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September 3, 1999

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It's a first—in 40 years

New Holy Angels School makes history, opens in center city

By Margaret Nelson

The 252 children who arrived for the first day of classes Aug. 30 at Holy Angels School walked into history.

Holy Angels School is the first Catholic center-city school known to be built in the nation in the past 40 years.

Father Clarence Waldon led the prayerful celebration by students, staff, families and benefactors of the parish he has pastored for 29 years. He said that the new school and parish center would not have happened without the leadership of Archbishop Daniel M. Buechlein.

Jerry Semler of Indianapolis, a corporate executive who chairs the archdiocesan Building Communities of Hope campaign, called the near west side school and parish center the result of a partnership of the spiritual, civic and corporate communities of Indianapolis.

Semler said that there is no better investment toward the future of the city and its young people than providing youth with a Catholic education.

Of the funds for the \$3.2 million building, \$1.2 million came from the Building Communities of Hope campaign. Another \$1 million came from Lilly Endowment; \$700,000 from sacrificial giving by the 190 parishioners; \$300,000 from an anonymous donor and other individual donors—including collections gathered by Father Waldon's brother priests and the Sisters of St. Joseph of Carondelet, who provide staff for the school. Sister of St. Joseph Geraldine O'Laughlin is the principal.

Adults at the gathering—including two Indianapolis mayoral candidates—outnumbered the students. The building and its furnishings drew many positive comments.

But the students, all dressed in maroon and gray uniforms, were the main attraction. They led the prayers,



Holy Angels School students clap to music as Immaculate Heart of Mary Reparatrix Sister Christine Nantaba performs a liturgical dance during the Aug. 30 celebration of the opening of the new school.

songs and petitions. The young people sang "This is the Day" while musician William Pate of Indianapolis played drums and Immaculate Heart of Mary Reparatrix Sister Christine Nantaba—dressed in kenta cloth—performed a liturgical dance with incense.

Following the African tradition, the youth asked permission of an elder, Robert Treadwell, to continue the celebration.

The guests smiled and echoed the words of sixth-grader Justin Goggins as the whole auditorium resounded with "I

Am Somebody": "I am somebody, I am God's child ... I can learn if I study, study, study; I can read, if I practice, practice, practice; I can write if I try, try, try. ... I am somebody. ..."

Mayor Stephen Goldsmith, represented by deputy mayor John Hall, was thanked as a major influence of the Building Communities of Hope campaign. He spoke in support of the quality education of the Catholic schools, their teaching of values and discipline, and the stability they provide in the

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Bishops urge Catholics to take faith into world

Labor Day message calls for transformation of society

WASHINGTON (CNS)—American Catholics are being encouraged this Labor Day to take their faith into the world by helping transform business and politics, factories and offices, homes and schools.

In an annual statement issued by the chairman of the U.S. bishops' Domestic Policy Committee for Labor Day, which this year is Sept. 6, Los Angeles Cardinal Roger M. Mahony said Catholics are called to examine economic relationships through the lens of Catholic social teaching principles.

"The Church asks Catholics to think about public policy proposals not only from the perspective of their individual or family self-interest, but also from the perspective of average and low-wage workers and their families," he said in the statement.

Americans have much to be grateful for—economic freedom, low inflation and economic growth, Cardinal Mahony wrote. "But our prosperity is not being widely shared. Too many have been left behind and the gap in family income continues to widen.

"The top 5 percent of the population takes a larger share of personal income today than similar people did 30 years ago—a 16 percent share in 1968, 24 percent in 1996," he said. Meanwhile, the share of income going to the middle 60 percent of the population has declined by nearly 10 percent over the same period. The decline was even sharper for people in the bottom 20 percent of the income scale, he said.

"This trend is part of the reason why we need a strong, active, democratic labor movement," he said.

Cardinal Mahony noted that the labor movement has given much to the United States over the last century.

"Through their efforts the great American middle class was born," he said. "Yet American unions never capitulated to the concept of 'class' struggle that found such fertile ground in the rest of the industrial world. Union leaders instead saw their organization as part of the American experiment in democracy

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Dalai Lama leads peace prayers

At an interfaith prayer vigil at St. Charles Borromeo Church in Bloomington, the Dalai Lama, Father Charles Chesebrough, pastor of St. Charles, and the Buddhist master of ceremonies circle a globe that symbolizes the theme of world peace.

See related stories, pages 3 and 10.

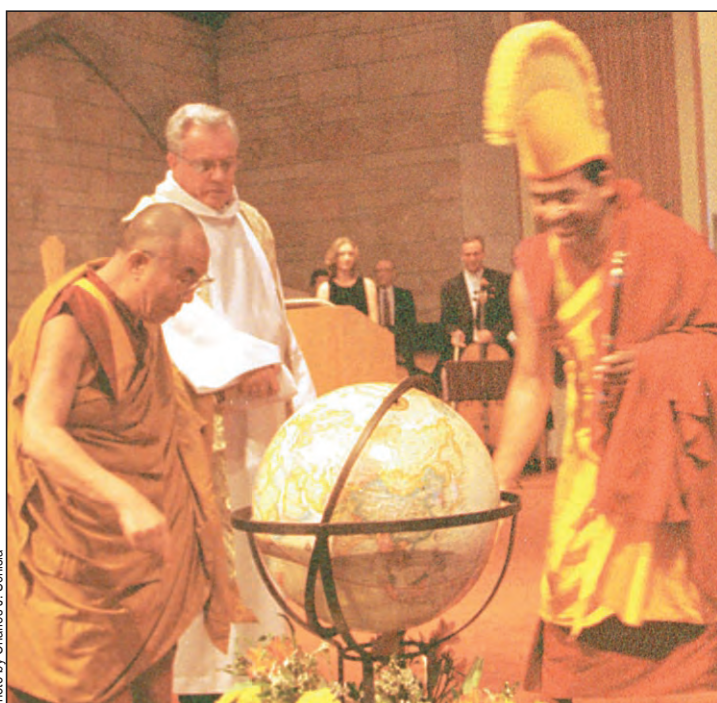


Photo by Charles J. Schisla

By John F. Fink

BLOOMINGTON—Five worldwide religions came together at St. Charles Borromeo Church in Bloomington Aug. 23 to meditate and pray for peace throughout the world.

With the Dalai Lama in attendance, representatives of Hinduism, Islam, Judaism, Buddhism and Catholicism prayed or chanted at the beginning of the Interreligious Vigil for World Peace. There was no representative of Protestantism.

The vigil was organized by Benedictine Sister Mary Margaret Funk, former prioress of Our Lady of Grace Monastery in Beech Grove. The Monastic Interreligious Dialogue (MID), co-sponsored the vigil along with the Tibetan Cultural Center in Bloomington.

The MID had sponsored an interreligious encounter at the Trappist Abbey of Gethsemani in Kentucky in 1996, which

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SCHOOL

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neighborhoods where they are located.

The archbishop welcomed the students and thanked all those who made the new building possible. He will preside at a formal dedication on Oct. 3.

Anita McIntyre is president of the Staff-Parent Association at Holy Angels.



A Holy Angels School student holds the door open for visitors during the first day of classes.

Her son, fourth-grader Aaron Springfield, had his clothes and backpack ready for school early Sunday.

"He started here for kindergarten," said McIntyre. "At the time I put him here, I overlooked the building to get him a good education." She said that her son has had straight As and high honors since he started school at Holy Angels.

"The teachers take time with the kids," she said. "I want people to come and see the school and staff, because the children are remarkable."

"I think, when you see the new school you will see new goals opening up," McIntyre said. "With the new building, whatever God will let us do is going to be done."

A member of Holy Angels Parish, McIntyre said that Aaron has never gone to a school with a hallway.

"This will offer so much more to enhance their education: computer rooms—they will be on the Internet—and a library," she said. "Reading is essential."

The new Holy Angels School and Parish Center holds 11 classrooms—two each for kindergarten through third grade and one each for fourth, fifth and sixth grades.

The new building has a multipurpose

room that can be used as a gymnasium, as well as a media room, two computer labs and a library.

An adult computer room will be used for adult education, including a general education program. Community groups will be invited to use the meeting rooms.

The old school building, built in 1907, was demolished in June. In the late '60s, it was a model open-classroom school, but little renovation had taken place since. To make room for the new school, several houses west of the Holy Angels property were purchased and demolished.

The archdiocese has 62 elementary schools, eight of them in the center city of Indianapolis. Last year, the archdiocesan elementary enrollment was 19,928, with 1,815 attending those city schools.

At Holy Angels School, 74 percent of the students' families live on incomes below the federal poverty level. Ninety percent of last year's students were non-Catholic.

The Building Communities of Hope campaign, a program that other cities are beginning to emulate, will also make it possible for Holy Cross Central School to build a new school on the city's near east side. †



Jerry Semler, chair of the Building Communities of Hope campaign and a member of St. Pius X Parish in Indianapolis, greets Holy Angels students.

PEACE

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the Dalai Lama also attended.

The vigil was held while the Dalai Lama was in Bloomington to lead a 12-day Kalachakra for World Peace, organized by the Tibetan Cultural Center. The Dalai Lama's brother lives in Bloomington.

Although it was an interreligious service, the vigil had a distinctly Catholic ambience with the inclusion of Schubert's "Ave Maria" and the "Prayer of St. Francis" having prominent places in the service.

Guttural Buddhist chanting by the Drepung Loseling Monastic Choir announced the entrance of the Dalai Lama, escorted by Father Charles Chesebrough, pastor of St. Charles Borromeo Parish. This was followed by the chanting of a psalm by

the Abbey of Gethsemani Monastic Schola.

Then prayers were offered by the representatives of the five religions. Swami Varadananda, a teacher from Chicago, sang a Hindu hymn. Shahid Athar, a physician from Indianapolis, offered the Muslim call to prayer in Arabic, first giving the English translation. Rabbi Eric Bram of the Indianapolis Hebrew Congregation prayed a prayer of an 18th-century Polish rabbi, first in English and then in Hebrew. Tibetan Buddhist monks chanted. Benedictine Father Tobias Colgan of Saint Meinrad Archabbey and Benedictine Sister Mary Sue Freiberger of Our Lady of Grace Monastery chanted in Latin, ending with the Lesser Doxology in praise of the Trinity.

A 20-minute sitting meditation was the centerpiece of the vigil, as the 700 people present meditated or prayed in silence according to their particular religious tradi-

tions. Only an occasional cough broke the silence until a cello and piano softly began playing Maurice Ravel's "The Pavane."

Two New Albany children, 10-year-old Nicole Freiberger, of Our Lady of Perpetual Help Parish, and 5-year-old Matthew Adam, of Holy Family Parish, sang the verses of the "Prayer of St. Francis," with the rest of the congregation joining in the refrain. This was followed

by the gesture of peace as people exchanged handshakes, bows and hugs.

The Dalai Lama spoke briefly, thanking those who organized the vigil and those who were present, before giving his blessing. He was then escorted out of the church by the two children, first walking around a globe at the entrance to the sanctuary. Many in the congregation did the same as a symbol of their prayers for world peace. †

Keith Marsh is new president of Scecina Memorial High School

Scecina Memorial High School's board of directors and the archdiocesan Office



Keith A. Marsh

of Catholic Education announced the appointment Aug. 26 of Keith A. Marsh of Indianapolis as president of the Indianapolis East Deanery interparochial high school.

An experienced teacher, coach and administrator, Marsh will begin his duties at Scecina Memorial on Sept. 17.

As president, Marsh will work with Scecina principal Stephen Papesh, who is beginning his fifth year in administration at the school.

Most recently, Marsh served as the principal of Tri-Central Jr./Sr. High

School in Sharpville. Prior to that, he had served as assistant principal at Lawrence North High School and St. Matthew School, both in Indianapolis.

Father Joseph Riedman, dean of the Indianapolis East Deanery and pastor of Holy Spirit Parish, said Marsh's appointment "will signal a new beginning for Scecina, with an intense focus on academic achievement and curriculum and facility development."


He said Marsh is "a dedicated Catholic educator and father who cares deeply about the academic and spiritual formation of our youth."

A graduate of Purdue University, Marsh earned a Master of Science degree at Butler University. He will resume his doctoral studies at Indiana University in January 2000.

Marsh and his wife, Mary, are members of Christ the King Parish in Indianapolis. She teaches a sixth-grade class at Christ the King School. They have three children, Molly, 5; Caitlin, 4; and David, 8 months. †

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Meditation is focus of vigil

By Margaret Nelson

BLOOMINGTON—It isn't every day that the Dalai Lama prays in a Catholic church. But on Aug. 23, he gathered with 700 people of many faiths at St. Charles Borromeo Church in Bloomington as part of his 12-day Kalachakra for World Peace.

The Dalai Lama entered the church with his master of ceremonies and Father Charles Chesebrough, pastor of St. Charles Borromeo Parish. The Buddhist leader shook hands with people standing on both sides of the aisle.

St. Joan of Arc parishioner Delores Yeadon of Indianapolis was among those who shook his hand. She attended the interfaith peace gathering with her daughter, Beech Grove Benedictine Sister Kathleen Yeadon.

"He took my hand softly. He evokes humility," said Delores Yeadon. "I didn't know what to expect. All it was was peace. The simplicity was what was so powerful."

