Indianapolis center-city students get ‘dream’ school

By Jennifer Del Vecchio

The dream to help more center-city students has become a reality as Holy Cross Central School celebrates its opening day next week.

More than 200 students will walk into their new $3 million school in Indianapolis Aug. 20 to find more classrooms and better facilities.

Gone is the 105-year-old brick school building where students had to eat in their classrooms because there wasn’t a cafeteria. Students and teachers were cramped in classrooms because there wasn’t a cafeteria.

The new building will be able to comfortably handle as many 340 students.

Last year, 192 students attended Holy Cross Central School.

The 8:30 a.m., the school bell will ring to continue the ceremonies. Later, students will walk into a building that represents more than a new place for education.

Instead, it’s a representation of what a Catholic school can do for a neighborhood of the center-city.

“Today is a big day for our Catholic schools,” said Jerry Semler, who led the Building Communities of Hope Campaig that raised the money for the school.

“It’s an anchor for the near east side. It revitalizes the neighborhood.”

The school shines as an example of what hope can accomplish.

While many schools in center-city neighborhoods across the nation were closing their doors, Archbishop Buechlein rejected the trend.

“Instead, he asked for a commitment to the center-city, where the Church could make a difference.”

The archdiocese has a special interest in and a commitment to the center-city neighborhoods of Indianapolis,” the archbishop said in a statement on the campaign.

“Here the needs are great. Hope too often gives way to despair.”

Catholic schools and the programs and services of Catholic Charities are often the only hope children and their families have to change.
ARCHBISHOP
continued from page 1

Archbishop Emmanuel Milingo, who freely chose a period of reflection and prayer,” the spokesman said.
He said the archbishop, a former Vatican official, made the decision following his surprise meeting with Pope John Paul II Aug. 7, in which the pontiff “paternally” called him back to his responsibilities toward God and toward the Church.
At the time, the Vatican said the meeting effectively suspended the doctrinal congregation’s excommunica-
tion warning to the archbishop. He had been given until Aug. 20 to leave his wife, sever all ties with Rev. Moon’s sect and publicly declare his loyalty to the pope and acceptance of priestly celibacy. The Vatican called the meeting, which was attended in part by a top doctrinal official, the beginning of a “dialogue” that one hopes will be able to have positive developments.”
A tearful Sung, holding a press conference Aug. 11 at a luxury hotel in Rome, told reporters she feared Catholic Church officials were preventing her husband from seeing her.
“I don’t know where he is, and I’m afraid of what is happening to him,” she said, burying her face in her hands and shaking with sobs.
She noted that Archbishop Milingo told reporters during his last public appearance in Rome Aug. 8 that he had to find his wife, and rail against the connection process and planned to meet with her in coming days. In his final communication to her the same day, she said, he warned that he was “facing a difficult fight, and that he was not free to talk but would call back soon.”
“Maybe my husband wants to see me, which is what he has said every time he has talked, why won’t they let him?” she said.
Sung later said she refused an Aug. 13 visit from a Vatican delegation that claimed to bear a letter from her husband. She said the delegation was led by an American priest who spoke Korean.
“I will meet only with my husband,” she said.
The Vatican press office would not comment on the alleged delegation’s visit.
The Rev. Phillip Schanker, a senior official of Rev. Moon’s organization, said its battle with the Vatican was not “a religious war,” but simply a campaign to defend the human rights of Arch-
Archbishop Emmanuel Milingo and his wife, Maria Sung, are seen in a photo taken as Sung read a statement to the press on Aug. 11 in Rome. She told reporters she feared Vatican officials were preventing her husband from seeing her.
marriage in a New York hotel had ever been legally registered.
“We got married in front of God and humanity,” Sung said.
Rev. Schanker said the ceremony was only a wedding “consecration” and each couple was then responsible for register-

