Pilgrims visit St. Meinrad Archabbey, Gethsemani and St. Joseph Proto-Cathedral

Story and photos by Susan M. Bierman

You don’t need to go to Israel or Rome to find holy places—sacred spaces where God seems to be more intensely present. A group of 56 people from the archdiocese discovered this last week during a three-day Journey of Hope 2001 summer pilgrimage through southern Indiana and rural Kentucky on July 15-17. Msgr. Joseph F. Schaede, vicar general and moderator of the curia for the Archdiocese of Indianapolis, led the pilgrims on their journey. He described the pilgrimage as a “retreat on wheels.” Msgr. Schaede said the pilgrimage offers participants the opportunity to pray and reflect just as one would if he or she were on a retreat. “Just as you would if you went on a pilgrimage to the Holy Land, to Rome or to various shrines in Europe,” he said. Msgr. Schaede said this pilgrimage to southern Indiana and rural Kentucky is for those people who, for whatever reason, are unable to travel abroad to the Holy Land, Rome, and other shrines of Europe. “This is an opportunity to do that almost—in a sense—in our own backyard,” Msgr. Schaede said.

The pilgrims represented various areas of the archdiocese—including Indianapolis, Richmond, Greensburg and Floyds Knobs. Saint Meinrad Archabbey in St. Meinrad was the first holy place the pilgrims visited. The first day at Saint Meinrad, the pilgrims participated in evening vespers with the Benedictine monks in the Archabbey Church and toured the grounds. This visit to Saint Meinrad was the first for many in the group. See PILGRIM, page 2

TV Mass Changes
The Sunday TV Mass will relocate to a new time and TV station beginning Aug. 1. Viewers will find the TV Mass one hour later, at 6:30 a.m., and on WB4. The move from WNDY TV Channel 23 was made so that more viewers in the archdiocesan boundaries could tune in every Sunday. The WB4 viewing area covers 38 of the 39 counties in the archdiocese. †

TV Mass

Nun hails Church’s evolution on death penalty

LOS ANGELES (CNS)—The Church’s gradual evolution to almost total opposition to the death penalty is “so new that most of the boats haven’t even made the turn in the river yet,” according to the Louisiana nun whose work against capital punishment has made her famous.

Sister Helen Prejean, whose book Dead Man Walking was made into a movie that earned actress Susan Sarandon an Academy Award, brought her message on the death penalty to some 3,000 Catholic social justice advocates gathered in Los Angeles July 16.

“The Catholic Church has aligned itself with state violence for a long, long time,” she told Catholic News Service before participating in a reconciliation service at the National Catholic Gathering for Jubilee Justice. But with the removal from the Catholic catechism of a “huge loophole” that had declared capital punishment legitimate in “cases of absolute necessity” or for “grave and heinous crimes,” the Church has now stepped away from the death penalty in the same way it eventually came to condemn slavery and usury, Sister Prejean said.

In her talk at the reconciliation service, the Sister of St. Joseph spoke of her experiences accompanying five men to their executions. She said she is convinced that the latest, Dobie Williams, was innocent of the crime for which he was executed.

“The healing I need is because I’ve been in the presence of such violence” as a state execution, she said. “To watch a human being killed is very much a life-changing event.”

Sister Prejean said she feels a strong need to be present at executions, because it keeps the issues of death row “very, very much in the mind of the American public.”

The life and work of Sister Prejean was made famous in the 1995 book and 2013 movie, both called Dead Man Walking. The nun has been called the “Mother Teresa of the Death Row” for fighting to stop the executions of men who, she says, were innocent of the crimes for which they were sentenced.

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10th-century coins bear image of Christ

JERUSALEM (CNS)—Recent thorough cleaning of a hoard of 10th-century coins discovered last year in Tiberias has revealed 60 rare “Jesus coins” bearing an image of Christ.

The coins, along with some 20 additional coins and another 1,000 bronze items from the Islamic period, were among the largest cache of objects from that period ever discovered in Israel. Although uncovered last year, it was not until the cleaning of the coins began this year that archaeologists realized the magnitude of their find.

The coins are engraved with an image of Jesus and with Greek inscriptions proclaiming “Jesus the Messiah, the King of Kings” and “Jesus, the Messiah, the Victor,” Hirschfeld said. Normally Jesus was not used as a symbol on coins, he added. “You can see Jesus very clearly on the coins. There is a big cross behind him, and he has a big head and eyes like on the icons of the Fifth century,” Hirschfeld said. “These are very rare coins, and it is the first time they were found in Israel.”

Hirschfeld said the bronze “Jesus coins” were minted as a form of propaganda by the Christian kings at the end of the last millennium in response to the rising tide of Islam. Although they were not of high monetary value—valuable coins were made of gold—the Jesus coins seem to have had a special significance similar to that of a religious medallion for Christian pilgrims. †

This mural on the wall of the chapter room at Saint Meinrad Archabbey in St. Meinrad depicts Judgment Day.
Eucharist and morning, noon and evening four times each day to pray: daily of a Benedictine community that gathers Meinrad and area townspeople. archabbey proper—by the monks of Saint Saint Meinrad’s own quarry on Monte was built of hand-chiseled sandstone from Brother Adrian Werwer of St. Louis and in 1907. It was designed by Franciscan 150 Benedictine monks. to prepare men for the priesthood. Today Catholic population and to open a seminary help minister to the local German-speaking of the Swiss Abbey of Maria Einsiedeln to learned Saint Meinrad Archabbey was about the place,” he added.

The interior of the church doesn’t The cathedral is also known for its nine Our Lady is located in the southwest corner of the church. Abbey of Gethsemani

The pilgrims’ next stop was the Abbey of Gethsemani in Trappist, Ky. Here they arrived in time for None service, or midday prayer, part of the Liturgy of the Hours with the Trappist monks. The group was greeted by Brother Steven, one of the monks of Gethsemani. Brother Steven is a graduate of Cardinal Ritter High School in Indianapolis. He has been a monk there for five years. Franciscan Sister Rita Vukovic, a pilgrim and teacher at Cardinal Ritter High School, met with Brother Steven—her former student—during the visit to Gethsemani. Seeing this reunion between the teacher and her former student was a highlight of the pilgrimage for many pilgrims.