Father Chesebrough said he was very proud of the reaction of St. Charles Borromeo parishioners after he agreed to host the prayer vigil at the church.

"They understood this was for peace," he said, noting that many parishioners who did not have tickets stood outside to pray.

"We're not here to change the world overnight or change people's faith," said Father Chesebrough. "How are we going to have ecumenism if we can't be together?" he asked. "And what better place than in our house?"

He said the Blessed Sacrament was moved to a chapel before the vigil.

Father Chesebrough spent about 20 minutes alone with the Dalai Lama. "He was a delight. We talked about things we have in common. There is a huge area we all believe in.

"As I sat there [in the sanctuary], I was so thankful I am a Catholic priest," said Father Chesebrough. "The Church's roots are so deep. This says the Church is confident in itself. I'm very proud of the Church."

St. Monica parishioner Jillian Vandermarks of Indianapolis, who attended the vigil with her husband, Gary, completed a course in Buddhism and Hinduism at

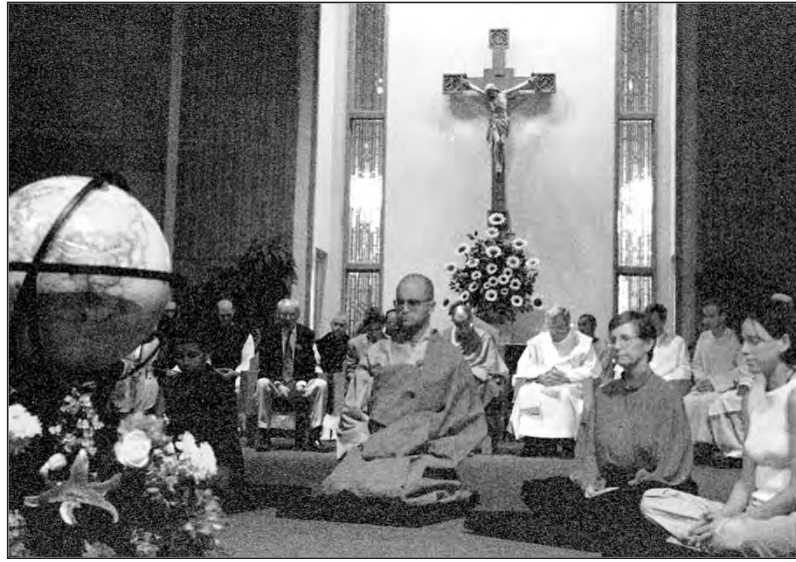


Photo by Charles J. Schisla

During the 20-minute silent meditation at the Aug. 23 interfaith prayer vigil at St. Charles Borromeo Church in Bloomington, Zen meditator Hyon Do Sunim (from left), Beech Grove Benedictine Sister Mary Margaret Funk, and Karina Funk, a Catholic from West Lafayette, join three others to lead the prayers. The Dalai Lama and Father Charles Chesebrough, pastor of St. Charles, sit with other spiritual leaders.

See related stories, pages 1 and 10.

Indiana University Purdue University Indianapolis in 1998.

"The vigil was absolutely wonderful," she said. "It kind of drove home the fact that there's a common truth and love that pervades everything. We can all be compassionate and loving people despite our religions.

"It was cool to see the Dalai Lama," Vandermarks said. "What was really nice was just being able to be in a setting with so many like-minded people. The 20-minute silence was amazing. It's very rare to get 700 people to be still. The silence was very moving. It was very powerful.

"I think the Dalai Lama is a lot like Mother Teresa and the Holy Father in that, by his example, he transcends religion," she said.

St. Andrew the Apostle parishioner Theresa Kulczak of Indianapolis said it was "really a special day." She worked in Japan for six years, and now is director of the Japanese-American Society of America for the Indiana area.

"It was an especially moving experience for me," Kulczak said, "because I went to Japan through the influence of the Newman Center at Purdue University."

At that time, Kulczak said, she had an interest in the Buddhist/Christian dialogue started by Thomas Merton and the Trappist monks, and "wanted to do mission work for the Catholic Church."

Because of her interest in Eastern spirituality, she was pleased to see the Dalai Lama and monks from Gethsemani Abbey with representatives of the other religions at St. Charles Borromeo.

"Because the spiritual influences in my life came about through the Catholic Church, it was good to see them [representatives of other faiths] all together in one place, at one time," Kulczak said. "I never thought I'd be in the third row from the Dalai Lama."

Kulczak said she found a "real sense of joy present when the Catholic children who sang the Prayer of St. Francis gave the Dalai Lama a hug. That spirit of joy symbolizes what we were all there for. And it gives us all hope that this can spread."

Christ the King parishioner Steve Noone of Indianapolis went to the vigil with his wife, Kathy. He said they "found it a powerful experience to join individuals from so many other faith traditions in praying to one God for world peace."

Noone said the ecumenical service was "a graphic demonstration of the potential benefits to society when individuals prayerfully seek inner peace first and then the courage and strength to extend that peace to the broader community and the world."

Donald and Patsy Miller live a block away from St. Charles Borromeo Church. He is the parish council president.

"I thought it was inspiring," said Miller. "I had no problems at all with the multiplicity of religions."

Miller said it made him think "perhaps we should inject more meditation into our services.

"I think the Dalai Lama is a very sweet man, very peaceful," Miller said. "He made you feel good." †

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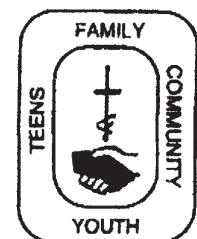
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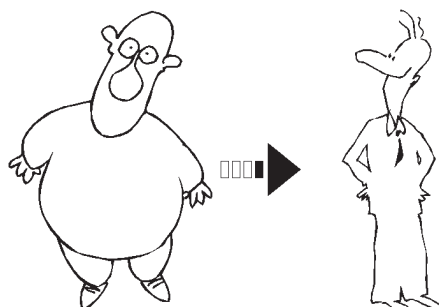
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Editorial

Ministering in new ways

In the 30 years that have passed since the Second Vatican Council, the Catholic Church has sponsored many new and highly specialized ministries. In fact, ministries that are now taken for granted in our Church, such as religious education and youth ministry, are really quite new—as specialized ministries with their own professionally trained personnel and with distinctive programs and methodologies.

Other “new” ministries, such as Hispanic ministry, bereavement ministry, ministry to separated and divorced Catholics, and many others, are growing every year in response to the pastoral needs of people in various situations and circumstances. This is a welcome development in the pastoral life of the Church, but it is not without its questions and controversies.

Ministry to gays and lesbians is an example of an important new ministry that has raised many questions and caused more than its share of controversy. A recent decision by the Congregation for the Doctrine of the Faith to “permanently prohibit” two members of religious communities “from any pastoral work involving homosexual persons” dramatically illustrates the problem. School Sister of Notre Dame Jeannine Gramick and Salvatorian Father Robert Nugent have been ministering to gays and lesbians for more than a quarter of a century. To sustain this highly specialized ministry, they formed a self-sustaining, non-profit organization called New Ways Ministry. They have also published books, conducted seminars and retreats, and given lectures all across the country.

The Vatican’s decision to prohibit Father Nugent and Sister Gramick from continuing involvement in this new ministry followed nearly two decades of investigation. In the end, the Vatican concluded that, while Sister Gramick and Father Nugent did not publicly dissent from Church teaching, there were sufficient “errors and ambiguities” in their writings (and in their style of ministry) to warrant their removal from this new ministry.

As summarized in the *Catechism of the Catholic Church* (cf. #2358), the Church’s teaching on homosexuality rests on two fundamental principles: 1) homosexual persons have the right to preserve and maintain their dignity as persons made in the image and likeness of God; therefore, they “must be accepted with respect, compassion and sensitivity,” and 2) homosexual activity is always wrong (objectively sinful); therefore, homosexual persons (like heterosexual persons) are called to practice the virtue of chastity—reserving sexual activity for the sacrament of marriage.

The Vatican concluded that Sister Gramick and Father Nugent upheld the first half of Church teaching (caring and respect for the homosexual person), but “fudged” the second half. While they never explicitly denied the Church’s teaching about the objectively sinful nature of homosexual activity, they seemed to imply, in their writings and in their pastoral care, that this aspect of Church teaching needed to be nuanced in practice and might even be changed in the future as a result of new scientific developments in the understanding of homosexuality.

Some commentators have criticized the Congregation for the Doctrine of the Faith

for taking this kind of punitive action on the basis of “inferences” rather than “evidence.” The founders of New Ways Ministry have never explicitly dissented from Church teaching about the objectively sinful character of homosexual activity. They simply chose not to make a big deal out of it—out of pastoral concern for gays and lesbians who too often feel that the Church has abandoned them. This “pastorally sensitive approach” to ministry is not uncommon—in all kinds of situations—but it represents a particular problem when it is applied to this, and other, specialized ministries.

In 1986, the Congregation for the Doctrine of the Faith issued a “Letter to Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons.” In this letter, the congregation warned that, “Departure from the Church’s teaching or silence about it, in an effort to provide pastoral care, is neither caring nor pastoral. . . . The neglect of the Church’s [full] position prevents homosexual men and women from receiving the care they need and deserve.” In other words, it is not possible to provide authentic pastoral care for gays and lesbians *in the name of the Church* unless the fullness of Catholic teaching is emphasized clearly and unambiguously as in integral part of the ministry. This doesn’t mean that ministers have to “beat people over the head with” unpopular, countercultural Church teachings. But it does mean that they cannot minimize or ignore fundamental elements of Catholic belief or practice.

Similar situations exist in other specialized ministries. For example, ministry with people who are separated or divorced must never “gloss over” the Church’s teaching on the indissolubility of marriage. And prison chaplains must never downplay the Church’s opposition to capital punishment—even if it offends prison wardens, guards or others who may be responsible for conducting state-approved executions. Pastoral ministers must *always* be sensitive to the hurt and shame that people experience in many areas of modern life, and they must never use Church teaching as “a blunt instrument” that abuses someone’s dignity or destroys the human spirit.

We believe that the proper approach to ministry with gays and lesbians was articulated by the late Cardinal Joseph Bernardin when he said, “I firmly deplore acts of violence, degradation, discrimination or diminishment of any human person—including anyone with a homosexual orientation. . . . At the same time, as a bishop in the Catholic Church, I am equally bound to teach that homosexual activity and patterns of life which promote it are immoral.”

We sincerely hope that ministry to gays and lesbians in the Catholic Church will flourish. And we believe that this ministry, like all others, deserves to be clear and unambiguous about *both* facets of Catholic teaching: 1) the dignity and human rights of all homosexual persons, and 2) the call to chastity which is extended to every disciple of Jesus Christ regardless of his or her sexual orientation.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the Board of Directors of Criterion Press, Inc.) †

Seeking the Face of the Lord

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



It’s back-to-school time

My summer series of writings on the Ten Commandments has been completed and now my thoughts turn “back to school.”

When you read this, we will have celebrated an “open house” for the new Holy Angels School on Dr. Martin Luther King Jr. St. here in Indianapolis. Thanks to the generous commitment of parishioners and parents, the civic community and the business community, this center-city miracle is a gem for the neighborhood, the parish, the city and our archdiocese! The children and parents, teachers and school and pastoral staff are thrilled as are we all. Several years ago, this new school was just a dream. Now the Building Communities of Hope corporate campaign in Indianapolis has produced visible evidence of the hope that generous partnerships and hard work can provide for the community. Holy Angels School is a gift that will keep on giving for generations to come. Our children are the beneficiaries—as are thousands of other children around the archdiocese who are enrolled in our parochial schools and high schools.

Most of you are aware of the surge in interest in Catholic education in recent years. And too many of you suffer the disappointment that there is “no more room” in most of our schools. Like you, I feel badly for those of you whose children do not have the opportunity to attend our schools either because we are over-subscribed or because you cannot find the funds to pay the school tuition. In many instances, the fruit of our other campaign, the archdiocesan capital and endowment campaign, Legacy of Hope from Generation to Generation, will eventually make a difference. I remain committed to help make Catholic education as available as possible for as many children as possible.

Our schools get a lot of attention this time of the year, but two other programs deserve our attention and full support as well. It is very important that you parents whose children are unable to attend Catholic schools see that your children and youth are enrolled in our parish religious education programs. You share the responsibility for the religious education of your family with our pastoral leaders. Indeed, I encourage all of you as adults to seek opportunities for your own continuing religious education, especially if you feel you don’t have the education you need to be the “first teachers” of your family. Our parish

leaders work very hard to make opportunities for religious education available for all age groups.

There is another pastoral ministry that receives too little attention. I am thinking of our campus ministry programs in the colleges and universities here in central and southern Indiana and elsewhere. Sometimes I think the most neglected group in our Church, indeed in society, is our young adults.

I am sure that those of you parents who have daughters and sons in college are concerned for their spiritual and moral health as they move into an environment of much greater freedom and independence—and at a truly vulnerable age. Our campus ministers work hard to provide opportunities for the religious education and formation of our college students, but these ministers definitely need the support and encouragement of you parents. One of the greatest challenges is to find our young adults because they are so mobile.

