Triplets abound at St. Jude

By Margaret Nelson

St. Jude parishioners started seeing triple when Julie Gregory, then a first-grade teacher at St. Jude School in Indianapolis, delivered triplets on Aug. 15, 1997.

Faculty and staff at the Indianapolis South Deanery grade school gave her a baby shower, which helped provide layette supplies for the three boys: Tyler, Bailey, and Kyle.

Since then, three other St. Jude couples have joined Julie and Aaron Gregory in the experience of raising triplets. The four families have added 12 parishioners to the St. Jude family during the past two years. On July 10, 1998, April and John Faust became the parents of Taylor, Andrew and Madison. Parishioners provided “mercy” meals for three weeks after the babies came home from the hospital.

Shirley Dryer, director of religious education, prepared a bulletin appeal for diapers. People also gave the family infant formulas.

“We had just been parishioners for a short time and the parish was wonderful to us,” said April Faust.

Regina and Ed Miller, an Indianapolis Police Department officer, already had two daughters, Sarah, 8, and Emily, 3, when their triplets—Megan, Molly and Kelly—were born on April 19 this year.

Regina, who managed to help with vacation Bible school again this year, said that parishioners were “extremely helpful” by donating meals and diapers.

She wrote a book about shopping, Don’t Buy Retail, and donated the proceeds to the parish building fund.

On May 27, Sharon and Kevin Barnard joined the St. Jude triplet group with the birth of Austin, Audrey and Allison. They were welcomed to the family by 3-year-old Alicia. Again, parishioners helped with meals and diapers.

Father Gerald Kirkhoff, pastor of St. Jude Parish, said he thinks the birth of so many sets of triplets is “a sign that— even after 40 years—we’re still growing.”

He called the generosity of parishioners “a really positive sign.”

Dryer said she finds it “inspiring” that these families, with their heavy responsibilities, attend Sunday Mass regularly and actively participate in other parish events, such as the festival and the Aug. 15 celebration of St. Jude’s 40th anniversary.

The Baltimore-based overseas relief and development agency of the U.S. Catholic Church is working with local Catholic partner organizations to provide water, food and shelter to survivors of the massive earthquake that Turkish authorities and United Nations officials estimate has killed as many as 40,000 people.

On Sunday, authorities reported that 12,000 people had died in the earthquake and at least 38,000 people were still missing.

Pope John Paul II sent his condolences to the Turkish people. An Aug. 17 telegram in the pope’s name signed by the Vatican secretary of state, Cardinal Angelo Sodano, said the pontiff was “deeply saddened by the news of the heavy loss of life and injury” caused by the previous day’s quake.

Pope John Paul was praying for those who were hurt or killed, the message said, and wanted to offer the victims’ families the solace of his spiritual closeness to them.

Cardinal Sodano said he joined the pope in praying for the “gifts of courage and strength (to) all who are grieving.”

Pope urges more concern for Angola

CASTEL GANDOLFO, Italy (CNS) — Pope John Paul II urged world leaders to do more to relieve suffering in Angola, which he termed “one of the most serious crises of the African continent” and urged the international community to take a greater interest in ending the conflict.

Speaking at a Sunday blessing Aug. 22 at his summer residence outside Rome, the pope said the increasing violations of human dignity in Angola represent an “agony” that threatens the future of the region. Yet the conflict is being “consumed in silence,” he said.

In past weeks, as fighting worsened between government troops and the forces of the UNITA rebel movement, several commentators noted the lack of response in the West, in contrast to the recent crisis in Kosovo.

The World Food Program estimates that more than 1 million Angolans are homeless and essentially without food. Without large-scale aid, it said, 600,000 people risk dying over the coming months.

The pope said selfishness and self-interest were to blame for the suffering in Angola. He said Angolan bishops, who have unsuccessfully appealed for a humanitarian corridor in the country, were trying to direct assistance to the weak and defenseless members of the population.

He prayed that all people of good will would find “the courage of peace” and that the international community would show “additional solidarity in order to favor the rebirth of hope.”

A U.N.-brokered peace accord in 1994 failed apart last December. In April, the U.N. Security Council blamed UNITA for the failure of peace moves and demanded that the rebels give up their claims. UNITA forces are thought to control about 70 percent of the Angolan countryside.

The earthquake in northwestern Turkey struck at 3 a.m. local time Aug. 17, rocking some of the country’s biggest cities and collapsing buildings with occupants asleep inside.

The Anatolian news agency in Turkey reported Aug. 18 that hospitals were overwhelmed by the tragedy.

Casualty reports were heaviest near the industrial city of Izmit, where an oil refinery burst into flame, about 55 miles east of Turkey’s largest city of Istanbul.

Local authorities in the earthquake-hit areas appealed for rescue equipment, food and volunteers to dig out the victims.
in Izmir, about 400 miles from the quake's epicenter, also felt the powerful first shock.

Archbishop Giuseppe Bernardini of Izmir told the Italian Catholic daily Avvenire that the situation in the earthquake-hit region was "desperate." "The television reports show frenetic [rescue] activity," the bishop said, "but the needs of the population are enormous. Who could ever count all those who have been made homeless?"

Archbishop Bernardini said many residents were worried about friends and relatives elsewhere, but were unable to reach the hardest-hit region by cellular phone or by phone lines.

Experts in the United States monitoring earthquakes worldwide placed the magnitude at 7.8 on the Richter Scale. A 6.3 magnitude quake in southern Turkey in 1998 killed 144 people and injured more than 1,500.

In the U.S., Catholic dioceses were responding to the tragedy with prayers and collections of money. "Our hearts go out to our brothers and sisters in Turkey who were affected by this devastating tragedy," said a statement forwarded to CRS from Kenneth F. Hackett, CRS executive director. "In the aftermath of one of the most powerful earthquakes of the century, people are coming with the loss of loved ones, homes and livelihood."

Hackett's Aug. 18 statement said water contributions seemed to be the most urgent need in the northwest region of Turkey most affected by the earthquake.

In Philadelphia, Cardinal Anthony J. Bevilacqua asked Catholics to pray for the victims, the survivors and their families and those "who are still missing." He also pledged the archdiocese's support to the people of Turkey. "We must also pray for and do all that we can to assist those who have been injured as well as those who are in need of food, water and shelter," he said in a statement Aug. 20. "The immensity of this tragedy grows every day."

Also on Aug. 20, Archbishop Theodore E. McCarrick of Newark, N.J., announced he had authorized an emergency collection in all Catholic parishes to assist with relief services in Turkey. He also asked that victims of the disaster be remembered in general intercessions at Mass. ±

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"This time we should be able to do better," Bishop O'Donnell added.

Jesus is answer to millennia angst, pope says

VATICAN CITY (CNS)—Astrology, new religions and other practices that deviate from Gospel teaching do not address in a meaningful way peoples' end-of-millennium angst, Pope John Paul II said.

"Some people choose to take refuge in a return to superstition and seek to vanquish the feeling of solitude and fear of the future through horoscopes, astrology, magic and esoteric sects," the pope said in a message addressed to an international congregation of people who are "concerned to vanquish the feeling of solitude and fear of the future around the world" in Rimini as the "Meeting for Friendship Among Peoples," would bring national, interreligious gathering in Rimini, Italy. "This week's earthquakes once again showed us the vulnerability of human beings to natural disasters," he said Aug. 18. "The response of the people of the world, though, also shows the solidarity of the human family." Bishop O'Donnell noted that 1999 has seen numerous disasters and said that the response too often has involved delays in getting out an appeal for contributions.

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Elizabella Ball honors couple, five adoptees

Last Friday, the 13th annual Elizabella Ball was held at the Indiana Roof Ballroom in Indianapolis. The charitable event is the largest fund-raiser for St. Elizabeth’s Home, a non-profit agency of Catholic Charities. Special award recipients honored were Bob and Denise Moore, and Stephen Freeland and his four siblings. Bob and Denise Moore of Indianapolis have volunteered as a St. Elizabeth’s Tender Care family for more than 18 years. Early in their marriage they decided to dedicate their lives to children and anima. In addition to adopting seven children from seven Indiana child placement agencies, the Moores provide care for a variety of animals in their backyard.

