



The

Criterion

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Archdiocese opens two new grade schools

By Jennifer Del Vecchio

As the school bells ring this month, students will begin classes at two new Catholic schools in the Archdiocese of Indianapolis.

Students at Holy Cross Central School, located on the near-east side of Indianapolis, will find a new building complete with many extras that weren't possible in the former 105-year-old school building.

In Floyds Knobs, kindergarten students will begin their education in a former public school located on the grounds of

St. Mary-of-the-Knobs Parish. The Floyd County parish plans to educate students through the sixth grade. Each year, a grade will be added.

It is the second start-up elementary school in the archdiocese in the last six years.

The new school is an answer to prayers for many parents in the historic southern Indiana community.

Previously, St. Mary-of-the-Knobs parishioners had to send their children to other Catholic schools in the area, which led some parents to switch parishes due to

the waiting lists and their desire to have their children receive a Catholic education.

Now, St. Mary-of-the-Knobs Parish has its own school, beginning with its first kindergarten class on Aug. 20.

The students will use a 136-year-old former public elementary school building that sits on church land. The public school was closed in 1997 because of the lack of space and air-conditioning, sending about 400 students to Floyds Knobs Elementary School.

Principal Mary Ann Bennett said the parish school is needed for the area, as

she knows many families who have their children's names on waiting lists at other local Catholic schools.

Already, she said, parents from Starlight, Galena, Greenville, Pekin and other nearby communities are inquiring about the school.

Bennett, who taught kindergarten for six years at Holy Family School in New Albany, said the school is expecting 25 kindergarten students for a full-day program.

There also will be preschool classes offered for children aged 3 to 5, along with

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In Heaven's Eyes serves the poor in New Albany

By Deborah J. Hennessey

NEW ALBANY—The sound of 14 pairs of footsteps thundered down the hallway. Children of all shapes and sizes burst into a room at Revelation Tabernacle in New Albany, then immediately started rummaging through plastic containers full of clothing and shoes.

Each Wednesday night, the church bus picks up about 70 children from the poorest areas of the city. The children participate in a prayer service and enjoy a hot meal. They also "shop" for clothes before the bus ride home.

Thanks to Larry Hamilton and his volunteers, the children can select items of clothing at no cost.

Hamilton, 49, of New Albany, said he felt he had a calling from God to do some kind of service work after he attended a Christ Renews His Parish retreat at Holy Family Parish in New Albany.

Last September, he began his ministry to people on the street. He called his mission "In Heaven's Eyes" after hearing a song by Christian singer Sandi Patty of Anderson. A verse in the song says, "In heaven's eyes, there are no losers."

That's how Hamilton felt about the needy. He believes that some people are just down on their luck and need a little help.

He started helping the poor three nights a week with a handful of volunteers from Holy Family Parish. They took sandwiches, coffee and blankets to people in the area that call the streets, abandoned buildings and underside of bridges their home.

Soon Hamilton was passing out donated coats on his rounds. One frosty Saturday morning, he debated handing out the last 15 coats he had, but he knew they were needed so he gave them away. By Saturday night, he had 68 more donated coats to replace them. A soup kitchen in Jeffersonville had just organized a clothing drive and gave him all the coats they collected.

Hamilton said he is constantly amazed at how God always provides the things the mission needs so it can continue its outreach to the poor.

In Heaven's Eyes was started on faith and a few donated items in his garage. Hamilton kept his faith—and outgrew his garage.

Father Wilfred "Sonny" Day, pastor of Holy Family Parish, lets him use a large garage at the parish. Several other people donated money to purchase a used van, and parishioners and students pitched in to help him serve the poor.

The parish school held a clothing drive, which prompted Our Lady of



Photos by Deborah J. Hennessey



Holy Family parishioner Larry Hamilton of New Albany started a ministry to the poor called In Heaven's Eyes after participating in a Christ Renews His Parish weekend retreat. About 150 volunteers help him provide clothing to the homeless and needy in Floyd and Clark counties. Clothing drives at three New Albany Deanery parishes help make this ministry possible.

Perpetual Help and St. Mary schools in New Albany to hold their own clothing drives to help Hamilton.

"The In Heaven's Eyes ministry has been a powerful witness to the generosity of our parishioners from those who donate clothes, money, time and energy to support the effort under Larry's leadership," said Father Day.

In Heaven's Eyes is growing rapidly.

The volunteer list has grown to almost 150 names, and includes adults and children from several churches in the area. Hamilton's wife, Barb, has the daunting task of scheduling all the volunteers to keep everything running smoothly.

In his church garage headquarters, Hamilton and his volunteers begin the preparation work. Clothing, shoes, blankets and toys are sorted, inspected and folded. Off-season clothes are stored, while the other selections are packed in

marked, plastic containers. Clothing that is stained or in bad condition is not distributed. Some clothes are new and still have the price tags attached.

Hamilton usually loads two containers each for men, women and children, several containers of shoes, some toys and a basket full of socks and underwear. He also keeps several blankets and jackets on hand in case they are needed.

As the volunteers prepare to leave the soup kitchens, the containers are reloaded into the van and returned to the garage. Everything is pulled out, resorted, folded and refilled for the next day.

The outreach ministry is non-denominational. In Heaven's Eyes visits soup kitchens at several different churches six days a week around Floyd and Clark counties. People are free to look through the items and select what they need for themselves or their families.

See HEAVEN, page 2

African bishops assail condom use in AIDS fight

JOHANNESBURG, South Africa, (Zenit)—Catholic bishops from southern Africa reaffirmed their opposition to the use of condoms to fight the AIDS pandemic, saying it was immoral and dangerous, Reuters reported.

The Southern African Catholic Bishops Conference ended a seven-day meeting by denouncing the use of condoms, which they said led to moral decay and encouraged casual sex.

"The bishops regard the widespread and indiscriminate promotion of condoms as an immoral and misguided weapon in our battle against HIV-AIDS," the conference said in a statement issued July 30 after talks in the South African capital, Pretoria. "Abstain and be faithful [in marriage] is the human and Christian way of overcoming HIV-AIDS."

Sub-Saharan Africa has more than 25 million HIV-AIDS sufferers. South Africa alone has about 5 million people HIV-positive—more than any other country.

AIDS activists, who argue that condom use is crucial to any prevention program, attacked the bishops' position.

"Condom use is the major way we have in blocking new HIV infections," said Mark Heywood, national secretary of the Treatment Action Campaign, a South African AIDS activist group.

But the bishops' stance that condoms were no substitute for abstinence and sexual responsibility was shared by Doctors for Life, a grouping of 700 physicians in South Africa.

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SCHOOLS

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a childcare ministry that will allow parents who work to drop off their children at school at 6:30 a.m. and pick them up by 6 p.m.

Jeanne Landrum, a former kindergarten teacher at Sacred Heart School in Jeffersonville, will teach the first kindergarten class at St. Mary-of-the-Knobs School.

"Everyone is excited about this," Bennett said. "This has been very well thought out and prayed for."

The parish will have a dedication ceremony for the school on Aug. 19, starting with Mass at 10:45 a.m. After the liturgy, Father John Geis, pastor, will bless the school; then tours will be given.

In Indianapolis, the archdiocese's second center-city school building project was recently completed.

Holy Cross Central School, located at 125 N. Oriental St., educates almost 200 students. The new school can accommodate 240 children.

The school was completed this spring, but this month marks the start of the first full year of operation.

The \$3 million project was built as a result of the archdiocese's Building Communities of Hope campaign, which began in 1998.

It is the second of two new center-city Catholic schools built by the archdiocese. Holy Angels School, located at 2822 Dr. Martin Luther King Jr. St., was the first.

The new school sits beside Holy Cross Church and near the former site of the old school, which was demolished this spring. While the old school had only eight classrooms, the new school has 11 standard classrooms and separate classrooms for art, music and computer classes.

Students also will find air-conditioned rooms, restrooms on every floor, a new library and a cafeteria. Previously, students ate lunch in the classrooms.

During the last school year, Holy Cross Central School was the oldest parochial school in Indianapolis still operating out of its original building. The school and church have been an anchor for the near-

east side neighborhood for decades.

Principal Terry Rodriguez will guide the school, succeeding Daughter of Charity Louise Busby, who was transferred by her order. Rodriguez formerly was the assistant principal at St. Simon the Apostle School in Indianapolis.

The first day of school for Holy Cross students will be Aug. 20. A special dedication ceremony is planned. *The Criterion* will report on these updates.

Next year, the archdiocese's first new high school since the 1960s will open in Richmond.

Seton Catholic High School will open in 2002 to serve the Richmond Catholic Community of Holy Family, St. Andrew and St. Mary parishes.

The \$3.5 million project was made possible by funds from the archdiocesan Legacy of Hope from Generation to Generation capital and endowment campaign as well as donations from the Richmond parishes and financial support from the community.

A freshman class of about 40 students is expected for the first year, said Jim

Mackey, director of stewardship and development for the Richmond Catholic Community.

Mackey said a principal has been hired and will begin recruiting students and hiring teachers and other school personnel this fall.

Richard Bayhan, a former principal at Father Gabriel Richard High School in Ann Arbor, Mich., will start work at Richmond in September.

Renovation of the high school building is continuing this year, Mackey said. When the remodeling work is completed, there will be 14 classrooms, a library and a media center.

The ground floor of the building will also double as a meeting room for the Richmond tri-parish community, he said.

During the 2000-2001 school year, the archdiocese educated 25,226 students in elementary and interparochial high schools. The enrollment figure includes students attending the two private Catholic high schools—Brebeuf Jesuit Preparatory School and Cathedral High School—in Indianapolis. †

HEAVEN

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Since everything is donated, there is no cost to them.

The children at Revelation Tabernacle busily held up clothing, tried on shoes, hugged stuffed animals and jammed their selections into plastic bags. Some children picked out items for younger siblings.

Greg Ash, one of Hamilton's volunteers, held up clothing to help some boys find their sizes. One boy walked away with a huge smile after Ash helped him find three like-new T-shirts.

Ash helps Hamilton two days a week.

"I think the outreach in the community

is wonderful," he said. "It all started as Larry's ministry, and it is really growing."

The appreciation and happiness shows on the faces of the children.

Ray Thomas, the pastor of Revelation Tabernacle, said the donated clothes "are all new or slightly used, and are of better quality than most of our kids could afford on their own. We are quite grateful."

Hamilton, a humble and somewhat shy man, believes that God gives the directions and the volunteers do the work.

"Without the support that I get, there would be no way that I could do it," he said. "There's no way."

Volunteer Brenda Lilly said, "The people [at the soup kitchens] think Larry is an angel. He is an angel. There are a lot of volunteers, but without Larry this would have never gotten going."

There is no other charitable service in the area quite like this one, Lilly said. "The good thing about this is if people can't drive or afford the clothing in thrift stores, this [clothing] is brought to them, and it is free."

Recently, Hamilton met several men at a soup kitchen and learned that they were living under a bridge with several other homeless men. That night after he was finished at the soup kitchen, Hamilton and a couple of volunteers made coffee and sandwiches then took the food to the men.

The homeless men were happy to receive the food, and also the blankets and jackets, that Hamilton brought to them.

Hamilton and his friends talked with the men for about an hour and half. Some of the men were merely passing through town.

Hamilton has a disease called myoclonus, which relates to muscle spasms. He has a pump that runs to his spine that automatically releases medication to his brain.

Sometimes, when he doesn't feel well and can't make it to the soup kitchen or to the parish to help fill the containers, his volunteers quickly take over the work.

Since the onset of his illness,

Hamilton can no longer drive, so he depends on transportation from volunteers as well.

"Larry is not in the best of health and has a lot of chronic pain, yet he chooses not to wallow in self-pity but to reach out and do what he can for others," Father Day said. "Maybe that is what helps him keep going day in and day out."

Even Hamilton admits that this ministry has been a lifesaver for him.

"[In Heaven's Eyes] gets me through a lot of days," he said. "I have met some wonderful people at the soup kitchens. They always say thank you and are always so appreciative. My wife also plays a very, very big part in it, too. She is so supportive and goes to the soup kitchens with me a lot."

Hamilton said he is amazed at the number of people in need. He is considering expanding the ministry into Harrison County.

Father Day described Hamilton as "a gentle and nonjudgmental person" who "just wants to care for people and show them that they are unique and special In Heaven's Eyes and also in his own. He wants to put God's love into action."

Since the Christ Renews His Parish retreat, Hamilton said, "I look at life differently now. I really think God has meant for me to do this. I really do. It is a lot of hard work, but it is very rewarding."

(To volunteer or donate clothing, blankets and toys for In Heaven's Eyes, call Larry Hamilton at 812-941-0091. Items also can be dropped off at the Holy Family Parish Center. Checks should be made payable to the St. Vincent de Paul Society, with a notation to In Heaven's Eyes, and mailed to Holy Family Church, 129 W. Daisy Lane, New Albany, IN 47150. Deborah J. Hennessey is a correspondent for The Criterion.) †

Official Appointments

Effective July 18, 2001

Rev. Jack Emrich reappointed administrator of St. John Parish in Dover and St. Joseph Parish in St. Leon for a period of one year, while continuing his assignment to special ministries in the archdiocese.

Rev. John Fink appointed priest moderator of St. Peter Parish in Franklin County, while retaining his appointment as pastor of St. Joseph Parish in Shelbyville.

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

Correction

A Catholic News Service story about Servite Father Peter Mary Rookey, an internationally renowned healing priest, published in the July 27 issue of *The Criterion* listed an incorrect telephone number for the International Compassion Ministry. The correct phone number is 708-748-6279. †

Volunteers are needed for National Catholic Youth Conference

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

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

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

Highlights of the conference include an

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

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

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

The Criterion

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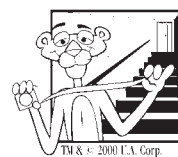
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Father Joseph Kern will be missed at Rockville

By Brandon A. Evans

For 16 years, Father Joseph R. Kern has been like "one of the family" to members of St. Joseph Parish in Rockville.

This year, he decided that it was time for him to continue his life journey in a different way.

Father Kern, who is 71, retired on July 2 and moved to Terre Haute, where he continues to serve the Archdiocese of Indianapolis as the dean of the Terre Haute Deanery and the sacramental minister for St. Paul the Apostle Parish in Greencastle.

He was born in 1930 and attended St. Philip Neri School in Indianapolis. In eighth grade, he began going to Mass every day. He sees this as a catalyst in helping him find his calling in life.

On May 3, 1957, he was ordained a priest by Archbishop Paul C. Schulte at Saint Meinrad Archabbey.

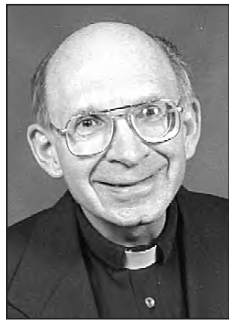
Since then, Father Kern has served at parishes across the archdiocese—from Brookville to Tell City to Montezuma.

"I was happy and enjoyed everywhere I was—all my assignments," Father Kern said, recalling people he encountered, worked with and ministered to. "I want them all to know that I think they're all great people."

He said he has lots of good memories.

For 10 years, from 1975 to 1985, he was the co-pastor of St. Paul Parish in

Tell City, St. Pius Parish in Troy and St. Michael Parish in Cannelton. Working with him at the three parishes as co-pastors and sharing the responsibilities were the late Father Andrew Diezeman and Father Lawrence Richardt, chaplain of



Fr. Joseph R. Kern

the Sisters of Providence of Saint Mary-of-the-Woods and sacramental minister of two parishes.

"I enjoyed living with him," Father Richardt said. "He was fun-loving. I never did see him in a bad mood. There was a simplicity to him

to that I think was always a challenge to us."

He said Father Kern was the impetus for getting the three priests to pray together every day.

"He was a very prayerful person, a good example for the rest of us," Father Richardt said.

St. Joseph was the first parish he served as pastor. Besides being the shepherd of the flock there, he served at Immaculate Conception in Montezuma, a mission church.

In the absence of Father Kern, the pastor from Sacred Heart Parish in Clinton, Father Joseph Villa, will be caring for St.

Joseph Parish.

After more than 100 years, Immaculate Conception Church closed last month. Father Kern celebrated the last Mass there on July 1, a day before his official retirement.