Volunteers are needed for
National Catholic Youth Conference

The Archdiocese of Indianapolis will host the National Catholic Youth Conference in December and needs help to make the event a success.
More than 28,000 Catholic youth from across the country will gather at the RCA Dome Convention Center in Indian-
apolis on Dec. 6-9.
There are many different volunteer opportunities available, such as helping with the Sunday liturgy, being a hospital-
ity aide, greeting people at the St. John the Evangelist Parish, or helping with pedestrian traffic flow.
Highlights of the conference include an interactive theme park, a speech by Miss America 2000, a service project on liter-
acy, workshops, and a speech by WTRM Channel 13 television anchor Anne Ryder.
To become a volunteer, visit the Web site at archindy.org/ncy and fill out the on-line form or call Bernie Price at the Catholic Youth Organization at 317-236-9313.
For more information about the confer-
ce, contact Marlene Stammerman or Mary Guilt at the archdiocesan Office for Youth and Family Ministries at 317-236-1439 or 800-382-9836, ext. 1439.

STEM CELLS
continued from page 3

Casey, senior staff counsel for the group. “We are going to argue that those 30 stem-
cell lines require the destruction of embryos, which is a violation of the law.”
But those who do not think Bush went far enough pledged to continue the fight in Congress.
“I intend to press for an early Senate vote on my bill to allow federal funding to ex-
and adult and stem cells,” and his plans to establish a cell lines require the destruction of embryos, which is a violation of the law.”
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and adult and stem cells,” and his plans to establish a
Msgr. Richard Lawler was a principal and longtime dean

By Mary Ann Wyand

Msgr. Richard C. Lawler, who was 68, died Aug. 9 at St. Francis Hospital and Health Center in Beech Grove. He was the eldest of five children of Msgr. Richard C. Lawler and his wife, Mary. He was born on May 26, 1933.

Lawler, who graduated from the former Saint Meinrad College in 1959, entered the Archdiocese of Indianapolis in 1962 and was ordained on May 11, 1968.

Lawler's father, Father David J. Lawler, the pastor of St. Augustine Parish, said the big celebration in August coincides with the sesquicentennial in small ways.

The first-grade class of St. Augustine School gathers on the front steps in 1930. The Dominican Sisters of St. Katharine taught the children; on the left is Sister Xavier and on the right is Sister Therese.

The spirit of St. Augustine’s is still very much alive,” Northam said..
The Prayer of Jabez

Reader Marilyn Merkel was unhappy with the article about the best-selling book The Prayer of Jabez, in our Aug 3 issue. See, “Letters to the Editor,” page 5. She interpreted the article, by Jennifer Del Vechio, to be an attack on the book. We, rather, thought that it was a balanced article that quoted both those who like the book and those who don’t.

It’s true that it has been a while since a religious book has been atop The New York Times best seller list. We do agree with Ms. Merkel that a book containing the word of God has sold more than 4 million copies and has found its way into the hands of people around the globe.

The basic theme of the book is the power of prayer and the belief that God will bless you if you turn your life over to him. There are dangers with such a prayer bordering on the superstitious if we were to think that saying the prayer regularly will ensure that we will obtain what we pray for.

Jabez is a character in the First Book of Chronicles, where he is listed as one of Judah’s descendants. Chronicles says that Jabez called on God with this prayer: “Oh, that you would bless me hand will be with us. Opportunities arise can assure us that God’s prayer to the Holy Spirit when opportunities for doing God’s work on earth. The prayer, correctly understood, is for God to use us to expand the opportunities for doing God’s work on earth.

Understood in this way, there is nothing wrong with Jabez’s prayer and no reason why Catholics should not pray it. We already have numerous other similar prayers. For example, we ask God to bless us whenever we recite the prayer before meals and we ask God to keep us from evil whenever we recite the Our Father.

Oh yes, the Our Father—the Lord’s Prayer: It’s not as short as the prayer of Jabez, but it is still the perfect prayer. It doesn’t ask God to enlarge our territory, but it does pray that God will be done on earth as it is in heaven. That implies that we are willing to do our part to see that God’s will is done. And a quick prayer to the Holy Spirit when opportunities arise can assure us that God’s hand will be with us.