“Being a Tender Care parent has been rewarding in so many ways,” Denise Moore said. “We love all of the children who come to our home, no matter their age or race. Each child has taught us something new about the world and ourselves. Our home is a stepping stone in their lives.”

Bob Moore has five children from a previous marriage and Denise has three. Together, they adopted one of their foster children, a special needs eight-year-old boy, as an infant. Doctors said that he would never walk and talk. At 10, Jerry is active and talkative.

“Children need a lot of love and understanding,” said Bob Moore. “I think it is important to begin implementing discipline and rules at an early age. Kids understand a lot more than we give them credit for. The fun challenge is that every child is different, and you have to really understand a lot more than we give them credit for. The fun challenge is that every child is different, and you have to really understand a lot more than we give them credit for. The fun challenge is that every child is different, and you have to really understand a lot more than we give them credit for. The fun challenge is that every child is different, and you have to really...”

Dr. William Freeland and his wife, Ruby, adopted Stephen and his four siblings as infants through St. Elizabeth’s Home. At the time, Dr. Freeland was a physician in obstetrics and gynecology at St. Vincent Hospital. He delivered the babies born at St. Elizabeth’s maternity residence.

“My siblings and I knew that we had been adopted from St. Elizabeth’s from the very beginning,” said Stephen. “To me, St. Elizabeth’s has always been synonymous with opportunity. I always felt that I had been chosen into a family, meaning I had received a clearly calculated, purposeful gift. Someone made a difficult decision, and perhaps St. Elizabeth’s played a part in that decision.”

Stephen and his fraternal twin brother, Scott, agree that their adoption was very positive and that they were blessed with a happy and privileged childhood. The Freeland children grew up to work in a variety of professions.

Stephen is executive director of the Primary Care Service Line at St. Vincent Hospital and Health Care Centers. Scott has been employed as a pharmacist for the past 25 years and also works at St. Vincent. Their brother, Mark, is a professional commercial photographer. A younger sister, Margaret Gilliland, is a transcriptionist at the cardiology unit at Community Hospital.

Their oldest sister, Mary Padgett, now living in the Louisville area, was adopted as an infant on the doorstep of the old St. Vincent Hospital near Fall Creek in Indianapolis. Dr. Freeland, an intern at the time, later decided with his wife to adopt Mary through St. Elizabeth’s Home.

Mary has kept track of the details surrounding the Freeland’s and their adopted children. But a great deal of information is missing. The twins have decided to work through Therese Maxwell, St. Elizabeth’s Adoptive Search coordinator.

St. Elizabeth’s Home offers maternity, child care, child placement, parenting, adoptive search and counseling programs and services statewide to all women, regardless of race, religion, ethnic origin, age, marital or economic status.

Sacred Heart, Terre Haute, to mark 75 years

TERRE HAUTE—Archbishop Daniel M. Buechlein will preside on Aug. 29 when Sacred Heart of Jesus Parish in Terre Haute celebrates its 75th anniver- sary with Mass at 2:30 p.m.

Guests, Father Stephen Giannini, as well as priest sons of the parish, priests who formerly ministered at Sacred Heart, and priests of the Terre Haute Deanery, will concelebrate the eucharistic liturgy. Deanery parish life coordinators and Sisters of Providence who have served the parish and school have been invited to join the celebration.

Parishioners, former members, guests and staff will gather for a picnic after the anniversary liturgy.

This is the conclusion of parish celebra- tions that began with a Walk-a-thon on June 13,PixelVision.

The mother church, to Sacred Heart. Money raised in pledges for this event went to support St. Ann Clinic in Terre Haute. Sacred Heart Parish also sponsored a Mardi Gras celebration on Feb. 12 of this year as a social event.

Before World War II, a new parish was needed to accommodate the population growth in the northering part of Terre Haute. Mass was celebrated at a home that was later remodeled for the rectory. Another house was converted into a convent. In 1922, the altar society was formally organized.

Father Aloysius B. Deffy was appointed pastor in 1923.

Groundbreaking ceremonies for a combined church and school building were held in April of 1923. Msgr. Joseph F. Byrne blessed the cornerstone in June 1923.

Six schoolrooms on the second floor of the building served 186 students when the school opened in 1924.

The church was completed in March 1924. Located on the first floor, it had a capacity of 500 people. There were approximately 400 families in the parish when Bishop Joseph Chartrand dedicated the church and school.

All organizations of the parish con- tributed to the annual parish festival. The children’s group broke the last year became a popular event of the commu- nity and a consistent source of revenue, especially during the Depression years.


Because of the growing number of religious sisters serving the parish, a new convent was built in 1953.

When school enrollment increased, parish leaders decided to build a new church across the street and expand the school. Ground for the new church was broken in 1955.

Father Charles V. A. McSween was pastor from 1973 to 1979. Father Charles Fisher became pastor in 1980 and organized the youth ministry and Renew pro- grams there. He served Sacred Heart Parish until 1990.

Father Anthony Volz became the next pastor, and asked the former principal, Providence Sister David Ellen Van Dyke, to return to help increase enrollment in the school.

The old convent, used for some years as the Simeon House for senior citizens, was renovated for preschool, middle school and religious education classrooms.

A planning committee decided to reno- vate the school and church at a cost of $475,000. This was done and a new addi- tion, the Holy Family Center, was added before Father Volz was transferred to Indianapolis in 1997.

Father Giannini, the present pastor, led the parish to achieve its $350,000 Legacy of Hope goal and thus pay off the loan for the building and renovations and provide an endowment for future needs.

Different channel. Different time.

TV Mass can be seen at 6:30 a.m. every Sunday beginning Aug. 1 on WTIV/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)

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The Criterion Friday, August 27, 1999

Page 3
Evolution and creation

"God created man in his own image, in the image of God he created him, male and female he created them." The tenth commandment requires not to covet what is not yours. The catechism quotes one of St. Augustine’s teachings that illusory wisdom is a mortal sin: "For where your treasure is, there will your heart be also." (Mt 6:21). The tenth commandment is an injunction against the slavery of materialism. We must not subscribe to the modern belief that happiness will come from acquiring (and consuming) more and more of what the world has to offer. A heart that is burdened by a consuming desire for wealth, prestige or power will never be free. Our challenge is to be sure that material things and the trappings of success do not possess us.

True happiness comes when we let go of our attachment to worldly things and turn our attention to the things of the spirit. The tenth commandment could be summarized by the exhortation: seek first the kingdom of God. If we pursue the thirst for true happiness in the depth of our soul, then we become free of an enslaving attachment to things and can "find our fulfillment in the vision and beatitude of God." The promise of seeing God surpasses all beatitude. ... In Scripture, it seems to possess. ... Whoever sees God has obtained all the goods of which he can conceive." (Catechism of the Catholic Church, #2548). "I want to see God" expresses the true desire in the depth of our hearts. Thirst for God is quenched by the water of eternal life (cf. Jn 4:14).

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

Envy nourishes ... in our society of secular materialism

"Ye shall not covet anything that is your neighbor’s.... The tenth commandment is about one of the most common and one of the most destructive evils in society—envy. It begins with a fragrant atmosphere of materialism. The strength of the language of the Catechism of the Catholic Church about this evil is a measure of the harm of this sin. "Envy is a capital sin. It refers to the sadness at the sight of another’s good fortune. The immediate desire to acquire them for oneself, even unjustly. When it wishes grave harm to a neighbor it is a mortal sin: St. Augustine saw envy as ‘the diabolical sin.’ From envy are born hatred, detraction, calumny, joy caused by the misfortune of a neighbor, and displeasure caused by his prosperity” (#2539). The tenth commandment requires that envy be banished from the human heart. When the prophet Nathan wanted to spur King David to repentance, he told him the story about the poor man who had only one ewe lamb that he treated like his own daughter and the rich man who, despite the great number of his flocks, envied the poor man and ended by stealing his lamb. Envy can lead to the worst crimes. “Through the devil’s envy, the poor man entered the world” (#2538). The catechism quotes one of St. Augustine’s sayings that illustrates the harm envy causes: “We fight one another, and envy arms us against one another,... everyone strives to unsettle the Body of Christ, where shall we end up? We are engaged in making Christ’s Body a corpse. … We declare ourselves members of one and the same organism, yet we devour one another like beasts” (cf. #2538). Envy destroys.