"That was probably one of the saddest things on his leaving," said Patricia Owens, parish secretary at St. Joseph. She worked with Father Kern for 16 years.

"He's genuinely a very faith-filled person," she said. "He was great to work with."

Owens fondly remembers helping take care of Father Kern after he was hit by a car and broke his hip in January 1998.

"He was just so easy to take care of," she said. "I don't think he hardly ever complained."

Owens and other parishioners took turns attending to the ailing priest in his time of need.

"Because our parish is so small ... the parishioners took turns going and staying at the rectory," said Kathy Kannapky, a parishioner who also worked with Father Kern for 16 years, helping with various Church ministries such as the Rite of Christian Initiation of Adults.

"I think that his community involvement was the thing that differentiated Father Joe from other priests," Kannapky said. "He thinks that priests should be like leaven in the dough."

Father Kern was active in the Rotary

Club, the Park County Ministerial Association, the Family Health and Help Center, and other volunteer groups.

"One of the unique things about Father Joe that he brought to our parish is a devotion to people with mental illness," Kannapky said. She recalled a time when Father Kern helped bring people who had various mild mental illnesses to Mass.

Father Kern also mentioned working with mentally retarded people at one point in his priesthood. "That was interesting and rewarding work," he said.

Though saddened by Father Kern's retirement, Kannapky knew that it was coming.

"We had kind of expected it," she said. "He had spoken about it for several years before it happened, kind of giving us a countdown."

Owens expressed happiness for him.

"I think we were happy that he was able to retire from the administration part of being a priest," she said. "He was a wonderful friend and a great boss."

Father Kern's favorite Scripture passage, Isaiah 49:14-16, reads: "But Zion said, 'The Lord has forsaken me; my Lord has forgotten me.' Can a mother forget her infant, be without tenderness for the child of her womb? Even should she forget, I will never forget you."

Likewise, parishioners like Owens and Kannapky said they will not forget Father Joseph Kern. †

Elizabella Ball benefits St. Elizabeth's ministries

By Jennifer Del Vecchio

A night of dining and dancing will honor those who make the "Circle of Life" possible at St. Elizabeth's in Indianapolis.

The Elizabella Ball "Circle of Life" celebration will be held on Aug. 24 at the Indiana Roof Ballroom. The ball honors those who have supported the mission of St. Elizabeth's, founded in 1915 by the Daughters of Isabella.

The agency, part of Catholic Charities of the Archdiocese of Indianapolis, serves pregnant women and families facing decisions regarding adoption and parenting by offering support, compassion and professional guidance rooted in Catholic tradition.

During the ball, three people will be honored for their work at St. Elizabeth's—Dr. Philip N. Eskew Jr., Susie Homan and Sara Dean.

Eskew is the director of women's and infant's services at St. Vincent Hospitals and Health Services in Indianapolis. He has served as a physician to the teenagers and young women of St. Elizabeth's since 1971. He also has served as a member and president of

St. Elizabeth's advisory council.

He remembers the Christmas he delivered a baby for an 11-year-old girl who was in St. Elizabeth's maternity residential program. The girl asked for the doll she had received for Christmas after the delivery instead of the infant.

This experience showed that everyone must do a better job of caring for children, he said.

Homan, a volunteer at St. Elizabeth's whose mother was adopted from the home, helped create a special reflection room at St. Elizabeth's.

The room is a place of silence and prayer for residents, staff and guests and is intended to "provide the opportunity for them to feel a spiritual presence that we all know is there," she said.

Homan's mother was placed for adoption by St. Elizabeth's during the Great Depression in 1933. The child's mother was responsible for caring for an ill mother, an unemployed father and a household of siblings. When she found

herself pregnant with no support from the father, the woman turned to St. Elizabeth's for help.

Later, Homan was able to meet her biological grandmother, who placed Homan's mother for adoption.

The woman cried when she was thanked for the brave choice she made so many years ago. Homan told her the choice gave the family a legacy of life.

Another brave choice will be honored at the ball with Sara Dean, a client of St. Elizabeth's, who placed her son for adoption during her junior year of high school. At 15, Sara was pregnant and overwhelmed. She said St. Elizabeth's supported her and never judged her, helping the whole family make a positive decision.

Sara said she thought of raising her son but realized that the decision was based on a fairy tale life she had planned for him. When he was 7 months old, she placed him for adoption.

Sara said the adoption was not about losing a part of herself but about helping

her son reach his full potential.

"My relationship with my mother, my sense of responsibility, self-value and confidence is due to St. Elizabeth's helping me make the hardest yet best decision of my entire life," Sara said.

St. Elizabeth's has seen many stories of what can happen with courageous love, said David Siler, the executive director.

"Choosing life is courageous," Siler said. "Whether a woman chooses to parent her child or place her child for adoption, the decision requires a great degree of both courage and love."

Last year, St. Elizabeth's served 103 women and infants and had 42 residents. The home provided 459 hours of counseling and 4,017 days of care.

The ball is the largest event for the home. All proceeds from the ball benefit the pregnancy and adoption services of St. Elizabeth's.

(Those persons wishing to attend the Elizabella Ball must respond by Aug. 10. Individual tables are \$125, with corporate tables starting at \$1,500. For more information about the Elizabella Ball, call St. Elizabeth's at 317-787-3412.) †



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Editorial

Excitement in education

These are exciting times for Catholic education in the Archdiocese of Indianapolis.

As reported in last week's issue of *The Criterion*, the archdiocese has received a \$10 million grant from Lilly Endowment Inc. to implement a proposal involving innovative educational programs for our 33 schools in Marion County. The grant is subject to a matching challenge of \$5 million that must be raised by Oct. 31, 2002.

Two private Catholic schools—Cathedral High School and Brebeuf Jesuit Preparatory School—also received \$2 million each.

The archdiocese's proposal, called Project EXCEED (Excellence in Catholic Expectations for Education), intends to build on already recognized strengths of Catholic education. It aims at achieving excellence in teacher performance and in retaining teachers through training and the establishment of performance standards and accountability. It will also establish procedures for continually measuring and reporting student achievement levels and academic goals. And it will focus special help on certain students, such as those who live in urban areas, those with special needs and Hispanics.

Plans are to eventually expand the most successful initiatives of Project EXCEED—tested and proven in pilot or demonstration schools—to our other schools throughout the 39-county archdiocese.

In addition to the excitement and challenges of Project EXCEED, the archdiocese will be celebrating, at the end of this month, the official grand opening of the new Holy Cross Central School on the near-eastside of Indianapolis.

Holy Cross will be the second new center-city school built as a result of the Building Communities of Hope campaign. (The first was Holy Angels School, which at the time of its opening in 1999 was the first new Catholic inner-city school built in the United States in the last 40 years.)

The Building Communities of Hope campaign represents a highly successful effort at establishing partnerships with the Indianapolis civic, corporate and foundation communities. The campaign raised nearly \$30 million in immediate and deferred gifts for center-city Catholic schools and Catholic Charities. It should be mentioned that Lilly Endowment was

a major partner in this effort, contributing \$5 million in 1998 that was allocated between that campaign and the Legacy of Hope campaign.

And not all of this excitement is restricted to the Indianapolis area. The new academic year that is almost upon us will also see the opening of a new "start-up" elementary school at St. Mary-of-the-Knobs Parish in Floyd's Knobs. It will begin this year with a kindergarten.

In Franklin, St. Rose of Lima School will add a seventh grade this year and its final grade—eighth—next year to fulfill its dream of having a K-8 school, which it started in 1994.

A new high school—Seton Catholic High School—in Richmond is also scheduled for opening in the fall of 2002.

Much of the credit for all this activity in Catholic education in the archdiocese goes to the leadership of Archbishop Daniel M. Buechlein. Dubbed the "education bishop" by some news media, he helped the local Church embrace the fact that education is an integral part of the mission of the Church and that it cannot be set aside as an option.

Pointing out that Catholic education benefits the entire community, the archbishop, with the assistance of Jerry Semler, chairman, president and chief executive officer of American United Life Insurance Company and the general chair of the Building Communities of Hope campaign, has also been able to rally the support of corporate and civic leaders.

The archbishop and Semler have been successful in bringing together various individuals and groups around a common goal of seeing that all children receive a quality education.

All in all, with the help, enthusiasm, support and vision of the archbishop, pastors, parishioners, educators, the central administration of the archdiocese, and particularly the leadership of corporations and foundations, Catholic education is blossoming in this local Church. We could not have done this alone, so we are especially grateful to the special partners who have joined us in these endeavors.

We have much to be thankful for and excited about. †

— William R. Bruns

Seeking the Face of the Lord

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



How is Christ present to us at Mass?

(Eighth in a series)

This week we look at theological expressions which the Church uses when teaching about the Eucharist. We speak of the "real" presence of Christ in the Eucharist. This suggests the 13th question raised in our bishops' document on the Eucharist.

Is Christ present during the celebration of the Eucharist in other ways in addition to his Real Presence in the Blessed Sacrament?

Christ is present at Mass in various ways. He is present in the person of the priest who offers the Mass. And according to the Constitution on the Sacred Liturgy of the Second Vatican Council, Christ is present in his Word, "since it is he himself who speaks when the holy scriptures are read in the Church." He is also present in the assembled people as they pray and sing, "for he has promised 'where two or three are gathered together in my name there am I in the midst of them' (Mt. 18:20)" (*Sacrosanctum Concilium*, #7).

Then what do we mean by "real" presence when we speak of Christ's body and blood under the appearances of bread and wine?

We call this special presence "real" in order to emphasize the special nature of eucharistic presence. While the other ways in which Christ is present in the celebration of the Eucharist are certainly not unreal, Christ's presence in the consecrated bread and wine as God and man, including both human soul and body, surpasses all the other ways he is present. Pope Paul VI put it this way: "This presence is called 'real' not to exclude the idea that the others are 'real' too, but rather to indicate presence *par excellence*, because it is substantial and through it Christ becomes present whole and entire, God and man" (*Mysterium Fidei*, #39).

Why do we speak of the "Body of Christ" in more than one sense?

First, the Body of Christ refers to the human body of Jesus Christ, who is the Divine Word become man. During the Eucharist, the bread and wine become the body and blood of Christ. They become the whole Christ, human body and human soul, both of which are united to the Divine Word. As human, Jesus Christ has a human body, a resurrected and glorified body, that in the Eucharist is offered to us in the form of bread and wine.

Secondly, we speak of the Mystical Body of Christ, which is the

Church. The Mystical Body is those of us who are united to Christ by the Holy Spirit "through faith, sacraments and governance." This mystical, understanding of the Body of Christ is based on the teachings of St. Paul in which he speaks of the Church as members of the body united with Christ as the head (Cor 10:16-17; 12:12-31; Rom 12:4-8).

Our bishops' document describes the connection between the two meanings of the Body of Christ.

"The Mystical Body of Christ and the eucharistic Body of Christ are inseparably linked. By Baptism we enter the Mystical Body of Christ, the Church, and by receiving the eucharistic Body of Christ we are strengthened and built up into the Mystical Body of Christ Playing on the two meanings of 'Body of Christ,' St. Augustine tells those who are to receive the Body of Christ in the Eucharist: 'Be what you see, and receive what you are. (Sermon 272); and in another sermon, he says: 'If you receive worthily, you are what you have received' (Sermon 273)."

The last of the 15 questions on the Real Presence is this:

Why do we call the presence of Christ in the Eucharist a mystery?

The Church's use of the term is different from ordinary usage. We are not just speaking of something beyond the understanding of the human mind. As our bishops' document proposes, building on the usage of the Bible, the Church uses the term *mystery* to refer "to aspects of God's plan of salvation for humanity, which has already begun but will be completed only with the end of time. In ancient Israel, through the Holy Spirit, God revealed to the prophets some of the secrets of what he was going to accomplish for the salvation of his people. Likewise through the preaching and teaching of Jesus, the mystery of 'the Kingdom of God' was being revealed to his disciples."

The Eucharist is a mystery because it participates in the mystery of Jesus Christ and God's plan to save our human family through Christ. It should not surprise us that aspects of the Eucharist are not easy to grasp because our minds can never entirely grasp the mystery of God. Our bishops document cautions: "We must not try to limit God to our understanding, but allow our understanding to be stretched beyond its normal limitations by God's revelation." More about "mystery" next week. †

Archbishop Buechlein's intention for vocations for August

Parish Awareness: that all parishioners will be aware of their role in promoting all vocations and have the awareness especially to encourage our youth to consider the priestly and religious life.



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Buscando la Cara del Señor

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



¿Cómo se nos presenta Cristo en la Misa?

(Octavo de la serie)

Esta semana estudiaremos las expresiones teológicas que la Iglesia utiliza para enseñar sobre la Eucaristía. Nosotros hablamos de la presencia “real” de Cristo en la Eucaristía. Esto hace surgir la pregunta número trece del documento de nuestros obispos sobre la Eucaristía.

¿Está Cristo presente en la celebración de la Eucaristía de otras maneras además de su Presencia Real en el Santísimo Sacramento?

Cristo está presente en la Misa de varias maneras. Él está presente en la persona del sacerdote que oficia la Misa. Y según la Constitución en la Sagrada Liturgia del Concilio Ecuménico Vaticano II, Cristo está presente en su Palabra, “ya que es él quien habla cuando son leídas las sagradas escrituras en la Iglesia”. Él también está presente en las personas congregadas cuando ellos oran y cantan, “porque él ha prometido que ‘donde se reúnen dos o tres en mi nombre, yo estoy en medio de ellos’ (Mateo 18:20) (Sacrosanctum Concilium, No. 7).

Entonces ¿qué queremos decir por presencia “real” cuándo hablamos del cuerpo y la sangre de Cristo bajo la apariencia del pan y del vino?

Nosotros llamamos a esta presencia especial “real” para enfatizar la naturaleza especial de la presencia en la eucaristía. Aunque las otras maneras en las que Cristo está presente en la celebración de la Eucaristía no son ciertamente irreales, la presencia de Cristo en el pan y el vino consagrado como Dios y hombre, incluyendo tanto el alma como el cuerpo humano, supera a todas las otras maneras en que él está presente. El Papa Pablo VI lo expuso así: “Tal presencia se llama real, no por exclusión, como si las otras no fueran reales, sino para indicar presencia *por excelencia*, porque es substancial, pues por ella ciertamente Cristo se hace presente entero e íntegro, Dios y hombre”. (*Mysterium Fidei*, No. 39).

¿Por qué hablamos del “Cuerpo de Cristo” en más de un sentido?

Primero, el Cuerpo de Cristo se refiere al cuerpo humano de Jesucristo, quien es la Palabra Divina convertida en hombre. Durante la Eucaristía, el pan y el vino se convierten en el cuerpo y la sangre de Cristo. Se convierten en Cristo entero, cuerpo humano y alma humana, ambos se unen a la Palabra Divina. Como un ser humano, Jesucristo tiene un cuerpo humano, un cuerpo resucitado y glorificado, que en la Eucaristía se nos ofrece en la forma de pan y vino.

Segundo, hablamos del Cuerpo Místico de Cristo, el cual es la Iglesia. El Cuerpo Místico, es aquellos de nosotros quienes estamos unidos a Cristo por el Espíritu Santo “a través

de la Fe, los Sacramentos y leyes”. Este entendimiento místico del Cuerpo de Cristo se basa en las enseñanzas de San Pablo en las cuales él habla de la Iglesia como miembro del cuerpo unido a Cristo como la cabeza (Corintios 10:16-17; 12:12-31; Romanos 12:4-8).

El documento de nuestros obispos describe la relación entre los dos significados del Cuerpo de Cristo. “El Cuerpo Místico de Cristo y el Cuerpo Eucarístico de Cristo están unidos inseparablemente. A través del Bautismo entramos en el Cuerpo Místico de Cristo, la Iglesia, y recibiendo el Cuerpo de Cristo en la eucaristía somos fortalecidos y añadidos al Cuerpo Místico de Cristo... Jugando con los dos significados del ‘Cuerpo de Cristo,’ San Agustín dice a aquellos que van a recibir el Cuerpo de Cristo en la Eucaristía: ‘Sean lo que reciben y reciban lo que son. (Sermón 272); y en otro sermón, él dice: ‘Si recibes merecidamente, tú eres lo que has recibido’ (Sermón 273)”.