I have the highest respect for your youth and young adults, and I truly believe they want to be honest and generous people of integrity. But one would have to be naïve not to know that too many college environments are neither supportive of, or even neutral about, the spiritual and moral values we hold sacred for wholesome living. I pray for you parents that you find the appropriate balance in maintaining a loving relationship and supervision of your sons and daughters as they leave home. They need you now more than ever. And so do our campus ministers need our prayer and encouraging support and help. They care deeply for your children and give themselves wholeheartedly to their ministry.

As we turn our hearts and minds to prayer for our children, youth and young adults, let’s not forget the people who assist you parents in their education and religious formation. Remember the teachers and the administrators of our schools and parish religious education programs; remember the coaches and youth ministers and others involved in extra-curricular activities. Remember the cafeteria workers and all of the “unseen” school and parish volunteers. Need I remind you of what a tremendous influence all these folks have on the lives of our children and youth and young adults. Don’t forget to pray for the leaders who give hours and hours to all the school and parish council meetings. And say a prayer for our archdiocesan staff members who try to make all of this work! †

Archbishop Buechlein’s intention for vocations for September

Teachers/Religious Education Directors: that they may rely on the strength and guidance of the Holy Spirit as they hand on the Catholic faith to our youth and encourage them to consider vocations to the priesthood and religious life.

Buscando la Cara del Señor

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



Es tiempo de regresar a la escuela

Mis escritos acerca de los Diez Mandamientos se ha completado y ahora mis pensamientos se tornan al "regreso a la escuela."

Cuando Ud. lea esto, hemos de haber ya celebrado una "casa abierta" para la nueva Holy Angels School in Dr. Martin Luther King St. aquí en Indianapolis. Gracias al generoso compromiso de la parroquia, los padres, la comunidad civil y la comunidad comercial, este milagro en el centro de la ciudad es una gema para el vecindario, la parroquia, la ciudad y nuestra archidiócesis! Los niños, padres, maestros escolares y funcionarios pastorales estamos sorprendidos. Hace muchos años esta escuela sólo era un sueño. Ahora la campaña corporativa Building Community of Hope en Indianapolis ha producido una evidencia de la esperanza, que organizaciones generosas y trabajo pueden proveer para la comunidad. Holy Angels School es un regalo que mantendremos para las futuras generaciones. Nuestros Niños son los beneficiarios -como lo son miles de niños alrededor de la archidiócesis quienes están inscritos en nuestras escuelas y colegios parroquiales.

La mayoría de ustedes están informados del gran interés en la educación Católica en años recientes. Y muchos de ustedes sufren la desilusión al no tener más cupos en la mayoría de nuestras escuelas. Así como usted, me siento preocupado por aquellos de ustedes que sus niños no pueden asistir a nuestras escuelas porque estamos con el cupo lleno o porque no pueden encontrar los fondos para pagar los gastos de matrícula. En muchas circunstancias el fruto de nuestras campañas, la archidiócesis, campañas de dotación Legacy Of Hope from Generation to Generation, hará eventualmente una diferencia. Mantengo mi compromiso de hacer una diferencia y tratar que la educación Católica esté disponible para muchos niños como sea posible.

Nuestras escuelas consiguen mucha atención en esta época del año, pero dos programas adicionales merecen también nuestra atención y soporte. Es muy importante que los padres de aquellos niños que no han podido asistir a la escuela Católica miren que sus niños y jóvenes estén involucrados en los programas educativos de la parroquia. Ustedes comparten la responsabilidad de la educación religiosa de su familia con nuestros líderes pastorales. Los invito en forma profunda, a ustedes los adultos, a buscar oportunidades para su propia educación, especialmente si piensan que no tienen la educación necesaria para ser el "primer maestro" de su familia. Nuestros líderes parroquiales trabajan fuerte para facilitar oportunidades de educación religiosa disponible para diferentes edades.

Hay otro ministerio pastoral que

también recibe pequeña atención. Estoy pensando en los programas de campos ministeriales en los colegios y universidades aquí en la parte central y sur de Indiana y alrededores. Algunas veces pienso en la mayoría de grupos que han sido poco atendidos en nuestra Iglesia, en la sociedad, como los adultos jóvenes.

Estoy seguro que ustedes padres que tienen hijos e hijas en universidades están preocupados por su salud moral y espiritual al estar en un ambiente donde hay mas libertad e independencia -a una edad bastante vulnerable. Nuestros campos ministeriales trabajan incansablemente para proveer oportunidades para la educación religiosa y formación de nuestros estudiantes universitarios, pero estos ministerios definitivamente necesitan el soporte y ánimo de ustedes padres. Uno de los grandes desafíos es encontrar a nuestros adultos jóvenes porque se movilizan.

Tengo el mas alto respeto por su juventud y por sus adultos jóvenes, y creo verdaderamente que ellos quieren ser gente generosa y honesta con integridad. Pero, no se puede ser tan inocente para saber que en muchos de los ambientes universitarios no se apoya, ni tampoco se mantiene neutral el aspecto moral y espiritual que consideramos sagrado en nuestra existencia. Yo oro por ustedes, padres, para que encuentren el balance apropiado en mantener una amorosa relación y supervisión por sus hijos e hijas al salir de la casa. Ellos los necesitan ahora más que antes. Así también nuestros campos ministeriales necesitan nuestras oraciones, ánimo, soporte y ayuda. Ellos se preocupan sinceramente por sus hijos y se brindan ellos mismos de corazón a su ministerio.

Al abrir nuestros corazones y mentes a la oración por nuestros hijos, jóvenes y adultos jóvenes, no olvidemos las personas que ayudan a ustedes, padres, en la educación y formación religiosa. Recuerden a los maestros y administradores de nuestras escuelas y los programas de educación religiosa en la parroquia; recuerden a los líderes y ministros jóvenes y demás involucrados en actividades extracurriculares. Recuerden a los trabajadores en la cafetería y a todos los que no se los ve en las escuelas y voluntarios parroquiales. Necesito recordarles de la tremenda influencia que todas estas personas tienen sobre nuestros niños, jóvenes y adultos jóvenes. No se olviden de orar por los líderes quienes brindan horas y horas para las reuniones de la escuela y miembros del concilio parroquial. Y también brinde oración por los líderes de las archidiócesis, quienes hacen posible que las actividades se lleven a cabo. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en septiembre

Maestros/Directores de Educación Religiosa: ¡que ellos puedan contar con la fuerza y dirección del Espíritu Santo cuando pasen la fe Católica a los jóvenes y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa!

Letters to the Editor

Disturbed by news coverage of Dalai Lama, Buddhism

I've been very disturbed about all the attention the media is giving to the Dalai Lama, and then when I read Shirley Meister's article in *The Criterion* (Aug. 27 issue) about her attending the Market Square Arena to listen to the Dalai Lama, I find it necessary to vent my frustration by expressing how I feel about her comments advocating tolerance in regard to the Dalai Lama and Buddhism.

My first questions to the Dalai Lama would be, "Do you believe in God" and "Do you believe in Jesus Christ?"

If he responded by saying "no," why would I listen to him? Why would you refer to him as "His Holiness," as she said a religious leader greeted him and welcomed him with? I realize we must respect others' beliefs, but must we sacrifice our own?

Carol Graves, Indianapolis

Response

The Catholic Church teaches that truth and holiness are found in non-Christian religions and that respect for other religions should never mean that we sacrifice our own beliefs. In *"Nostra Aetate"* ("The Declaration on the Relationship of the Church to Non-Christian Religions"), the Second Vatican Council says:

"Buddhism in its various forms testifies to the essential inadequacy of this changing world. It proposes a way of life by which men can, with confidence and trust, attain a state of perfect liberation and reach supreme illumination either through their own efforts or by the aid of divine help. ...

"The Catholic Church rejects nothing of what is true and holy in these religions [the document also discusses Hinduism in this section]. She [the Church] has a high regard for the manner of life and conduct, the precepts and doctrines which, although differing in many ways from her own teaching, nevertheless often reflect a ray of that truth which enlightens all men. Yet she proclaims and is in duty bound to proclaim without fail, Christ who is the way, the truth and the life (Jn 1:6). In him, in whom God reconciled all things to himself (2 Cor 5:18-19), men find the fullness of their religious life.

"The Church, therefore, urges her sons to enter with prudence and charity into discussion and collaboration with members of other religions. Let Christians, while witnessing to their own faith and way of life, acknowledge, preserve and encourage the spiritual and moral truths found among non-

Christians, also their social life and culture" (#2).

The *Catechism of the Catholic Church* further states, "The Church considers all goodness and truth found in these [non-Christian] religions as a 'preparation for the Gospel and given by him who enlightens all men that they may at length have life'" (#843).

We find nothing in Shirley Vogler Meister's column (or in the articles concerning the Dalai Lama found in this issue of the newspaper) that is in disagreement with the Church's position. —WRB †

Church needs smaller communities

Your article on Aug. 13 about St. Monica Parish activities makes one proud to be a member of that parish. There are the Christ Renew His Parish program, the Small Church Communities and the RCIA. There are over 75 ministries, and a newly formed outreach ministry, all meant to give more and more parishioners opportunities for holistic discipleship as Catholic Christians.

In the same issue of *The Criterion* is a front-page article of a most commendable initiative for a new program to educate lay leaders.

However, all these efforts reach a very limited number of parishioners. A one-on-one contact with every parishioner is essential. Such would be called for even in uncovering unidentified needs of parishioners as our Father Paul [Koetter] laments.


The structure for such ends is as old as Jethro, Moses' father-in-law, who sympathized with Moses for trying to care for the needs of thousands, all by himself. Jethro's advice was to divide the people into groups of hundreds and tens and assigning trusted leaders for each small group to take care of small problems, reserving the big problems for himself. (Ex 18:13-27).

At St. Monica, for 2,000 families, 200 ministers or shepherds would suffice, each to have continuous contact with 10 families, and their ministers can be effective conduits from the more extensively or intensively trained lay leaders to each single parish family, and each parish family in turn to the rest of the world.

The Mormons have this structure, as well as many small Protestant churches in town. At least one Catholic Church where this was started, gave it up because of concerns about invasion of privacy. In Japan in 1721, villages were organized into five-man groups that constituted a society-wide system of spying.

Most certainly, we need not throw away the baby with the bathwater.






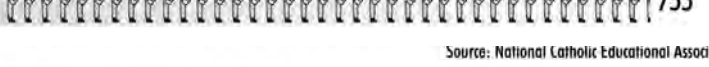
Terry F. Garcia, M.D., Indianapolis



Student Standby

More than 40 percent of U.S. Catholic schools have waiting lists for admissions.

Number of schools with student waiting lists...

New England		379
Mideast		810
Great Lakes		591
Plains		292
Southeast		574
West/Far West		755

†=20

Source: National Catholic Educational Association
© 1999 CNS Graphics

Check It Out . . .

Sixteen bands that play Christian contemporary music with styles ranging from rock to alternative to swing will be featured during **YouthFest '99** on Sept. 4 from 9:45 a.m. until 10 p.m. at the Monroe County Fairgrounds in Bloomington. The ecumenical youth festival promotes chastity and other Christian values. In addition to the all-day concert, which culminates with a performance by Audio Adrenaline at 9 p.m., activities include volleyball, soccer, face painting and both hoop shoot and slam dunk contests. Tickets are \$19 per person at the gate. For more information, call the YouthFest office at 800-775-8395 or 812-331-1920 or visit the YouthFest '99 Web site at www.yfevents.com.

St. Thomas Aquinas Parish, St. Simon the Apostle Parish, Fairview Presbyterian Church, University Park Christian Church and the Indianapolis chapter of Bread for the World are collaborating to produce the musical **"Lazarus"** on Sept. 18 at 8 p.m. and Sept. 19 at 4 p.m. at St. Thomas Aquinas Church, 46th and Illinois streets, in Indianapolis. The Sept. 18 production of Joel Underwood's

musical on hunger and poverty is the premiere performance in Indianapolis. "Lazarus" is a modern-day telling of the story of the rich man and Lazarus based on Lk 16:19-31. The musical features jazz, blues and gospel to highlight the gap between the rich and the poor. Mary Kubala of Indianapolis is the music director and Judy Woods, also of Indianapolis, is the stage director. Proceeds benefit the ministries of Second Helpings in Indianapolis and Bread for the World. Tickets are \$5 each. For information or tickets, call Jerri Bastin at 317-244-2956 or Judy Woods at 317-634-5330.

The Terre Haute Alumnae Club of Saint Mary-of-the-Woods College will host its **annual style show and luncheon** scholarship benefit at 1 p.m. on Sept. 11 in O'Shaughnessy Dining Room in Providence Center at St. Mary-of-the-Woods. A silent auction will begin at 12:30 p.m. Fashions for the show will be provided by More to Love and Meme's Boutique. Tickets for the event are \$20. For more information, call 812-466-4682 or 812-235-0460.

The Archdiocesan Special Education Task Force is sponsoring **"Surviving with Special Needs,"** an information night for parents, teachers, and learning-disabled students, Sept. 28 at Bishop Chatard High School in Indianapolis. The program will be held from 6 p.m.-9 p.m. To register, call 317-236-1441 or 800-382-9836, ext. 1441.