“At first I had been some distance away and I was very nervous,” said Phyllis Doerflinger, a member of St. Mary Parish in Greensburg, who had never been to Gethsemani. “But then we arrived and all lost our fears.”

Brother Steven is a Trappist monk, the name given to monks of the Trappist order. It is derived from the word “Trappe,” a French word for a trap. The Trappists are known for their devotion to solitude and silence and are a stricter form of monasticism than the Benedictines.

Phyllis Doerflinger said. “The Trappist monks are really just ordinary people,” she said. “They were so normal. I don’t know what I expected, but it was a chance to see that they are really just ordinary people.”

“I wanted to visit Saint Meinrad because I had never been there before and I’d heard so much about it,” said Maurice Owens, a member of St. Christopher Parish in Speedway. “It fulfilled my hopes and dreams about the place,” he added.

While touring the facility, the pilgrims learned Saint Meinrad Archabbey was founded in 1854 by the Benedictine monks of the Swiss Abbey of Maria Einsiedeln to help minister to the local German-speaking Catholic population and to open a seminary to prepare men for the priesthood. Today Saint Meinrad is the home for more than 150 Benedictine monks. Here, the pilgrims toured the Archabbey Church. They learned construction of the church began in 1899 and was completed in 1907. It was designed by Franciscan Brother Adrian Werwer of St. Louis and was built of hand-chiseled sandstone from Saint Meinrad’s own quarry on Monte Cassino—located about a mile from the archabbey proper—by the monks of Saint Meinrad and area townspeople.

The interior of the church doesn’t reflect the design of most parish churches. This is because it is a monastic church and is designed to meet the needs of a Benedictine community that gathers four times each day to pray: daily Eucharist and morning, noon and evening praying of the Liturgy of the Hours. Starting in 1996, the archabbey Church underwent a $5.2 million renovation. The Blessed Virgin, under the title of Our Lady of Einsiedeln, is the Archabbey Church patroness. A shrine to Our Lady is located in the southwest corner of the church.

The final day of the journey took the pilgrims to Mass at St. Joseph Proto-Cathedral in Bardstown, Ky. Construction of the Proto-Cathedral began in 1816 and was completed in 1819. The walls of the cathedral are 34 inches thick. The building includes more than 974,000 bricks which were made from the clay of the soil on the property. The foundation of the cathedral is made of limestone rock that was quarried and brought in. No nails were used in the construction of the building. The structure is held together by wooden pegs.

The columns inside the cathedral are made from solid poplar trees. The tree is squared and covered with plaster made of horse hair, crushed limestone and bickory bark molded to form the round shape. The columns have been painted to have the appearance of marble that matches the marble in the sanctuary area.

The cathedral is also known for its nine large masterpiece paintings that hang around the walls of the church. The paintings date back to the 1500s and 1600s and were gifts of several European kings and Pope Leo the XII.
Connersville parish helps build house

By Pam Ross

On Sunday July 4, our pastor, Father Stan Herber, asked during Mass announcements if anyone could volunteer to help with the Habitat Home for the next Saturday morning.

After church, I went to the sign up sheet. My mom figured out that our parish was putting up trusses and roof sheeting. So, instead of letting me get up on the roof, mom and I decided to sign up for morning snacks.

During the week, I kept telling my mom I really want to do something more than just bring a morning snack. After a couple of days, my mom called Beth Luking, our parish coordinator for Habitat for Humanity. She said that there were plenty of things I could do on the ground.

When Saturday morning, July 10, rolled around, I woke up at 6 a.m. so I would be awake to start helping with my first Habitat Home. At 7 a.m., I was at the worksite for the house.

There were a lot of them. After the trusses were in place, it was time to move the roof sheeting in place and the sections of wood to hold the gutter pieces were shored up.

After lunch, we carried all the extra boards and working materials into the house with a “fire line” of people.

I enjoyed seeing how the house was being built. The five hours went very quickly. Yes, I will do this again!†

(Pam Ross is a 12-year-old member of St. Gabriel Parish in Connersville who just finished sixth grade at St. Gabriel School. This is the third year St. Gabriel parishioners helped with trusses and roof sheeting for a Connersville Habitat for Humanity home. As a Covenant Church, the parish supports the Habitat effort with prayer, financial help, and volunteers—23 this year.)

Black Expo

Franciscan Father Troy Overton (far left), theology department chair at Cardinal Ritter High School in Indianapolis, chats with visitors to the Ritter display. Benedictine Brother Howard Studvant (left), sacristan, watches as young visitors fill out entries for a Bible drawing at the SS. Peter and Paul Cathedral Parish booth at Black Expo in the Indiana Convention Center. This is the 17th year Catholic schools and agencies have had exhibits at the event. Several school principals noted that numerous enrollments have resulted directly from Black Expo contacts.

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The human face of the Church

T he great English apologist, G. K. Chesterton, once wrote that to understand the wisdom of the Catholic Church one must be able to appreciate riddles, nursery rhymes, and especially paradoxes. How else can we get a feel for the great mysteries of our faith (three persons in one God, Jesus as fully God and fully human, the Church as unflaggingly holy and yet always in need of purification, penance and renewal)?

Only then can one be explained with great difficulty can be grasped intuitively with the help of an open mind and an active imagination. In short, we must become like little children to fully appreciate the wonders of our faith.

And still with Peter, whose human imperfections are vividly portrayed in the Gospels. The Lord designated him to be “the rock,” the sign of absolutely fidelity, holiness and truth in a fickle and deceitful world. He stumbled through the Gospels—bumbling, cowardly and frequently confused, yet open to the Holy Spirit and, in the end, always willing to be renewed and reborn.