¿La última de las quince preguntas sobre la Presencia Real es la siguiente: ¿Por qué llamamos a la presencia de Cristo en la Eucaristía un misterio?

El uso del término por parte de la Iglesia es diferente al uso ordinario. Nosotros simplemente no estamos hablando de algo que va más allá de la comprensión de la mente humana. Como lo propone el documento de nuestros obispos, basado en el uso en la Biblia, la Iglesia utiliza el término *misterio* para referirse “a los aspectos del plan de Dios para la salvación de la humanidad, la cual ya ha empezado pero sólo se completará con el fin de los tiempos. En el Israel antiguo, a través del Espíritu Santo, Dios reveló a los profetas algunos de los secretos de lo que él iba a lograr para la salvación de su pueblo. Igualmente a través de la predicación y de las enseñanzas de Jesús, el misterio del ‘Reino de Dios’ estaba siendo revelado a sus discípulos”.

La Eucaristía es un misterio porque participa en el plan misterioso de Jesucristo y de Dios para salvar a nuestra familia humana a través de Cristo. No debe sorprendernos que los aspectos de la Eucaristía no son fáciles de comprender porque nuestras mentes nunca pueden comprender completamente el misterio de Dios. El documento de nuestros obispos nos advierte que: “no debemos intentar limitar a Dios a nuestro entendimiento, sino permitir a nuestro entendimiento desarrollarse más allá de sus limitaciones normales por la revelación de Dios. Más sobre “el misterio” la próxima semana. †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

We are the ones surprised by death

This is in reply to Willard Hester’s statement that it is ridiculous to think that God decides the time and manner of our death. If his statement is true, then it follows that God does not decide our birth or has any say in our life. Therefore, he is not a loving, all-powerful, all-knowing God who cares about us and has a plan and destiny for each of us from cradle to grave. We are alone in a world without meaning, without purpose. All the martyrs and saints for the past 2,000 years have been deluded about Divine Providence and suffered and died for nothing. This to me is sublimely ridiculous.

The when and how of our dying has been known by God always—it is we who are surprised by death.

Brigit Browning, Bowling Green

End cannot justify means

I applaud John Fink’s editorial (*The Criterion*, July 20) on the Church’s position on embryonic stem-cell research.

As the Church states and Fink reiterates, the end does not justify the means. Destroying human embryos (the means) to harvest stem cells for the cure of life-threatening illnesses (the end) is immoral.

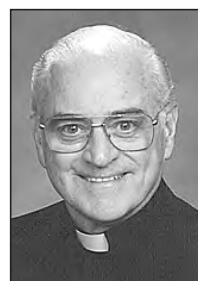
There are other solutions such as the breakthroughs in adult stem cell research. Respect for all human life begins with the human embryo, which is how we all began. What is crucial is that we speak out now as President Bush considers the use of federal funds for medical research using embryonic stem cells. Calling the White House (202-456-1414) or e-mailing President Bush, president@whitehouse.gov, can register our voices against such an action.

Martha J. Thie, Indianapolis

Spirituality for Today/Fr. John Catoir

The Real Presence

Recently I was shocked to learn that about 50 percent of Roman Catholics no longer believe in the Real Presence. What has happened?



It is official Catholic teaching that Christ is really present in the consecrated elements of bread and wine. This belief has persisted in the Church for 2,000 years. Some recent critics have alleged that the Church had it wrong all those centuries. They say that now we have it right.

Baloney!

A movement into heresy began in the 16th century when Zwingli and Calvin denied the Real Presence completely. However, Luther wisely held to a belief that the bread and wine become, objectively (not merely subjectively), the body and blood of Christ. He called his interpretation of how it took place “consubstantiation,” meaning that the elements remain bread and wine in the process.

The Catholic notion of “transubstantiation” says that there is a substantial underlying change in the elements.

In the early days of Vatican Council II, some Dutch theologians began trying to explain the Real Presence without using the Scholastic concept of “transubstantiation.” They called their erroneous view a “transignification.”

Pope Paul VI refuted them in his 1965 encyclical *Mysterium Fidei* (*The Mystery of Faith*). He wrote that it is not sufficient to explain the Real Presence in terms of a transignification, that is, a mere shift in the meaning we give to the bread and wine. The consecrated elements bear not only a new meaning, but a new substance

Parishioner appreciates home visits, TV Mass

I would like to express appreciation to the generous eucharistic ministers of St. Rose [of Lima Parish in Franklin], who bring Holy Communion to the homebound, volunteering their time.

I am also grateful for the TV Mass, which offers a reverent way to begin a prayerful Sunday.

I am convalescing from a broken hip and find that these aids brighten my morale.

Anna-Margaret O’Sullivan, Franklin

Letters Policy

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

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

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

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

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

as well (transubstantiation).

St. Paul wrote, “Without faith it is impossible to penetrate this mystery.”

It might surprise you to learn that there has been a coming together on this doctrine among some of the Churches. Lutherans join with Orthodox Catholics in acknowledging the Real Presence. They believe that the Eucharist is also a sacrifice of the Church to the Father through the power of the Holy Spirit.

The Lutheran-Catholic consultation issued this statement: “We affirm that in the sacrament of the Lord’s Supper Jesus Christ, true God and true man, is present wholly and entirely, in his body and blood, under the signs of bread and wine.”

The Eastern Orthodox Churches are of course in full agreement with us on this doctrine, and every consultation in which the Catholic Church has been engaged has affirmed some measure of agreement as well.

The Presbyterians and the Reformed Church made this declaration: “The real presence of Christ in the Eucharist ... does not depend on the belief of each individual, but on the power of Christ’s word ... and upon his promise to bind himself to the sacramental event as a sign of his person given to us” (*The Unity We Seek*, Paulist Press, 1977).

Those who casually brush off the doctrine of the Real Presence are losing something exceedingly precious. After centuries of Christian devotion and even martyrdom concerning the Eucharist, it is beyond me to comprehend their loss of faith.

I bow in reverence before the Eucharist, and I pray for those who do not.

(Father John Catoir is a regular columnist for Catholic News Service.) †

La intención del Arzobispo Buechlein para vocaciones en agosto

Conocimiento de la Parroquia: Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a considerar la vida sacerdotal y religiosa.

Check It Out . . .

The Little Sisters of the Poor at St. Augustine Home for the Aged, 2343 W. 86th St., in Indianapolis, will observe the **Feast of the Assumption of Mary** on Aug. 15 beginning with a 6:30 p.m. Mass, followed by a candlelight procession around the grounds of the home. During the procession, the rosary will be prayed and hymns sung in honor of the Blessed Mother. At the Fatima shrine, the sisters will pray for all those who have confided their special intentions to them. For more information, call 317-872-6420.

The Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove is offering weekly **yoga classes** from 7 p.m. to 8:30 p.m. beginning on Aug. 13 through Sept. 24. The fee is \$40 for six sessions. For more information, call 317-788-7581.

Marian College, 3200 Cold Spring Road in Indianapolis, will offer a free **parish nursing information session** from 9:30 a.m. to 11:30 a.m. on Aug. 4 in St. Francis Hall. Parish nurses practice health promotion and disease prevention within their faith community, where spirituality is the central focus. For more information or to register for the session, call 317-955-6132.

St.-Mary-of-the-Rock Parish, 17440 St. Mary's Road, in Batesville will have its **Outdoor Mass at the Lourdes shrine** at 7 p.m. on Aug. 15. There will be a liturgy followed by a candlelight procession while reciting the rosary. It will close with Benediction. For more information, call 812-934-4165.

St. Pius Parish in Ripley County will have its **parish picnic and festival** from 10:30 a.m. to 6 p.m. (Central Time) on Aug. 19. For more information, call 812-654-2108.

A benefit for "**Nathan's Battle**" to fight Batten Disease, a rare degenerative neurological disease that Nathan and P.J. Milto of Greenwood have been diagnosed with, is scheduled from 10 a.m. to 7 p.m. on Aug. 12 at the Studio of Hair Design, 8028 S. Emerson Ave., near Greenwood and the corner of Stop 11 Road and Emerson Avenue. All proceeds from haircuts, perms, manicures, massages, etc., will benefit Nathan's Battle. There will be games, prizes and food. For more information, call 317-888-4213.

St. Martin of Tours Parish, 639 S. Shelby St., in Louisville, will host the **bishop of Morogoro, Tanzania**, from Aug. 9-20. This is Bishop Telesphor Mkude's first trip to America. St. Martin of Tours is the sister parish of a parish in Tanzania. He will celebrate the 9:30 a.m. and 11 a.m. Masses at the parish on Aug. 19. A reception will follow in the parish hall. For more information, call 502-582-2827.

St. Augustine Parish in Jeffersonville will celebrate its **150th parish anniversary**, beginning with an 11 a.m. Mass on Aug. 26 with Archbishop Daniel M. Buechlein. A picnic will follow the Mass. There also will be a class reunion on Aug. 25 from 7 p.m. to 11 p.m. in the church hall. It is for anyone who attended the school. For more information, call Susie Parker Langness at 812-944-0387 or Judy Barthold Desimone at 812-288-6070. If you have any memorabilia, contact Sharon Marra at 317-282-7874.

St. Meinrad Archabbey Library in St. Meinrad will feature an **exhibit of landscape and still life paintings** by Father Jerry Eifler of Louisville. The exhibit is free and open to the public on Aug. 3-30. The exhibit hours are from 8 a.m. to 11 a.m. on Monday through Friday and 1 p.m. to 4:30 p.m. on Saturday and Sunday. For more information, call 812-357-6501.

St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis will have a **pipe organ concert** in the church at 9 a.m. on Aug. 22. The concert is free. For more information, call 317-635-2021.

St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis will have its **St. John Garden/Tower Party** at 6:30 p.m. in the St. John Courtyard on Aug. 25. The dinner is on the top floor of the Pan Am Building. The cost is \$10 per person or \$20 per family. For more information, call 317-635-2021.

"**Praying with the Heart**," a retreat with Franciscan Father Stephen Valenta, will help people slow down and learn how to listen to the Lord's voice on Aug. 17-19 at Fatima Retreat House in Indianapolis. Father Valenta was a hermit for 18 years and is an internationally known speaker and author. The cost is \$150 per person or \$275 for a married couple. There will also be a **day of reflection** with Father Valenta from 9:30 a.m. to 2 p.m. on Aug. 16. The cost for that day is \$25, and childcare is available with advance registration. For more information call, 317-545-7681.

The Italian Prisoners of War 12th annual rosary, Mass and pitch-in picnic will be held at 11 a.m. on Aug. 19 at Our Lady's Chapel in the Meadow at Camp Atterbury near Edinburgh. The occasion commemorates the 58th anniversary since the building of the chapel in 1943 by the Italian POW's who were incarcerated at Camp Atterbury. Father John Sciarra, founding pastor of St. Barnabas Parish, and now retired, will celebrate the Mass. Camp Atterbury is located 38 miles south of Indianapolis. Take I-65 South to the Edinburgh exit, then go west on State Road 252 through Edinburgh and across U.S. 31 into the entrance of Camp Atterbury, on Hospital Road. Follow the POW Chapel signs. For more information, call Salvatore Petruzzi at 317-849-9731.

"**The Spiritual Practice of Photography**" will be held on Oct. 12-14 at Fatima Retreat House in Indianapolis. The hands-on retreat workshop will explore the connection between spirituality and photography. The schedule includes prayer, fieldwork and time for one-on-one work with the retreat team. Photographers of all skill levels are welcome, but must bring camera equipment. The retreat will use E-6 slide film. The cost is \$135 per person or \$255 for married couples. For more information, call 317-545-7681.

Brebeuf Jesuit Preparatory School's fourth annual Alan Henderson Golf Invitational will be held on Sept. 13 at Highland Gold and Country Club in Indianapolis. All proceeds will support the Alan Henderson Financial Assistance Program and the Legacy Assistance Program for children of Brebeuf Jesuit alumni. For more information, call 317-876-4718.

Laudis Cantores (Praise Singers), under the direction of Ed Greene, is the principal choir of the Cathedral of SS. Peter and Paul. The 2001-2002 choir season will begin with a rehearsal from 7 p.m. to 9 p.m. on Sept. 10 in the cathedral. If you have choral experience and want more information, call Ed Greene at 317-634-4519, ext. 14. †



Induction ceremony

Three women recently became the first Indianapolis-area members to be inducted into the Association Jeanne Jugan, a lay organization of the Little Sisters of the Poor, during a Mass at the St. Augustine Home for the Aged in Indianapolis. Resident Mary Joan Scheller (from left) and employees Mary Anne Barothy, who works in the development office, and Margaret Garst, the assistant director of nursing, were inducted into the association following a year of preparation. They made a one-year promise during the Mass, which was celebrated by Father Adrian Figuerola, the chaplain at the St. Augustine Home. The Association Jeanne Jugan is open to Catholic men and women who are at least 18 years of age, wish to give greater vitality to their faith, and want to help the Little Sisters with their care of the aged poor.

VIPs . . .

Matthew J. Greulich was named the Outstanding Catholic Youth by the Indiana State Knights of Columbus at their state convention. He attended St. Mark School in Indianapolis and is a graduate of Southport High School. He is the son of Eric and Mary Beth Greulich and is a member of St. Mark Parish in Indianapolis.

Richard Johansen, a member of Annunciation Parish in Brazil, has been named administrator of St. Vincent Clay Hospital in Brazil. †