The Divine Mercy Adoration Chapel at St. Michael the Archangel Parish,

3354 W. 30th St., in Indianapolis, will celebrate its 10th anniversary with Mass at 7 p.m. on Sept. 13. A reception will follow. For more information, call 317-926-1963.

The New Albany Deanery's first Christian Awakening retreat for high school seniors will be Nov. 11-14. Retreat brochures can be obtained from the deanery youth ministry office or parish youth ministers. †

Six alumni honored at Marian College during annual event

Marian College in Indianapolis honored six distinguished alumni during the annual All-Alumni Weekend held recently on campus. The awards recognize graduates for outstanding professional, community and volunteer achievements, and are the highest honor bestowed on alumni of the college.

Susan Knueven Wong, a teacher at Hamilton Southeastern High School in Fishers and the recipient of several national education awards, received Marian's Donald A. Fleming Award for Distinguished Professional Achievement.

Jack R. Snyder, chair of Marian's board of trustees and a member of Immaculate Heart of Mary Parish in Indianapolis, received the Founder's Award for Distinguished Service to Marian College.

Alice Ann Field Davis of Indianapolis, director of Marian's Mentoring in the City program, earned the Francis and Clare Award for Distinguished Achievement in Peace and Social Justice.

Mary T. Haugh of Indianapolis, who has taught at Marian for more than 40 years, received the Daniel A. Felicetti Award for Distinguished Achievement in Mentoring.

Joseph L. Smith Sr., a member of St. Thomas Aquinas Parish in Indianapolis and a longtime member of Marian's board of trustees, earned the Mary McNulty Young Award for Distinguished Achievement in Community Service.

Anna Catherine Dean Dillon of Indianapolis, also a member of Marian's board of trustees, received the Sisters of St. Francis Award for Distinguished Achievement in Volunteerism.

In addition to the distinguished alumni awards, Marian also recognized Beth Wathen of Beech Grove with the Sister Miriam Clare Heskamp Outstanding Alumni Award for excellence in her profession of dietetics and Martinlow Spaulding, a resident of Hancock County, who received the Outstanding Young Alumni Award for exemplifying Franciscan values. †

VIPs . . .

Verlin and Helen Lawler, formerly of Richmond, will mark their 50th anniversary on Sept. 3. The couple was married on Sept. 3, 1949, at St. Andrew Church in Richmond. They marked the occasion with a Mass concelebrated by Helen Lawler's brothers, Fathers Bill and Ed Ripperger, on Aug. 14 at St. Barnabas Church in Indianapolis. An open house followed. The couple has six children: Bill and Mark Lawler, Marlene Andrews, Carol Kempf, Elaine Chance

and Jana Heath. They also have 13 grandchildren. The couple currently resides in Palmetto, Fla.

Anthony "Tony" and Mary Haag of Beech Grove will celebrate their 66th anniversary on Sept. 4 at St. Paul Hermitage in Beech Grove. The couple was married on Sept. 4, 1933, at St. Anthony Church in Indianapolis. They have three children: James and Thomas Haag and Rosemarie Rowney. †

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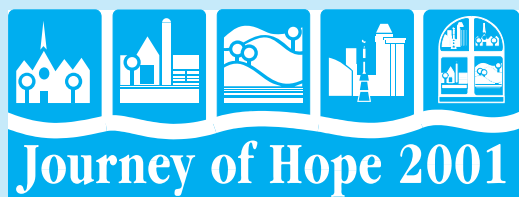
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full page
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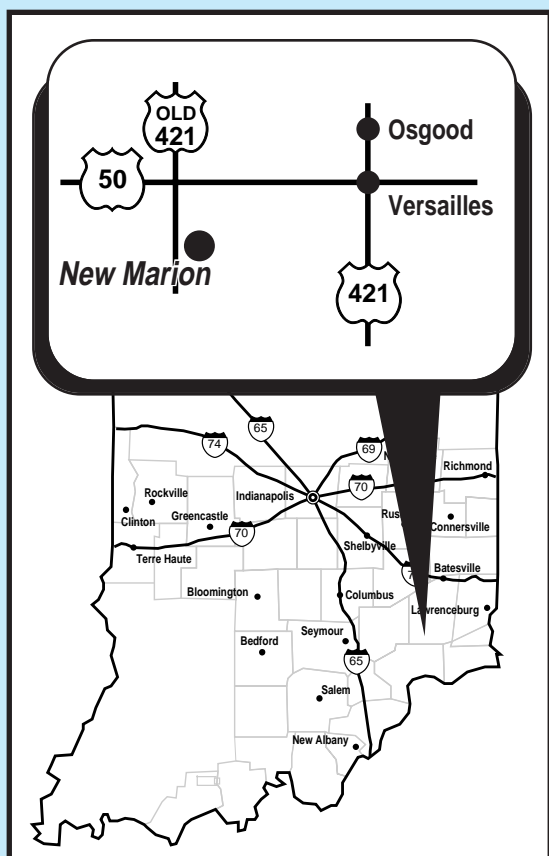
Batesville Deanery

St. Magdalen New Marion

Story by Susan M. Bierman

Fast Fact:

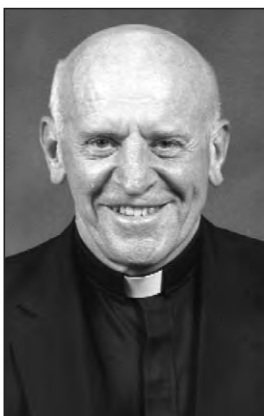
St. Magdalen Parish in New Marion is a mission of St. John Parish in Osgood.



Journey of Hope 2001

Strong faith at St. Magdalen Parish continues to endure

NEW MARION—The story of St. Magdalen Parish is one of strength and enduring faith. At one time, the future of the parish was uncertain.



Fr. Francis J. Eckstein

“St. Magdalen officially closed and some refused to let go and kept meeting,” said Father Francis J. Eckstein, pastor of St. Magdalen Parish in New Marion.

Established in 1847, the parish’s first place of worship was a log church. In 1851, a stone church was built.

This was the home of St. Magdalen until 1941, when the building was razed during World War II to make way for the Jefferson Proving Grounds.

“I would say the church was disbanded but the parishioners didn’t disband,” said Charles Baurley, life-long parishioner of St. Magdalen.

“We have some pretty hard core German Catholics and that’s their way of life,” he added.

Father Eckstein said when the parish closed in 1941, parishioners would get a priest to come and celebrate the Eucharist on most Sundays.

“A lot of them dispersed and went to other parishes in the area but this group stuck together—and now there are 40 families in the parish,” Father Eckstein said.

Baurley said although his real memories of St. Magdalen are of the current worship space, he has learned the parish’s history from some of the older parishioners. A lot of the parishioners who were in the

parish in the 1940s still talk about losing their parish.

“They had Mass in the upstairs of an old store and theater building for a while,” Baurley said.

In 1947, St. Magdalen found a home. Parishioners Ed and Marie Meisberger donated a former bank building to the church. Converted into a chapel, this is where parishioners at St. Magdalen worship.

Two years ago, the parish celebrated its 150th anniversary.

“We experienced a big sense of pride,” Baurley said.

Today, the parish is making plans to expand.

They are constructing a multipurpose building.

The building will be attached to the current church. The extension will have a capacity of about 125 and will include indoor plumbing, a kitchen and meeting space.

Father Eckstein said the energy to build a multipurpose building stems from marking the 150th anniversary as a parish, the fact that parishioners want a place to gather, and the pending ordination of parishioner Larry Borders.

Borders is currently a seminarian at Saint Meinrad School of Theology in St. Meinrad.

The estimated cost of the project is \$80,000.

The parish’s share of the Legacy of Hope from Generation to Generation capital campaign money will go toward the cost. The parish surpassed its goal of \$27,800 with \$37,500 in pledges.

“The fact that the financial campaign was so successful is by and large because the parish is behind the multipurpose building,” Father Eckstein said.

Baurley believes it’s just the nature of the parish to help when asked.

“Anytime Father—or the archdiocese—asks for

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money they normally get a little more than they ask for," Baurley said.

Baurley added that many parishioners made sacrifices to make their pledges.

Learning about the faith

"What is Vatican II?"

This was a question a St. Magdalen parishioner asked Franciscan Sister Julia Biehle, director of religious education at St. Magdalen.

Sister Julia told the parishioners that she would offer adult programs at St. Magdalen to those who were interested in learning more about Vatican II, the Bible and the Church in general.

She started with Scripture by Scratch. Sister Julia said this is a program that involves videotapes and discussion.

"It's basically a time for them to ask questions and not feel embarrassed," she said.

Another question some of the parishioners had was: "What is a retreat?"

So, Sister Julia said, "Let's host a retreat."

The parish hosted a daylong women's retreat for St. Magdalen and St. John in Osgood parishioners at St. John Church.

About 20 women participated.

"These were people who'd never been to a retreat before," Sister Julia said.

According to Sister Julia, those who have been participating in these adult programs are beginning to get

to know each other.

"They are willing to share their faith," she said.

Religious education for children

Children at St. Magdalen receive religious education through the home study program.

Sixteen children in first through ninth grade are in the program.

Parents work with the children at home. Sister Julia is available to provide support to the parents for the program. The children are given tests at the end of each unit. Sister Julia grades the tests.

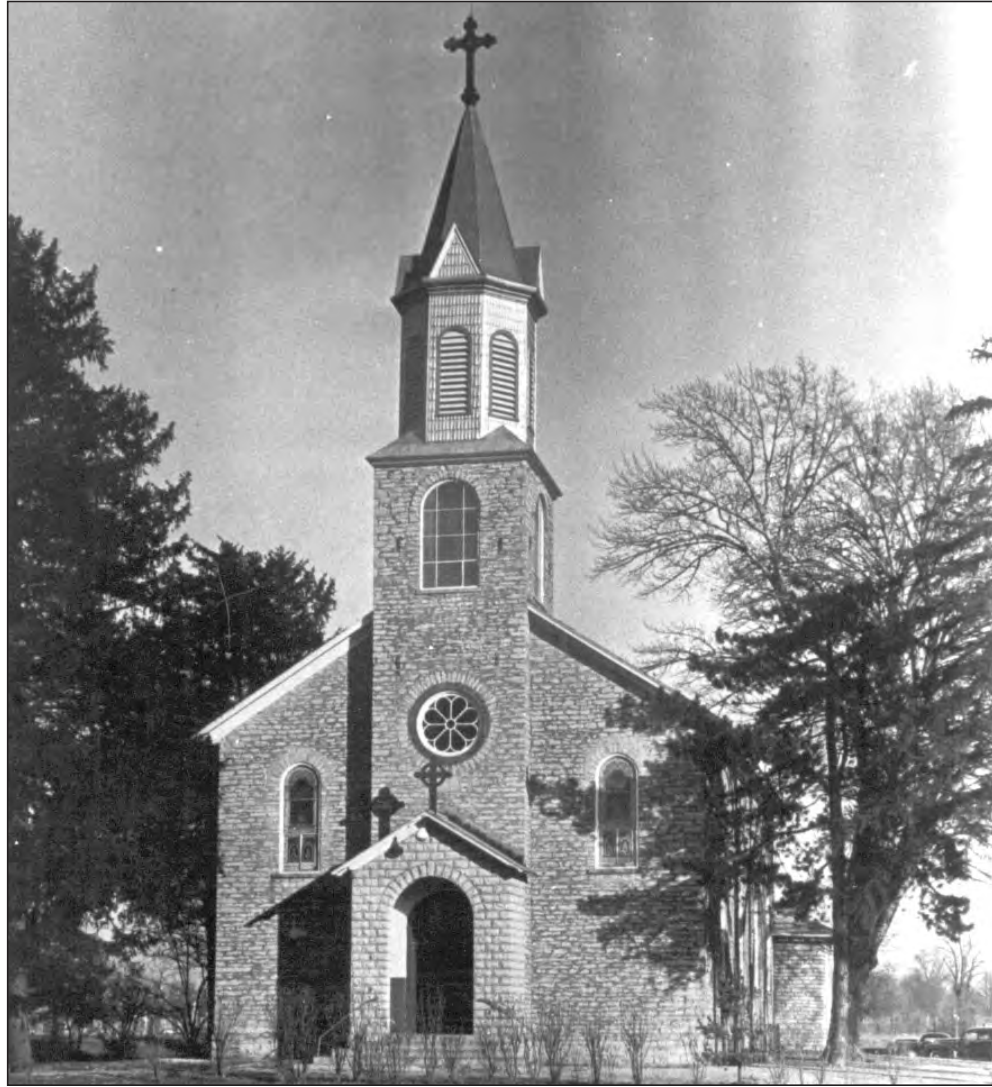
She said the program is set up this way because the parents wanted to be involved.

"They wanted to be connected to the program," she said.

The parents like the home study

program because they get to know what their children are learning.

"And they are learning a lot from the program themselves," Sister Julia said. †



The original St. Magdalen Church (left) was destroyed in 1941 to make way for the work of Jefferson Proving Grounds. The current St. Magdalen Church (above) in New Marion replaced it in 1947.

