomas More Church, 1200 N. Indiana St., Mooresville. Weekly.

Holy Name Parish, 89 N. 17th St., Beech Grove. Prayer group. 2:30-3:30 p.m. Information: 317-924-4333.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Parish prayer group, 7 a.m. Information: 317-543-0154.

Tuesdays
St. Joseph Church, 2605 St. Joe Road W., Sellersburg. Shepherds of Christ prayer group, 6:20 p.m. Information: 317-945-3861.

Holy Name Parish, 89 N. 17th St., Beech Grove. Prayer group. 2:30-3:30 p.m. Information: 317-924-4333.

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

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

Our Lady of the Greenwood Parish, Chapel, 535 S. Mendian St., Greenwood. Rosary and Chaplet of Divine Mercy, 7 p.m.

CLEANUP
“...And to think it started out as a little bundle of joy.”
Preserving Life’s Stories for Those in the Present.

Now loved ones can be honored for generations to come...

Family Legacies, allows a pictorial tribute to be created on our kiosk at the cemetery. With a touch of the screen, a person’s history and burial location can be found.

It’s a place to remember a life lived, learn about family history, and recall special memories.

Carmelite Sister Jean Marie Hessburg professed religious vows 60 years ago

Discolaced Carmelite Sister Jean Marie Hessburg, a 60-year member of the Ministry of the Resurrection in Indianapolis, died on June 28. She was 82.

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


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

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

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

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

July 7—St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis, 8:30 a.m. Mass followed by processions to the Divine Mercy Chapel (behind the church). Perpetual adoration will be offered there.

July 8—St. Mary Church, 317 N. New Jersey St., in Indianapolis, 10:30 a.m. Mass and 11:30 a.m. Spanish Mass.

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

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

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

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

July 12—Our Lady of the Greenwood Church, 335 S. Meridian St., in Greenwood, 8 a.m. Mass and 5:30 p.m. Mass.

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

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

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

July 17—SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, 5:30 p.m. and 4:30 p.m. Mass.

July 20—St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis, 8:30 a.m. Mass, followed by recitation of the Divine Mercy Chaplet and the Lord’s Prayer.

July 21—Our Lady of the Greenwood Church, 335 S. Meridian St., in Greenwood, 8 a.m. and 5:45 p.m. Masses and prayer services in the Adoration Chapel.

July 22—Our Lady of the Greenwood Church, 335 S. Meridian St., in Greenwood, 8 a.m. Mass and 5:45 p.m. Mass.

July 23—Our Lady of the Greenwood Church, 335 S. Meridian St., in Greenwood, 8 a.m. and 5:45 p.m. Masses and prayer services in the Adoration Chapel.

The former Doretha Hessburg, a 60-year member of the Sisters of Providence, died on June 28. She was 92.

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

Page 18 The Criterion Friday, July 5, 2002 Rest in peace Please submit in writing to our office by 10 a.m. Mon. the week prior to 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 unless they are natives of the archdiocese or have other connections to it.

ANDREWS, Karl Damon, 42, St. Barnabas, Indianapolis, June 23. Husband of Robin (Bartram) Andrews. Father of Kari, Jack, Nicholas and Philip Andrews. Son of Shirley Kari, Jack, Nicholas and Philip (Bartram) Andrews. Father of archdiocesan priests and state date of death. Obituaries Please submit in writing to our office by 10 a.m. Mon. the week prior to 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 unless they are natives of the archdiocese or have other connections to it.

Congratulations to it.

unless they are natives of the archdiocese or have other connections to it.

except for the woman who died on June 28. She was 92.

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

The former Doretha Hessburg was born in Jasper, Ind., on Jan. 26, 1917.


Sister Charles Louise taught in schools staffed by the Sisters of Providence in Indiana, Illinois, Texas and California.

In the archdiocese, she served as a teacher and principal at Nativity School in 1964-67. She also taught at St. Michael School in Greenwood from 1966-67 and St. Joseph School in New Albany from 1984-89.

Surviving are a sister, Providence Sister Rosemary Klesner of Saint Mary-of-the-Woods, and a brother, Charles Hessburg of Lakewood, N.J.
Ten days after Dallas, USCCB president quietly visits Rome

VATICAN CITY (CNS)—Ten days after the U.S. bishops in Dallas approved a national policy to protect chil-
dren and stop clerical sex abuse, the con-
ference president flew to Rome to present the plan to Vatican officials.

Bishop Wilton D. Gregory of Belle-
view, Fla., chairman of the USCCB Com-
mittee of Catholic Bishops, and Msgr. William P. Fay, general secretary of the
conference, were in Rome June 25–28.

A Vatican spokesman, Passionist Father
Cinzio Benedettini, said July 2 that Bishop
Gregory’s visit had been expected and that
he had delivered details of the U.S. bish-
ops’ new policy. Father Benedettini said the
Vatican would study the policy but offered no time frame for the review.

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

One of the most debated elements of the bishops’ plan, and the one likely to
lead to the closest scrutiny at the Vatican, is the decision that any priest or deacon with a serious accusation of abuse, no matter how long ago it occurred, should be removed permanently from ministry.

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

The Vatican examination of the bish-
ops’ norms will include input from the Congregation for Bishops and the Pontifical Council for the Interpretation of Legislative Texts.

The seminary visits would have to be authorized by the Congregation for Catholic Education, which oversees sem-
naries.

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

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Required qualifications include: experience work-
ing with youth, active Catholic. Prefer candidate with training or education related to youth work and/or degree.

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