For many years now, Archbishop Daniel M. Buechlein has adorned congregations during the rite of priestly ordination not to be “scandalized by the man in the priest.” Priests (and bishops) are all too human. Any fault or failing is human weakness that is everywhere in the Church.

But it’s not because they expect too much, they say, but because they expect too little. According to Professor Ratzinger, those who “give up on the Church” fail to appreciate the Holy Spirit’s ability to work in and through (and in spite of) the human weakness that is everywhere in the Church.

As noted by Pope Paul VI in his Sermon on the Church, Faith, Creed of the People of God:

“The Church is therefore holy, though having sinners in her midst, because she herself has no other life but the life of grace. If they live her life, her members are sanctified, if they move away from her life, they fall into sins and disorders that prevent the radiation of her sanctity. This is why the Church suffers and does penance for those offenses, of which she has the power to free her children through the blood of Christ and the gift of the Holy Spirit.”

Let us never be scandalized by the human face of the Church.

(Daniel Conway is a member of the editorial board of the Committee of Directors of Criterion Press, Inc.)

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

Fifth commandment recognizes sacredness of all human life

“Y ou shall not kill.” Isn’t it appalling to think that we are citizens of the most violent century in all known history? We cringe when we hear that the most developed civil- ization in all of history is, in fact, immersed in a culture of death. President Clinton says the Littleton, Colo., shooting tragedy has broken the dam in the psyche of America.

I am not sure what he meant, but I think youth are sending a message that they desperately need help in appreci- ating the meaning and value of human life, including their own. How desperate must one be to take the lives of others because of “rejected love,” or the sense of being “on the margins.” Flagrant violations of the fifth commandment are endemic in our culture.

The Catholic Church continues to proclaim the dignity and sacredness of every human person from the first moment of conception to the final moments of natural death. Our proclamation rests on the core belief that every human being is made in the image and likeness of God. Every human person in our families and in our communities is unique and gifted regardless of race or religion or of economic or social circumstance. Every child and every parent is important. Profound respect for life is at the heart of all that we believe because every person is created in the image of God.

“Human life is sacred because from its beginning it involves the creative action of God and it remains fore- ver in a special relationship with the Creator, who is its sole end. God alone is the Lord of life from its beginning until its end: no one can under any cir- cumstance claim for himself the right directly to destroy an innocent human being” (Catechism of the Catholic Church, #2258).

Thus the Church’s opposition to abortion and other artificial contrac- peption. The latter because it makes it easy to forget that God is in charge and fosters the mentality that children are objects of choice and inconvenient burdens.

Neither Dr. Jack Kevorkian nor any other physician nor any other human person can arrogate God’s creative role as Lord of life to himself or herself. Abortion is not a human right. Assisted suicide is not a human right. They sin against hope in God.

On the other hand, self-defense and defense of innocent life is a right and sometimes an obligation, especially for government. The only possible jus- tification for taking another human’s life is that of self-defense or defense of another in an extreme situation where the offender is threatening homicide. The only justification for capital punishment in the moral teaching of the Church has been predicated on the responsibility to protect society from harm by a homicidal criminal. (So is the just war theory.) However, with our new and fanciful capacities, pro- tection of society rarely if ever justifies the death penalty. This view is consistent with the principle that even a criminal was created in God’s image and has the capacity for saving repen- tance. Conditions whereby war can be morally justified to protect the innoc- ent are very specific.

Some people claim to be pro-life but vehemently support the “right” of women to choose abortion. How then difficult and perhaps painful, the fifth commandment, like the other commandments, does not accommodate a “pick and choose” approach in support of a culture of life in our times.

Nor is it anyone’s right to terminate human life out of retribution or revenge. The Catechism of the Catholic Church, after naming the fifth commandment, cites the teaching of Jesus: “You have heard that it was said to the men of old, ‘You shall not kill’...You shall not kill.’...But I say to you that every one who is angry with his brother shall be liable to judgment” (Mt 5:21–22). Anger and envy are consequences of original sin. The story of Cain and Abel has been with us from the beginning of history.

Perhaps it would be prudent to dis- tinguish between anger and hatred. We can’t help getting angry at times. What we do with or about our anger becomes the moral issue.

Hatred is something else. As Dr. May wrote in A Catalogue of Sins, “Unlike anger, hatred has a way of enduring in time and organizing life around itself.” (p. 87.) And it almost invariably leads to forms of revenge.

The Catechism of the Catholic Church raises another point. Causing human death is one thing; to be instrumental in or cause the cause of another person’s “spiritual death” is a grave moral matter. To be cause of seri- ous scandal, that is, to lead or cause another to grave sin, violates the fifth commandment.


Religious Men: That the special gifts their communities bring to the Church may be more widely appreciated and encouraged.
La única justificación para la pena de muerte en la enseñanza moral de la Iglesia está basada en la responsabilidad de proteger la sociedad del daño por un delincuente homicida. (Eso es la teoría de guerra justa.) Sin embargo, por nuestras capacidades técnicas avanzadas, la protección de la sociedad casi nunca necesita que sea la pena de muerte. Esta opinión es consistente con el principio que incluso un delincuente fue creado por la imagen de Dios y tiene la capacidad de recibir el arrepentimiento salvador. Las condiciones con que la guerra puede moralmente justificar para proteger a los inocentes son muy específicas.

Algunas personas afirman ser pro vida, pero apoyan fuertemente la pena de muerte. Algunas personas se oponen a la pena de muerte pero apoyan fuertemente el “derecho” de las mujeres de escoger el aborto. Por difícil y quizás doloroso que sea el quinto mandamiento, no en el otro sentido. El aborto, el “derecho” a escoger el aborto, no acomoda la opción de “escoger y eliger” lo que le conviene a uno en lo que refe re la cultura de vida en nuestros tiempos.