St. Magdalen, New Marion (1847)

New Marion, IN
 Attended from St. John, Osgood
 331 S. Buckeye, Osgood, IN 47037
 Phone: 812-689-4244

Church Capacity: 100 & Number of Households: 41

Pastor: Rev. Francis J. Eckstein
 Director of Religious Education: Sr. Julia Biehle, OSF,
 812-689-6670

Parish Council Chair: James Miller

Parish Secretary: Mary Ann Warnken

Masses: Saturday Anticipation — 7:00 p.m.
 Holy Day — 6:00 p.m.

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Plans move ahead for new parish in Dearborn County

Population growth in southeastern Indiana prompts archdiocese to study Bright area

By William R. Bruns

Plans for the establishment of a new parish in northeastern Dearborn County in the Batesville Deanery continue to move cautiously ahead, according to an Aug. 30 memorandum sent to all pastors and parish life coordinators by Msgr. Joseph F. Schaedel, vicar general and moderator of the curia.

The northeastern Dearborn County area in southeastern Indiana has experienced rapid growth in recent years as persons who work in the Greater Cincinnati area have moved their families to Dearborn County.

In his memo, Msgr. Schaedel recounted the research and study that has been done by various task forces during the last two years. Favorable reports from those groups, the Council of Priests and the Clergy Personnel Board, led Archbishop Daniel M. Buechlein to appoint Father William Marks

last January to full-time ministry in the Bright, Ind., area. Father Marks's task was to continue investigating the feasibility of establishing a new parish there.

Earlier this month, following presentations by Father Marks, the Council of Priests and the Management Council offered their support for the creation of a parish.

"The final decision still rests with the archbishop," Msgr. Schaedel emphasized in his memorandum. "However, preliminary indications are that this parish will be established relatively soon."

A task force is being appointed to determine parish boundaries.

"The parish is expected to be financially independent," Msgr. Schaedel said, "but the archdiocese will offer its assistance by working with the parish in conducting capital campaign drives and creating a stewardship program." †



Photo by Margaret Nelson

Feeding the poor

Archbishop Daniel M. Buechlein blesses the building as he presides at the Aug. 28 grand opening of the St. Vincent de Paul Choice Food Pantry southeast of downtown Indianapolis. Much like a supermarket, the facility permits 1,300 families per week to take grocery baskets and select their own food. The archdiocesan St. Vincent de Paul Council leaders believe this gives dignity to their needy clients and prevents waste of unwanted food. The archbishop commended the St. Vincent de Paul Council "for continuing in such an unsung way. Because of the way they [clients] are greeted, they are also helped spiritually." The need for volunteers at both the food pantry and the furniture and clothing distribution center is critical, so the archbishop urged all volunteers who were there to bring one other person or couple to help. Those wishing to volunteer or obtain more information may call Vera Thompson, food pantry manager, at 317-972-7932.

Monastic Interreligious Dialogue promotes peace

By Margaret Nelson

Why was Benedictine Sister Mary Margaret "Meg" Funk pictured on the front page of the Aug. 17 issue of *The Indianapolis Star* with the Dalai Lama?

Sister Meg, a member of Our Lady of Grace Monastery in Beech Grove, and Gov. Frank O'Bannon greeted the Buddhist leader during his Aug. 16 appearance at Market Square Arena in Indianapolis, an event that drew 4,400 people.

Sister Meg also coordinated an inter-faith prayer vigil Aug. 23 at St. Charles Borromeo Church in Bloomington during the Kalachakra Initiation Ritual with the Dalai Lama.

"We brought them [Buddhist leaders]

into a Christ-conscious environment, and they loved it," said Sister Meg.

For 10 years, she has served on the board of directors of the Monastic Interreligious Dialogue (MID), and she has been the executive director since 1994. One of its purposes is to promote understanding and peace.

MID is the discussion and exchange between North American Christian religious communities and the religions of the East. Members of the Benedictine and Cistercian communities compose the 15-member MID board. Buddhists of Tibetan, Theravada and Zen, as well as Hindu and Islamic traditions, are represented in the dialogue with monasteries of the East.

Another purpose of MID is to raise the

consciousness of Christians to the spiritual value of other religious traditions. The group offers education, resources and information about monastic interreligious dialogue to Christian monastics and others through printed and Internet materials.

To promote dialogue, MID sponsors national and regional conferences and seminars. One notable dialogue with the Buddhists was the Gethsemani Encounter of 1996, when the Dalai Lama met with members of the Order of Cistercians of the Strict Observance (Trappists) at Gethsemani in Kentucky.

With the Alliance for International Monasticism (AIM), MID will sponsor an all-night vigil program for monasteries and other churches, "Vigil Service for New Year's Eve 1999."

The American monastic group also plans to sponsor a meeting of dialogue and reconciliation for Buddhists who are former Catholics. Sister Meg estimates that, of the 3 million converts to Buddhism in the U.S., more than 1 million are Catholic.

She said that the Dalai Lama spent an entire day of his recent visit "telling people to go back to the religion of their origins."

Next year, she said, MID plans to collaborate with the U.S. bishops for an intensive training program on how to dialogue with other religions.

MID will work with the committee sponsoring the World's Parliament of Religions to be held in South Africa this December. †

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Mentoring program helps grieving families

By Mary Ann Wyand

Grief lingers long after the shock of losing a loved one to violence, so the Church Federation of Greater Indianapolis is beginning a new volunteer ministry called the Ecumenical Project for Reconciliation and Healing.

Rev. Catherine Newlin, associate director of programs and community ministries for the federation, said the mission statement for the new faith-based outreach ministry identifies the need to provide immediate access to a support network of caring persons and groups for individuals affected by violence.

"The project provides a God-centered

environment integrating personal integrity, ethics, respect and dignity in all relationships to families who are survivors of homicide and other violent death," according to the mission statement. "The project recognizes that God's healing presence lives among us and that reconciliation can begin when we draw near to one another."

Newlin said the new volunteer ministry evolved from the Prayer Vigil Network started by the federation in February 1996.

Even as that prayer outreach began three years ago at the sites of violent deaths in Indianapolis, she said, prayer vigil coordinators knew there needed to be follow-up contact with the families.

"It's important to continue to reach out and be with people as they walk through the grief and trauma of losing a loved one to violent death," Newlin said. "The project is designed to offer trained volunteer mentors to families and individuals that first year."

The seven-week course will teach volunteers how and when to refer family members to community resources, she said. Experts in law enforcement, law, social services and counseling will conduct the training sessions, which address post-traumatic stress and other topics.

From Jan. 1 through Aug. 27, she said, Prayer Vigil Network volunteers have prayed at the sites of 85 violent deaths in

the Indianapolis area.

The federation's next Community Service of Remembrance and Peace for family members and friends of recent victims of homicide and violence is scheduled at 3 p.m. on Sept. 12 at St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., in Indianapolis. Father Vincent Lampert, pastor, is one of the presiders at the ecumenical memorial service.

(For information about volunteer training for the Ecumenical Project for Reconciliation and Healing, call the Church Federation of Greater Indianapolis at 317-926-5371 before the Sept. 15 registration deadline.) †

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From the Archives

Lourdes thespians are champs

The only information the archives has about the photograph (at right) is that the folks pictured here are the 1948 Catholic Youth Organization

One-Act Play Contest champions. They are from Our Lady of Lourdes Parish in Indianapolis.

Can readers identify these teens? †

From our readers:

Our request for identification of persons in photographs has resulted in many telephone calls and notes to Associate Archivist Janet Newland, who thanks everyone for their help.

Here is a note from Oldenburg Franciscan Sister Mary Louis Murer, the teacher shown in the 1953 photo of the eighth-grade class at St. Louis School in Batesville. The photo appeared in the Aug. 13 issue.



"Who would have thought I would be on the 'Most Wanted List' in *The Criterion*?"

"I'm Sister Mary Louis Murer, O.S.F., and I taught at St. Louis School from '51-'54 as a teacher and then returned to be principal from '71-'77. I had my first students' children the second time I lived in Batesville. It was a beautiful experience!"

"I celebrated my 60th year in the Community on July 26 of this year and had my birthday on Aug. 13—79 years! I've had a wonderful life.

"Originally I'm from St. Louis, Mo., So when I lived in Batesville, I was from St. Louis, Mo., lived on St. Louis Place, and taught at St. Louis School! ...

"I feel honored that the picture appeared in the paper. I'm sure you will get many responses. ... "

(We did. Readers managed to identify everyone in the photograph.) —WRB



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

LABOR

continued from page 1

and urged their membership to seek social justice for all instead of class struggle."

Many of the labor movement's values reflect the Church's own faith values, Cardinal Mahony said, such as the drive for public policies "that protect and promote strong families, expand a stable middle class, create decent jobs and reduce the level of poverty and need in our society."

Programs such as Social Security, the minimum wage law, the Earned Income Tax Credit and the Family and Medical Leave Act accomplish some of those goals, Cardinal Mahony said.

"This Labor Day, we need to reflect as Christians on the values we seek to advance in our economic and public life," he wrote. "We need to assess how often the principles that we believe are vital to maintaining our national commitment, ensuring a life of dignity for our parents, ourselves and our children, are reflected in the national dialogue over the future of Social Security and national economic policy."

As Congress considers changes to the Social Security system, certain goals from Catholic social teaching ought to be considered, Cardinal Mahony wrote. They include:

- Respect for human dignity.
- Recognition of the common good.
- The scriptural mandate to care for the widow, the orphan and the stranger, "such as persons with disabilities, older Americans and immigrants."
- Subsidiarity, or the concept of social insurance covering illness, disability, unemployment and old age that includes participation by government. †

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From the Editor Emeritus/John E. Fink

14th council tries to reunite Catholic, Orthodox Churches

When Pope Clement IV died in 1268, bitter divisions developed among the cardinals who had to elect a new pope. It took them three years to do it, and it wasn't accomplished until the civic authorities locked them in the papal palace, removed its roof, and threatened a starvation diet.



Finally, in 1271, they elected Tedaldo Visconti, archdeacon of Liege, who became Pope Gregory X.

When elected, the new pope was on a crusade in the Holy Land. Before going to Rome for his consecration, Gregory discussed with the Byzantine Emperor, Michael VIII Palaeologus, the possibility of reuniting the Orthodox and Catholic Churches.

The difficulty of electing a pope, the desire for Church unity, and a new crusade were uppermost in Gregory's mind when he called a new council, the 14th ecumenical council. It is known as the Second Council of Lyons. About 500 bishops attended six sessions from June 18 to July 17, 1274. Among those present were

Bonaventure and Albertus Magnus. Thomas Aquinas died while traveling to the council.

The council agreed to Pope Gregory's proposal that popes from then on be elected in a conclave—behind locked doors (the word *conclave* derives from the Latin, meaning *with key*). The constitution *Ubi periculum* provided that cardinals must assemble not more than 10 days after the pope's death at the place where he died, must stay together without contact with the outside world, and must be subjected to progressively more austere conditions the longer the electoral process took.

As for East-West Church unity, there were two problems: the pope's claims of supremacy and the doctrinal issue concerning the procession of the Holy Spirit. These issues started to rupture the Churches well before the time of Photius in the ninth century, and the separation became permanent in 1054. That was followed by the sack of Constantinople during the Fourth Crusade in 1204, something Greek Christendom has never forgotten.

As for the supremacy of the pope, the Eastern Church saw the Church as conciliar

rather than monarchical. They did not, and the Eastern Orthodox Churches still do not, accept that the pope has a special charism not given to other bishops.

The doctrinal issue concerns whether the Holy Spirit proceeds "from the Father," as the Nicene-Constantinopolitan Creed originally said, or "from the Father and the Son," as the Western Church inserted into the Creed in the 11th century. The Catholic Church stresses the unity of the three persons while the Orthodox Churches stress their diversity.

Pope Gregory and Byzantine Emperor Michael were anxious to see the two Churches reunited, so the pope invited Michael to send delegates to the Second Council of Lyons. Those delegates assented to the Roman Creed, including the procession of the Holy Spirit from both the Father and the Son, and the primacy of the pope. It appeared that the split was over.

The council also agreed on measures to finance another crusade, including cooperation from Emperor Michael.

Unfortunately, the reunion of the two Churches didn't last long. The council's decisions were rejected by the clergy and laity throughout the Orthodox world. †

Journey of Faith/Fr. John Buckel

The secret to finding happiness

What is the "secret" to finding happiness?



The alarming number of people who have turned to alcohol, drugs, immoral behavior, and the like, and the ever-increasing number of those who have attempted suicide, many of them successfully, bear witness to the depth of unhappiness in Western society. The world is in great need of happy people.

What is happiness? By happiness, I do not simply mean "feeling good" physically or the vague sense of general well-being. Rather, I define happiness as something much deeper.

True happiness is finding value in oneself, in others and in all of life. It is associated with coming to terms with a world in which everyone must cope with the harsh realities of sin, suffering and death. Happiness is loving and being loved. It is enjoyed by those who freely share what they have with others.

The good news of Jesus Christ enables

his followers to discover new meaning in life. Through the gift of grace they are provided with numerous opportunities to experience divine love in different ways. Christians need not be burdened by their sinful past because they have personally experienced the compassionate mercy of God. In light of the redemptive death of Jesus, they have been wiped clean from sin and liberated from its disastrous effects. If one is looking for reasons to have high self-esteem, one need not look any further. God thought each one of us important enough to die for. We must all be very special to him.