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July 1, 2000–June 30, 2001

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		MEMBERSHIP	SUNDAY		PLAN										June 2000	
1	SS PETER & PAUL CATHEDRAL	207.00	351.00		526.55		229.00	206.00	168.00	162.25	142.00	271.00	523.59	218.00	502.00	477.00
3	HOLY ANGELS	1,468.00	85.00			467.50	850.00	702.05	520.00			875.00		552.00	1,093.00	893.00
4	HOLY CROSS	194.00	194.00	260.00	395.25		147.00	168.00	7.00		74.00	83.00		204.00	1,341.00	182.00
5	HOLY NAME	1,287.00	1,140.00		2,364.05		631.00	909.50	916.00	624.00	1,075.00	1,154.00		619.00	2,049.00	894.00
6	HOLY ROSARY	738.00	916.00		3,029.76		1,509.84	1,322.15	974.00	700.00	910.00	570.50		1,126.00	1,328.33	572.00
7	HOLY SPIRIT	3,652.00	4,629.76		5,915.00	2,323.45	3,185.06	2,667.30	4,349.00	929.50	2,415.00	3,736.50	1,983.45	4,181.58	10,306.58	5,673.00
8	HOLY TRINITY	606.00	676.50	1,070.00	859.82	11.10	918.10	931.77	799.00		577.76	891.00		694.25	1,186.50	893.00
9	IMMACULATE HEART OF MARY	930.00	250.00		1,964.85		1,709.00	290.00	300.00	1,321.73	178.00	1,058.75		150.00	2,229.00	429.00
10	NATIVITY	1,497.91	1,389.00	345.00	3,698.16	909.56	1,386.07	1,205.37	1,169.00	586.00	943.93	1,378.39		1,070.21	2,823.55	1,314.16
11	OUR LADY OF LOURDES	1,767.11	1,540.00		3,927.28	58.00	1,281.00	1,084.00	1,300.37	372.69	1,071.00	2,283.00		1,364.00	3,313.53	2,046.00
12	CHRIST THE KING	3,734.00	4,308.84		10,634.00	2,122.45	3,482.41	2,943.97	3,879.36	825.00	968.25	3,365.92		4,309.09	8,327.95	5,585.04
13	SACRED HEART OF JESUS	294.00	252.00		405.00		200.00	201.00	25.00	290.16	17.00	188.00		183.00	899.00	194.00
14	ST ANDREW	657.90	616.02		2,116.37		956.27	522.00	25.00	296.15	452.61	404.45		446.50	968.08	717.20
15	ST ANN	478.00	281.00		1,976.11		342.00	268.00	523.00	114.32	-	312.00		280.00	789.00	339.00
16	ST ANTHONY	1,369.14	670.52	1,985.00	2,287.91	210.00	504.53	516.87	605.02		551.66	1,146.11		936.72	2,985.71	1,556.75
17	ST BARNABAS	1,414.00	1,197.50	1,100.00	14,555.37		1,858.00	1,625.00	1,089.00		724.00	1,075.00		1,785.00	3,253.00	1,404.00
18	ST BERNADETTE	22.00	160.76		966.93		131.55	153.83	146.31	227.60	180.84	144.64		198.89	303.32	177.29
20	GOOD SHEPHERD	222.00	180.00		1,371.97			127.00		33.00	12.00	301.00		30.00	1,545.45	2,090.66
21	ST CHRISTOPHER	4,515.89	2,086.90	4,185.00	7,303.95	355.85	4,019.50	4,089.00	4,648.95	1,097.00	3,213.00	3,836.70		3,297.25	14,545.25	3,554.73
23	ST GABRIEL	838.00	702.00		4,592.10		864.00	669.00	707.00		693.00	827.00	512.54	467.00	1,728.00	1,024.00
25	ST JOAN OF ARC	1,170.00	1,957.51				924.00	668.00	1,988.15	119.00	927.00	1,457.73		2,139.02	3,284.35	1,321.94
26	ST JOHN	370.00			4,608.80		1,232.55	1,585.10	10.00	-	926.75	1,110.20	906.63	986.00	2,058.25	1,553.15
27	ST JOSEPH	1,618.60	573.12		4,574.84		607.00	730.82	517.55	300.00	758.00	923.67		521.94	2,035.50	722.91
28	ST JUDE	1,324.40	1,502.00	1,095.00	14,639.64		1,185.00	200.00	1,323.00		500.00	1,391.00		1,169.00	17,874.00	3,000.00
29	ST LAWRENCE	1,238.00	2,082.00		7,157.30		1,573.00	1,250.00	1,119.00	691.32	1,880.45	2,307.75	874.71	1,589.00	962.00	1,453.00
30	ST LUKE	5,309.28			11,125.87		1,273.00	1,204.00	1,921.00	21.00	12.00	3,224.00		1,584.00	9,456.56	5,948.23
31	ST MARK	1,746.00	215.00	155.00	6,495.00	996.83	1,365.00	1,365.00	1,372.00	825.00	1,158.00	1,408.00		2,210.00	6,411.00	2,217.00
32	ST MARY	229.00			2,685.00		332.00	365.00	794.00	116.00	721.00	264.00	850.00	175.00	458.00	150.00
33	ST MATTHEW	2,885.00	3,326.00	475.00	5,360.14	1,097.45	2,190.93	2,574.03	3,218.00	620.00	2,330.00	3,258.95		3,400.00	4,954.00	3,757.22
34	ST MICHAEL THE ARCHANGEL	2,126.00	2,140.00	305.00	4,210.50	725.10	1,270.39	1,207.75	1,139.70	219.00	2,007.70	1,861.00		651.00	5,879.15	2,221.11
35	ST MONICA	8,861.50	6,890.50	285.00	8,943.00		5,034.00	4,514.00	4,754.00		5,176.00	3,763.00		5,183.00	7,680.50	5,054.00
36	ST PATRICK	245.00	269.00		2,093.93	5.35	197.00	139.00	221.00		177.00	305.00		166.00	308.00	234.00
37	ST PHILIP NERI	721.00	499.00	250.00	249.00						189.00	561.00		527.00	1,685.55	1,006.00
38	ST PIUS X		1,700.00		20,420.03		900.00	1,200.00	7,849.03		1,150.00	137.42		6,765.00	11,429.00	5,413.00
39	ST RITA	243.45	128.70		357.00		630.04	10.00	313.89		130.00	267.00	21.03	239.51	158.07	349.00
40	ST ROCH	1,010.36	610.00	455.00	4,682.95		247.00	194.00	204.00	81.00	231.00	218.00		613.00	930.00	436.00
41	ST SIMON	677.00	961.00		4,073.38		917.00	772.00	628.00	564.00	616.00	1,776.98		763.00	1,135.00	471.00
42	ST THERESA OF THE INFANT JESUS	1,523.00	1,276.00		3,728.04		1,425.50	1,071.51	1,338.06		734.80	1,121.00		1,055.00	3,028.50	3,042.90
43	ST THOMAS AQUINAS	506.00	1,922.00		5,608.51	762.45	597.00	773.00	1,226.00	8.00	429.00			1,109.00	3,938.00	1,317.00
44	AURORA	462.00	661.53	-	2,710.02	344.28	394.00		386.81	101.00	787.20	789.02		611.41	1,591.67	851.00
45	BATESVILLE	2,583.35	1,211.94		6,522.29		2,653.24	2,355.60	2,718.03	667.25	2,612.73	3,036.52	437.00	2,958.52	7,988.83	2,386.00
46	BEDFORD	404.15			1,339.30	100.00					569.42	287.58			1,333.67	
	BLOOMINGTON															
47	ST CHARLES	459.00	1,371.78		5,997.60							306.05	572.00		255.00	834.49
48	ST JOHN	1,612.00	1,496.00		3,832.64		1,424.00		1,521.50		1,122.00	1,757.00	1,011.94	1,254.00	2,108.00	1,136.00
49	ST PAUL	881.00	1,149.00		2,956.08	92.50	785.25	617.50	819.00	30.00	541.00	2,060.45	1,364.91	1,986.50	2,220.00	2,199.92
50	BRADFORD	1,576.68	874.00		1,709.03		1,144.00	1,247.00	1,500.00	603.00	1,056.00	1,009.67		1,050.00	1,857.00	1,427.00
51	BRAZIL	500.00	600.00			90.25	350.00	300.00	600.00	400.00	150.00	575.00		400.00	700.00	1,500.00
165	BRIGHT	908.29	607.22		1,681.71		1,022.32	693.86	610.69	564.00	633.08	631.69	209.44	617.05	1,683.29	1,156.79
52	BROOKVILLE	2,348.93	2,547.28	1,295.00	4,243.38	940.00	1,677.58	1,427.62	2,649.50	818.40	1,460.59	1,581.75		2,224.59	3,652.83	2,157.10
53	BROWNSBURG	1,961.12	2,634.00	2,120.00	4,679.00		2,079.50	2,388.50	2,255.00	42.86	1,724.00	1,674.00		2,623.10	3,839.00	3,807.11
54	BROWNSTOWN	148.00	138.00	-	1,327.41		112.00	192.00	135.00		74.00	106.00		148.50	200.00	200.00
55	CAMBRIDGE CITY	907.00	937.00		1,835.00		301.00	302.00	623.00	25.00	675.00	879.00		670.00	1,299.00	1,103.00
56	CANNELTON	168.00	132.00		447.26							134.00		68.00	230.50	
57	CEDAR GROVE	583.00	678.50		887.90		428.00	339.00	505.25	388.50	337.45	595.00		617.00	1,144.25	703.00
58	CHARLESTOWN	169.00		80.00	708.00		238.00		135.00	223.00		160.00			700.00	
60	CLARKSVILLE	907.00	1,089.00		6,673.35	944.50	1,257.00	1,387.00	776.00	1,195.50	775.00	1,291.00		1,384.73	2,270.00	812.00
61	CLINTON	300.00	288.00		1,263.60	334.20	68.00	145.00	61.00		149.00	240.00		185.00	591.00	198.00
62	COLUMBUS	4,131.08	4,250.58		9,144.56		3,057.00	2,870.93	2,626.79	1,968.53	2,835.01	3,513.67		2,226.36	8,997.92	4,090.15
64	CONNERSVILLE	1,215.00	1,330.36	200.00	2,980.30	325.16	785.00	671.50	804.70	761.75	676.00	838.00	319.72	923.00	1,606.00	1,098.00
65	CORYDON	693.00	679.00	165.00	1,570.80	296.00	598.00	351.00	591.00	877.62	492.00	444.00	135.50	653.81	1,012.00	430.00
66	DANVILLE	642.50	516.00		1,667.95	369.90	246.00	377.00	382.00	418.35	456.00	518.00		421.00	996.50	1,030.56
69	DOVER	391.00	554.00		787.00	62.80	348.00	276.00	419.00	248.00	329.00	424.00	162.87	618.51	753.00	410.00
70	EDINBURG		279.00		253.88			10.00			-	-		31.00	706.35	
71	ENOCHSBURG	418.00	581.00		592.60		328.73	321.25	263.00		342.00	397.25	161.48	228.50	417.75	652.00
72	FORTVILLE	300.00	230.00		1,665.37		213.00	180.00	300.00		160.00	195.00	246.40	153.00	675.00	140.00
73	FRANKLIN	686.00	350.00		968.60	4,062.62	280.00	145.00	175.00		101.75	286.00		222.00	1,849.81	1,782.65
74	FRENCH LICK	226.00	217.35		529.00		205.92	141.58	264.65		176.00	334.05		214.27	218.70	223.50
75	FRENCHTOWN	180.00	210.00	-	968.00				120.00		150.00	120.00		200		

Franciscan teaches people to pray with the heart

By Mary Ann Wyand

Pray with the heart? Isn't that what people of faith do whenever they offer prayers to God?

Not always, Conventual Franciscan Father Stephen Valenta of St. Francis Friary in Staten Island, N.Y., explained during a recent telephone interview.



Fr. Stephen Valenta

"If people stop thinking so much and listen more," he said, "they will have a closer relationship with Jesus."

The nationally known "hermit priest" lived in a tent in the woods for five years in search of greater closeness to God. Now he presents

parish missions, retreats and days of reflection that focus on contemplative prayer to help people learn how to be still and know God.

"Our Blessed Lady has made this request of me that I will do whatever I can to teach people how to pray with the heart," Father Stephen said. "This is her plea, and I pass it on to you that you will take the time and make the effort, even if you have to sacrifice, to slow down, learn how to listen and allow the Spirit to enter into you so that you can become one with Jesus and Jesus one with you."

Father Stephen will present a day of reflection on Aug. 16 and a retreat Aug. 17-19 at Fatima Retreat House in Indianapolis to help busy people "find their heart" and learn to pray more intimately to God.

"Prayer is one of the topics our guests request most often, so we're always looking for high-quality speakers who can meet that need," said Colette Shanahan, associate director of programming at Fatima Retreat House. "Father Stephen is a kind and holy man who genuinely loves people. He's easy to understand and sincere in his desire to help people open their hearts to God's abundant love."

Many people pray with their head, rather than with their heart, Father Stephen said, by talking to God more than listening to God.

To truly pray with the heart, he said, people must be obedient to the will of God and surrender themselves to the presence of the Holy Spirit in their lives.

"Times are urgent," Father Stephen said. "We are having a very difficult time, even within the faith. That's why Mary comes more frequently, in many more places, to get people to turn to God. She tells us to pray, pray, pray."

Knowing how to pray with the heart invites the Spirit to provide divine guidance in daily life, he said. "That's already living the life of heaven because we have so much love, and because Jesus lives in us and the Holy Spirit is working in us."

Prayer is a joint effort between the body and the soul, he said, but most people are so busy and so tense that they cannot truly pray with the heart and do not have the patience to listen for God's voice.

"The soul works better in a relaxed body," he said, "and the mind and the heart working together makes for a very deep sense of well-being. Monks know all about this."

It's important to allow the heart to do what it does best—to love, he said. "Be still and let the heart find itself. The mind is not necessary. Now the Holy Spirit can work with us, can do wonders for us. Marvelous things happen to us now that we're in the heart."

Father Stephen speaks in a gentle, reassuring voice as he guides listeners through a series of spiritual exercises designed to open the heart to God's love.

During retreats and with audio tape presentations available for purchase, he reaches out to people to share God's love with them.

"Allow yourself to experience life in your heart," he advised. "It's very much a part of you. God made it to be free, and it works much better when you allow it to be free. The seed of belief, the seed of love, the seed of trust were put into the heart, into the soul, when you were baptized, and they flourished when you were confirmed."

"With every act of love, act of belief, act of trust," he said, "you are able to grow in faith, hope and charity with the help of the Holy Spirit."

Another powerful act of the will is obedience, Father Stephen said. With the help of the Holy Spirit, people learn to forgive others, be thankful and praise God.

"You have to be calm, you have to slow down, to be ready to pray and go to Mass," he said. "Practice will make it possible for you to have a vibrant heart. You have to want to put the Lord first in your life."

In today's society, people tend to place more value on doing rather than on being, he said, and that creates stress.

"Learn just to be," Father Stephen said. "God wants us to speak with him in prayer with our whole being. When we obey him, what a difference it will make in the life of the world."

The Holy Spirit is ready to help us and bless us with his gifts, he said, to make us more wise, more loving, more compassionate and more like Jesus. But first we have to want God with our whole being.

"Please don't just use words, don't just repeat words, when you pray, when you go to Mass, when you say the rosary," he said. "Your God deserves your whole heart whenever you speak with him."

Happiness is found in believing in God and obeying him, the priest said. "When you are in your heart, you can begin to accept yourself for who you are. You cannot find your true self in activity. You have to back away, calm the mind, slow down, and just be. You can only learn to be the real you when you are in the heart. It's a marvelous experience."

Obedience to God can be difficult at times but is not impossible, he said. "It does require serious discipline. When you live with Jesus and Jesus lives with you, everything goes better."

People of faith smile often, he said. "A smile comes from feeling free, having a

good self-image and being secure in God's love. If we are true Christians, we will always be smiling.

"When people are not smiling, they usually are thinking," he said, "and if they are thinking they are probably worrying. Our Christian vocation invites us to be happy. The fruit of the Holy Spirit is joy. If we're not happy, it's not God's fault."

In his ministry, Father Stephen said, "I travel a lot, and I watch people. By looking at people's faces, you can tell where their spirit is."

Children can teach adults about how to live in the heart, he said, and nature can help further that spiritual goal.

"Be glad that you have been given another day," Father Stephen said. "St. Paul says to pray always. To do that, you don't have to use any words. Slow down and listen to the Lord. Simplify life. Ask God, 'What do you want of me, Lord?' If you are sincerely asking, and if you are not thinking but listening, you will get an answer. You must listen to God's answer and do it."

(For information about Father Stephen Valenta's day of reflection on Aug. 16 or retreat Aug. 17-19, call Fatima Retreat House at 317-545-7681.) †



Marian sculpture

The taking of Mary—body and soul—to heaven is depicted in a relief outside the cemetery at SS. Peter and Paul Church in Mauren, Liechtenstein. The feast of the Assumption of the Blessed Virgin Mary is celebrated on Aug. 15.