Tampoco hay una persona el derecho de escoger el aborto por retribución o venganza. El Catecismo de la Iglesia Católica, después de nombrar el quinto mandamiento, cita la enseñanza de Jesús: “Ustedes han escuchado lo que se dijo a sus antepasados, ‘No mataréis’, el homicida tendré que enfrentarse a un juicio. Pero yo les digo: Si uno se enoja con su hermano, es cosa que merece juicio. Si uno se enoja con su hermano, es consecuencia del pecado original. La historia de Cain y Abel ha dejado de ser un solo episodio. Quizá sea prudente de distinguir entre el enojo y el odio. No podemos menos de ponerles enfados a veces. Lo que hacemos con nuestro enojo o acerca del mismo se verá un asunto moral. El odio es algo más. Como escribió el Dr. Mayo en A Catalogue of Sins, “Distinto del enojo, el odio tiene una manera de durar por el tiempo y de oregizar la vida alrededor de sí mismo” (p. 87). Y casi invariablemente lleva a las formas de la venganza (Catecismo de la Iglesia Católica, #2258).

El profesor responde a que la Iglesia se opone al aborto y al anticoncepcio nismo artificial. Esta protesta hace fácil de lustrarse de que Dios manda y no debe ser alterado. Por medio de la concepción hasta los momentos finales de la muerte natural. Nuestra procla mación está basada en la creencia central de que cada ser humano se hace por la imagen y semejanza de Dios. Cada ser humano en nuestras familias y en nuestras comunidades es único y dotado, no humano en nuestras familias y en nuestras comunidades, no me puedes en absoluto hacer con tu raza, religión o situación económica o social. Cada niño y cada padre es importante. El profundo respeto de la vida es el quid de todo que creemos porque cada persona está creada por la imagen de Dios.

“La vida humana es sagrada porque desde su nacimiento, cada creador de Dios y permanece siempre en una especial relación con el Creador, su padre, Dios. Solo Dios es el creador de la vida desde su momento hasta su término, un solo hombre o una mujer, sin importar qué condiciones con que la guerra puede moralmente justificar para proteger a los inocentes son muy específicas.

La Iglesia católica continúa proclamando la dignidad y santidad de cada ser humano desde el primer momento de la concepción hasta los momentos finales de la muerte natural. Nuestra proclamación está basada en la creencia central de que cada ser humano se hace por la imagen y semejanza de Dios. Cada ser humano en nuestras familias y en nuestras comunidades es único y dotado, no humano en nuestras familias y en nuestras comunidades, no me puedes en absoluto hacer con tu raza, religión o situación económica o social. Cada niño y cada padre es importante. El profundo respeto de la vida es el quid de todo que creemos porque cada persona está creada por la imagen de Dios.

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Suzanne L. Magnant has been appointed to the board of directors of St. Vincent Hospitals and Health Services. Since 1991, she has served as chancellor of the Archdiocese of Indianapolis.

Magnant is a graduate of Indiana University School of Law and holds a master’s degree in theological studies from Saint Meinrad School of Theology. She is a member of SS. Peter and Paul Cathedral Parish in Indianapolis.

Benedictine Sister Juanita Maschino will celebrate her 50th anniversary of her religious profession of vows on July 25 at Our Lady of Grace Monastery in Beech Grove. She entered the Monastery of the Immaculate Conception in Ferdinand in 1947 and made first vows in 1949. Sister Juanita taught in elementary schools and high schools in Evansville, Columbus, Seymour, Indianapolis and Tell City from 1950 to 1978. She is a licensed cosmetologist and has provided hair care for the elderly and homebound since 1985.

Benedictine Sister Bernardine Ludwig will celebrate her 50th anniversary of her religious profession of vows on July 25 at Our Lady of Grace Monastery in Beech Grove. She entered the Monastery of the Immaculate Conception in Ferdinand in 1947 and made first vows in 1949. Sister Mildred taught elementary school and high school students through-out her professional career and served the religious community as formation director for novices and junior professed sisters. In 1977, she was elected as prioress of the community. She held that position until 1985. This summer, Sister Mildred will be installed by Archbishop Daniel M. Buechlein as parish life coordinator for St. Agnes Parish in Nashville, where she has served the people since 1986.

Susan Eileen Schott of Indianapolis has been selected by Saint Mary’s College, Notre Dame, as a Presidential Merit Scholar. The $7,900 academic scholarship for the class of 2003 is renewable for four years for a total of $31,600. Schott, a gradu-ate of Roncalli High School in Indianapolis, is the daughter of Joe and Bonnie Schott of St. Roch Parish.

A 25th anniversary Mass marking the death of Father Carl Wilberding will be celebrated at 7 p.m. on July 27 at St. Ann Church in Indianapolis. All past parishioners and friends are invited to attend.

The Oldenburg Academy volleyball camp will be held the week of July 25–31. The camp, which is sponsored by Fullenkamp Sporting Goods, will be for girls in grades four through nine. The beginner camp will be held from 9 a.m.–11:30 a.m. An advance camp for grades eight and nine will be held from noon–2:30 p.m. The cost of the camp is $30 per player. For more information or to register, call Kateri Paul at 812-934-5178.

The Feast of God the Father of All Mankind will be celebrated at St. Michael Parish, 3354 W. 30th St., in Indianapolis at 3 p.m. on Aug. 1. Msgr. Joseph F. Schaedeil, vicar general and moderator of the curia for the Archdiocese of Indianapolis, will preside at the consecration and Benediction of the Blessed Sacrament. For more information, call Diana Dass at 317-301-6212 or 317-236-1526 or Mary Ann Schumann at 317-926-1963.

The Oldenburg Academy Cross Country Running Camp for girls will be Aug. 2–6 at Versailles State Park starting at 10 a.m. The cost for the camp is $50. For more information, call Merle Hines at 812-934-6220.