Christians are confident that, as they have been immersed into the death of the Lord at baptism, they will also rise with him on the last day. Indeed, the Gospel of Jesus Christ gives good reason for Christians to rejoice.

People often have the mistaken notion that happiness comes in having money, fame, good health and so forth. If that were the case, then all rich people, all famous people and all healthy people would be happy. That, obviously, is not the case.

Perhaps one can say that Scripture is the "guidebook" for finding happiness in life.

The author of Genesis informs us that human beings are made in the image and likeness of God. As such, we have been created out of love for love. Our Creator's fundamental concern is with our happiness. God has revealed to us that true happiness comes through Jesus Christ.

Christians have been called to a life of happiness. This is not a naïve type of happiness that simply ignores all the pain and hardship in the world. On the contrary, they are well aware of the imperfect state of human existence. Nevertheless, Christians perceive the world in a different light in view of God's love for them and their love for him. They are encouraged to follow the example of Jesus by displaying absolute confidence in the heavenly Father and doing whatever is in their power to alleviate the pain and suffering of others.

Perhaps the best way of proclaiming the Gospel of Jesus Christ is simply to live the good news and be happy, in the fullest sense of the word.

(Father John Buckel, a priest of the Archdiocese of Indianapolis, is associate professor of Scripture at Saint Meinrad School of Theology.) †

Cornucopia/Cynthia Dewes

Labor is as labor does

This weekend we celebrate Labor, otherwise known as Work, The Job or



Employment. However, the nature of labor has changed since the holiday honoring it was instituted. We may work or have a job, but most of us don't actually labor any more.

Now, I am not talking here about moms. They labor big-time when they give birth, and there's no changing that. I'm speaking instead of the ordinary eight-hour routine of hiding out in the office or planning what's for dinner while standing at the work station.

It seems to me that what we now call "work" is almost always tied to money: the pursuit of, the greedy accumulation of, and the giddy spending of, money. Work is merely a means to an end, whose name is money.

Naturally, people have always worked for money to feed and clothe themselves and their families and to enjoy life in general. But maybe we've lost some of the gen-

uine dedication to, and love for, our particular kind of work and the purpose and experience of work in general, because of greed.

I think we've gone over the normal edge of crass selfishness. Journalists, now called The Media, come to mind. They used to claim they objectively presented current facts and events to the public so the public would be well-informed and thus able to reason and act responsibly. A noble purpose. But now, journalists seem to be celebrities, driven by ratings, advertising revenues and political alliance, whose aim is to manipulate public opinion to their own ends.

The result is that TV stations fill hours of time with nonnews and drivel, while talk show hosts do the same with mediocrity at best and obscenity at worst. All information is politicized, all moral judgments are withheld, and everything we see, read or hear is presented as entertainment.

This artificial need for money has driven parents into an often unrewarding workplace so that there could be a larger house, a second car or vacations in the sun.

It has increased the pace of many lives to the degree that stress-related therapies and medicines probably sell better than aspirin.

Maybe it's a romantic notion to think that doctors should be eager to heal patients; that architects and engineers should always plan for beauty, stability and comfort; or that sales clerks and waitresses should enjoy serving the people they wait upon. Maybe most of us never really believed in our work.

On the other hand, maybe money has pervasively corrupted us to the extent that routinely we are patients who abuse our privileges, or buyers who demand cheap prices at any cost, or customers who are rude and demanding to our servers. Maybe we just deserve the unsatisfying results of our materialistic attitude.

It took the old-fashioned kind of labor to build this country's economy and infrastructure, which is why it was made a national holiday. But it will take a new-fashioned incentive to keep it going.

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

Be Our Guest/Shirley Vogler Meister

Spontaneous joy: a legacy from Father Bob

Sometimes, as I meditate in the chapel at St. Augustine Home for the Aged, I



remember a scene from four years ago.

A little girl skipped across the front of the chapel where Father Bob's casket was placed before his Mass of Christian Burial. Dressed in vestments, the priest seemed as

relaxed in his surroundings as was the child, who paused slightly to touch the casket each time she passed it as she went back and forth. Her behavior was beautiful to watch—and as natural as death itself.

Father Bob—the Rev. Robert Ullrich—would've smiled at this. A joyful man who faced many limitations, he often started our Monday afternoon discussion programs with spontaneous songs of praise. In fact, the moment I learned of his death on Sept. 4, 1995, one of the songs filled my mind: "Rejoice in the Lord always—always rejoice. . . ." At 74, Father Bob was wheelchair and physically challenged by illness. Yet, even with his stamina dwindling, he faithfully said Mass daily and participated in as many functions as possible at St. Augustine, which is lovingly operated by the Little Sisters of the Poor.

To the discussion group who weekly gathers in the library for prayer and dialogue, he was a friend and a mentor. As the volunteer facilitator, I relied on his guidance and wisdom. Sometimes he'd miss a session because his extended family—the relatives he loved—would be visiting. The little girl who so naturally danced before his casket was surely one of these.

Watching the grace of that child under such circumstances reminded me of a funeral Mass I once attended at Christ the King Church. Through open doors, I heard the shouts and squeals of girls playing volleyball outside, their athletic shoes and balls pounding against blacktop—an unusual contrast to the music inside as the funeral processed down the center aisle. When the doors closed, the happy noise of vigorous life stayed with me, reminding me that the deceased parishioner was now enjoying similar vigor in another realm, with God.

Father Bob Ullrich was a man who used his pain and shortcomings as a means for glorifying God. He was a fine example of the priesthood.

Such is the balance of life. In fact, even the eulogy at Father Bob's funeral, by Father John Minta, did this. He recalled their friendship through the years, which included Father Bob's edifying spiritual life, as well as his human appreciation of ice cream and football games.

Yes, Father Bob would've smiled at that little girl's movement around his casket—and at Father John's eulogy—just as we smiled when he spontaneously burst into "Rejoice in the Lord always—always rejoice. . . ." He was a man who used his pain and shortcomings as a means for glorifying God.

He was a fine example of the priesthood.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is an Indianapolis freelance writer and poet.) †

Twenty-third Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Sept. 5, 1999

- Ezekiel 33:7-9
- Romans 13:8-10
- Matthew 18:15-20

The Book of Ezekiel is the source of the first reading for this weekend's liturgy.



The prophets of Israel today are recognized as giants in the long history of Revelation. This acclaim is not new. They were recognized and venerated long ago, even in the days of Jesus on earth and long before that.

However, in their lifetimes they usually met indifference at best, and hostile rejection at worst.

Indifference and rejection certainly were experienced by Ezekiel, who followed the pattern of prophets. He fearlessly and boldly denounced any departure from the one path of loyalty to God that he saw as imperative for the people of Abraham and David. He encountered great resentment. It was not surprising in the human sense, because he called people away from the ease and selfish satisfaction of sin to righteousness.

In the reading this weekend, Ezekiel speaks for God. The role is so clear, in fact, that God speaks in the first person through the prophet.

Here the prophet insists that he indeed is God's representative. God calls Ezekiel a "watchman for the house of Israel." Ezekiel's obligation is to warn the people of the doom they invite upon themselves if they sin.

Calling people to devotion to God, to steadfastness in observing God's law, is not to coerce them or intimidate them. Rather, it is an act of love, much like that of a parent who tells a child not to touch a hot vessel on a stove.

Not only does God tell the people, through Ezekiel, that danger awaits them, but God alerts them to the fact that in their limitations they may not see the dangers before them. He tells them to be on the watch, but as evidence of divine love, God provides a sentinel to search the horizon for possible problems. The sentinel, of course, is Ezekiel the prophet.

St. Paul's Epistle to the Romans sup-

plies the second reading.

In today's culture, religion has come to be regarded as exceedingly private. Any reference to religion, especially in controversial situations, inevitably leaves some people feeling quite uncomfortable.

This hardly was the attitude of the early Church. Christianity was the only thing that mattered in life. It was the blueprint for every action, great or small. Nothing was beyond its purview. Thus, Paul could speak to the Christian Romans of such mundane concerns as the management of debt.

All things, Paul insists in this reading, are for the believer beneath the umbrella of love.

St. Matthew's Gospel quotes Jesus. The Lord speaks in the context later assumed by Paul. True devotion to God excludes nothing. People are limited. People sin. Love requires others to call people to their Christianity and on occasion to sanity.

Jesus is quite firm. No one should dilute or compromise the full demand of the Gospel. If a person will not accept warning, will not reform, and if this person persists, then the community of the Church must be informed. If the admonition of the Church is ignored, then the person should be dismissed.

The Lord then speaks to the Twelve. They have the power to bind on earth what God binds in heaven. The apostolic authority is God-given.

Finally, Jesus confirms the strength of Christian community. When two or three meet in faith and hope, God is in their midst.

Reflection

These readings present two essential facts of life and of Christian living.

The first is that all human beings, even the most gifted, are limited. Poor insight and flawed intentions confound even the most devout and the brightest.

Few hurry to recognize this fact. A basic flaw among humans is the yearning that they feel to be "independent," to be without need of God. The day of this independence, of course, never comes.

The second reality is that God loves us with an unending love. God does not leave us to face the consequences of our limitations and our faults. To the contrary, God calls us to truth and to goodness. Ultimately God calls us to eternal life.

Daily Readings

Monday, Sept. 6
Colossians 1:24-2:3
Psalm 62:6-7, 9
Luke 6:6-11

Tuesday, Sept. 7
Colossians 2:6-15
Psalm 145:1-2, 8-11
Luke 6:12-19

Wednesday, Sept. 8
The Birth of the Virgin Mary
Micah 5:1-4a
or Romans 8:28-30
Psalm 13:6
Matthew 1:1-16, 18-23
or Matthew 1:18-23

Thursday, Sept. 9
Peter Claver, priest, religious
and missionary
Colossians 3:12-17

Psalm 150:1-6
Luke 6:27-38

Friday, Sept. 10
1 Timothy 1:1-2, 12-14
Psalm 16:1-2a, 5, 7-8, 11
Luke 6:39-42

Saturday, Sept. 11
1 Timothy 1:15-17
Psalm 113:1-5a, 6-7
Luke 6:43-49

Sunday, Sept. 12
Twenty-fourth Sunday in
Ordinary Time
Sirach 27:33-28:9
Psalm 103:1-4, 9-12
Romans 14:7-9
Matthew 18:21-35

Our flaws and our inability are without concern if we truly turn to God.

God's guidance and protection come in very visible channels. They come through the Church. The Church stands on the faith, and with the authority, of the Twelve to whom Jesus gave such power.

These readings, especially that from St. Matthew, are very ecclesial. The com-

munity of the Church is no invention of humans in place and time. It is from God. Through this community, God joins the devout. They acknowledge God. They love God. God loves them. It is a holy communion. In this, too, at times, as needs dictate, are warnings. Always, however, it is the place and action of God's eternal, life-giving love. †

Question Corner/Fr. John Dietzen

Gospel accounts disagree about the lineage of Jesus

My question concerns the lineage of Jesus. The accounts of his ancestors in Luke and Matthew do not agree. Which one is correct?



I heard one interpretation that the man designated as Joseph's father was probably his father-in-law, thus tracing Mary's ancestors.

Since he did not carry any of Joseph's genes, why do the evangelists bother to trace Joseph's lineage instead of Mary's? Joseph should not be called the father of Jesus. He was merely the stepfather, and the writers were well aware of this. (North Carolina)

Genealogies in ancient times normally differed considerably, in nature and purpose, from the family trees we know today. Most obviously, for ordinary people, like Joseph for example, records going back even a few generations became extremely tangled.

Thus, among the Jews, except for the priestly families, almost no one could trace family histories back very far, let alone 2,000 years or more. Some rabbis held that all this confusion would be resolved only when the prophet Elijah returned.

Also, genealogies often were constructed for symbolic, instructive purposes, emphasizing the prowess or special significance of an individual, with no particular concern for historical accuracy.

These realities, among others, are relevant to the many differences between the ancestry of Jesus given by Matthew (1:2-17) and Luke (3:23-38). Obviously each of these evangelists had partially different sources as well. For example, Luke's list contains 36 names not found in Matthew or in the Old Testament.

This brief background can help us approach these interesting if puzzling

genealogies a little more thoughtfully. Matthew's listing, from Abraham to Christ, is focused on David, in whom God's promise to Abraham seemed to be fulfilled. But that covenant was broken by David and the people, leading to exile and decline, until the true "son of David," the Messiah, arrived in the person of Jesus.

Luke's much longer list starts with Jesus and Joseph (whose father is different, by the way, in the two accounts) and extends back to "Adam, the son of God," which suggests perhaps the major interest of Luke in presenting his list.

Immediately before his genealogy, he reports the voice from heaven identifying Jesus as "my beloved Son." Immediately after it, the tempter in the desert calls him the Son of God.

The genealogy therefore places Jesus and his ministry in the context of human history, emphasizing his dignity and role as coming from, and acting as, God's Son.

In Hebrew culture the number seven was the "perfect," and therefore somewhat sacred, number. Both genealogies play on that symbolism. Matthew himself observes (v. 17) that he has arranged his list in three sets of 14 (2 x 7) generations each, though in fact the list does not total exactly 42.