Archdiocese of Indianapolis Mission Office Report—Continued

July 1, 2000–June 30, 2001

PARISH	PROPAGATION OF THE FAITH MEMBERSHIP	WORLD MISSION SUNDAY	MISSIONARY MASSES	MISSIONARY COOPERATION PLAN	HCA SCHOOL CCD	BLACK AND NATIVE AMERICANS	AID TO EASTERN EUROPE	US BISHOPS' OVERSEAS AID APPEAL	HOLY PLACES	CATHOLIC HOME MISSION APPEAL	PETER'S PENCE	CRS RICE BOWLS	CAMPAIGN FOR HUMAN DEVELOPMENT	RELIGIOUS RETIREMENT FUND	EDUCATION OF FUTURE PRIESTS
															June 2000
132 ST MARK PERRY CO.	282.00	454.00		517.00		782.00	50.00	390.00	181.00	203.00	308.00		281.00	459.00	488.00
133 ST MARY-OF-THE-KNOBS	1,911.17	2,236.00		3,749.48		1,603.93	1,504.38	1,457.60	826.00	1,306.22	1,823.00		1,467.30	2,832.50	1,840.50
134 ST MARY-OF-THE-ROCK	334.00	146.00		462.00		179.25	152.00	261.00	100.00	111.00	317.00		234.00	346.00	234.00
135 ST MARY-OF-THE-WOODS	378.00	376.76		621.00		133.75	150.50	128.00		125.00		69.60	238.55	306.00	56.50
136 ST MAURICE	448.00	693.87		679.20		286.52	314.17	260.46	476.00	110.00	286.13	173.15	612.00	666.34	253.00
137 ST MEINRAD	301.00	122.00		484.00		40.00	95.00	57.35	306.00	65.00	86.00		50.00	205.00	268.00
138 ST NICHOLAS, RIPLEY CO.	858.00	1,453.45	65.00	1,231.45		448.00	792.01	688.25	66.00	772.75	1,145.50	304.94	1,080.00	2,482.86	1,499.25
140 ST PETER, FRANKLIN CO.	804.75	599.51		456.75		447.00	187.00	420.50	288.00	333.05	371.00		428.10	927.20	355.00
141 ST PETER, HARRISON CO.	85.00	60.00		541.38		71.00	29.00	61.00	55.00	177.00	185.00		60.98	144.00	68.00
142 ST PIUS, RIPLEY CO.	133.25	240.01		269.50		98.25	87.00	112.00		122.50	133.50	39.85	123.75	272.05	100.90
143 ST VINCENT, SHELBY CO.	764.00	733.00		2,980.01		867.00	966.00	653.50	518.19	838.00	1,257.55	141.52	854.00	3,699.00	1,800.10
144 SALEM	341.05	380.45		720.50		280.90	257.00	324.51	120.10	260.00	143.50	132.58	200.00	363.41	415.30
145 SCOTTSTOWN	687.25	909.25		1,601.00		631.15	758.00	696.27	293.50	629.10	650.27	252.53	594.00	845.50	1,014.71
146 SEELYVILLE	150.00			454.10		70.00	75.00	75.00	75.00	75.00	50.00		75.00	300.00	100.00
147 SELLERSBURG	858.50	667.00		4,306.25		716.00	615.00	592.50	246.56	647.00	747.00		715.00	1,352.94	366.00
148 SEYMOUR	2,641.00	1,805.00	550.00	11,267.70		2,110.52	2,483.50	2,320.00		2,465.15	2,469.00	692.00	2,816.00	2,825.00	1,750.00
149 SHELBYVILLE	1,965.72	1,229.89		3,143.78	461.88			1,093.12		1,155.12	1,791.22		928.53	4,370.05	1,628.58
150 SIBERIA	357.00	111.00		276.00		152.00	50.00	88.00	138.00	40.00	69.00		75.00	411.00	204.00
151 SPENCER	321.60	523.50		575.14		153.00	206.00	155.00	147.80	198.00		47.82	230.04	381.55	506.60
152 STARLIGHT	78.00	1,490.00		999.00		425.00		606.62	100.00	120.00	680.00		750.00	1,730.00	749.42
153 TELL CITY	1,335.00	742.75		2,296.46		25.00		14.00		46.00	609.00		656.00	3,338.75	21.00
TERRE HAUTE															
154 SACRED HEART	264.50	328.95		2,090.05		220.95	210.00	82.00	296.00	241.00	287.00	607.20	240.00	1,597.00	1,435.47
155 ST ANN	262.00	291.00		1,091.04		161.00	88.00	72.00	239.00	25.00	233.00		392.00	628.00	285.00
156 ST BENEDICT	339.00	279.00		2,663.22		339.00	339.00	454.00	315.00			458.56	279.00	579.00	253.33
157 ST JOSEPH	280.25	274.00		3,572.84		200.50	518.50	210.50	935.73	401.00	474.00	821.84	214.00	508.00	40.00
158 ST MARGARET MARY	510.00	492.66		1,203.95		454.99	332.97	348.41	265.00	408.00	389.78	178.87	1,804.00	1,043.78	629.50
159 ST PATRICK	4,502.00	4,681.00		2,891.00		2,788.00	2,572.25	2,956.00	1,187.00	2,259.00	4,608.00		4,493.00	12,069.00	3,074.00
160 TROY	184.00	136.00		528.95							114.00		100.00	103.00	
161 UNIVERSAL	110.00	197.00		388.00		167.00	165.00	129.00		157.00	100.00		107.00	330.00	290.00
162 VEVAY	75.00	77.00		317.00			61.00	73.00	47.00	147.00	105.00	41.75	60.00	155.00	105.00
163 WEST TERRE HAUTE	114.50	111.00		234.00		66.00	35.40	50.76	18.00	62.00	47.00		55.00	155.00	100.67
164 YORKVILLE	250.00	177.00		636.80		239.00	73.00	84.00		208.00	215.00	136.72	54.00	595.00	327.00
MISCELLANEOUS	52.00	450.00	1,215.00		89.00	103.00		222.00	351.50		50.00	452.88	50.00		

Opinions vary on book about the prayer of Jabez

By Jennifer Del Vecchio

An obscure line in the Old Testament is making its way into popular culture in mainstream America.

But *The Prayer of Jabez*, a little book that has sold more than 4 million copies and is a *New York Times* bestseller, is raising questions about prayer and the verse's translation.

Author Bruce Wilkinson claims that he has prospered in his Walk Thru the Bible Ministries since he started praying the prayer of Jabez found in 1 Chronicles 4:9-10.

Jabez is mentioned as praying to God and having his prayer answered in a brief paragraph that describes lineage. Jabez is never mentioned again in Scripture.

Everyone from ministers to consumers has various opinions of the book, ranging from telling people that it's not biblical and not to waste their money to statements calling it a "blessing" and "worth reading," according to reviews on Amazon.com.

The tabloids have published stories about people who have gained riches from praying the prayer.

But what's the real emphasis of the prayer?

Before that can be answered, there's a problem with Wilkinson's translation of the passage, as almost every other biblical translation has the passage written differently, said Jan Wakelin, an apologist with Catholic Answers, an apostolate that publishes *This Rock Magazine* and is known for explaining and defending the Catholic faith.

Wilkinson uses this verse from the New King James Version of the Bible: "And Jabez called upon the God of Israel, saying, 'Oh, that you would bless me indeed and enlarge my territory, that your hand would

be with me and that you would keep me from evil, that I may not cause pain.' So God granted him what he requested."

However, the King James Version, used by many Protestants, states "that thou wouldst keep me from evil, that it may not grieve me."

The New American Bible uses "help me and make me free of misfortune without pain!" and the Revised Standard Version of the Bible uses "Oh, that thou wouldst bless me and enlarge my border, and that thy hand might be with me, and that thou wouldst keep me from harm so that it might not hurt me."

Usually, the Revised Standard Version is a translation that Protestants and Catholics use as common ground despite the additional books in the Catholic Bible that Protestants do not recognize, said Wakelin, who has a degree in theology.

"He's choosing a translation that most [Bibles] don't render it that way," Wakelin said.

Wakelin said she isn't questioning the good of asking God to protect people from evil or that it is OK to pray for material things. However, she said, the book "smacks a little of the prosperity Gospel."

The prosperity Gospel is an idea that

God will give wealth if you ask for it, a movement that was popular with Protestant televangelists Jim Bakker and Oral Roberts.

Wakelin also pointed out that Jabez is a figure in the Old Testament during a time when the Jews were asking God for mater-

ial goods as the Chosen People.

"The Old Testament shows the progression of how people came to know God," she said. "At that time, they were focused more on the material things."

In one part of the book, Wilkinson states that "God favors those who ask."

However, Wakelin asked, what about the people, such as atheists, who have been blessed with wealth and didn't ask for it?

The *Catechism of the Catholic Church* teaches that "true happiness is not found in riches or well-being, in human

fame or power, or in any human achievement, however beneficial it may be ... but in God alone, the source of every good and of all love (#1723).

In the *Spiritual Exercises of St. Ignatius of Loyola*—exercises that 450 canonized saints practiced—there is a prayer asking God to prefer poverty to riches and sickness to health. Many accounts of saints show that they rarely had riches or health,

but great spiritual gifts.

Tim Drake, author of *There We Stood, Here We Stand: 11 Lutherans Rediscover their Catholic Roots*, also mentioned the inaccurate translation in Wilkinson's book.

Wilkinson's translation leads readers to believe that Jabez's intention was selfless, when, in fact, it was somewhat selfish, Drake said.

"The prayer in the book uses 'keep me from causing pain,' whereas any other translation, including those from Catholic Bibles, says 'keep me from pain,'" Drake said.

Drake, also the assistant editor of the Catholic magazine *Envoy*, said authentic prayer directed toward God is good.

But the prayer of Jabez seems to "emphasize our own will rather than the Father's will," he said.

He also noted that the prayer is similar to fixed prayer—memorizing and saying the prayer daily—for which evangelical Protestants have criticized Catholics.

The Prayer of Jabez book has several spin-offs, from a *Prayer of Jabez* journal to a *Prayer of Jabez* for teens.

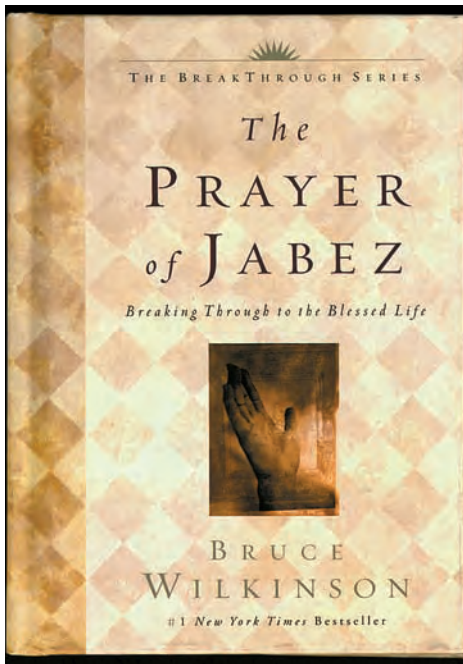
On Amazon.com, reviews of the book vary from praise to criticism.

A Protestant minister calls the book "unbiblical," stating that Wilkinson is assuming that boldness in prayer determines the success of a ministry.

Others rank the book highly, claiming that it's helped them exercise their faith and trust in God.

What's important is to keep the prayer in perspective, said Wakelin, the apologist from Catholic Answers.

"All Scripture has its purpose and is good to read," she said. "But one little figure in the Old Testament—don't make him larger than Christ." †



The Prayer of Jabez is based on 1 Chronicles 4:10. However, questions have been raised about the translation in the book, which is from the New King James version of the Bible.

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Prayer in the Catechism/Fr. John E. Pollard

The way of prayer

Sixth in a series

The mission of the Church is to announce, bear witness, make present and spread the mystery of the communion of the Holy Trinity. The living tradition of Christian prayer is consequently oriented toward the persons of the Trinity. While the language, songs, gestures and iconography of prayer differ according to historic, social and cultural particularities, all Christian prayer is in relation to Christ. The



Fr. John E. Pollard

Catechism of the Catholic Church teaches that "there is no other way of Christian prayer than Christ."

The living tradition of prayer, then, is Christological by nature. The prayer of the Church is addressed above all to the Father. But that prayer directed to the Father is nevertheless offered in the name of Jesus. The Father is approached only through Jesus, especially through his sacred humanity, since Jesus is the human face of God. Our divine companion in prayer, the Holy Spirit, teaches us that Jesus Christ our Lord and Savior is not only the way to the Father but the way to pray to the Father.

The school for prayer that is the life of the Church also teaches us to pray directly to the Lord Jesus. The treasury of the Church's prayer includes countless formulations that invoke, implore, praise, petition and beseech Jesus in an immediate and straightforward manner. In liturgical prayer, we call Jesus Lord and Savior, Son of

God and Son of Mary, Lamb of God and Christ. In Scriptural prayer, we address Jesus as the Word of God, the Good Shepherd, the Way, the Truth and the Life and the Light of the World to name just a few.

But the simplest prayer addressed directly to the Son of God is the unaffected mention of his name, "Jesus." That humble prayer confesses the central truth about Jesus Christ in the whole economy of creation and salvation: he saves us. Simply to pray the name "Jesus" acknowledges his presence in our midst, relates us personally to him and invites his intimacy with us. The catechism says that the name of Jesus "is the only one that contains the presence it signifies."

Some of the most profound formulas of prayer in the living tradition of the Church's prayer are addressed directly to Jesus. "Lord Jesus Christ, Son of God, have mercy on us sinners" and "Jesus, Son of the living God, have mercy on me, a sinner" are two simple invocations of faith, communal and personal. So vivid and powerful is prayer to Jesus, that many of the faithful have committed these short verses to memory and are able to repeat them often.

The humble and attentive heart speaking or silently whispering the name of Jesus gives quiet praise to the compassionate and loving Sacred Heart of Jesus. "Jesus, Son of David, have pity on me" and "Jesus, remember me when you come into your kingdom" link the prayerful person with the passion and death of Christ memorialized in the way of the cross. These simple invocations of the name of Jesus make it possible to pray always.

In the age of the Church, the Holy Spirit is the instructor of prayer. His is



All Christian prayer is related to Jesus Christ. According to the catechism, "there is no other way of Christian prayer than Christ."

the interior voice that recalls Christ to our minds and hearts. Our prayer for the Holy Spirit is Christocentric by nature in that we ask the Father in Jesus' name to send the Holy Spirit. But the tradition of Christian prayer also includes prayer addressed to the Holy Spirit. The invocation of the Holy Spirit has long accompanied the commencement of important projects. "Come, Holy Spirit" is the simplest and most direct prayer to the Holy Spirit. All the Church's liturgical traditions have developed the invocation of the Holy Spirit and included it in the celebration of the sacraments and in their worship. Like the Jesus Prayer, "Veni, Sancte Spiritu" is easily committed to memory and can be repeated often in the form of a mantra or song. In it we ask the Holy Spirit to come, to abide and to bestow the spirit of wisdom and understanding, the spirit of right judgment and courage, the spirit of knowledge and reverence and the spirit of awe and wonder in God's presence.

The catechism concludes the section on the way of prayer by teaching that, just as the Holy Spirit unites us to Christ in prayer, so too are we united to his Mother in prayer. Jesus is the way of prayer, her divine Son. Because she is the Mother of God, Mary is also an appropriate object of prayer. The Churches have all developed a tradition

of prayer to Mary that has centered on her participation in the mysteries of Christ's life. Marian prayer follows a dual movement: first it gives thanks to God for what he has accomplished in Mary, and through her for us; second it asks Mary to continue in us the work which, through her, God has begun. Mary is truly the icon of the Church at prayer. "Let it be done to me as you say" and "My whole being proclaims the glory of the Lord" sum up the tradition of the Church's prayer. Those two prayers stand ever before us as not only the objectives of our prayer, but also as the objectives of our lives. The catechism describes the place of Mary in the tradition of prayer in this way:

"Mary is the perfect *Orans* [pray-er], a figure of the Church. When we pray to her, we are adhering with her to the plan of the Father, who sends his son to save all men. Like the beloved disciple, we welcome Jesus' mother into our homes, for she has become the mother of all the living. We can pray with and to her. The prayer of the Church is sustained by the prayer of Mary and united with it in hope" (#2679).

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



Franciscan friars and others pray inside the Church of the Nativity in Bethlehem.

Sicilians pray God will spare them from Mount Etna

BELPASSO, Italy (CNS)—After almost two weeks of volcanic eruptions and lava flows, Catholics from communities near Mount Etna offered special prayers that their villages would be saved.

Archbishop Luigi Bommarito of Catania, the Sicilian archdiocese that includes the volcano, celebrated Mass on July 29 at the Shrine of Our Lady of the Rock in Belpasso after lava from new craters threatened two small towns.

"I bless this mountain and invoke the mercy of God upon the craters so that they would close," the archbishop said. "The hotter our prayers, the cooler the lava of

Etna will be," he told an estimated 6,000 people at the Mass. "We must have faith that the Madonna, being a mother, will turn the heart of Christ to the needs, the fears and the worries of the populations which live around the volcano."

The Italian civil defense department was working around the clock using bulldozers to build up banks of cooled and hardened lava to divert the lava flow from Belpasso and Nicolosi. As of July 30, material damage from the eruption has been limited to the destruction of a ski lift and a storage shed at the Sapienza Refuge, a tourist facility for excursions to Mount Etna. †



Lava and smoke spew from Mount Etna on July 28 on the Italian island of Sicily. Catholics in communities near the volcano were praying that the molten flow would be diverted from their towns. An estimated 6,000 people attended a Mass on July 29 at the Shrine of Our Lady of the Rock in Belpasso.

From the Editor Emeritus/John F. Fink

Doctors of the Church: Alphonsus Liguori

(Twenty-ninth in a series)

St. Alphonsus de Liguori is considered the "father" of moral theology since he, more than anyone else, made it a separate ecclesiastical science rather than only a secondary branch of theology in general. He steered a middle course between the extremes of moral laxity and the rigorism of the Jansenism of the



18th century.

His masterpiece, *Theologiae Moralis* (*Moral Theology*) went through 60 editions during the century after it was written, nine in his lifetime. He also wrote more than 100 other books and pamphlets.

Alphonsus was also founder of a religious order, a preacher of missions and a bishop.