Cathedral High School, St. Agnes Academy, St. John Academy and Ladywood School will gather to celebrate their 50th reunion. The celebration will begin on Aug. 13 with an all-schools reunion at Cathedral High School in Indianapolis. Dinner will be held on Aug. 14 at St. Pius X Knights of Columbus Hall in Indianapolis. A brunch on Aug. 15 will follow for all St. Agnes alumni. For more information, call Marilyn Brennan Redmond at 317-849-7787 or Bill Brady at 317-251-5711.

Cardinal Ritter High School in Indianapolis will host its Brickyard Calcutta Driver Auction on Aug. 6. The Brickyard Calcutta Party will be hosted at the home of Mr. and Mrs. Phil Carson, starting at 6 p.m. Admission is $5 per person. RSVP and obtain directions by July 30 at Cardinal Ritter High School Development Office, 317-927-7825 or pay $10 at the door. Refreshments include hot dogs, chips, pretzels, cookies, beer, wine and soft drinks.

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The Oldenburg Academy Volleyball Camp will be held the week of July 25–31. The camp, which is sponsored by Fullenkamp Sporting Goods, will be for girls in grades four through nine. The beginner camp will be held from 9 a.m.–11:30 a.m. An advance camp for grades eight and nine will be held from noon–2:30 p.m. The cost of the camp is $30 per player. For more information or to register, call Katerí Paul at 812-934-5178.
Provide sisters commission vocation ministers

By Ann Sinkhorn Ryan

Sisters of Providence of Saint Mary-of-the-Woods—
“The women we speak of, we must not only trust in Providence, we must act!”
With those words, the Sisters of Providence of Saint Mary-of-the-Woods New Membership Team challenged their entire congregation to make vocation decisions. They must act now through Oct. 22, which is the community’s Foundation Day.

During a liturgy on July 4, the team commissioned 33 sisters as special vocation ministers. Each sister who was commissioned accepted the challenge to invite one woman to a special vocation discernment retreat in October.

“Vocations begin with invitations,” said Sister Paula Damiano, the Sisters of Providence vocations director. “Most of our sisters remember who extended that first invitation to consider life as a Sister of Providence. For many of us, it is a cherished memory.”

In the past, Sisters of Providence who ministered in the congregation’s high schools and colleges were often the ones to extend invitations and encourage vocations among their students. But as the numbers of sisters in traditional educational ministries have diminished, the practice of inviting women has also lessened.

“We want to help our community retrieve and reanimate the practice of personally inviting women to consider joining us,” said Sister Paula. “We count upon and personally inviting women to consider joining us.”

Sister Paula Beth said, “I know single women in Terre Haute. I have a niece who is single, and I have never said to her, ‘Have you ever thought about this life?’”

She understands the hesitancy of some sisters to invite women. “Obviously, I want to get to know the woman first. I don’t want to turn anyone off, but if there is curiosity or receptivity, we can continue the dialogue.”

Through the years, Sister Mary Beth Klingel, a pastoral associate at St. Margaret Mary Parish in Terre Haute, is one of the sisters who accepted the challenge and was commissioned.

“When I got the letter asking me to take on this challenge, I thought ‘Why not?’” said Sister Mary Beth. “I know single women in Terre Haute. I have a niece who is single, and I have never said to her, ‘Have you ever thought about this life?’”

Having these conversations can bring women into relationship with our congregation in many different ways,” said Sister Mary Beth. “We understand the hesitancy of some sisters to invite women. Obviously, I want to get to know the woman first. I don’t want to turn anyone off, but if there is curiosity or receptivity, we can continue the dialogue.”

In May, the New Membership Team sent letters to 50 sisters challenging each to invite one woman to a silent retreat planned for Oct. 22-24. Thirty-three sisters accepted the challenge. “We know that women who attend our discernment events, who come to Saint Mary-of-the-Woods and meet many of our sisters, are touched deeply by the experience. We just need to get the word out—and especially the invitation—to women who are receptive here,” said Sister Paula. To show the sisters who accepted their challenge that the support of the entire congregation was with them, the New Membership Team decided to officially commission the sisters.

“It seems providential to do a commissioning in connection with our ongoing celebration of the beatification of Mother Theodore Guérin, and as we talk about her legacy and our challenge for the future,” said Sister Rose Ann Eaton, a member of the Sisters of Providence general council and liaison to the New Membership Team.

“The commissioning allowed all of us to offer our prayerful support to these sisters who accepted the challenge,” said Sister Rose Ann. “As they stood before us, we sent them forth to invite others to come to this house.”

Sister Rose Ann acknowledges that inviting a woman to consider religious life is no easy task. “It sometimes takes courage to initiate this conversation with a woman. These 33 sisters have made a significant commitment to all of us and to our future,” she said. “We are grateful!”

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Throughout the years, Sister Mary Beth has talked with women about religious life. One of the women she approached several years ago did not feel called to be a sister, but has since become involved and supportive of a number of Sisters of Providence projects.

“Having these conversations can bring women into relationship with our community in many different ways,” said Sister Mary Beth.

She agrees that personal contact and invitation are critical to the growth in membership. “In the past, we did rely on contact with students. I know that I was influenced by the SPs who taught me. They seemed so happy and I thought, ‘I would love to do that!’” said Sister Mary Beth. Now, she added, sisters in all types of ministries must look around them for women who might be called to lives as Sisters of Providence.

“This commissioning enlivens our tradition of invitation,” she added. (The silent discernment retreat, “Quiet Moments,” scheduled Oct. 22-24, is open to all women interested in religious life.

For further information or to register, contact Sister Bernice Kuper, vocation minister, at 812-335-3331, ext. 124, or by e-mail at bkuper@spmiv.org.)

Crossroads walkers to bring pro-life message to Indianapolis July 30

For the fifth consecutive summer, students from Franciscan University of Steubenville in Ohio are making a pro-life pilgrimage across America.