In Luke, we find 11 sequences of seven "fathers," the final one God himself, number 77, superperfect as it were. Thus Jesus begins the 12th (another number of special significance for the Jewish people) and final age of history.

Again, these numbers serve to emphasize the pre-eminence of the person being introduced through the genealogies.

The more accurate title for Joseph is the foster-father of Jesus. A stepfather is the husband of one's mother by a subsequent marriage, which was not true, of course, in this case.

Mary herself, incidentally, calls Joseph the father of Jesus (Lk 2:48), so it can't be too bad, as long as what we mean is clear. †

My Journey to God

I Am Water

I am water—
Sometimes still water that waits
Life seems to be passing me by
And still I wait, because my soul is fed
In the stillness of quiet listening to God.

I am water—
Sometimes the rushing water
Of my thoughts and feelings, carrying
me far
Downstream, away from the path I have
chosen
And I am lost to the touch of God.

I am water—
Sometimes the tears that fall
Because of the suffering, the
disappointment
Even the happiness of love, brings me
forth
And I feel the healing power of God.

I am water—
Sometimes I pause in my journey

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



Listening to the laughter and play of children
With their songs of being free and loved
Then the joy of God's love is mine.

By June Hill

The Active List

The Criterion welcomes announcements for "The Active List" of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand deliver or mail to: The Criterion, "The Active List," 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

September 3

Catholic Charismatic Renewal of Central Indiana, St. Mary Church, Indianapolis, 317 N. New Jersey, teaching, 7 p.m.; praise and worship, 7:30 p.m.; Mass 8 p.m. Information: 317-927-6900.

September 5

St. John's Festival, Enochsburg, "Old Style Country Cooking," prizes, quilts, variety stands, games music and country store, 10:30 a.m. New Point exit 143 off I-74 go North on County Road 850 E. 1/4 mile, turn right on Base Rd., go 3 miles.

September 6

St. Anthony of Padua Parish, 4755 E. Morris Church St., Morris, parish picnic, 10:30 a.m.-3 p.m., chicken and roast

beef dinners, homemade quilts, turtle soup, games and raffles. Information: Michael Stenger, 812-934-5313.

St. Peter Parish, 1207 E. Road, Brookville, annual Labor Day Festival, family-style chicken dinners (dine-in or carry-out), 10:15 a.m.-2:45 p.m. Festival hours: 10 a.m.-7 p.m. Information: Pat Ruehl, 812-623-3670.

September 8

Society of St. Raphael, a Catholic physicians' guild, fourth annual gathering, Mass at Christ the King Church, 6 p.m.; dinner at the Crystal Yacht Club, 7 p.m., guest speaker, Dr. Edmund D. Pellegrino, cost \$60 per person for physicians and \$40 for physicians-in-training. Information: 236-1585.

New Albany Deanery Catholic Charities "Divorce and Beyond" workshop, six consecutive Wednesdays, 7 p.m.-9 p.m., begins Sept. 8, Sacred Heart School library, 1840 E. 8th St., Jeffersonville, registration by Sept. 7. Information: 812-948-0438.

September 10

Ave Maria Guild rummage sale, St. Paul Hermitage, 501 N. 17th Avenue, Beech Grove, 8:30 a.m.-2:30 p.m.

September 10-12

St. Mary Parish, 212 Washington St., North Vernon, festival, with euchre tournament, three-on-three basketball, country store, silent auction, children's games, bingo, adult night and buffet dinner. Festival hours: Fri., 7 p.m.-10 p.m.; Sat., 8 a.m.-midnight; Sun., 10 a.m.-6 p.m. Costs vary by activity. Information: Lisa Butler, 812-346-8849; Holli Greathouse, 812-346-1858.

September 11-12

St. Mary Parish, 203 Fourth St., Aurora, St. Mary's

Riverfest, Lesko Park on the banks of the Ohio River, food, drink, entertainment, games, raffle and country store. Festival hours: Sat., 4 p.m.-11 p.m.; Sun., 11 a.m.-6 p.m. Admission, free. Information: Cheryl Brown, 812-926-0060.

September 12

St. Mary Parish, 512 N. Perkins St., Rushville, festival, 9 a.m.-4 p.m., raffles, bingo, booths, games and crafts. Ham/fried chicken dinners, \$6.50, adults; \$3.50, children. Information: Dave or Stephanie Hasecuster, 765-932-1357.

Mary's Rexville Schoenstatt, 2:30 p.m., "The Normal Way," Father Elmer Burwinkel presides at Mass, 3:30 p.m. Information: 812-689-3551 or eburwink@seidata.com.

St. Pius Parish, Hwy. 66, Troy, festival, 11 a.m.-5 p.m. dinners, bingo, raffle, quilt show, car show and turtle soup. Information: 812-547-7994.

Recurring

Daily

Our Lady of the Greenwood Church, Greenwood, 335 S. Meridian St., perpetual adoration in the parish center.

Holy Rosary Church, Indianapolis, 520 Stevens St., Tridentine (Latin) Mass. Times and other information: 317-636-4478.

Weekly

Sundays

Holy Rosary Church, Indianapolis, 520 Stevens St., Tridentine (Latin) Mass, 10 a.m.

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

Christ the King Church, Indianapolis, 5884 N. Crittenden Ave., exposition of the Blessed Sacrament, 7:30 p.m.-9 p.m. Rosary for world peace at 8 p.m.



Mondays

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., prayer group, 7:30 p.m. in the chapel.

Tuesdays

St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates, rosary and other prayers following 7 p.m. Mass.

St. Louis de Montfort Parish, Fishers, 11441 Hague Rd., adult religious education classes from 7 p.m.-9:30 p.m. with small fee. Information: 317-842-5869.

Holy Name Parish, Beech Grove, 89 N. 17th St., prayer

group from 2:30 p.m.-3:30 p.m.

Wednesdays

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

Our Lady of the Greenwood Marian Prayer group at Our Lady of the Greenwood Chapel, Greenwood, 335 S. Meridian St., 7 p.m. for rosary and Chaplet of Divine Mercy.

Thursdays

St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.-5:30 p.m. Mass.

—See ACTIVE LIST, page 17

IDEAL PICNIC GROUNDS

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• SWITZERLAND, 9 DAYS IN OCTOBER '99.....\$1,698	• VENICE & ROME, 11 DAYS IN NOV. '99.....\$1,982	• BELGIUM, 9 DAYS IN MAR. 2000.....\$1,486
• SPAIN & PORTUGAL, 12 DAYS IN NOV. '99.....\$1,880	• FLORENCE, PISA & ROME, 11 DAYS IN NOV. '99.....\$1,926	• RUSSIAN WATERWAYS, 17-DAY CRUISE IN JUNE 2000.....FROM \$2,828
• CANARY ISLAND CRUISE, 15 DAYS IN NOV. '99...FROM \$2,388	• SICILY & ROME, 11 DAYS IN NOV. '99.....\$1,798	• ROME, 11 DAYS IN MAR. 2000.....\$2,368
• GRAND CRUISE, 23-DAY WORLD CRUISE IN NOV. '99.....FROM \$2,788	• EGYPT, 9-DAY CRUISE ON THE NILE IN NOV. '99...FROM \$2,288	• ALASKA, SUMMER 2000.....FROM \$2,048
• ENGLAND, 10 DAYS IN NOV. '99.....\$1,638	• HAWAII, 8-DAY CRUISE IN DEC. '99.....FROM \$1,816	• ROME & ASSISI, 9 DAYS IN AUG. 2000.....\$2,368
• HOLY LANDS, 10 DAYS IN NOV. '99.....\$2,268	• AMAZON RIVER CRUISE, 15 DAYS IN JAN. & FEB. 2000.....FROM \$2,942	• ROME, 11 DAYS IN NOV. 2000.....\$2,368
• GREECE, 9 DAYS IN NOV. '99.....\$1,588	• NEW ORLEANS & WESTERN CARIBBEAN CRUISE, 10 DAYS IN JAN. 2000.....FROM \$1,098	• SICILY & ROME, 11 DAYS IN NOV. 2000.....\$2,220
	• GERMANY & AUSTRIA, 10 DAYS IN MAY 2000.....\$1,892	• VENICE & ROME, 11 DAYS IN NOV. 2000.....\$2,382

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AUGUST 25, 1999

MESSAGE TO THE WORLD

of the Blessed Virgin Mary

(Medjugorje, Bosnia-Herzegovina)

"Dear children!

Also today I call you to give glory to God the Creator in the colors of nature. He speaks to you also through the smallest flower about His beauty and the depth of love with which He has created you. Little children, may prayer flow from your hearts like fresh water from a spring. May the wheat fields speak to you about the mercy of God towards every creature. That is why, renew prayer of thanksgiving for everything He gives you. Thank you for having responded to my call."

For additional information, please contact:

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The Active List, continued from page 16

◆◆◆
St. Mary Church, New Albany, Shepherds of Christ Associates, 7 p.m. prayer for lay and religious vocations.

◆◆◆
St. Patrick Church, Salem, Shelby St., prayer service, 7 p.m.

◆◆◆
St. Malachy Church, Brownsburg, Liturgy of the Hours, evening prayer at 7 p.m. Information: 317-852-3195.

◆◆◆
Christ the King Chapel, Indianapolis, 5884 N. Crittenden Ave. Marian prayers for priests, 5:30 a.m.-6:30 a.m.

Fridays

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

◆◆◆
St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.-5:30 p.m. Benediction and Mass.

◆◆◆
A pro-life rosary at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

◆◆◆
St. Joseph Church, Sellersburg, 2605 St. Joe Road West, eucharistic adoration for one hour after 8 a.m. Mass.

◆◆◆
Christ the King Chapel, Indianapolis, 5884 N. Crittenden Ave. Marian prayers for priests, 5:30 a.m.-6:30 a.m.

Saturdays

A pro-life rosary at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly

First Sundays

St. Paul Church, Sellersburg, prayer group, 7 p.m.-8:15 p.m. Information: 812-246-4555 or 812-246-9735.

First Mondays

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

First Tuesdays

Divine Mercy Chapel, Indianapolis, 3354 W. 30th St., Benediction of the

Blessed Sacrament, 7:30 p.m.; confession, 6:45 p.m.

◆◆◆
St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Rd. W., holy hour for religious vocations, Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

First Fridays

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

◆◆◆
Our Lady of Lourdes Church, Indianapolis, 5333 E. Washington St., adoration and prayer service at 7 p.m.

◆◆◆
St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, eucharistic adoration after 8 a.m. Mass until noon.

◆◆◆
Sacred Heart Church, Indianapolis, 1530 Union St., exposition of the Blessed Sacrament after 8 a.m. Mass, closing with noon communion service.

◆◆◆
St. Vincent de Paul Church, Bedford, exposition of the Blessed Sacrament after 8:30 a.m. Mass until 9 p.m. Sacrament of reconciliation, 4 p.m.-6 p.m.

◆◆◆
St. Joseph University Church, Terre Haute, eucharistic adoration after 9 a.m. Mass to 5 p.m. Rosary at noon.

◆◆◆
St. Mary Church, New Albany, eucharistic adoration and confessions, after 9 p.m. Mass after Benediction at noon.

◆◆◆
Christ the King Church, Indianapolis, 5884 N. Crittenden Ave., exposition of the Blessed Sacrament after 7:15 a.m. Mass, closing with Benediction and 5:30 p.m. communion service.

First Saturdays

St. Nicholas Church, Sunman, 8 a.m. Mass, praise and worship music and the Fatima rosary, followed by SACRED gathering in the school.

◆◆◆
Apostolate of Fatima holy hour at 2 p.m. in Little Flower Chapel, 13th and Bosart, Indianapolis.

◆◆◆
Our Lady of the Greenwood Church, Greenwood, 335 S. Meridian St., first Saturday devotions and sacrament of reconciliation after 8 a.m. Mass.

◆◆◆
Holy Angels Church, Indianapolis, 28th St. and Dr. Martin Luther King Jr. St., exposition of the Blessed Sacrament, 11 a.m.-noon.

◆◆◆
St. Mary Church, New Albany, Eucharistic adoration and confessions, after 9 p.m. Mass after Benediction at noon.

Second Mondays

Mount St. Francis, holy hour, 7 p.m.-8 p.m. for vocations to priesthood and religious life.

Second Thursdays

Focolare Movement at 7:30 p.m. at Indianapolis home of Millie and Jim Komro. Information: 317-257-1073 or 317-845-8133.

◆◆◆
St. Luke Church, Indianapolis, holy hour for priestly and religious vocations, 7 p.m.-8 p.m.

Third Sundays

Mary Rexville Schoenstatt has holy hour at 2:30 p.m. followed by Mass at 3:30 p.m. (located on 925 South., .8 mile east of 421 South., 12 miles south of Versailles). Information: 812-689-3551.

◆◆◆
Christ the King Church, Indianapolis, 5884 N. Crittenden Ave., exposition of the Blessed Sacrament from 2 p.m. until 7 a.m. (Monday). Rosary 8 p.m. Open to public until midnight.

Third Mondays

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

Third Wednesdays

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

◆◆◆
Holy Family Parish, Oldenburg, support group for widowed persons, 7 p.m. Information: 812-934-2524.