—John F. Finn

Editor’s Note

In last week’s issue, the last line of the English version of Archbishop Daniel M. Buechlein’s column, “Seeking the Face of the Lord,” was inadvertently dropped. The column is reprinted in full in this issue on page 6. —WRB
Buscando la Cara del Señor

Dos por los grandes teólogos en el teología y del ecumenismo emprendió, una escuela del pensamiento con la custodia y procesiones. En su libro, "The Prayer of Jabez" y "Secrets of the Vine", expresa que el Cuerpo verdadero en el Santísimo Sacramento... La presencia real del Señor real... La presencia real del Señor reside, no en el pan y vino consagrados, sino en el Hijo del hombre—y senti- mos su presencia entre nosotros—en la más grande de las catedrales ... La presencia real del Señor, por tanto, es en el pan y vino consagrados, no en el Hijo del hombre, sino en la Iglesia, que es el cuerpo de Cristo. 

La intención del Arzobispo Buechlein para vocaciones en agosto

Conocimiento de la Parroquia: Que cada parroquiano se consiente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a con- siderar la vida sacerdotal y religiosa.
Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.
Reprinted in its entirety from Aug. 10 issue.

God’s sacrificial love is as close as our parish Church

(Ninth in a series)

I don’t understand how people who have been baptized and raised in the Catholic tradition can leave the Church for another religion and be comfortable with what is lost. Why don’t they miss the sacramental life of our Church? Why does it not disturb them if Sunday worship is basically reduced to reading the Bible, hearing a sermon and hymn-singing?

It must be that these folks have never sensed the profound mystery involved in the Eucharist of our Church and what it means in our life with God.

However poorly the Eucharist may be celebrated, what happens is more profound than what meets the eye. It is more than a Bible service, though the celebration of the Word of God is an essential part of it.

It is also more than a “stylized” meal. Although admittedly complex, our understanding of “mystery” in the Eucharist is important if we are to sense its true nature. And so I want to describe in more depth what the Eucharist is about, beginning on any Mass, whether celebrated with solemnity or in utter simplicity.

Liturgical mystery has to do with space and time, and the world we are invited to share in the presence of Christ at the Last Supper form the core of Christian liturgy. The Eucharist we celebrate today was truly derived from the Hebrew liturgies of the Exile and Temple. In place of Temple sacrifice, we have the Eucharistic Prayer, which presents what Jesus did at the Last Supper, and the giving of Communion, the consecrated gifts.

This isn’t playacting about something past and forever. As noted in my previous teaching, the Mass has meaning in relation to something that really happens, to a reality that is substantially present.

“Otherwise it would lack real content, like bank notes without funds to cover them. ... In our celebration of the Eucharist, we are caught in relation to something that really is, more, much more, than a celebration of the Eucharist, the sharing of the Body and Blood of Christ through the lens of the Resurrection.”

Cardinal Ratzinger likens the three levels to the manner in which the Church Fathers used to refer to the relationship of the Old Testament, the New Testament and the not-yet-fulfilled kingdom of God.

“The Church Fathers described the various stages of fulfillment, not just as a 'transition' between Old and New Testament, but as the three steps of shadow, image and reality. In the Church of the New Testament, the shadow has been succeeded by the image (I Tim 5:1, 14). But, as it has by the gauzy thing that puts it, it is all the time of dawn, when darkness and light are intermingled. The sun is rising, but it has not yet reached its zenith. Thus the time of the New Testament is a peculiar kind of 'in-between,' a mixture of 'already and not yet.' The Kingdom has not yet arrived in its fullness” (Ibid. p. 54).

This isn’t playacting about something past and forever. As noted in my previous teaching, the Mass has meaning in relation to something that really is, more, much more, than a celebration of the Eucharist, the sharing of the Body and Blood of Christ through the lens of the Resurrection.

Archbishop Daniel M. Buechlein will celebrate a Mass for Life as part of the archdiocesan Helpers of God’s Precious Infants monthly pro-life ministry at 8:30 a.m. on Aug. 15 at St. Andrew the Apostle Church, 4052 E. 38th St., in Indianapolis. Archbishop Buechlein also will offer a rosary devotion to a nearby abortion clinic then conclude the pro-life prayers with Benediction at the church.