In his work on the capital sins, Dr. William F. May wrote: “Envy enjoys a specific natural habitat. It finds itself most at home, as Aristotle observed, in relations between equals; it nourishes itself on struggles between competitors. ... In the Bible, envy breaks out between competitors or, more specifically, between those most intense competitors’ brothers” (p. 74). When the object of envy is the gift-edness of another person, there is another dimension to its harm. Often it causes the person who is envied not to use his or her gifts in order to avoid being in disadvantage with peers or friends. Often envy prevents goodness. And its roots are materialism. Jesus said: "For where your treasure is, there will your heart be also" (Mt:6:21). The tenth commandment is an injunction against the slavery of materialism. We must not subscribe to the modern belief that happiness will come from acquiring (and consuming) more and more of what the world has to offer. A heart that is burdened by a consuming desire for wealth, prestige or power will never be free. Our challenge is to be sure that material things and the trappings of success do not possess us.

La envidia florece en nuestra sociedad de materialismo secular

(Último de una serie)

Lee Bolman y Terrence Deal son autores de una popular obra titulada *Reframing Organizations: Artistry, Choice, and Leadership* (Jossey-Bass, 1997). En ella, presentan cuatro enfoques que consideran los más útiles para organizar la iglesia: la escuela, el teatro, el arte e la iglesia propia. Los líderes católicos pueden usar estos enfoques para hacer que la vida de la iglesia sea más atractiva y atractiva para los fieles.

La envidia es una de las características más comunes de la sociedad en la que vivimos. Es un sentimiento negativo que nos hace sentir que no estamos en el lugar que merecemos o que no hemos logrado lo que queríamos. La envidia puede ser destructiva y puede llevar a conductas negativas como envidia, maldad y deseo desordenado de poseer lo que otros tienen.

La envidia es un pecado que nos puede llevar a actuar de manera destructiva. Podemos sentir envidia por la prosperidad de los demás, pero también por su amor, sus logros y sus logros. La envidia puede llevarnos a hacer cosas malas, como calumniar a los demás, hacerles daño o desearles mal.

Es importante recordar que la envidia es un pecado que puede ser perdonado. El Señor nos dice que no debemos juzgar a los demás de forma negativa y que debemos tratar a los demás con respeto y amabilidad.

La envidia es un tema que también se ha tratado en el nuevo libro *Materialismo Católico* de James D. Davidson. En el libro, Davidson muestra cómo el materialismo secular puede llevar a la envidia y a comportamientos negativos. El libro es una guía práctica para aquellos que deseen vivir una vida más católica y libre de envidia.

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Dale Orem, a long-time community leader and current chairman of the board for Heritage Bank, will host a fundraising dinner to benefit the New Albany Deanery Catholic Youth Ministries “Work of Angels Campaign” on Aug. 31 at Joe Huber’s Family Farm and Restaurant in Starlight. Orem, who has worked closely with the Community Youth Leadership program sponsored by Catholic Youth Ministries, has been a long-time supporter and advocate for young people in southern Indiana. He was formerly mayor of Jeffersonville. Orem is a member of Sacred Heart Parish in Jeffersonville.

there may have been presidents, bankers, doctors, lawyers, CEOs of large corpora-
tions, priests, nuns, mechanics, homemak-
ers, and many other upstanding citizens
eleminated, many from poor homes.

This does not seem to me to be the proper solution to our crime problem.

Winifred E. (Bud) Moody, Indianapolis

In the past — you shared with the poor
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In the future — you can share with the poor in your will

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Author uses Gospel stories to inspire reflection

By Mary Ann Wyand

Author John Shea of Chicago relaxed in a lawn chair at Fatima Retreat House in Indianapolis Aug. 7 and reflected on the human tendency to worry. “If I could subtract all the hours I’ve spent worrying,” he said, “I’d be much, much happier.”

Therein lies one of the “mysteries of faith,” the nationally known storyteller, theologian and retreat master explained with a smile. People of faith must place their trust in God and try not to worry, but that’s easier said than done.


“The Gospel stories, in particular, can open up for people the spiritual levels of their lives, which are there but oftentimes they are not in touch with,” Shea said during a break in the weekend retreat programming. “The Gospels become mirrors to see ourselves,” he said, “and to see God’s Spirit at work in our lives.”

During eucharistic liturgies, Shea said, “you see sort of yourself in the Gospel stories, so you hear and you respond to something that you need to hear. Then if the story is developed in a homily, you can get a deeper grasp of what is going on and it can allow it to have more influence in your life.”

Spiritual development involves “the deepening of your appreciation of who you are as a child of God and what you’re about,” he said. “Gospel stories seed that growth.”

Shea’s latest book, Elijah at the Wedding Feast and Other Tales, will be published in October. Like his other books, this one evolved differently than his original outline.

“I have never written a book I set down to write,” he said. “As I begin to type, it goes in different directions, which is great because it’s not disconnecting for our publishers.”

Shea joked that his writing is “not necessarily divinely inspired, but certainly humanly perspicacious.”

He said his gift for storytelling comes from his Irish heritage. His great-uncle was a gusleach, a teller of tales.

“I love telling stories,” Shea said, “and I’ve read a lot of them. I like telling Scripture stories and stories from world religions. Most of the stories I tell have spiritual ambitions to them. They’re not just for entertainment.”

Shea said he also loves to facilitate retreats, which like his books never evolve the way he plans them.

“Retreats are necessary because we’re all in need of healing and we’re too busy,” he said. “The pace of life has gotten very fast. Life has become cluttered with many things. Like it’s the old joke that we’re making excellent time, but we don’t know where we’re going.”

Time for solitude and reflection on Scripture passages gives people insight about personal issues and life situations, he said. “Gospel stories communicate a wisdom about life, and sometimes that wisdom is heard by a person who is filled with worry or anxiety. Somehow the wisdom relaxes the mind and puts worries to rest so the person can be more relaxed and, paradoxically, more productive. It’s been said that the point [of a Gospel story] is not to put God in your mind, but to put your mind in God.”

Several Fatima Retreat House staff members, including DePrey, were retreat participants.

“So many people said the retreat was exactly what they needed,” DePrey said.

“That’s what stories can do. They’re so open-ended and challenging, particularly the way Jack [Shea] presents them.”

DePrey said he enjoyed Shea’s discussions on the Eucharist and prayer.

“Jack talked about how Gospel spirituality is about receiving and then giving,” DePrey said. “We must receive our blessedness, we must be filled up, hopefully, with the Spirit of Christ, and then we have something to pour out. We have something to give to others. A lot of times we think of [Christian service as] giving in order to receive.”

Retreat surveys included many favorable comments. DePrey said. One retreatant noted that Shea’s presentations gave her “a deeper appreciation of Christ’s daily presence to me.”

Suzanne Magnant, chancellor of the archdiocese, said Shea’s one-day retreat for lay ministers provided an opportunity for people in ministry to take necessary time for personal and spiritual growth.

“People in ministry in are especially focused on serving other people’s needs, always being present to others, and making their needs ours, sometimes to the exclusion of some of our own needs,” Magnant said. “It’s really a matter of balance. People in ministry have to have some time when they can step back from their work and refit their own cup.”

Pro-life walk ends with rally

WASHINGTON (CNS)—A group of young adults who walked 3,400 miles across the country this summer to promote the pro-life cause ended their journey in Washington, D.C., on Aug. 14 by reciting the rosary at the steps of the U.S. Supreme Court, then walking one last leg from the Supreme Court to the U.S. Capitol.

They said they walked those last steps, covering 4,400 feet, to draw attention to the number of abortions performed each day in the United States.

“(It’s) our way of being symbolic of the 4,400 babies who will die today across the nation,” said Steve Sanborn, founder of the Crossroads walk organized to protest abortion.