Now more than halfway through their Crossroads Pro-Life Walk from San Francisco to Washington, D.C., the students will stop in Indianapolis from July 30-31 and participate in several pro-life activities.

Walking east along U.S. 40, the collegians plan to arrive at Monument Circle in downtown Indianapolis at 5 p.m. on July 30. They invite pro-life supporters to meet them there and walk to the Archbishop O’Meara Catholic Center at 1400 N. Meridian St. for a reception at 6 p.m. in the Assembly Hall.

Refreshments will be provided by the archdiocesan Pro-Life Office. Some of the collegians will discuss their experiences of their walk across America.

The students also will join area pro-life supporters at 9:30 a.m. on July 31 to pray the rosary outside the Clinic for Women at 2951 E. 38th St. in Indianapolis. At 11 a.m., some of the collegians will present a program at the Catholic Center Assembly Hall about the Helpers of God’s Precious Infants pro-life ministry.

Both the July 30 reception and July 31 programs are free and open to the public. The students also will speak during Masses at several Indianapolis parishes.

(For more information, call the Pro-Life Office at 317-236-1569 or 800-382-9836, ext. 1569.)

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The Criterion Friday, July 23, 1999 Page 7
Legacy of Hope campaign ‘energized’ St. Gabriel Parish

St. Gabriel Parish in the Indianapolis West Deanery has been energized by the Legacy of Hope capital campaign, said Father Larry Crawford, pastor.

“Parishioners fully intend to build a new church,” he said. “I think it is a remarkable story about the enthusiasm and vitality of the parish.”

“I’d agree,” said Franciscan Sister Mary Timothy Kavanaugh, pastoral associate at St. Gabriel.

Father Crawford explained that before the campaign the parish leaders offered six different options, including: fixing up the present property or building a new church, then fixing up the present church, plus updating the school.

The people chose to do the most expensive, said the pastor. They were told it would cost about $1 million. But after the outside advisors told them that a parish like theirs could not raise even $1.5 million, the parishioners ignored them and got $1.7 million in pledges, Father Crawford said.

“No we are not interested—after this three-year campaign—in having another smaller campaign for about $1 million,” he said.

The first questions about the new church were whether it will have kneelers, said Father Crawford.

He said there are no plans for the new church. “That was intentional, so there are no preconceptions out in front. The church is the people, the people need to be able to design it.”

The pastor said he is also pleased that the Christ Renews His Parish program has changed the whole personality of the parish.

“Christ Renews His Parish has been really major thing in this parish,” said Father Crawford. Many hope small faith communities will come from the program, he said.

Sister Timothy and parishioner Alberta Dearinger recently returned from a meeting at Notre Dame University on small faith communities.

A March planning meeting showed “the people want a resurgence of focus on the issue of youth ministry. That really came out. There was intense interest by all age groups about dealing with the youth.”

The parish does have strong ties to Cardinal Ritter High School.

On Aug. 1, William B. “Bill” Danner will become St. Gabriel’s director of faith formation and youth minister. Father Crawford said that he and Sister Timothy are “there as support, to empower lay people to take their places in the Church.”

One group of 12-15 mostly-retired people forms what is known as the Morning Group. They go to daily Mass, then pray the rosary and meet for coffee in a parish meeting room.

“They are good about inviting new people to join them,” said Sister Timothy.

Father pointed out that members of the group help the parish in many ways, but also provide community service at

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a nearby rehabilitation facility, deliver Meals on Wheels and “whatever comes along that needs to be done.”

“They don’t even have to be told to do some things,” said Sister Timothy. “We have extreme diversity in this parish,” said Father Crawford. “We have very, very poor people in the neighborhood; some need help from St. Vincent de Paul. On other hand, we have people of pretty substantial means.” He said parishioners represent a wide range of the economic and cultural population.

Sister Timothy said the parish is becoming more and more diverse.

Father Crawford said the parish is developing a healthy, strong evangelization committee—“a symptom of the times. We are really beginning to reach out.”

This summer, volunteers Frank Casper, John Malloy and Carl Summers are among those working on a project combining the school library with the meeting room, under the watch of Ken Bramlage, maintenance supervisor.

“It’s kind of an example of the spirit of the parish,” said Father Crawford.

Kris Duncan is principal of St. Gabriel School. She talked about three concerns of the school commission.

One is that families encourage their children to attend church on Sunday and “be more fully involved in worship.” She doesn’t see enough school children at the Masses she attends.

“We need to help families realize it’s all here, but they need to use it,” she said.

The school leaders would also like to incorporate into the school program an obligation for service to the community.

“We’re encouraged to reach out to parish families who are sometimes not fully aware of the opportunity of the parish school,” said Duncan.

“We want to continue our outreach to the community we’re located in—to build our enrollment,” she said. “Our vision is two classrooms for every grade level, preschool through grade eight. In other service-oriented activities, Duncan said, “We want to take the children outside of the confines of the building.”

She believes the older students should have required service hours. Their parents can go with them to soup kitchens, nursing homes and visits to the homebound. Or they can help elderly parishioners with work on their properties, she said.

Duncan said, “The children come from a variety of family situations. We try to meet their needs.

“They are diverse, both in the children’s backgrounds and the amount of support they get from their families to meet their educational and spiritual needs,” she said, noting that the school “works well” with these situations.

Duncan believes one of the strengths of the school is the latchkey program, which is available to families year-round from 7 a.m. to 6 p.m. It provides a healthy place for children of single- or two-parent families who are working.

Longtime parishioner Judy Veliikan runs the latchkey program. “It’s amazing. She’s even here during Christmas break,” said Duncan.

“We have strong support of the parish for the school,” she said. When Duncan arrived two years ago, her office was being remodeled by the retired volunteers.

“All I have to say is, ‘Give, we’d like to do ...’ and I have 15 people. The parishioners take real ownership; they are real gifts,” she said.