He was born on Sept. 27, 1696. He had the best education available to the noble class of Italians, receiving a degree of doctor in both canon and civil law when

he was only 16, and he was admitted to the bar when he was 19. For the next eight years, he gained a reputation as an excellent lawyer.

In his spare time, Alphonsus helped care for the sick in the Hospital of the Incurables. Discerning a religious vocation, he left the practice of law and studied for the priesthood. He was ordained a priest on Dec. 21, 1726, when he was 30, and began to devote himself full-time to preaching.

In 1732, Alphonsus founded the Congregation of the Most Holy Redeemer, commonly known as the Redemptorists. The order survived some serious disagreements during its early years and Pope Benedict XIV approved its Rule in 1749.

Despite the furor in his order, Alphonsus devoted most of his time during the 26 years from 1726 to 1752 to the preaching of missions, traveling from one parish to another throughout the Kingdom of Naples. In 1752, when he was 56, various bodily ailments required him to slow down, but he continued the writing he had always done. Of 110 books and pamphlets

he wrote, 64 are classified as ascetical or religious, 31 as moral theology, and 15 as dogmatic theology.

In 1762, Pope Clement XIII ordered him to become bishop of Saint Agatha of the Goths, a small diocese northeast of Naples. He found a diocese badly in need of spiritual reform. He immediately had missions preached in every parish, reorganized the seminary and religious houses, taught theology, and wrote.

In 1768, when he was 71, Alphonsus's ailments became severe. He could not raise his head and the pressure of his chin caused an open wound on his chest. He had to drink through a tube.

Alphonsus tried repeatedly to resign as bishop of Saint Agatha of the Goths, pleading incapacitation, but his pleas went unheeded until 1775, when he was 78. He then moved to the Redemptorist headquarters in Pagani.

He died on Aug. 1, 1787, at age 91. Pope Gregory XVI canonized him in 1839, Pope Pius IX declared him a doctor of the Church in 1871, and Pope Pius XII named him the patron of moral theologians in 1953. His feast is Aug. 1. †

Cornucopia/Cynthia Dewes

Perception or human respect? It all depends

Recently we attended a concert in which the soloists were Mexicans. The two, playing recorder and contrabass, had résumés from here to there with the major orchestras and musical ensembles of the world. In other words, they were great artists who had arrived at the top of their profession.

The wicked thought came to me that, despite their wonderful musical accomplishment, their Hispanic appearance and origin might inspire fear in the hearts of certain unenlightened gringos who were, of course, not present on this occasion. Still, some members of the entirely white audience did look a bit furtive when they saw the Mexican performers up close, though they lauded them warmly and made them feel welcome.

Later the same night, I heard a black comedian doing a routine about jogging. He said he was running along a street one evening when a white lady turned a corner and began jogging up the street ahead of him.

When she glanced behind her, she

noticed him and began to speed up. He, in turn, glanced to his rear and saw nothing. Nevertheless, he reasoned, "If a white person is scared, then I'm *really* scared!" So he, too, increased his speed.

Finally, when both joggers were going full tilt, he yelled ahead, "Is that all the faster you can run?" and the woman shrieked and disappeared down a side street.

All this reinforces my opinion that racism, like most irrational fears, is strictly perception. If we perceive something, rightly or wrongly, it becomes etched in stone in our consciousness.

This kind of unreasonable terror led to the general suppression of civil rights among American black people until the latter half of the 20th century. If we're told as children that blacks are lazy, uncivilized, criminal, whatever, we come to believe it.

During World War II, movies and other propaganda convinced many 8-year-olds that Japanese folks were sneaky and cruel. It created an atmosphere in which the internment of Japanese-Americans became possible. A similar suspicion encouraged the turning away of Jews seeking political asylum in our country.

During the Cold War, we believed Russians and others behind the Iron

Curtain to be mindless robots subject to an oppressive Communist regime. We thought their lack of freedom destroyed their creativity and individuality, in fact everything that reflected God's image. We may still think this is true of Cubans under Fidel Castro, the Chinese people and the North Koreans.

Today, our fears may also include the perception of Iranians, Afghans and other Muslim peoples as terrorists and murderers, not to mention serious wife-abusers. We may fear the immigration of blacks from Africa or Haiti because of the AIDS epidemic, or worry about nuclear weapons falling into the hands of rogue nations.

Our world is filled with many fears based on economics, racism and what-have-you. But then, reality should kick in, and we'll remember to analyze our feelings about others through the Christian lens.

We'll remember to deal with people openly and without prejudice, one on one, leaving our perceived fears in abeyance until we need them—which, more often than not, will be never.

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

Faithful Lines/Shirley Vogler Meister

Is something missing at the Indiana State Fair?

As long as my husband and I have lived in Indianapolis, we've been fortunate to have homes close to the Indiana state fairgrounds. It's been convenient to enjoy the annual state fair, which seemed to have everything until one year when we were made aware of a missing factor.

As participants in the former Fort Benjamin Harrison Foreign Liaison Program, Paul and I hosted officers from a number of foreign countries. Some were Muslim majors from Indonesia, who wanted to experience the state fair. Limited in our knowledge of other religions at that time, we didn't realize the men were in the midst of Ramadan until we picked them up for our daytime trek to the fair. Ramadan is the ninth month of the Islamic calendar, and the men fasted daily from sunrise to sunset; so they could not taste the wonderful variety of fair food.

However, they were considerably impressed with what they saw, especially the poultry and livestock exhibits because of their own animal husbandry in Indonesia. They were enthusiastic about everything, although a bit intimidated by the scope of the fair. Then one asked if any building contained representation of religions in Indiana. Embarrassed, we couldn't say, although we knew that Catholic Masses and Protestant services were available. They still are.

The 2001 state fair, which runs Aug. 8-19, features Catholic Masses scheduled for 6 a.m. on Aug. 12 and Aug. 19. (If these are well attended, could they be increased?) Protestant services are on the same Sundays at 8 a.m.

This, of course, makes me wonder about worship accommodations for people with other faiths. What better venue could there be than the state fair for an explanation of faith's place in our state through displays? They don't have to be proselytizing programs, just straightforward reports to foster ecumenism and

understanding.

I've learned that a Heartfest Contemporary Christian Music Day will be Aug. 12 from 3 p.m. to 10 p.m., and a Pepsi Gospel Music Day will be Aug. 19 from 3 p.m. to 10:30 p.m. Wouldn't it be appropriate to feature music from other religions, too, such as Jewish Klezmer tunes or the joyful music that represents Native American, Hindu, Muslim and other faith traditions?

The state fair is popular for fun, food, competitions, judging, exhibits, entertainment, a carnival area, and, of course, education. Once a person pays the fair's entrance fee, much of this is free, especially the educational and commercial programs and exhibits.

The state fair promotes such a variety of possibilities that no one could ever complain of boredom. Fatigue from doing too much? Yes! Boredom? Never. Spirituality? Limited.

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

The Bottom Line/Antoinette Bosco

Mean-streak television is contagious

In the sad stories about school shootings over the past few years, there was a troubling bottom line. Most of the youths who went violent had experienced various forms of meanness from fellow students in their schools.

Some of these youths had been made fun of, mainly because of their appearance, which did not "fit" the standard set by the majority of young people today. Others had been ridiculed because they were "geeks," a term created by today's youth to denote anyone who, by their standards, is "different."

The operative word is "cool." For too many young ones, anyone who is not "cool" is just a throwaway. And this is not a new phenomenon.

From what I've read and researched, this sad kind of judgment of peers has been going on for a long time. It is manifested in a serious escalation of bullying, which some educators believe is severe enough to be called a major "health hazard" in schools.

I remember interviewing a mother a few years ago, who was distraught because her daughter literally was being tormented by other girls in her sophomore class for some fuzzy reason. One day, her daughter's chief enemy pulled chunks of her hair out. I remember how sad it was to hear a mother say, "I've never seen so much hate as I've seen in this high school."

I have spent a lot of time contemplating why our young people would relate antagonistically to their peers. I've concluded that we have to look at ourselves before throwing criticisms at our youth.

I think we have fostered a culture of meanness, that goes from mild to severe. And meanness is contagious.

We get a hint of how mean we can be to one another by watching the so-called "reality" shows on television. I couldn't stand the negativity that came out of the "Survivor" series that became the biggest hit on network television. This wasn't a challenge of wits, but more a question of who could out-mean the other.

Then there is "The Weakest Link," supposedly a "who can guess the answer" show with lots of money to be awarded. So far so good—until you catch the flavor of it, all designed to denigrate the loser.

And what about "Spy TV," where people set up their friends and relatives for embarrassment via hidden cameras. This one's been called "a kind of Candid Camera with a mean streak."

The trouble with mean-streak entertainment is that it doesn't remain only on the tube. It filters down so easily into our homes and schools, giving us permission to act likewise—unless we have evolved enough in our humanity to find meanness, in all its forms, offensive and contrary to all the values that make a society good.

I would love to see the TV networks move in the direction of programming that would highlight "random acts of kindness," as did a book of that name a few years ago. There is enough good out there to counteract the meanness that has become so popular.

Certainly, as Christians we have a responsibility to recognize that not only is meanness contagious, it also blocks our path to the holiness the Lord asks of us. If ever we've had a challenge in our age, it is to respond to this plea of the Lord: "Do not harden your heart."

(Antoinette Bosco is a regular columnist for Catholic News Service.) †

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

The Sunday Readings

Sunday, Aug. 5, 2001

- *Ecclesiastes* 1:2, 21-23
- *Colossians* 3:1-5, 9-11
- *Luke* 12:13-21

The first reading this weekend comes from the Book of Ecclesiastes or, as it is known in other translations, the Book of Qoheleth.



As its Latin name implies, this book has had its place in the liturgy of the Church. Its other name supposedly draws from the name of Qoheleth, a son of David. Some have believed it was the work of Solomon, but this hardly can be the case.

The linguistics suggest that it was written about 250 B.C., long after the death of Solomon.

It is among the Wisdom books. It attempts to blend traditional faith in the God of Israel with Greek logic. This very effort further suggests its age. It surely was written after the conquests of Alexander the Great and subsequent spread of Greek thought throughout the Mediterranean world.

A recurring theme in the book is its exclamation to God of why misfortune befalls humans in general and the author in particular. The book is not a repudiation of God, nor is it a testament to depression and defeat.

Rather, it is a statement about God's mercy and the unevenness of human life.

The book especially questions the pious platitudes of the insincere. God wants devotion and love, not mere motions.

As has been the case for several weeks, the Epistle to the Colossians supplies the second reading.

St. Paul always brings to his writings a sense of intensity and urgency. This certainly is characteristic of these passages. As is so often the case in Pauline literature, this reading extols Jesus. In Jesus, God touches us. In Jesus, humans return to God.

Typically blunt and clear, Paul calls upon his readers to forsake all that separates them from God. Nothing else is important but to be with God. Sin destroys this union with God, so sin is the greatest enemy. It must be uprooted and expelled from life at all costs.

The Gospel of Luke furnishes the last reading.

At the time of Jesus, as in other times and places throughout history, inheritance was seen as a right. Parents had the right to bequeath. Children had the right to inherit. Furthermore, there was a pragmatic consideration.

Inheritance was the process by which many acquired goods or land. In a time in which so many were desperately poor, the acquisition of land or goods was a major issue. Thus, the quarrelling heirs to a deceased person of means approach the Lord seeking a resolution to their conflict.

The Lord brushes them aside. It is not to minimize justice, nor ignore rights or the bearing of truth upon real situations in life. Rather, the message is that worldly concerns are quite secondary. Primary for all is the concern of salvation.

Reflection

For weeks, the Church has been teaching us about discipleship through these weekend biblical readings. Discipleship necessarily involves conformity in life with the Gospel. This weekend, the Church instructs us in living. It tells us what is truly important.

The message is clear. Few sections of the Bible would be more direct than Ecclesiastes, Colossians and Luke in reminding us that only the spiritual will endure. Only union with God is important.

The Chinese have a legend about a king who first saw goldfish as, for some natural reason, they swam from places where they were previously into streams near him. He frantically tried to catch these fish, but he was unsuccessful. They slipped past every trap.

Obsessed with the need to capture the goldfish, and therefore possess the gold that seemed to be within their lustrous bodies, the king abandoned everyone to pursue them.

At last, having left everything, he caught the goldfish. In the process, however, he killed them. As he looked into his bowl, he discovered that he had only the bodies of dead fish, in essence no different from any other.

The things of the earth, which so drive modern culture, are as bewitching and unrewarding as the goldfish in the Chinese legend.

Only God is real. Only life with God matters. †

Daily Readings

Monday, Aug. 6
The Transfiguration of the Lord
Daniel 7:9-10, 13-14
Psalms 97:1-2, 5-6, 9
2 Peter 1:16-29
Luke 9:28b-36

Tuesday, Aug. 7
Sixtus II, pope and martyr and his companions, martyrs
Cajetan, priest
Numbers 12:1-13
Psalms 51:3-7, 12-13
Matthew 14:22-36

Wednesday, Aug. 8
Dominic, priest
Numbers 13:1-2, 25-14:1, 26-29, 34-35
Psalms 106:6-7a, 13-14, 21-23
Matthew 15:21-28

Thursday, Aug. 9
Numbers 20:1-13
Psalms 95:1-2, 6-9
Matthew 16:13-23

Friday, Aug. 10
Lawrence, deacon and martyr
2 Corinthians 9:6-10
Psalms 112:1-2, 5-9
John 12:24-26

Saturday, Aug. 11
Clare, virgin
Deuteronomy 6:4-13
Psalms 18:2-4, 47, 51ab
Matthew 17:14-20

Sunday, Aug. 12
Nineteenth Sunday in Ordinary Time
Wisdom 18:6-9
Psalms 33:1, 12, 18-22
Hebrews 11:1-2, 8-19
or *Hebrews* 11:1-2, 8-12
Luke 12:32-48
or *Luke* 12:35-40

Question Corner/Fr. John Dietzen

Orthodox Church restricts Communion to its members

QIn our Sunday liturgy booklet, under "Guidelines for Reception of



Communion," it notes that the Catholic Church does not object to reception of Communion by members of Orthodox Churches.

Our daughter is to be married in the Eastern Orthodox faith. What is the

Catholic position regarding our receiving Communion in their Church? To what extent may we parents of the bride participate in the ceremony? (California)

AFirst, I must note that the following applies only to Eastern Churches not in union with Rome. As I've explained often, many Eastern Churches are united with Rome; Latin rite conditions for sharing the sacraments do not apply to them.

Roman Catholics acknowledge a special closeness to the Eastern Churches not in full communion with us, both in matters of faith and in validity of the sacraments, including priesthood and Eucharist.

This allows, and in some circumstances encourages, us to share liturgical functions with them. From our side, therefore, whenever a genuine need or spiritual advantage suggests, in some circumstances which preclude receiving the sacraments of penance, Eucharist or anointing of the sick from a Roman Catholic priest, Catholics may ask to receive these sacraments from a priest of an Eastern Orthodox Church.

Regulations of the Eastern Churches themselves, however, are generally much more restrictive. Some practices that we allow, those Churches do not. Catholics must always respect the sacramental regulations of these Churches as they pertain to their own faithful and to members of the Roman Catholic Church.

It is worth remembering, also, that Eastern Churches are not the only ones who have their own rules. The Catholic Church, of course, as well as certain Protestant churches (some Lutheran synods, for example) have strict requirements for people of other denominations

who wish to share Communion with them.

Even when our policies permit it, therefore, Catholics should not receive Communion in an Orthodox Church, which restricts the sacrament to its own members. The question is easily solved, of course, by asking the Orthodox priest involved.

Normally, you are otherwise free to participate in your daughter's wedding ceremony however you are asked.

Roman Catholic policies on these matters are found in the *Directory on Ecumenism* of March 1993, the Vatican Council II Decree on Ecumenism and the Code of Canon Law (844).

QThe Letter to the Hebrews, in its list of faithful heroes in the past, mentions someone named Enoch (Heb 11:5). He pleased God, it says, but doesn't explain who this man was. Can you tell us any more about him? (Pennsylvania)

AEnoch was among the patriarchs listed in the book of Genesis who lived before the great flood at the time of Noah. Unlike others in that list, he is not said to have died; rather "he walked with God, and he was no longer here, for God took him" (Gn 5:24).