“Gospel stories communicate a wisdom about life, and sometimes that wisdom is heard by a person who is filled with worry or anxiety. Somehow the wisdom relaxes the mind and puts worries to rest so the person can be more relaxed and, paradoxically, more productive. It’s been said that the point [of a Gospel story] is not to put God in your mind, but to put your mind in God.”

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The Village Dove

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The Criterion Friday, August 27, 1999 Page 7
DOVER—St. John Parish in Dover will be cookin’ spiritually. And their main ingredients are the Little Rock Scripture Study and Christ Renews His Parish. St. John Parish and neighboring St. Joseph Parish in St. Leon together will begin Little Rock Scripture Study in September. And Christ Renews His Parish will follow during the next Lenten season. Father Louis Manna is the pastor of both Batesville Deanery parishes. Franciscan Sister Elaine Merkel, pastoral associate and director of religious education at St. John Parish in Dover, said parishioners at St. John had experienced Renew in the parish at some time. Renew is a parish-level Catholic faith renewal program. Sister Elaine said many of the parishioners who had participated in Renew were still meeting for Scripture study. Other parishioners have moved into the parish and were looking for some type of Bible study group. Hence, Little Rock Scripture Study is the solution. Little Rock Scripture Study involves reflection on particular Scripture readings. A group facilitator will work with the group responding to the questions regarding the Scriptures. This nine-week spiritual renewal program will conclude in November. Christ Renews His Parish will begin during the next Lenten season. Sister Elaine has high hopes for the results of Christ Renews His Parish. “We feel it is going to be a real benefit to the parish because it will not only strengthen and renew faith, but it will also call forth leadership and the whole idea of stewardship of time and talent,” she said. She said that it’s “our dream that Christ Renews His Parish will be the source to strengthen the faith, renew the faith and provide leadership.” Christ Renews His Parish is a two-day spiritual renewal program facilitated by parishioners who have previously attended the renewal. Men and women have separate retreats, which feature witness talks, table discussion pertaining to the witness talks, Scripture sharing, small-group projects, group sharing and group reflection. **Fast Fact:** St. John Parish in Dover surpassed its archdiocesan Legacy of Hope from Generation to Generation capital campaign goal. The goal was $101,000. The parish pledged approximately $130,000.
meditation. Sister Elaine said a spiritual renewal program similar to Christ Renews His Parish will be offered to the high school youth in the parish as well.

### Reaching out to the Dover community

St. John Parish has a strong mission of helping the needy in the community.

“It’s critical for the parish to always realize there are others out there who need us to reach out,” said Sister Elaine.

She added that being active in the community “allows people to see that there is a place where people care.”

St. John parishioners help those less fortunate in a number of ways. Most recently, a giving tree stood at the front of church bearing names of needy children and their needs. The needs of the children included clothing, shoes and supplies for the new school year.

At Christmas time another giving tree will stand in front of the church. This time it will be for Christmas gifts for needy families.

### Physical growth

Currently, the school building is being renovated at the parish. Three classrooms and a lower basement area are being added. The estimated cost for the addition is about $150,000.

“If it weren’t for people in the parish volunteering their time and talent, this project would have cost much more,” Father Manna said.

The new addition will serve the religious education program as well as the preschool.

The preschool is another way St. John Parish lends a tool.

“Through it’s an initial con-

-100:00 m. Sunday — 10:00 a.m.; Holy Day Anticipation — 7:00 p.m. 

- Weekdays — Tues. 4:30 p.m.; Fri. 8:00 a.m.

- Parish hospitality doesn’t stop with the needy in the community. St. John Parish has opened its church to rural disasters, such as floods and tornadoes. Father Marks has been assigned full time to the Bright, Ind., area in Dearborn County to explore with Catholics there the possibility of establishing a parish.

St. John parishioners (above, from left) Annie Weekly, Leona McCann and George Klaserner are three of the volunteers who help with the parish newsletter. They are assembling this month’s newsletter. St. John parishioner Mary Murtaugh (at left) helps assemble the parish newsletter.

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**St. John the Baptist, Dover (1824)**

Address: 25743 State Road 1, Guilford, IN 47022

Phone: 812-576-4302 Fax: 812-576-4302

Church Capacity: 200 Number of Households: 183

Pastor: Rev. Louis Manna Pastoral Associate/Director of Religious Education: Sr. Elaine Merkel, OSF

Youth Ministry Coordinator: Dee Alles Parish Council Chair: Tom Huber

Parish Secretary: Patricia Rolfe

Principal: Nancy Ray School: 9788 N. Dearborn Rd., 812-623-2631 (P-6)

Masses: Saturday Anticipation — 6:30 p.m. Sunday — 10:00 a.m.; Holy Day Anticipation — 7:00 p.m.

Weekdays — Tues. 4:30 p.m.; Fri. 8:00 a.m.

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**The Criterion Friday, August 27, 1999**
Summer fun at Murder Beach

Six-year-old Hannah, who has some delightful trouble with her "M"s, called it "Murder Beach." And in some ways, it was. If you've never been to Murder Beach, it is a beautiful shore bordering the Atlantic Ocean in Myrtle Beach, South Carolina. But, no, we had to go and partake of the harbors that embellishments to the place as well. There were the strip malls with or without outlet stores, antique sales, just beach-house-renters who actually wished to eat normal food, have a drink without a paper parasol stuck in it, and keep our bodies and cars intact while enjoying the sea and sun. And, in some ways, it was a place to fast food joints to ethnic cafes. Nature was doing her part to provide our house we'd rented, we'd have been OK. The sea breezes make it pleasant and com-

The 13th ecumenical council, the First Council of Lyons in 1245, was principally to France for support. Emperor Frederick II rejoined from 1215–1250, during which time he was at Emperor's behest. It all started when Pope Honorius III tried to carry out the words of the 12th ecumenical council of the Pope's Church, to have a crusade to recapture the Holy Land from the Muslims. Honorius wished Emperor Frederick to lead the crusade in 1217, but nothing happened and the crusade fizzled. The next pope, Gregory IX, proclaimed his own crusade in 1228. This time Emperor Frederick II started to lead it, but then became ill and died. Gregory made and excommunicated Frederick for not fighting. Then Frederick recovered his health and went off to fight the crusade. But this enraged indignantly the pope, that an excommunicated man was leading a crusade. There was an open break between emperor and pope, Frederick tried to control Italy and Sicily. Besides a squabble over terri-

Cornucopia/Cynthia Dewes

Council was weapon in fight between pope and emperor

Three friends and I went to Market Square Arena in Indianapolis last week to hear the Dalai Lama, the worldwide leader of Buddhism and the civil and religious head of Tibet. Afterwards, while waiting to get out, we noticed a nearby parking lot, a young man and a girl were walking by. The man wondered if we’d heard the Dalai Lama. When we answered "yes," he asked what we thought. Our con-

Be Our Guest/Shirley Vogler Meister

Perspectives

Our Christian heritage teaches us that God simply and prayed fervently. As a Carmelite, Sister Jan had a great concern for others goes on. She continues to perform great deeds of compassion, understanding, truthfulness, meditation, understanding, tolerance into our lives.