For more information, call 317-382-9386, ext. 1521.

Mount St. Francis Retreat Center will have a Golden Age Middle-Week Retreat called “The Gospel Call to the Kingdom” on St. Thomas Aquinas Parish property offering Mass at 8:30 a.m. For more information, call 502-582-8287.

Our Lady of Mount Carmel Parish in Carmel, in the Lafayette diocese, will present an apologists workshop titled “A Reason and a Hope: Gentile Answers to Fundamentalist Objections Concerning the Catholic Church.” Mass is at 8 a.m. with registration at 8:30 a.m. Aug. 25 in the parish hall. The speaker is John Johnson, a former Baptist minister who converted to Catholicism. Bring along Bible and the Catechism of the Catholic Church. The cost is $5. For more information, call 317-846-3475.

The Carmel Deenity Serra Club will have their annual Clergy Recognition Dinner at 5 p.m. on Aug. 19 at St. Francis in Oldenburg, with a picnic at 11:15 a.m. Aug. 19 at the Midfielder Reservoir. There will be Mass at 11:15 a.m. followed by a picnic lunch at 12:30 p.m. Bring blankets or chairs and food. Hot dogs, hamburgers and drinks will be provided. To register and for directions, call 800-755-1616 or e-mail morful@aol.com.

St. Meinrad Archabdey and School of Theology in St. Meinrad will sponsor a retreat on laity on Aug. 24-26. The topic, “The Laity: Apostles in the World,” will be led by Benedictine Father Adrian Burke. It will look at the Second Vatican Council document “Declar on the Apostolate of the Lay People” as well as Scripture to assist participants in reflection on the lay person’s vocation as “apostles in the world” as the central element of a lay Christian spiritual identity. The cost is $150 per person. For more information, call 800-581-6905.

The St. Mary Academy Class of 1951 will celebrate its 50th class reunion at 5 p.m. on Aug. 19, at St. Vincent’s Catholic Church in Indianapolis. Social hour begins at 4 p.m. with an optional photo at 6:30 p.m. and dinner at 7 p.m. The cost is $35. On Aug. 26, there will be a 10:30 a.m. Mass at St. Mary Church in Indianapolis, followed by a noon tour of the former school.

Earl and Margaret Harpenau, members of St. Susanna Parish in Plainfield, will celebrate their 50th wedding anniversary on Aug. 18. They were married on that date in 1951 at St. Malachi Church in Brownsburg. The couple will celebrate with a 9 a.m. Mass on Aug. 19 at St. Thomas More Church, reception at the Plainfield ELK’s Club will be at 2 p.m. on Aug. 18. They have two children: Denise Clark and the late Brenda Harpenau. They also have three grandchildren.

St. Thomas Aquinas parishioner Valerie Vance Dillon of Indianapolis, founding director of the archdiocesan Meals on Wheels is seeking church groups to help conduct a survey of Indian- an and household population. The la-}
This is my father.
He will tell you he is fine.
Even when he is hurting.
So ask how he’s feeling.
Then ask again.

Be mindful.
His dignity is precious, hard-earned.
But also fragile.
And too easily taken away.

Respect is due.
He has been places, seen things.
Purchasing wisdom with the same years
That bring him to your door.

This is my father.
Encourage him.
Remind him of all he has.
Look beyond his age, his illness.
And see him well again.
Archbishop tells educators to focus on the divinity of Christ

By Karen Oddi

BLOOMINGTON—School principals and parish administrators of religious education from across the archdiocese gathered at Bloomington on Aug. 6-8 to prepare for the start of a new school year.

“Building Communities” was the theme of this year’s conference, which focused on the leadership role of Catholic educators in fostering faith-filled communities amidst the daily challenges of family, society, school and parish life.

In his homily during the liturgy on Aug. 6, the Feast of the Transfiguration, Archbishop Daniel M. Buechlein noted that the apostles Peter, James and John were the earliest “eyewitnesses to the divinity of Jesus Christ.”