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Eighth council called to resolve Photian Schism

The breaking of unity between the Eastern and Western Churches happened over a long period. Part of the cause was the rivalry that grew between the pope in Rome and the patriarch in Constantinople. It started with Byzantine emperor near the throne. At the Synod of Warsaw, Photius was excommunicated and deposed by Pope Leo V in Constantinople. The council, in 869, confirmed the condemnation of Photius and restored Ignatius to the patriarchate.

Photius was ready to fight. After Ignatius died in 877, Photius was again made patriarch, and Emperor Basil II asked a new pope, John VII, to recognize him as such. Pope John needed help against the Saracens, and he agreed. Photius remained patriarch until 886, when he retired.

Photius was one of the outstanding scholars of his time. He wrote treatises on theology and philosophy and his treatise on the Holy Spirit provided Byzantine theologians with the material they used later in their disputes with the Catholic Church. Specifically, Photius attacked the filoque [Latin: and the Son] in the Creed, which says that the Holy Spirit proceeds from the Father and the Son. The Eastern Church preferred through the Son.

Photius is also renowned for his missionary activity whilst patriarch of Constantinople, expanding the Church in the Balkans. In 867, he sent the brothers Cyril and Methodius to Moravia (modern Czech Republic, Slovakia and Romania). He also sent a mission into Russia in the 860s, but the first establishment of the Russian Church didn’t come for almost another 140 years.

Photius died in 882 in communion with the Catholic Church, which split from Constantinople to result in the Orthodox Church is dated from 1054. Today the Orthodox Churches recognize only the first seven ecumenical councils.

Abraham’s story is our story

"I am losing my mind!" Abraham must have wondered.

Abraham was prepared to sacrifice his son. With dagger in hand and arms extended, he listened to the voice of the Book of Genesisportrays Abraham as a person who is very much in love with God. His love was put to the test: Unloved love remains shallow.

Abraham was probably surprised that he received a divine order to give up a life of security and comfort and begin a journey into the unknown. One never knows what direction love will lead one to.

Abraham stood to lose a great deal, including the respect of others, by obeying the command of God. "Will you (and your fam-

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The First Book of Kings is the source of the first reading.

Central in this reading is Solomon, the son and heir of the great King David. Solomon, who lived in the ninth century before Christ, also was a brilliant figure recorded in the Scriptures stage of Hebrew history. He built upon his father’s successes and made Israel into an important society in the Middle East of the time.

Without doubt, Solomon was a clever and imaginative ruler. He was lauded as very wise, and while such acclamations of royalty were common and indeed expected, Solomon probably had some claim to the capabilities given him by his ancestry.

The reading today is interesting precisely in the context of Solomon’s wisdom. In this reading, Solomon is shown communicating with God. Indeed, he communicates with God at other times recorded in Scripture. It is fitting, then, that he should be the one to talk about God’s law.

Solomon was wise when he maintained contact with God and when he obeyed God. When he does otherwise, he leads his kingdom astray and he and his people suffer. In this reading, Solomon is shown as perceptive enough to recognize God as the source of all good in the world. He also asks God for those qualities he needs to make divinely-revealed values a way of life in the country.

St. Paul’s Epistle to the Romans furnishes this Liturgy of the Word with its second reading.

The community of Roman Christians to which Paul wrote this letter was apparently enough large in number. After all, it existed in the largest city in the Western world, in the very heart of life from every point of view, at the crossroads of civilization.

It also was a community haunted by problems. The official apparatus of Roman government and politics stood against Christianity. Certainly, the prevailing culture was opposite the Gospel. For Christians, life was not without considerable struggles.

Paul interjected his own enormous Christian faith and optimism into this vailing culture was opposite the Gospel. When he does otherwise, he leads his kingdom astray and he and his people suffer.

The criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication. Please include name, address, parish and telephone number and send to “My Journey to God,” The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206 or by e-mail at criterion@archindy.org.

The phone rings—again. How many times has that been this week? I listen: Please pray for … a child, a brother experienced a set-back, and the other’s tests are not good, a parishioner friend or a “no-name” situation.

I hang up the phone, sink to my knees in prayer, and cry, “I can’t fix it, Lord. I can’t take away the pain, the hurt, the disappointment, the aloneness. Only you can, Lord. You died for all our pain, for all our aloneness, for all disappointment, all our sins. Only you, Lord, can fix it. I lift all these requests up to you and I thank you, Lord, knowing my listening and prayers are the caller’s human comfort.”

Faith Alive! takes summer vacation

Beginning this week, Faith Alive! begins its annual summer vacation.

The adult religious education package, which is prepared and syndicated by Catholic News Service, will resume publication in The Criterion in September.

The Sunday Readings

Sunday, July 25, 1999

I Kings 3:5-7, 12

Romans 8:28-30

Matthew 13:44-52

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The phone rings—again. How many times has that been this week? I listen: Please pray for … a child, a brother experienced a set-back, and the other’s tests are not good, a parishioner friend or a “no-name” situation.

I hang up the phone, sink to my knees in prayer, and cry, “I can’t fix it, Lord. I can’t take away the pain, the hurt, the disappointment, the aloneness. Only you can, Lord. You died for all our pain, for all our aloneness, for all disappointment, all our sins. Only you, Lord, can fix it. I lift all these requests up to you and I thank you, Lord, knowing my listening and prayers are the caller’s human comfort.”

Faith Alive! takes summer vacation

Beginning this week, Faith Alive! begins its annual summer vacation.

The adult religious education package, which is prepared and syndicated by Catholic News Service, will resume publication in The Criterion in September.
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Meeting ends with call to weed out violence, racism

LOS ANGELES (CNS)—Cardinal Roger M. Mahony of Los Angeles sent some 3,000 social justice workers home on July 18 with a mandate to root out violence, hatred, racism and economic disparities in their own communities.

The cardinal was celebrant and homilist for the July 18 Mass that closed the four-day National Catholic Gathering for Jubilee Justice on the campus of the University of California at Los Angeles.