Sister Jan Nininisto, a member of the Carmelite community of Indianapolis, died a holy woman. Her holiness did not come about from performing great deeds or from writing inscrip-

Journey of Faith/Fr John Buckel

Even after death, love goes on

Sister Jan was born into a Lutheran household. After a rather estranged and strife, she chose the Catholic faith. This decision demanded a great deal of personal sacrifice. Everything changed after she entered the Carmelite lifestyle. She trusted in the direction of God, simply prayed and fervently. Sister Jan was born into a Lutheran household. After a rather estranged and strife, she chose the Catholic faith. This decision demanded a great deal of personal sacrifice. Everything changed after she entered the Carmelite lifestyle. She trusted in the direction of God, simply prayed and fervently. Sister Jan was born into a Lutheran household. After a rather estranged and strife, she chose the Catholic faith. This decision demanded a great deal of personal sacrifice. Everything changed after she entered the Carmelite lifestyle. She trusted in the direction of God, simply prayed and fervently. Sister Jan was born into a Lutheran household. After a rather estranged and strife, she chose the Catholic faith. This decision demanded a great deal of personal sacrifice. Everything changed after she entered the Carmelite lifestyle. She trusted in the direction of God, simply prayed and fervently. Sister Jan was born into a Lutheran household. After a rather estranged and strife, she chose the Catholic faith. This decision demanded a great deal of personal sacrifice. Everything changed after she entered the Carmelite lifestyle. She trusted in the direction of God, simply prayed and fervently. Sister Jan was born into a Lutheran household. After a rather estranged and strife, she chose the Catholic faith. This decision demanded a great deal of personal sacrifice. Everything changed after she entered the Carmelite lifestyle. She trusted in the direction of God, simply prayed and fervently. Sister Jan was born into a Lutheran household. After a rather estranged and strife, she chose the Catholic faith. This decision demanded a great deal of personal sacrifice. Everything changed after she entered the Carmelite lifestyle. She trusted in the direction of God, simply prayed and fervently. Sister Jan was born into a Lutheran household. After a rather estranged and strife, she chose the Catholic faith. This decision demanded a great deal of personal sacrifice. Everything changed after she entered the Carmelite lifestyle. She trusted in the direction of God, simply prayed and fervently.
The Criterion  Friday, August 27, 1999  Page 11

**The Sunday Readings**

**Sunday, Aug. 29, 1999**

- Jeremiah 20:7-9
- Romans 12:1-2
- Matthew 16:21-27

The Book of Jeremiah is the source of the first reading for this weekend’s liturgy.

For all the prophets, the greatest characteristic was a profound faith in God and the permanence of God’s law and word. However, by no means did the prophets universally accept everything that it well may have been the largest gathering of Jews outside the Holy Land. But dark clouds hung overhead.

Jesus in the homeland were restless. In A.D. 70, their resentment of the Romans would overflow into open revolt. It was to be their downfall. Not for 1,870 years did they accept their Roman overlords. But at hand was the persecution of Christians themselves in Rome. The government was determined to put an end to the Passover. Either Jews or Gentiles would be the victors.

Jeremiah protested even to God that the Romans would triumph. Jeremiah was sure that eventually great suffering will come. Jeremiah died hopelessly. Yet he endured.

And in the permutational power of God, faith prevailed. Jeremiah saw the presence of God with them and to come in their way.

Their faith did enable them to realize the presence of God with them and to seek events and circumstances the creative and providential power of God.

Such was the situation when Jeremiah wrote these words many centuries before Christ. The prophet had been unwaveringly loyal to God. He had proclaimed the majesty and power of God through good days as well as bad. Often, his audiences disputed him, rejected him, even mocked him. Yet he endured.

None of this was without its cost. Jeremiah protested even to God that the people ignored or contrasted him. It was a miserable state for the prophet.

Even then, however, as this reading indicates, faith prevailed. Jeremiah spoke to God directly, in the first person, as if God were an unnamed disciple of Rome meet in a common unawares of the ultimate meaning of life. Understandably, they recoil from hardship and suffering. Such unhappy conditions puzzle them. Should not they be spared? Should not God protect the world from such trials?

These are questions repeated in every generation and probably, from time to time, in every heart. Why me?

Jeremiah furnishes the answer. So does Jesus. Their answers transcend particulars. The overall reality is that we are limited. We do not, and cannot, understand what we rightly or wrongly regard as our needs. The prophet, and indeed God in Jesus, call us to remember who and what we are. And it is important in life, and that nothing of value and joy exists outside the awareness and recognition of God.

**Question Corner/Fr. John Dietzen**

**Interfaith marriage has many unique challenges**

Q I have a big problem. I am dating a wonderful man, who is hardworking and tenacious, and I love him very much. The problem is that he is Lutheran and I am Catholic. Neither of us wishes to change our religion. If we have children, he wants them to be raised Lutheran, and of course I want them to become Catholic.

I have cried for two weeks now and can’t sleep. He knows this, but doesn’t want to talk about it because he knows I get quite upset. His parents were killed several years ago, before we met. I have talked with my parents about it, but still cannot come to a decision.

I am 31 and he is 34. We’ve been dating 3 months. We’re going to get engaged soon, and I want to talk about it because he knows I can’t sleep. He knows this, but doesn’t want to talk about it because he knows I get upset. I want to talk about it because he knows I can’t sleep.

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A I wish I had a solution that you and your fiancé could feel happy about right now, but I don’t. And I don’t think anyone has.

You really are at absolute odds, and getting married will not change that; in fact, the problem will most likely just get worse.

The most important task you have as a couple is to be totally honest with each other about this dilemma and, even more seriously, be honest with yourselves. Unless one of you changes, which appears impossible, one of you will end up sacrificing what you believe is spiritually essential for your children and for yourself as a person.

From what you tell me, that is unthinkable for both of you, which—if you are both sincere and committed in your faith—is the way it ought to be.

If neither of you changes and you get married, the chances are that you will be living in a permanently tense and bitter standoff, which I’m certain is not the kind of marriage either of you wants.

In my ministry I inevitably bring with me special challenges that are not present when the husband and wife share a common faith and vision of life. Before a marriage takes place, however, the couple need to have identified some shared avenues they agree on by which they can resolve the differences which will confront them.

That does not seem to be the case with you and your friend. As hard as it may be, you need to rethink your plans for marriage. That does not mean you will be less happy than abandoning the way you live your life with God as a Catholic or asking him to abandon his faith as a Lutheran, which both of you will regret.

Letting go of your tentative marriage plans will take a lot of courage. But good marriages are built on a variety of essential qualities, including some you surely do not share now. I will pray for you, and I know many of our readers will also.

**Dear Readers:**

Several weeks ago, I responded again to a question about disposing of old religious articles.

Here are two more locations to which used rosaries, pictures, statutes and other sacramentals may be sent. They have contact with groups in our country and elsewhere who can use them.

You may send used sacramentals to the Catholic Foundation, 7815 Highland Road, Baltimore, Md. 21234. The foundation’s telephone number is 410-668-4826.

Used sacramentals also may be sent to Our Lady’s Rosary Makers, 4611 Poplar Level Road, Louisville, Ky. 40233. The foundation’s telephone number is 502-968-1434. (A free brochure in English or Spanish answering questions about baptism practices and sponsors is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, Ill. 61651. Send questions for this column to Father Dietzen at the same address or by e-mail at jdietzen@aol.com.)

Readers may submit prose or poetry for faith column.

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.

**My Journey to God**

At Sunset

The blazing sun was riding high
On a crimson cloud in the western sky,
Turning the heavens into an orange glow.
As I watch in wonder on the earth below.

On a crimson cloud in the western sky,
At Sunset

No earthly palette ever could hold
Such brilliant hues of red and gold
That swept across the heavenly blue
And set afire the glorious view.

Moved by the beauty of it all
These words one by one recall
“Let not the sun set upon your wrath”
“Ere the waning sun will leave its path.
And if perhaps we’ve been unkind
Leave now the baneful act behind.
This is the time to make a plan
And pray the Lord will forgive me.

By Margaret Kelly

(Margaret Kelly is a member of St. Luke Parish in Indianapolis.)

**Daily Readings**

**Monday, Aug. 30**

1 Thessalonians 4:13-18
Psalm 96:1, 3-5, 11-13
Luke 4:16-30

**Tuesday, Aug. 31**

1 Thessalonians 5:1-6, 9-11
Psalm 27:1, 4, 13-14
Luke 4:31-37

**Wednesday, Sept. 1**

Colossians 1:1-8
Psalm 52:10-11
Luke 4:38-44

**Thursday, Sept. 2**

Colossians 1:9-14
Psalm 98:2-6

**Friday, Sept. 3**

Gregory the Great, pope, religious and doctor
Colossians 1:15-20
Psalm 100:2-5

**Saturday, Sept. 4**

Colossians 1:21–23
Psalm 54:3-6, 8

**Sunday, Sept. 5**

Twenty-third Sunday in Ordinary Time
Ezeldeth 33:7-9
Psalm 95:1–2, 6-9
Romans 13:8-10
Matthew 18:15-20
The Criterion welcome 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. 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.