◆◆◆
Calvary Chapel/Mausoleum, Indianapolis, 435 W. Troy Ave., Mass, 2 p.m.

Third Thursdays

Our Lady of Peace Chapel/Mausoleum, Indianapolis, 9001

Haverstick Rd., Mass, 2 p.m.

Third Fridays

The Catholic Charismatic Renewal of Central Indiana, 7 p.m. Mass and healing service at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis.

Third Saturdays

The archdiocesan Office of Pro-Life Activities and St. Andrew Church, 4052 E. 38th St., Indianapolis, Mass for Life, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St., for rosary; return to St. Andrew for Benediction.

Bingos

TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael Parish, 6 p.m.;

Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony Parish, 6:30 p.m.; St. Roch Parish at St. Roch School, 3603 S. Meridian, 6 p.m. THURSDAY: K of C Council 437, 1305 N. Delaware, 5:45 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher Parish, Indianapolis, 6:30 p.m.; Holy Name Parish, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose Parish, Seymour, 4 p.m.; Cardinal Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month.

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Serving 11:00 to 2:00 (EST)
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5th and Perkins Rushville

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.

BENZ, Margaret (Schlensker), 94, St. Joseph, Crawford County, Aug. 21. Sister of Elmer Schlensker and Mary Atkins.

BERRY, Barbara A. (Galloway), 67, St. Simon the Apostle, Indianapolis, Aug. 22. Mother of Pamela Hadley, Anna Marie Ballard, Jennifer Irwin, Kenneth C. Jr., Mark, Christopher and Randall Berry. Sister of Virginia Matlock and Harry Galloway. Grandmother of nine.

BLAIR, Joseph A., 66, Christ the King, Paoli, Aug. 21. Husband of Jeanne Blair. Father of Laura Gardner, Timothy and Donald Blair. Brother of Ethel Adams, Bessie Sevier, Frances Caudill, Genevieve Grey, Freddie and Gideon Blair. Grandfather of eight. Great-Grandfather of three.

BROOKS, C. Etienne, 82, St. Mary, New Albany, Aug. 24. Mother of Wini Crone, Bettye Corrao, Rod, Bobbi and Timi Brooks. Sister of Wini

Kizer, Ruth Kiefner and Charlotte Peters. Grandmother of 11. Great-grandmother of seven.

ELLENBRAND, Francis Martin, Sr., 81, St. Mary, New Albany, Aug. 19. Father of Barbara McGaren, Charlotte Mays, Cassandra Smith, Lucinda Sellers, Francis M. Jr., Donald, Kenneth, Ted, Charles and William Ellenbrand. Brother of Mary Barley, Lambert and Herbert Ellenbrand. Grandfather of 21. Great-grandfather of 14.

ETIENNE, Lois (Ensminger), 85, formerly of Mary, Queen of Peace, Danville, Aug. 21. Mother of Sam, David and Chuck Etienne. Sister of Jane McKenney and Josephine McFerran. Grandmother of eight. Great-grandmother of one.

FRANK, Mae M., 70, Prince of Peace, Madison, Aug. 21. Mother of Anna Mary Allard, Marta Belt and Christopher Frank. Grandmother of six.

GEHRICH, Edward J., 87, Holy Name, Beech Grove, Aug. 19. Husband of Sue (Langsford) Gehrich. Father of Generose Hendrix, Edward, Ernest, David and James. Brother of Generose Vittorio. Grandfather of 15. Great-grandfather of 23. Great-great-grandfather of three.

HENSEL, Antoinette J., 83, formerly of St. Joseph, Indianapolis, Aug. 20. Wife of

Robert Hensel. Mother of Margaret Hardcastle, Robert and Donald Hensel. Sister of Dorothy Gausepohl and Mary Louise Steele.

HOCK, Bernard F., 87, St. Mary, New Albany, Aug. 18. Brother of Jerome and Paul Hock. Uncle of several.

HUTT, Albert L., 48, St. Anthony of Padua, Clarksville, August 20. Son of Mary Regina and Frank L. Hutt Sr. Brother of Regina Hicks, Sharon Roehm, Frank Jr., Donald Sr. and James Hutt Sr. Uncle to several.

JACOB, Frank, 100, St. Joseph, St. Leon, Aug. 17. Father of Mary Hilbert, Leo and Elmer Jacob. Grandfather of six. Great-grandfather of four. Great-great-grandfather of one.

JOZWIAK, Katy, 77, Christ the King, Indianapolis, Aug. 20. Mother of Anna Newman, John and Jerry Jozwiak. Sister of Maria Machaj. Grandmother of six. Great-grandmother of three.

KIPPER, Francis, 86, St. Mary, North Vernon, Aug. 23. Husband of Euldean Kipper. Father of Peggy Martin, Debbie Siefker, Dennis and Joe Kipper. Brother of Mary Williams. Grandfather of nine.

McCARTY, Lorene M. (Amos), 99, Little Flower, Indianapolis, Aug. 17. Mother of Phyllis Young, Carolyn Stralka and Norman McCarty. Grandmother of 17. Great-grandmother of 26.

METZGER, Beatrice Ann, 91, Little Flower, Indianapolis, Aug. 22. Mother of Joan Metzger-Hunter, Karen Weiss,

Marilyn Glenn, Lois Salzmann, Fred, Ralph, Michael and Jim Metzger. Sister of Frank Grothouse. Grandmother of 36. Great-grandmother of 25.

MILLER, Mary Josephine, 95, Nativity, Indianapolis, Aug. 22. Mother of Mary Jo Wheeler, Carol Stumph, Christine Smith, Shirley Richardson, Stephen and Harold Miller, Jr. Grandmother of 40. Great-grandmother of 42. Great-great-grandmother of two.

O'CONNELL, Philip E. Jr., 49, St. Lawrence, Indianapolis, Aug. 20. Husband of Sharon Hillock-O'Connell. Father of Teresa O'Connell. Brother of Kevin and Michael O'Connell.

SAVING, Anna L., 66, St. Mary, New Albany, Aug. 23. Wife of Frank T. Saving. Mother of Theresa Johnson, Francine Miller, Debra Juliot, Jefferson and J. Bradley Saving. Sister of Katie Leamons, Elizabeth Measles, Vera Lopp and Helen Murphy. Grandmother of seven. Great-grandmother of one.

SCHAFFER, Barbara Ann, 64, St. Joseph Hill, Sellersburg, Aug. 21. Wife of Jerome C. Schaffer Sr. Mother of Sharon Howlett, Jerome Jr., Joe and Mike Schaffer. Sister of Liz Kennobbie, Cathy Shoemaker, Martha Wigginton, Mary Jo Shaver and Joseph Hildesheim. Grandmother of five.

STIPPICH, Mildred L., 86, St. Joseph, Indianapolis, Aug. 22. Mother of Ann Taylor and Gregory Stippich. Grandmother of seven. Great-grandmother of one.

TROY, Imogene C. (Henderson), 73, Holy Name, Beech

Grove, Aug. 13. Mother of Pat and Tina Halfaker, Shellie Candler, Tommie Finley, Connie House and Donald Chitwood. Sister of Juanita Allender. Grandmother of 10. Great-grandmother of six.

WEBER, Marie (Gutzwiller), 86, St. Michael, Brookville, Aug. 22. Mother of Rita Griffen, Mary Graf, James,

Providence Sister Mary Sylvester Ginder taught primary grades

Providence Sister Mary Sylvester Ginder, 86, died at Union Hospital in Terre Haute on Aug. 28.

A funeral Mass was celebrated in the Church of the Immaculate Conception on Aug. 31.

Born Marie Lorena Ginder in Olney, Ill., she entered the congregation of the Sisters of Providence in 1935, professed first vows in 1938 and final vows in 1944.

Sister Mary Sylvester taught primary grades at St. Joan of Arc School and St. Jude School in Indianapolis, and St. Anne School in New Castle, as well as schools in the Evansville Diocese and in Chicago. She enjoyed quilting and baking.

She is survived by a brother, Edgar Ginder. †

Franciscan Sister Mary Geraldine Etienne served at Marian College

Franciscan Sister Mary Geraldine Etienne died on Aug. 21 at the age of 83.

A funeral Mass was celebrated on Aug. 24 at the motherhouse chapel of the sisters of St. Francis in Oldenburg.

Born in Mt. Pleasant, she entered the Franciscan community in 1941 and professed final vows in 1948.

Sister Mary Geraldine did domestic service at Marian College and Holy Trinity convent, both in Indianapolis; St. Michael, Brookville; and at the motherhouse. She also served in an Evansville orphanage and convents as well as in Ohio convents.

Sister Mary Geraldine is survived by a brother, Leonard Etienne, and by three sisters, Clarice James, Marie James and Aileen Rennie.

Memorials may be made to Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

Raymond and Stephen Weber. Sister of Irma Osterbrook and Ralph Gutzwiller. Grandmother of 16. Great-grandmother of 19.

WILSON, Kenneth, 74, St. John, Starlight, Aug. 5. Husband of Geneva E. Wilson. Father of Shirley Lindsey, Joseph and David Wilson. Brother of Margaret McGwiggan. Grandfather of eight.

Providence Sister Helen Denise taught in archdiocese

Providence Sister Helen Denise McCarville died Aug. 22 at Saint Mary-of-the-Woods. She was 84.

A funeral Mass was celebrated on Aug. 25 in the Church of the Immaculate Conception. Her nephew, Father John McCarville, was concelebrant and homilist.

The former Helen McCarville was born in Chicago and entered the congregation of the Sisters of Providence in 1934, professed first vows in 1937 and final vows in 1943.

She taught at Holy Trinity School in New Albany, St. Joan of Arc School and Holy Cross School in Indianapolis, as well as schools in the Evansville Diocese and in Illinois and Massachusetts. †

Centenarian, Franciscan Sister Egbert Telintelo taught in four states

Franciscan Sister Egbert Telintelo, 100, died on Aug. 5.


A funeral Mass was celebrated on Aug. 9 at the motherhouse chapel of the Sisters of St. Francis in Oldenburg.

A native of Cincinnati, she entered the Oldenburg community in 1917 and professed her final vows in 1923.

Sister Egbert taught at St. Mary Schools in Rushville, Greensburg and North Vernon, and at St. Michael School in Brookville. She also taught in the Evansville Diocese and in Ohio, Missouri and New Mexico.

One of 10 children, including three Franciscan sisters, Sister Egbert is survived by her nieces and nephews.

Memorials may be made to Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

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 TV Mass can be seen at 6:30 a.m. every Sunday beginning Aug. 1 on WTTV/WB4 Indianapolis.

Indianapolis Cable Subscribers
TV Mass is also available to cable subscribers in Indianapolis at the following time: 9:30 a.m., Time Warner Cable Channel 20, Comcast Cablevision Channel 99 (upgraded areas)

We invite you to participate in the financial underwriting of this weekly program. Please send contributions to:

Catholic Communications Center
P.O. Box 1410, Indianapolis, IN 46206-1410

Write or call for a free copy of the weekly missal for your use at home.
317-236-1585 or 1-800-382-9836, ext. 1585

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Positions Available

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Substitute teachers wanted: half days and full days are available for the 1999-2000 school year.

Please call 317-283-1518 for details or submit résumé to:

Principal
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The Little Sisters of the Poor need a janitor to work full-time days. Competitive wages/benefits.

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EOE

PRINCIPAL

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As our school's first Principal, you will have the unique opportunity to create policies and procedures, hire all teachers and staff, manage the formation of curriculum, and establish short and long term goals.

Qualifications

- ◆ Masters degree in Educational Administration or equivalent
- ◆ License in elementary school administration, or willingness to work towards this license
- ◆ Minimum of five years teaching experience

Interested candidates should immediately send a letter of intent, resume and credentials to:

Principal Search Committee
St. Louis de Montfort Catholic Church
11441 Hague Road, Fishers, Indiana 46038
Phone 317/842-6778 ext. 27 / Fax: 317/576-1932
http://sldmfishers.org

General Office Position Available

The development office of Cardinal Ritter High School is looking for a part-time person to answer phones, help with general office duties, and enter and manage the data for the development office. Position requires 20 hours per week with some flexibility for additional hours at peak times of development activity.

For more information, contact Mary Nuetzman at 317-927-7825 or send/fax a résumé to Cardinal Ritter High School Development Office, 3360 W. 30th Street, Indianapolis, IN 46222. Fax number: 317-927-7822.

*See your ad here
next week!*

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Novena

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THANK YOU St. Jude, Sacred Heart of Jesus for prayers answered. — B. M.

THANK YOU St. Jude for always helping, listening and answering my prayers. — M. S.

ST. JOSEPH and St. Jude, thank you for prayers answered. — C. M. G.

THANK YOU Blessed Mother and St. Jude for favors received. — T. M.

THANKS TO Sacred Heart, Blessed Lady, St. Joseph and St. Jude for prayers answered. — D. C. L.

THANK YOU St. Jude, Jesus and Mary for past favors and ongoing problems. — J. W.

THANK YOU St. Anthony for prayers answered. — E. S. C.

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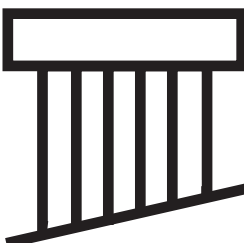
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