Enoch was a significant and revered figure in pre-Christian Hebrew culture. Few on earth were his equal, according to Sirach, and like Elijah the prophet he was taken up bodily into heaven (Sir 49:14). St. Luke mentions him in his genealogy of Jesus (Lk 3:37).

Two works attributed to Enoch, dealing especially with the age of the Messiah, are among the apocryphal books of the Old Testament. While not included in our canon of Scripture, they are probably reflected several times in the Hebrew Scriptures and perhaps even in the New Testament, which may help explain the reference to Enoch in the Letter to the Hebrews.

(A free brochure outlining basic Catholic prayers, beliefs and moral precepts is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father John Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

God Speaks to Me

God speaks to me
In the budding of the trees,
Through the beauty of spring flowers,
By the washing of the earth with rain.
In all of these, He shows His love.

God speaks to me
In the long hot days of summer,
Through the roses and sudden rain,
By sending a rainbow across the sky.
In all of these, He shows His love.

God speaks to me
In the glorious colors of leaves,
Through the coolness of night air,
By the flight of birds in patterns.
In all of these, He shows His love.

God speaks to me
In the early dusk and longer nights,

(June Hill is a member of St. Bartholomew Parish in Columbus.)



Through the pure white snowflakes,
By the coming of his son, Jesus.
In all of these, He shows His love.

By June Hill

The Active List

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

August 1-4

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

August 3-4

Northside Knights of Columbus, 2100 E. 71st St., **Indianapolis**. Seventh annual Brickyard Festival, food, bingo, 5 p.m.-midnight. Information: 317-253-3471.

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

August 4

St. Thomas the Apostle Parish, 523 S. Merrill St., **Fortville**. Parish festival, 11 a.m.-10 p.m., games, entertainment, auction, chicken and noodle dinners. Information: 317-326-3722.

St. Susanna Parish, 1212 E. Main St., **Plainfield**. Parish festival, 4:30 p.m. Mass, steak fry, dance, children's games, 4:30-10 p.m. Information: 317-839-4357 or 317-839-9914.

St. Mary Church, 777 S. 11th St., **Mitchell**. Garage sale, 10 a.m., silent auction all day, bingo, 2-4 p.m., pig roast and meal, noon-6 p.m. Information: 812-849-3570.

August 5

St. Boniface Parish, 15519 N. State Road 545, **Fulda**. Parish picnic, famous soup, quilts, 11 a.m.-7 p.m. Information: 812-357-5533.

St. Bernard Parish, State Road 337, **Frenchtown**. Picnic, fried chicken, homemade noodles, bingo, homemade quilts, silent auction. Information: 812-347-2558.

August 6

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Reservation deadline for St. Agnes Academy all-class reunion, Aug. 12, Mass, 10:30 a.m., brunch, Riviera Club, 5640 N. Illinois St. Reservations: Pat Douglas, 317-257-8886.

August 11

North Dearborn Branch Library, corner of Dole and N. Dearborn roads, **Logan**. All Saints Homeschool Association, orientation meeting, 10 a.m.-noon (EST). Information: 812-537-0002.

August 12

St. Paul Parish, 9798 N. Dearborn Rd., **Guilford**.

Parish picnic and festival, chicken dinner, 11 a.m.-6 p.m. Information: 812-623-2631.

St. Mary Parish, 2500 St. Mary's Dr., **Lanesville**. Parish picnic, dinner, quilts, 10 a.m.-6 p.m. (EST). Information: 812-952-2853.

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

August 15

St.-Mary-of-the-Rock Parish, 17440 St. Mary's Road, **Batesville**. Outdoor Mass at Lourdes Shrine, 7 p.m. liturgy followed by candlelight procession while reciting rosary, closing with Benediction. Information: 812-934-4165.

St. Augustine Home, 2345 W. 86th St., **Indianapolis**. Feast of the Assumption liturgy, 6:30 p.m., refreshments, procession 8 p.m. Information: 317-872-6420.

Recurring

Daily

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

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

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**.

Prayer line, 317-767-9479.

Weekly

Sundays

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

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

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

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

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

Mondays

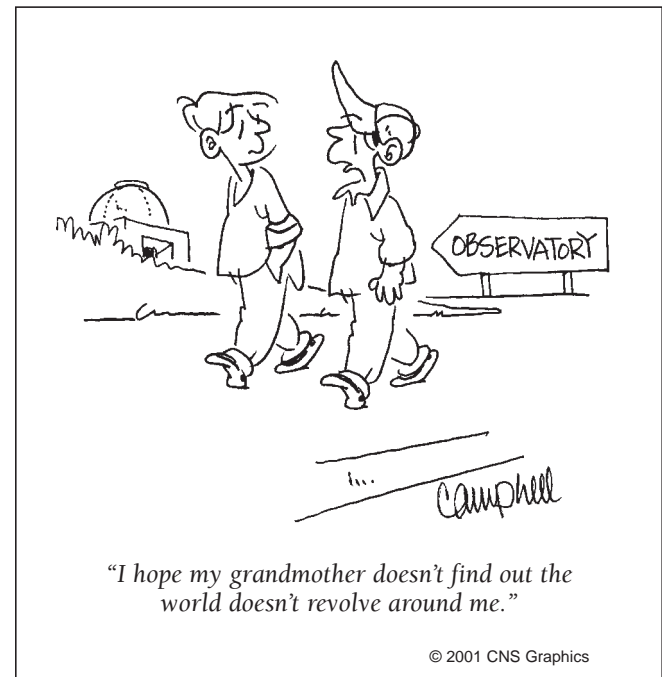
Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

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

Tuesdays

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

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



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

Wednesdays

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

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

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services pro-

gram, 6-8 p.m. Information: 317-236-1538.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

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

Thursdays

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

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

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

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

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

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

Fridays

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

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

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

Saturdays

Clinic for Women (abortion clinic), E. 38th St. and Parker Ave., **Indianapolis**. Pro-life rosary, 9:30 a.m.

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

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

—See ACTIVE LIST, page 15

Country Style Chicken Dinner

St. Paul's Church New Alsace, Indiana

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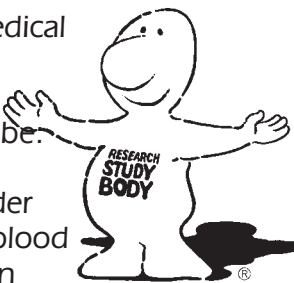
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of the Blessed Virgin Mary
(Medjugorje, Bosnia-Herzegovina)



*"Dear children!
In this time of grace, I call you to come even closer to God through your personal prayer. Make good use of the time of rest and give your soul and your eyes rest in God. Find peace in nature and you will discover God the Creator Whom you will be able to give thanks to for all creatures; then you will find joy in your heart.
Thank you for having responded to my call."*

For additional information, please contact:
Medjugorje in America
654 Washington St. • Braintree, MA 02184
781-356-5000
or locally, call Becky Oaldon,
317-924-9032



The Active List, continued from page 14

Monthly

First Sundays

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

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

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

First Mondays

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

First Tuesdays

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

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

First Fridays

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

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

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

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

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

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

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

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

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

First Saturdays

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

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

Our Lady of the Greenwood Church, 335 S. Meridian St.,

Greenwood. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

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

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

Second Mondays

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

Second Tuesdays

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

Second Thursdays

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

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

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

Third Sundays

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

Third Mondays

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

Third Wednesdays

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

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

Holy Family Parish, Main St., **Oldenburg**. Support group for

the widowed, 7 p.m. Information: 812-934-2524.

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

Third Thursdays

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

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

Third Fridays

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Mike Fox, 317-259-6000.

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



National gathering

Edith T. C. Stevens of New Orleans pours water during a gathering ritual at the first national meeting of black Catholic women in Charlotte, N.C., on July 27. The three-day event, sponsored by the National Black Sisters' Conference, attracted several hundred women from across the country.

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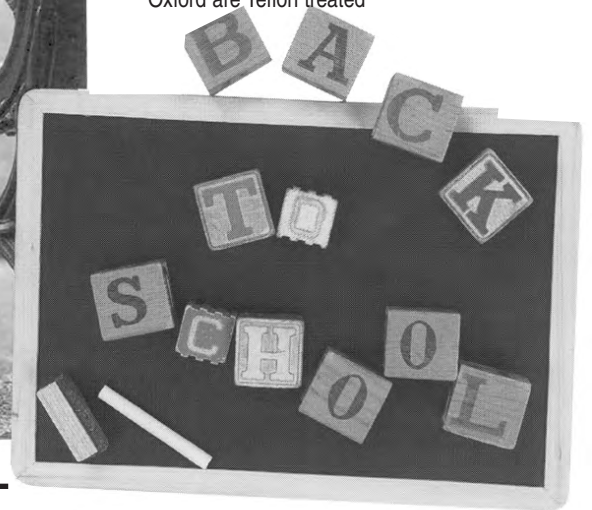
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Rest in peace

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

ANNETTA, Ralph, 77, St. Vincent de Paul, Bedford, July 23. Brother of Angie Waldron.

BANET, Melissa C., 38, St. Mary-of-the-Knobs, Floyds Knobs, July 20. Wife of Gerald Banet. Mother of Joseph Anthony Dustan Banet. Daughter of Ernestine and Warren Myers. Sister of Regina Lykins, Mary Thompson, Donna Willinger, John and Tony Myers.

BRITTON, Alvena Marie, 78, St. Michael, Greenfield, July 16. Mother of Bonnie and Bob Britton. Sister of Barbara Cox.

BOWMAN, Merrill A., 84, Christ the King, Indianapolis, July 24. Husband of Mary Elizabeth (Fromhold) Bowman. Father of Alice Countryman, Linda Haislup, Joyce Nitchman, Marcia Shields and Anthony Bowman. Grandfather of 10. Great-grandfather of one.

CAPORALE, Louis G., 69, Our Lady of the Greenwood, Greenwood, June 28. Husband of Mary Louise Caporale. Father of Lou Ann Freeman, Theresa Graham, Nancy Tucker, John, Michael and Paul Caporale. Son of Josephine Papaleo. Brother of Mary Ann Gurdins, Anthony, Edgdis and Joseph Caporale. Grandfather of 10.

CULLUM, Marie H. (Kunkel), 83, Holy Name, Beech Grove, July 3. Sister of Esther Wade.

DeFELICE, Victor, 75, St. Barnabas, Indianapolis, July 22. Husband of Rosalynn DeFelice. Father of Jeanne Aydt, Annette Montfort, Brian and Vincent DeFelice. Brother of Virginia Norton and Carlo DeFelice. Grandfather of 13. Great-grandfather of three.

DUFFEY, Martha L. (Ziegler), 80, Holy Name, Beech Grove, July 14. Wife of Eugene V. Duffey. Mother of Mary Alice and Steve Duffey. Sister of Alice McCorkle, Richard and William Ziegler Jr. Grandmother of three.

FINLEY, Anna Mary, 94,

St. Barnabas, Indianapolis, July 19. Aunt of one.

FORNEFELD, Eugene J., 81, St. Luke, Indianapolis, July 23. Husband of Elsie Fornefeld. Father of Mary Lea Blakerby, Christina Kohmescher, Gregory, Joseph and Matthew Fornefeld. Brother of Ruth Niedhamer and Robert Fornefeld. Grandfather of 16.

FRAKES, Velma J., 70, St. Anthony of Padua, Clarksville, June 25. Wife of Thomas A. Frakes. Mother of Robin Fischer and David Frakes. Sister of Allan Herman.

FROST, Fred N., 63, St. Mary, New Albany, July 17. Husband of Alva Lou Frost. Father of John Frost. Brother of Madeline Jo Downey, May Tinchler, Andrew, George, Howard and Luke Frost. Grandfather of two.

JAMES, Lorraine M., 80, St. Paul, Tell City, July 15. Wife of Robert W. James Sr. Mother of Deborah Maus, Mary Ellen Richards, Susan Topple, Dennis, Patrick, Paul and Robert James Jr. Sister of Evelyn Klein and Frank Hauber. Grandmother of five. Great-grandmother of one.

KELLEY, Deanna, 57, St. Paul, Tell City, July 16. Mother of Stacey and Timothy Kelley. Daughter of Helen Kress. Sister of Doug Kress.

KNABLE, Alma, 78, St. Mary-of-the-Knobs, Floyds Knobs, July 20. Mother of Joan Kiefer and Gregory Knable. Sister of Benedictine Sisters M. Germaine and M. Annelle Knable. Grandmother of three.

LINGER, Lawrence "Larry", 83, St. Jude, Indianapolis, July 22. Husband of Lee Romano Linger. Father of Lee Ann Van Benton. Brother of Donald Linger. Grandfather of two.

MASSA, Mary, 86, Sacred Heart, Clinton, July 3. Mother of Mary Elizabeth Fanyo and Alice Massa. Sister of Lydia Avenatti. Grandmother of two.

MAZELIN, Catherine H., 84, St. Luke, Indianapolis, July 23. Mother of Theresa Sontag, Catherine Wade, James and Steve Mazelin. Sister of Cecilia Mootz and Chris VonFleet. Grandmother of 12. Great-grandmother of 14.

McMATH, Patricia A., 71, St. Andrew, Richmond, July 16.

MEDJESKI, Steven, 44, St. Malachy, Brownsburg, July 7. Husband of Paula (Duncan) Medjeski. Father of

Samantha, Nicholas and Timothy Medjeski. Son of Rosemary and John F. Medjeski Sr. Brother of Cindy Johnson, Suzanne Page, Terri, John Jr. and Michael Medjeski.

MENEOU, James "Ted" A., 69, Our Lady of Perpetual Help, July 18. Husband of Catherine (Thomas) Meneou. Father of Karen Molck, Thomas and William Meneou. Brother of Irma Ballew, Mona Hansford and Cecil Welz. Grandfather of eight. Great-grandfather of one.

MORRISON, Irene, 70, St. Anthony, Clarksville, June 18. Mother of Nancy Beeler, Amy and Robert Morrison. Grandmother of one.

MIDDLETON, Mary W. (Rudolph), 86, St. Michael, Cannelton, June 19. Wife of Kenneth Middleton. Mother of Ruth Ann Goodman, Marie Smith, Wanda Stephens, Margaret, Ben, Charles and Don Rudolph. Sister of Marcella Busby, Shirley Mathena and Clyde Pyle. Grandmother of 33. Great-grandmother of several.

NEVITT, Martha, 95, Immaculate Heart of Mary, Indianapolis, July 15. Mother of Doris Nevitt.

NUGENT, Marsha (Hughes), 56, St. Paul, Tell City, July 10. Wife of Hershel Nugent. Mother of Chris Nugent. Stepdaughter of Earl Petry. Grandmother of one.

O'ROURKE, Mary L., 89, Sacred Heart, Clinton, July 16. Mother of Thomas O'Rourke. Sister of Angeline Shannon and Rudolph Reposh. Grandmother of two.

PADDENBURG, Joan B., 94, Holy Spirit, Indianapolis, July 22. Wife of John A. Paddenburg. Mother of Patricia Hale and John A. Paddenburg Jr. Sister of Florence Crowley, Gerard and James Bannon Jr. Grandmother of six. Great-grandmother of six.

PAPESH, Mary Jo (Schwab), 78, Good Shepherd, Indianapolis, July 19. Mother of Judith Reynolds, Joellyn Robbins, Benedictine Sister Ann Paphesh and Stephen Paphesh. Sister of Agnes Genier, Evelyn Haliburton, Lucille Marx, Joseph and Otto Schwab. Grandmother of nine. Great-grandmother of one.

RAHMAN, Justine E. (Blank), 24, Good Shepherd, Indianapolis, July 21. Wife of Aatur Rahman. Mother of Devin Rahman. Daughter of Verna Wand and Dennis Blank. Sister of Cyndi Trahan, Jennifer Terrell, Catherine Wisner, Chris and Jeff Blank. Granddaughter of Betty Walker and C. Theresa Brody Wilcoxin.

REISING, Alice, 77, St. Anthony, Clarksville, June 16. Mother of Bobbie Binggeli and Tom Reising. Grandmother of four.

ROGERS, Dorothy, 92, Holy Name, Beech Grove, July 3. Mother of Rita Roberts. Grandmother of two. Great-grandmother of four.