August 27, 28
St. Ann Parish Fun Fest, Indianapolis, 2862 S. Holt Road, 5 p.m.—11 p.m., food tent, sweet shoppe, beer garden patio, country store, silent auction and children’s games. Grand raffle prize, $1,000. Five $100 cash prizes each evening.

August 28
St. Monica Parish, Indianapolis, 6131 N. Michigan St., Festive Food volk. 4 p.m.—midnight, international food cuisine, music and games. Information: Helen Hampe, 317-255-9144.

August 29
10:30 a.m.; ice cream social, Danville, 1005 W. Main St., Mary, Queen of Peace Parish, Aug. 29

Information: Franciscan ham dinners, hot air balloon at 8 p.m. (EDT time), chicken and roast beef 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, 812-823-3670.

Recruiting 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., (Latin) Mass, Times and other information: 317-636-4478.

Weekly
Sundays Holy Rosary Church, Indianapolis, 520 Stevens St., (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 a.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, Berech 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 5354 W. 50th St. Indianapolis (behind St. Michael Church) Information: 317-271-8016.

Our Lady of the Greenwood Marian prayer group at Our Lady of the Greenwood Church, 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.

St. Mary Church, New Albany, Thursday of Christ’s Passion, 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: 317-382-3195.

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.—9:15 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 a.m.—confession, 6:45 a.m.

St. Joseph Church, 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, 150 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 a.m. Mass to 5 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, 15th and Bosart, Indianapolis.

Our Lady of the Greenwood Church, Greenwood, 335 S. Meridian St., first Saturday devotions and sacrament of First Communion.

---See ACTIVE LIST, page 11---
By Margaret Nelson

Families happen in a number of ways. Michael Effron of Greenwood took a trip to China in May to adopt his daughter, Anne Ya Ping, and bring her home to join her family — his wife, Janet, and sons, Ian, 4, and Kevin, 8.

“Janet and I thought of adoption even before the other children were born,” said Michael. “It was one of the ways we wanted to bring children into our family.”

The Effrons’ journey began nearly two years ago when they began exploring the idea of foreign adoption.

“We looked at many different countries, but we kept being drawn to China,” he said. “I think we always knew that’s where our daughter was.”

For their adoption agency, they used Children’s Hope International in St. Louis.

“You need to talk to a number of different agencies until you find one you will be comfortable with,” said Janet Effron. “A lot of times you have to take things on faith, just as you do when you have a birth child. It is a very emotional thing, but you have to take care of practical matters. So you need an agency you can really trust and communicate well with.”

After the Effrons collected the documents required for their dossier, the agency translated them into Chinese and presented them to the Chinese authorities in Beijing.

“You can request a special needs or healthy child and you can request a preferred age, but the Chinese officials are most interested in making the best possible match between child and family,” Janet Effron said.

Nine months after sending their dossier, the Effrons saw the first picture of their daughter.

As they waited for the referral, the Effrons received prayer support from members of SS. Francis and Clare Parish in Greenwood. Because Michael was director of music ministries until just before the trip to adopt Anne Ya Ping, parishioners knew about their desire to adopt a child and were kept updated on the progress.

“They prayed with the waiting,” he said.

The couple has been active in the parish, with Janet chairing the parish’s environment committee for the new church building and both parents recently taking turns as “snack makers” for Vacation Bible School.

Knowing that lan would mention in school that he was getting a new sister, the Effrons helped his second-grade classmates at Our Lady of the Goodwood School in Greenwood understand about adoptions. When the agency assigned the little girl to them, Ian brought Anne Ya Ping’s photo to his classroom. The children prayed for her in school and made “Welcome Home” cards for her.

When Michael went to China to adopt their daughter, Ian’s teacher, Barbara Krukeberg, posted a map to show where he was going. She also read his e-mail messages from China to her students.

“The church community was wonderfully supportive,” said Janet. “People we knew were supporting us in a lot of directions. In so many ways, the adoption process is different from having a birth child, but on the emotional level, it is the same.”

One week after receiving their referral, the Chinese Embassy in Belgrade was bombed by NATO. The parishioners prayed, knowing the incident might delay Michael’s travel and affect the Effrons’ referral.

Michael and Janet were also concerned about how the Chinese would respond to an American so soon after the bombing. They wanted to make sure that I was comfortable. They were some of the friendliest, most hospitable people I’ve ever met.”

When Michael and Anne Ya Ping met the rest of the family at the Indianapolis airport after 26 hours of travel, she seemed to recognize her mother and brothers from the photos Michael had shown her.

While they were waiting for luggage, “Ya Ping looked at Kevin and flashed a big smile,” said Michael. “That was it; she was part of the family.”

Michael explained why there are so many girls available for adoption in China. The government has a one-child-per-family policy because of population pressures. Since China has no social security system, the tradition of child-per-family makes it important for a family to have a son.

“You never know the reason the child is there” in the orphanage, said Michael. “Families have to make difficult choices for giving up their children.

One thing I would suggest to people who are considering adoption is to be open to older children,” said Janet. “They will possibly have issues that parents have to be aware of, but it is a wonderful experience for the whole family. You need to understand what the child has gone through and be prepared for whatever child God gives you.”

The Effrons’ agency advocates for the placement of older children and also helps the children who are not adopted.

The majority of them will not find families,” said Janet. “With our agency, you can sponsor children, providing them with the chance for an education or helping children with medical needs, such as cleft-palate surgeries.

“The American dollar goes a long way,” she said. “For what is a small amount to a middle-class American family, so much can be done for a child in a developing country.”

Anne Ya Ping seems to be adjusting well to all the changes and enjoying the attention from her new family.

“It is amazing how adaptable she is to new situations,” said Michael. She is learning English quickly, asking for favorite foods and saying “up, up” when she wants her dad to pick her up.

“As time goes on, it has become very clear to us that this is a child God meant to be in our family,” said Janet Effron. “When you leave the U.S., you realize how fortunate we are,” he said. “We live in tremendous comfort compared to the rest of the world.”

Anne Ya Ping is 2 1/2 years old.

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Millennial hopes of a missionary in Uganda

By Fr. Jim Farrell

In a series of articles (Father Jim Farrell spent part of his 1996-97 sabbatical in Uganda and wrote articles for The Criterion at that time. He returned for a month’s vacation to the same mission he visited before.—WRB)

ARUA, UGANDA—Visiting another country always makes you see your own country in another light. Living for a while in a Third World country makes you very much aware of how much you take for granted.

My list of things I take for granted grew by leaps and bounds during the month I spent in Uganda this summer. At home, it is easy to forget that some countries and cultures do not have many of the benefits we enjoy in our country. It is also easy to overlook the work it takes to make certain things available. For example, the people in the pastoral coordinator’s office are working diligently to translate the Bible into just one of the three main tribal languages used by the people in the Arua Diocese.

The Bible will lead then to the development of a lectionary. Father Tonino is currently proofreading biblical texts to see if the translation is consistent with both the words and the meaning of the Scriptures. Listening to Father Tonino explain the work that is yet to be done on the translation of the Word of God and then on the lectionary to follow has given me a new appreciation for translated versions of the Bible and the availability of a lectionary in my native tongue.

Having one translation of the Bible available to us in the English-speaking world is a blessing, but the abundance of translations describes a reality that must, at times, be difficult for people who do not yet have access to a Bible in their native tongue to comprehend fully.

The other night while on the road back to the Christus Center after a day at the national park, we saw many people walking and bicycling to their homes in complete darkness. The cloudy skies had covered the stars and moon and there was no light at all on the road except that provided by our headlights. In the course of our journey, it began to rain intensively.

My first thoughts were of those people walking and bicycling on the road and the added burden to their journey brought by the rain. When they arrived home, there would be no option of a hot bath or shower, since none of the local people have running water or a water heater in their homes.

The roads that we traveled were dirt roads that have not been maintained. Consequently the roads themselves are uneven, full of gullies and huge bumps. We took nearly three hours to travel 90 miles. Suddenly long drives at home seemed much shorter, and well-lighted streets, an added blessing.