"The illusion that power, pleasure and material con-
sumption can satisfy the human heart leaves so many

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"The illusion that power, pleasure and material con-
sumption can satisfy the human heart leaves so many
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.


KIEFNER, Edward R., 85, Our Lady of Prompt Help.


Full Page
Propagation of the Faith
1092
From the Archives

St. John’s Class of ’86

Eight young ladies formed the Class of ’86—that’s 1886 at St. John’s Academy in Indianapolis. They were Clara Loftus, Margaret Hayes, Laura Loftus, Henrietta Foltz, Minnie Stearns, Caroline Mintzer, Elizabeth Dugan, and Ellen Winder.

St. John’s Academy was founded in 1859 by the parish and was staffed by Sisters of Providence of Saint Mary-of-the-Woods until it closed its doors a century later in 1959. At its opening, 80 students—in both primary and secondary levels—were enrolled. A boys’ school was taught in the same building by a layman, George Goldsberry. In 1860, the Sisters of Providence added wings to the original building for additional classrooms and for accommodations for boarding students.†

(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; or 317-236-1429, or 800-382-9836, ext.1429, or by e-mail at archives@archindy.org.)
For information about rates for classified advertising, call (317) 236-1572.

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Business manager needed. For application, write or call:
Search Committee
St. Mary’s Church
302 East McKee Street
Greenwood, IN 46240
812-663-8427

DIRECTOR OF ADMINISTRATION
St. Mary’s Cathedral, Lafayette, IN, is seeking a practicing Catholic for the full-time position of director of administration. This individual will oversee the development of parish life through efficient utilization of personnel, space, facility, and finances. Also, oversee technology and communications programs. Bachelor’s degree in business administration or related field preferred.

DIRECTOR OF SPIRITUAL FORMATION & EDUCATION
St. Mary’s Cathedral, Lafayette, IN, is seeking a practicing Catholic for the full-time position of director of spiritual formation and education. Responsibilities include directing adult religious education, developing leadership, developing programs supporting education/formation/spiritual needs of the parish, overseeing parish evangelization/hospitality committee/social awareness and outreach ministry. Degree in theology/pastoral formation or spiritual direction required. Experience preferred.

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6000 W. 34th Street, Indianapolis, IN 46224.
Or fax to: 317-297-6453.

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For more information, please contact Debbie Swartz,
LEC (Loisirs Culturels a L’Etranger), 317-888-8683.
WASHINGTON (CNS)—Nearly 10 years after the Supreme Court changed the rules for when state laws may restrict religious interests, the House on July 15 passed the latest version of a bill that would do just that. The Religious Liberty Protection Act, or RLPA, passed on a vote of 306–118, after a House debate in which nearly every speaker agreed that the legislation was needed. Unlike the unanimous House vote on similar legislation in 1993, however, this year’s vote was divided over whether the bill should include protections for civil rights to override religious rights in certain circumstances.

WORLD

Violence may delay East Timor ballot, says visiting U.S. bishop

DILL, East Timor (CNS)—Ongoing violence makes a planned August ballot on East Timor’s independence unlikely, said a U.S. bishop from Indiana during a trip to Indonesia as a board member of Catholic Relief Services. “In times of escalating violence, and it gets worse day by day, there is less and less hope that the ballot will take place in August,” said Bishop Dale J. Melchert, bishop of the Diocese of Gary, during a visit to Dili. He said priests are called upon to speak out against violence wherever it occurs, and this might be interpreted as choosing political sides. “There seems to be clearer and clearer evidence that the military is behind a lot of the violence against the people, and the intimidation is obvious,” Bishop Melchek said.

Papal nuncio hopes for end to Ethiopian–Eritrean war

ADDIS ABABA, Ethiopia (CNS)—The papal nuncio to Ethiopia and Eritrea expressed hope that a meeting of the Organization of African Unity in Algeria would help bring about new mediation efforts in the ongoing war between Ethiopia and Eritrea. “The plight of the war-displaced populations that I have even recently witnessed in both Tigra (Ethiopia) and in Eritrea is heart-rending.” Archbishop Silvano Tomasi told Catholic News Service. “Under trees and in caves, without sufficient food and practically no medical care, over 350,000 Ethiopians and some 270,000 Eritreans wait eagerly to return to their villages.”

Classified Directory, continued

title: Classfied Auction

Positions Available

Director of Adult Formation
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A full-time ministry position as part of a team-oriented ministry in a vibrant, growing parish. Duties include planning and directing adult religious education and all aspects of liturgy planning and celebration.

Send résumé and salary requirements to: Search Committee, St. Joseph Church, P.O. Box 309, 319 E. South St., Lebanon, IN 46052.

Director of Liturgy and Liturgical Music for Children and Youth


Full-time position for parish of 2,000+ families. Immediate opening–to start Aug. 1. Experience with children and youth liturgies. Coordinate youth and children’s liturgies in parish and grade school; direct children’s choir (3rd-6th grades) and youth ensemble (7th-grade-college). Requires proficiency in music (keyboard/organ), knowledge of RC liturgy, demonstrated experience/educational background. Salary to be negotiated depending on education and experience. Send résumé and references to Anthony Williams at above address or e-mail to StAnnBart@aol.com.

Parish Secretary

The position of parish secretary is available at St. Christopher Church, 5301 W. 16th Street, Speedway, IN 46224. Candidate must have at least two years of general office experience; excellent typing and grammar skills; proficiency with a variety of computer programs; experience with Microsoft Word is a must; flexibility for adaptation to changes; ability to work independently and function calmly in a busy office. If you meet the above requirements, please come in for an application or call the parish office at 317-241-6314. ext. 110. EOE.

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Résumé and cover letter will be accepted until August 2, 1999. Submit to: After Care Director Search Committee, c/o Barbara E. Leek, Principal, St. Christopher School, 5335 W. 16th St., Indianapolis, IN 46224.
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