SERBAN, Charlene L. (Cutter), 55, St. Matthew, Indianapolis, July 17. Wife of William Serban. Mother of Beth Thrasher, Patricia White, Charles Newkirk and Jason Serban. Grandmother of seven.

SCHELLENBERGER, Fran, 74, St. Mary, Lanesville, July 11. Wife of Herb Schellenberger. Mother of Rita Manning, Jane Pitchford, Jerry and Mike Schellenberger. Sister of Anna Marie Schellenberger. Grandmother of eight. Great-grandmother of one.

SCHERRER, Joann, 69, St. Pius X, Indianapolis, July 3. Sister of Mary Lou Larko and Paul Scherrer.

SHIEL, Richard C., 75, St. Pius X, Indianapolis, June 30. Husband of Katherine Shiel. Father of Mary Claire Chapman, Karen Glanders, Nancy Sullivan, Beth Timberlake and Andrew Shiel. Brother of Martha Ann Carlon, John and William Shiel. Grandfather of 15.

STIER, Ralladene, 83, St. Michael, Cannelton, July 20.

STIERS, Ralph Edwin, Jr., 58, St. Anthony, Clarksville, July 8. Husband of Nichola Stiers. Father of Tricia, Brogan and Daniel Stiers. Brother of Martha Smith, Mary Sweitzer and Robert Stiers.

STOLTMANN, Neil, 65, St. Pius X, Indianapolis, July 13. Father of Michael Stoltmann, Judy and Lori Maxwell. Brother of Leone Pickarski. Grandfather of two.

TAMLIN, Frederick C., 75, St. Malachy, Brownsburg, July 11. Husband of Margaret (Pfeiffer) Tamlin. Father of Robin, Susan, David and Thomas Tamlin. Brother of Mary Konieniczny, George and John Tamlin. Grandfather of nine. Great-grandfather of five.

TURK, Mary "Mitzi" M., (Sebanic), 81, Mary Queen of Peace, Danville, June 25. Mother of Connie Canales, Linda Mann and Timothy Turk. Stepmother of John Turk. Sister of Josephine Mivec, Dolores Kazacoff and Frances Stanich. Grandmother of 22. Great-grandmother of three.

WADE, John Thomas, 78, St. Pius X, Indianapolis, July 4. Husband of Mary Margaret (Comerford) Wade. Father of Ellen Bardwell, Anne Berg,

Michelle Forsyth, Peggy Germer, Julie Rynard, Joseph and Thomas Wade.

WADE, Victoria, 96, St. Paul, Tell City, July 13.

WHITIS, Gale L. (Haak), 56, Little Flower, Indianapolis, July 12. Wife of Robert Whitis. Mother of Kristina Croddy, Colleen Mitchell and Brian Whitis. Stepmother of Deborah, Jeff, Mark, Phil and Ronald Whitis. Daughter of Cora Cissell. Sister of Diana Lewis, William Haak and Robert Whitlock. Grandmother of 15. Great-grandmother of four.

WILLIAMS, Thomas F., Sr., 86, St. Anthony, Clarksville, June 26. Father of Judith Gnadinger, Mary Kay, Donald, Larry and Thomas Williams Jr.

Grandfather of 15. Great-grandfather of 12.

WILSON, Mary Katherine, 80, St. Pius X, Indianapolis, June 22. Mother of Rebecca Bowman and Deborah Goldenstein. Grandmother of three. Great-grandmother of two.

YOUNG, Robert D., "Bobby," 65, Good Shepherd, Indianapolis, July 21. Husband of Rhoda Vornehm (Dale) Young. Father of Michelle Young Angel, Beverly, Eric, Michael, Toney and Walter Young. Stepfather of Paula Dale and Pam Schofield. Son of Mary Catherine Harper. Brother of Margo Gaines, Norita Scott, Shirley Swanson, John and Rev. Larry Young. Grandfather of eight. Great-grandfather of one. †

Providence Sister Mary Frederick Fields taught at seven archdiocesan schools

Providence Sister Mary Frederick Fields, 83, died on July 21 in Karcher Hall at Saint Mary-of-the-Woods.

The funeral Mass was celebrated on July 24 in the Church of the Immaculate Conception. Burial followed in the sisters' cemetery.

The former Josephine Elizabeth Fields was born on Sept. 13, 1917, at Washington, Ind.

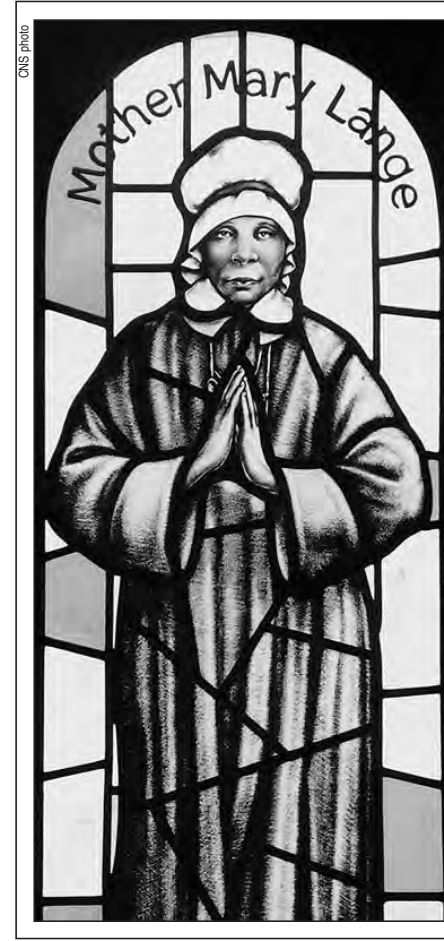
She entered the congregation of the Sisters of Providence on Jan. 6, 1940, professed first vows on Aug. 15, 1942, and professed final

vows on Aug. 15, 1948. Sister Mary Frederick taught in schools staffed by the Sisters of Providence in Indiana, Illinois and Massachusetts.

In the archdiocese, she taught at St. Susanna School in Plainfield and Our Lady of the Greenwood School in Greenwood.

In Indianapolis, she taught at the former Assumption School, the former Cathedral Grade School, St. Anthony School, St. Joan of Arc School and St. Simon School.

Surviving are nieces and nephews. †



Shrine window

Mother Mary Elizabeth Lange is depicted in a window of the Crypt Church sacristy at the Basilica of the National Shrine of the Immaculate Conception in Washington. The stained-glass window will be dedicated on Aug. 5 by Baltimore Cardinal William H. Keeler. Mother Lange is the foundress of the Oblate Sisters of Providence, the first religious order for black women in the U.S. In 1991, Cardinal Keeler opened an investigation into her life that could lead to her canonization.

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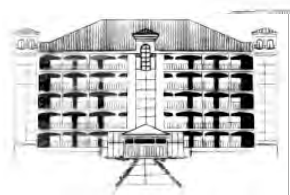
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Send resumé to:

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W. Harrison, IN 47060
Attention: Search Committee

MUSIC COORDINATOR

St. Rose of Lima Parish in Franklin, Indiana is seeking a part-time music coordinator to direct music at masses, lead the choir, and assist with liturgy planning. Requirements include previous experience in music ministry, familiarity with Catholic liturgy, and strong keyboard skills (piano and organ).

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Search Committee, Music Coordinator
St. Rose of Lima Parish
114 Lancelot Dr.
Franklin, IN 46131
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Fr. Steve Schwab
Church of the Nativity
7225 Southeastern Ave.
Indianapolis, IN 46239
(317) 357-1200

Two women join the Sisters of Providence

Two women recently professed first vows as members of the Sisters of Providence of Saint Mary-of-the-Woods.

Providence Sisters Deidre Jordy and Susan Paweski professed their vows during a eucharistic liturgy on July 14 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods.

Sister Deidre is a native of San Diego, Calif. She entered the congregation on Sept. 17, 1998, from St. Maria Goretti Parish in San Jose, Calif.

She graduated from San Jose State University with a bachelor's degree in clinical psychology and counseling.

Currently, Sister Deidre ministers as a computer consultant for the congregation. She also is an adjunct instructor at Saint Mary-of-the-Woods College.

Sister Susan is a native of Chicago. She entered the congregation on Sept. 17,

1998, from St. Edmund Parish in Oak Park, Ill.

She graduated from Mundelein College with a bachelor's degree in communications, earned a master's degree in education from National-Louis University, and completed a master's degree in pastoral studies at Loyola University in Chicago.

Currently, Sister Susan is teaching at St. Alexander School in Palos Heights, Ill.

The Sisters of Providence, a congregation of more than 560 women religious, have their motherhouse at Saint Mary-of-the-Woods northwest of Terre Haute.

Blessed Mother Theodore Guérin founded the Sisters of Providence at Saint Mary-of-the-Woods in 1840.

Today, Sisters of Providence minister in 22 states, the District of Columbia, Taiwan, China and the Philippines. †



Novices Deidre Jordy (second from right) and Susan Paweski (far right) answer questions from Father Lawrence Richardt about their intent prior to their profession of first vows as Sisters of Providence on July 14 at the motherhouse church. Providence Sister Diane Ris (far left), general superior, received their vows. Providence Sister Mary Mundy, director of novices, also participated in the ceremony.

Four Benedictine postulants enter novitiate

Benedictine postulants Pamela Doyle, Susan Lindstrom, Marie Racine and Cathy Selin entered the novitiate at Our Lady of Grace Monastery in Beech Grove on July 14.

During the ceremony, which took place during Evening Prayer in the monastery chapel, the four postulants were given the title "sister."

The daughter of Bud and Peg Doyle of St. Michael Parish in Greenfield, Sister Pamela Kay Doyle is a grade school teacher. She earned a bachelor's degree and a master's degree in elementary education at Indiana University Purdue University Indianapolis.

Sister Susan Marie Lindstrom is the daughter of Robert and Arlen Lindstrom and has taught school for 18 years. She earned a bachelor's degree in religious studies and a master's degree in pastoral ministry.

A native of New Bedford, Mass., Sister Marie Therese Racine is a software engineer and a graduate of Fitchburg State College. Her parents are Deacon Leo and Marguerite Racine.

An attorney with a degree in international legal studies, Sister Cathy Selin is the daughter of David and Beatrice Selin of Florida. She formerly was a member of St. Francis Xavier Parish in New York.

The women entered the religious community in 2000. During their novice year, they will focus on the Benedictine vows of obedience, stability and conversion of life in addition to intensive periods of prayer and contemplation. †



Benedictine novices Pamela Kay Doyle, Susan Marie Lindstrom, Marie Therese Racine and Cathy Selin flank Benedictine Sister Harriet Woehler (third from left), formation director, and Benedictine Sister Carol Falkner (fourth from left), prioress of the Beech Grove Benedictines, following their July 14 entrance into the novitiate at Our Lady of Grace Monastery.

Bishops ask Senate to avoid faith-based partisan politics

WASHINGTON (CNS)—The U.S. bishops have asked the Senate to look beyond partisan politics in considering legislation on faith-based initiatives.

They also told senators that faith-based programs "cannot substitute for just public policy" on health care, child care, nutrition and housing.

The bishops' call came in a July 23 letter to Democratic and Republican Senate leaders. It was signed by Los Angeles Cardinal Roger M. Mahony, chairman of the bishops' Committee on Domestic Policy.

The letter was sent after the Republican-controlled House of Representatives approved a faith-based initiatives bill July 19 and sent it to the Democratic-led Senate.

The cardinal's letter was released July 26 in Washington by the U.S. Conference of Catholic Bishops. It came at a time when Senate passage of an unmodified House bill was in doubt over claims by opponents that the House language would permit federally funded discrimination in hiring.

The cardinal praised House passage of the bill and

offered "support and assistance in passing similar legislation in the Senate." He added that "we must not allow partisanship and ideological polarization to keep us from pursuing creative solutions that have the potential to help real people gain independence from violence, addiction and poverty."

Senate debate should focus on "our shared concerns about the scandal of so much poverty in our country," he said.

Cardinal Mahony said that faith-based groups are sometimes the only institutions left in poor communities to fight drug addiction, family disintegration and violence.

"The faith-based initiatives proposal recognizes that religious groups can be effective partners with government and community organizations in providing social services, without jeopardizing their identity and integrity or undermining the rights and dignity of those in need," the cardinal said.

But faith-based and community groups cannot replace "just public policy and the responsibilities of the larger society, including the federal government," he added.

"They cannot replace needed government action to address

the more that 40 million Americans without health care, the many children who go to bed hungry and the millions of families who work every day but cannot provide a decent future for their children," the cardinal said.

"The government has an indispensable role in assuring that the basic needs of the American people are met," he added.

The House bill would provide new tax breaks for individuals and corporations who give to religious organizations and would enlarge the list of social service programs in which community and faith-based groups can participate.

Recipients could not be required under the bill to participate in religious activities to obtain aid and nonreligious institutions are supposed to be offered as alternative providers for those who prefer not to use religious agencies. The bill permits faith-based organizations to retain religious names and materials on walls of buildings where services are offered.

Opponents of the House bill said the proposal would allow Church organizations to get around local civil rights laws against discrimination in hiring. House supporters deny that the bill circumvents such legislation. Senate leaders have said the issue was also contentious among senators.

President Bush has told Senate leaders he is open to modifying the House bill to shore up adherence to civil rights laws.

The U.S. bishops previously expressed support for the House bill. A June letter by Cardinal Mahony to congressional leaders said the bishops especially support provisions expanding charitable choice and allowing people who do not itemize tax deductions to claim charitable deductions on their income tax. †

Classified Directory, continued from page 18

Positions Available

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Catholic Social Services is seeking a part-time Family Negotiation Center Counselor to assist couples referred by the judicial system to develop conflict resolution skills in order to implement court-ordered visitation and custody agreements. The position requires familiarity with family systems therapy and issues of divorce and conflict management. A master's degree in social work or a closely-related field is required. Indiana certification and experience working with courts and court-ordered clients are preferred.

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MUSIC COORDINATOR

St. Mary Parish, Alexandria, Indiana, is seeking a part-time music coordinator. Responsibilities include, but not limited to, the development and coordination of all aspects of music as related to the liturgy: choir direction and training; cantor scheduling and training; scheduling musicians and preparation of weddings and funerals as well as limited liturgical coordination of both.

Hours: Approximately 20 hours per week. Position has potential to become full-time if capable of teaching music in a Catholic school.

Qualifications: Practicing Catholic with background in church music and liturgy. Experience in directing a choir and proficiency in piano and/or organ preferred.

Send résumé to: **Personnel Committee**
St. Mary Parish
820 W. Madison St.
Alexandria, IN 46001

AIDS

continued from page 1

"There has to be a change in lifestyle behavior," Albu van Eeden, a member of Doctors for Life, told Reuters. "Just distributing condoms has no effect... Society as a whole has to change its value system."

The bishops said: "Condoms may even be one of the main reasons for the spread of HIV-AIDS. Apart from the possibility of condoms being faulty or wrongly used, they contribute to the breaking down of self-control and mutual trust."

They urged young people not to be misguided by offers of condoms, to abstain from premarital sex and to be faithful when married. †



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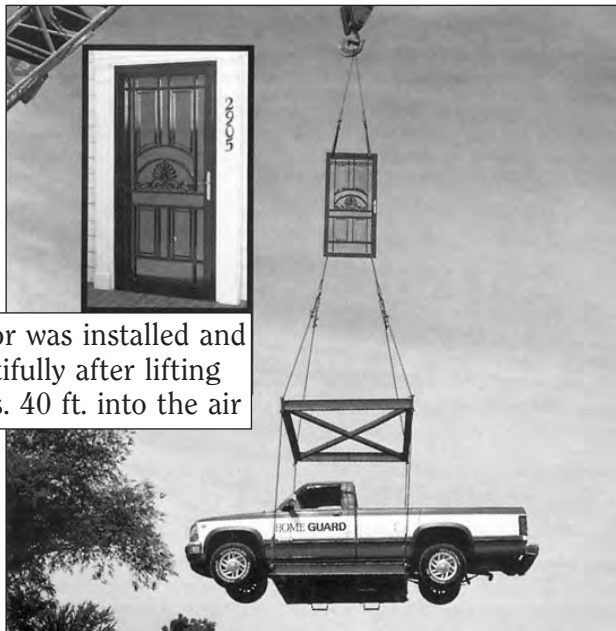
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