When I visited the local health clinic and met many of the widows and orphans who come there for treatment, I saw the resources available for diagnosis and treatment. I became aware of the blessings of at least six quality hospitals within a 20-minute drive of my home in Indianapolis—not to mention immediate care centers and dental offices.

Sister Paola, who operates the clinic, told me that, though she charges very little for medication and treatment, there are still people who cannot afford them. This, of course, made me aware of how blessed I am to be insured, a blessing that not everyone in Asia enjoys.

Communicating with someone who understands your language seemed pretty common at home, but even though English is the official language of Uganda, my Ugandan friends and I have difficulty understanding each other—many times due to accents or word usage. Suddenly I am more aware of the blessing of being able to communicate clearly with another.

Just being able to get in touch with someone or get a message clearly has been seen in a new light. At home, I can always leave a message for someone or contact them directly within a short amount of time. But in Uganda it is a different story.

Recently we had a celebration at the Christus Center. I asked if a certain priest would be attending the celebration and Sherry Meyer, lay missionary from Indianapolis, responded that there wasn’t enough time to get a message to that priest because none of the churches or their parishioners have phones due to the expense.

The invitation couldn’t be mailed because there is no mail delivery in this area of the country. All mail is distributed through post office boxes. Since we are the closest mail center to where the priest lives, it would not have helped to mail it. So you need about two weeks of lead time in the hope of finding someone who is going in that direction and can take a message.

My parishioners in Indianapolis know that one of my leisure time activities is to browse the local bookstore. There are no bookstores in Arua. Missionaries like Sherry have to import all their resource material and recreational reading by mail and if they want to have it in a timely fashion it has to come airmail. An item sent surface mail from the U.S. can take anywhere from eight to 13 months to arrive.

Those who love to frequent the local library—count your blessings. There is no local library in Arua. Good solid education is lacking even though there are many schools and they are all overf lling with children. All education at primary level is by rote without the benefit of a textbook. I am sure I do not even realize how much I fall back on things I learned so long ago.

Do you enjoy the variety of coffee, cereal, flavored drinks, chocolate, cookies and ice cream? Do you count them as a blessing? They are either not available in Arua or you are happy to find just one brand or flavor.

Do you similarly eat out? Did you ever think that simply being able to choose not to cook or the ready availability of a variety of fast-food and sit-down restaurants is a blessing? Or have we been aware that food is always available in our country even when Florida has had an unexpected freeze or Kansas a dry summer?

What about your access to people who have the education and skill to repair your car or fix something in your home? Even taking a simple walk in the neighborhood at home is something taken for granted. In Uganda, most people travel on foot and many people exercise the custom of greet ing you on the road. To discover solitude on the road is next to impossible.

Perhaps the greatest lesson of all about blessing is that our brothers and sisters in Uganda have their own list of blessings. Even in the midst of a world that seems deprived of the things we take for granted, the Christians can still raise their hearts and minds to God in prayers of thanksgiving: for a healthy child, sufficient food for all at the table, the gift of faith, a joyful spirit, living in an area secure from the threat of rebel activity.

These are at the top of their lists.

My list continues to grow as I recognize more and more that blessings come in all sizes and shapes from deep within my soul to those sitting around my table. Even if you haven’t traveled far from home this summer, I hope you see your life from a new perspective. Have you counted your blessings lately?

African Catholics to get new African version of Bible

The Daughters of St. Paul had hoped to launch the project with 50,000 copies, but could not find donors to finance the first printing.

The Society for the Propagation of the Faith and Italian benefactors paid all the costs of printing the first edition and covered part of the costs of printing the first 20,000 copies.

Sister Teresa said she hopes Catholic organizations will donate enough money to print 50,000 more copies during the Holy Year.

“There cannot be effective evangelization without the Bible,” she said. “The African Church needs the Bible. Each Christian family should have the Bible.”

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ST. LOUIS (CNS)—No more hiding their light under a bushel basket for nine communities of contemplative women religious in the St. Louis Archdiocese. Come early September, they’ll be hitting cyberspace for all the world to see and reach.

That’s when the communities will begin offering a prayer request service on line through the Web site of the St. Louis Archdiocese at www.archstl.org. Participating in the effort will be the Augustinian Cloistered Nuns, the Benedictine Sisters of Perpetual Adoration, the Discalced Carmelites, the Contemplatives of the Good Shepherd, the Holy Spirit Adoration Sisters (Pink Sisters), the Passionist Nuns, the Poor Clare Nuns, the Redemptoristine Nuns and the Visitation Sisters.

All nine contemplative orders within the archdiocese responded enthusiastically when first approached about participating in the effort will be the Augustinian Cloistered Nuns, the Benedictine Sisters of Perpetual Adoration, the Discalced Carmelites, the Contemplatives of the Good Shepherd, the Holy Spirit Adoration Sisters (Pink Sisters), the Passionist Nuns, the Poor Clare Nuns, the Redemptoristine Nuns and the Visitation Sisters.

Sister Eva-Maria said she recently searched the Internet for similar sites, finding “hundreds of sites for prayer requests,” most sponsored by Protestant organizations, as well as sites sponsored by individual communities of women religious.

But she never found one representing a united group of communities like the link to be offered by the archdiocese, she said. “Not very many dioceses have” as many as nine contemplative communities, she added. The prayer and faith resources link now offers such information as Mass readings, prayers such as the Liturgy of the Hours, material on saints and angels, and study materials. The prayer request service “will supplement this page in an interactive way,” Sister Eva-Maria said. “It will provide a tremendous service to the local Church and beyond.”

Specific prayer requests submitted to the Web page will be forwarded to Sister Eva-Maria’s office and then to the contemplative orders.
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Senior Living Section, continued
DENVER (CNS)—A lawsuit has been filed in U.S. District Court in Denver against the city and county of Denver on behalf of a couple ordered by the city to limit the number of prayer meetings they hold in their private residence to one per month.

In October 1998, a Denver zoning official told David and Diane Reiter they would have to limit the number of prayer gatherings at their Denver home to no more than one per month. The decision was appealed and upheld in February 1999 by the city’s Board of Adjustments for Zoning Appeals. David Reiter, an associate pastor at an evangelical Church, and his wife had been hosting a small faith group meeting for nine to 15 women at their home on Thursday evenings. The women would typically open and close the meeting in prayer and normally would share a potluck meal.

In the suit, the Virginia-based American Center for Law and Justice, which is representing the Reiters, contends that the city’s ordinance is “impermissibly vague and violates our clients’ constitutional rights to equal protection, due process and the First Amendment rights of free association, speech, exercise of religion and the right to privacy in their own home.”

Kent Strapko, zoning administrator for the city and county of Denver, said that religious bias played no part in the cease and desist order issued against the Reiters. He said his office handles thousands of complaints every year and that each violation is investigated and enforced according to the law.

Strapko said that the zoning ordinance states: “People who gather for meetings, or for a common interest, are prohibited from doing so in private residences more than once per month.”

The ordinance provides recourse for neighbors who are concerned about the lack of parking or gatherings that disrupt the neighborhood, Strapko explained. He said that, as an inspector, he handled cases dealing with motorcycle groups, poker parties, real estate meetings, an aviation club and even prayer meetings.

In most instances, the complaints were about parking, he said. According to zoning regulations, any gathering that takes place more than once a month at a private residence in Denver, such as a Monday night football party, Bible study or tea party, are violations of the law. Strapko suggested residents rotate gatherings to different homes to avoid conflicts over parking and noise which may lead to a complaint.

But Jay Sekulow, ACLJ’s chief counsel, claimed city officials “made it clear to our clients (that) if they were having a weekly book club at their home instead of a prayer meeting, there would be no problem. This is clear hostility toward people of faith.”

He said the city “has trampled on the First Amendment rights of our clients and has enacted an order that is not only unconstitutional but absurd,” said Sekulow. “This action is an inexcusable violation of their privacy and is unconstitutional.”

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The Criterion Friday, August 27, 1999

Lawsuit fights ordinance limiting gatherings in private homes

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Senior Living Section, continued

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CAMBRIDGE, Mass. (CNS)—Father J. Bryan Hehir has been named to lead the Harvard Divinity School. University President Neil L. Rudenstine announced Aug. 11 that Father Hehir would head the school as chair of an executive committee including three associate deans, to allow him to continue with other commitments. Father Hehir, 58, has served as interim chair of the school’s executive committee, for the last eight months. He has been on its faculty since 1992, as a professor of practice in religion and society and as a faculty associate of the Weatherbead Center for International Affairs. “Father Hehir is a man of exceptional intellect and inciviscence,” said a statement from Rudenstine, “and he possesses rare human and spiritual qualities that make him ideally suited for this important position.” Renowned for his studies in Catholic social teaching, Father Hehir was the chief staff aide to the bishops’ committee that wrote a 1983 pastoral letter on war and peace. At the time he was director of the U.S. Catholic Conference Office of International Justice and Peace. He later served as secretary of the Department of Social Development and World Peace.

Before moving to Harvard, Father Hehir was the Joseph P. Kennedy Professor of Christian Ethics at Georgetown University’s Kennedy Institute of Ethics. “In multiple ways, this is an open moment in our society and in the world for religious traditions and institutions to serve the human person and the human family. Harvard Divinity School can and should contribute to this historic opportunity.” To enable him to continue in his role as a counselor with Catholic Religious Services and with pastoral commitments, Father Hehir will be joined on the executive committee by a group that includes associate deans.
The greatest myth or misunderstanding is imagining the Church as having all the answers or accusing the Church of thinking that it has all the answers,” said Father James Dallen, professor of religious studies at Gonzaga University in Spokane, Wash. “The first view is idolatrous; the second, as superficial as the view it rejects.

“The Church lives by faith, not by answers. So, of course, must its members: They must take the risk of faith and not seek another security.”

A similar reply came from Benedictine Father James Wiseman of the department of theology at The Catholic University of America in Washington, D.C.

“The greatest misunderstanding, even among many supposedly well-educated Catholics,” Father Wiseman said, “is that practically anything the pope says is infallible.”

The concept of infallibility was also chosen by Francesco C. Cesareo, associate professor of history and director of the Institute of Catholic Studies at John Carroll University in Cleveland. “Many people believe that infallibility applies to every pronouncement made by the Roman pontiff,” he said.

“However, both Vatican Council I, which defined papal infallibility, and the Second Vatican Council, which confirmed papal infallibility, were clear” that infallibility only applies, he said, when the pope “as supreme pastor and teacher of all the faithful ... proclaims by a definitive act a doctrine pertaining to faith or morals.

“Since the definition of papal infallibility at the First Vatican Council, only two doctrines have been pronounced under its auspices, that of the Immaculate Conception and the Assumption of the Blessed Virgin Mary,” he said.

Maureen A. Tilley, associate professor of religious studies at the University of Dayton in Ohio, believes that the greatest myth about the Catholic Church among its members “is a twofold mistake about the nature of the Church itself. It mirrors misconceptions about Christ. Some see Christ as truly divine, never subject to hunger or fatigue; they forget about his true humanity. Others see Christ as just a nice guy, a great teacher, a person who was in the wrong place at the wrong time and was executed by the Romans.”

Similarly, “there is the tendency to see the Church as a super-institution, to envision it only as a perfect entity, created before time in the mind of God,” Tilley said. “At the other extreme is the idea that the Church is simply a human
organization, the collection of individual Christians who are just going along, doing the best they can and making lots of mistakes along the way.’’

William R. Burnett, associate professor of religious studies at Le Moyne College in Syracuse, chose the misunderstanding of the full humanity of Jesus on the part of some Catholics as a common flaw.

‘‘Many Catholics readily affirm the divinity of Jesus, refer-
ing to him as God without another thought,’’ he said, warn-
ing Catholics against ‘‘emphasizing the divinity of Jesus at the expense of his humanity in their understanding and proclamation of the tradition.’’

Who makes up the Church is a common misunderstanding, in the view of Father Conrad Harkins, associate professor of theology at the Franciscan University of Steubenville, Ohio. ‘‘For many centuries,’’ he said, ‘‘vast numbers of the Catholic people have been lulled into lethargic complacency regarding their relationship with the Lord.’’ In the past, he added, ‘‘no one expected an ‘ordinary Catholic’ to be holy. If a young person aspired to holiness, he or she was packed off to a nunnery, monastery, friary or seminary.’’

‘‘That notion is wrong,’’ he said. ‘‘Although the seeds of the Church in the first century and in the 20th century would closely resemble, the earliest Christian community.’’

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‘‘The apostolic ministry of popes and bishops is important, even essential for the Church,’’ he added, ‘‘but we—all of us—are the Church.’’

John Dwyer, who teaches at St. Bernard’s Institute in Albany, N.Y., also finds misunderstanding in people confus-
ing ‘‘the Church’’ with ‘‘the hierarchy.’’ Such confusion, he said, ‘‘lives on in phrases such as ‘the Church forbids this or that action’ and in questions such as ‘What does the Church teach on this or another matter?’’’

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The Criterion  Friday, August 27, 1999

From the Archives

Site of first Mass in New Alsace

The MacDonald House is believed to be the site of the first Mass celebrated in New Alsace in 1833 by Father Joseph Ferneding. A log church and rectory were built in 1834.

St. Paul Parish, which marks its beginning with that Mass, is one year older than the archdiocese, which was established in 1834. It is the mother church of all other parishes of German-speaking Catholics in Dearborn and surrounding counties. In 1863, Confederate General John Hunt Morgan (Morgan’s Raiders) led some 2,500 cavalrymen through New Alsace on his famous raid of southern Indiana. St. Paul today numbers about 800 parishioners living in 250 households.†

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Lutherans approve communion with two faith traditions

DENVER (CNS)—Culminating 30 years of ecumenical dialogue, the churchwide assembly of the Evangelical Lutheran Church in America approved full communion with the Episcopal Church on Aug. 19. Under full communion, the 5.2 million-member ELCA and the 2.4 million-member Episcopal Church will retain their own structures. But each will recognize the other's sacraments, clergy from either church can be accepted for work in the other, and the two can hold joint worship services. In a separate action earlier the same day, the assembly approved full communion with the Moravian Church in America.

USCC argues for reversing ruling on school material funds

WASHINGTON (CNS)—A federal program to pay for computers, library books and other equipment that includes religious schools should be found constitutionally, argues a brief to the Supreme Court from the U.S. Catholic Conference. In a friend-of-the-court brief filed on Aug. 19, Mark Chopko, general counsel to the USCC, argued that a lower court ruling that the Chapter 2 funding program unconstitutionally includes religious schools “is unjust, a rejection of the considered judgment of the Congress and a slap at this court’s most recent Establishment Clause decisions.”

(These briefs were compiled from reports by Catholic News Service.)
**Kenya struggles to control AIDS**

NAIROBI, Kenya (CNS) — Kenyans must accept the reality of AIDS and join their government in fighting the disease, said a U.S. Jesuit who founded a home in Kenya for children with the HIV virus that causes the disease.

More than 150,000 children in Kenya are HIV-positive, said Father Angelo D’Agostino, founder of the Nyumbani children’s home, which currently cares for 120 children who are HIV-positive.

“With AIDS cases on the increase, the number of children orphaned as a result of the disease will increase tremendously as we enter the new millennium,” said the priest, a surgeon and psychiatrist.

Father D’Agostino, a native of Providence, R.I., spoke Aug. 18 during a courtesy call by Ngina Kenyatta, wife of the late Kenyan President Jomo Kenyatta, at the children’s home.

In Kenya, at least one in 10 adults has the HIV virus. Father D’Agostino said even with a government awareness campaign on AIDS, Kenyans were doing little to fight the disease.

“Children’s homes are not the only alternative to young people suffering from AIDS. The whole Kenyan community should feel responsible to cater for such children,” he said.

He also urged Kenyans to assist nongovernmental organizations or individuals taking care of such children, saying the majority of donors were from overseas.

Father D’Agostino also urged the government to waive taxes on overseas donations to his home, saying high taxes discouraged donors. "Read more"
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