For them, as well as for all generations to follow, the Transfiguration is a source of “encouragement in faith” and a means of growing stronger toward acceptance of the cross of Christ, Archbishop Buechlein said.

The archbishop noted that Catholic educators have a privileged role in the evangelizing mission of the Church and are urged to take seriously Pope John Paul II’s call to evangelize—not only to talk about Jesus Christ, but to “show” the face of Christ to the world.

The archbishop stressed that the portrait of Christ that Catholic educators show must be the whole Christ, the divinity so clearly shown in the Gospel of the Transfiguration as well as the human side of Jesus Christ—teacher, pastor, prophet and friend. For the divine Jesus, the Son of God, is the source that will sustain them in their evangelizing role and make the face of Christ visible in good times and in bad.

The keynote speaker on Aug. 7 was Father James Farrell, pastor of Our Lady of Lourdes and St. Bernadette Parishes in Indianapolis.

Father Farrell continued to build on the theme presented by the archbishop as he talked about a wide range of his life experiences from his childhood in Indianapolis to his delight in the color and diversity of a huge papal audience in Rome, and from the poverty he witnessed while working in Uganda to the joys and sorrows of individuals and families throughout the archdiocese. Each story, regardless of its setting, had one thing in common—the presence of Jesus Christ through the power of the Holy Spirit—the Church in community.

Father Farrell emphasized the importance of having catechetical and educational leaders who are flexible and who realize that there is no way to foresee what challenges lie ahead when they assume their roles. Unexpected conflict, confrontation and misunderstanding can be signs of vitality in a parish, he said, and, if handled well, will lead to healing relationships and forgiveness.

Leaders are called to be open to the insights of others and to extend forgiveness as Jesus did—to be for every member of the community they serve a true reflection of Jesus Christ, Father Farrell said.

“It’s great to be connected, but one has to be invested,” he said.

Both groups of administrators held business meetings to prepare for the coming school and parish program year. The new principals and parish administrators were introduced to the group. Each new employee was assigned an experienced mentor for a year.

Several Catholic publishers and other exhibitors were on hand to display and talk about their religious education materials and programs. Common prayer experiences, meal, and other activities as well as a variety of workshop sessions filled out the remainder of the three days.

At the close of the conference, Annette “Mickey” Lentz, Secretary for Catholic Education and Faith Formation, led a final prayer of commissioning for service, as each participant chose a symbolic wooden building block of community with the name of another administrator to pray for in the months ahead.

The conference was planned and implemented by a committee of principals and parish administrators of religious education under the direction of Rita Parsons, with assistance from the Office of Catholic Education staff.

(Karen Oddi is associate director of religious education for the archdiocese.)

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**CARE**

Join in taking the word of Jesus to the ends of the earth.

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Our Holy Father Pope John Paul II summons us to profess our faith in new and effective ways as he urges us to go forward in hope and love. He challenges us to build a future befitting the dignity of the human person.

A way in which we can share with the struggling and oppressed is to say:

I bequeath to the Society for the Propagation of the Faith the sum of ____________ for its work with the poor in our missions at home and abroad.

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**SHARE**

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Kent Schwartz, principal of Holy Name School in Beech Grove; Kathy Will, director of religious education at Holy Family Parish, New Albany; Sandy Stanfield, principal of St. Ambrose School, Seymour and Betty Popp, principal of St. Lawrence School, Indianapolis, work on a team-building activity.

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**DAVIDSON**

continued from page 5

Church can be a force for racial and sexual justice.

The good news is that Catholics who are most highly attached to the Church have the most favorable perceptions. Those who believe the Church is an important part of their lives, say they are not likely to leave the Church and attend Mass on a regular basis are most likely to see the Church as being less prejudiced than other spheres of American society. There also is good news that Hispanics and people with a high school education or less have not lost confidence in the Church.

James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind. His latest book is American Catholics: Gender, Generation, and Commitment (Alta Mira Books, 2001).
Prayer in the Catechesis/ Fr. John E. Pollard

Expressions of prayer

Eighth in a series

The Catechism of the Catholic Church now takes up the life of prayer. We have come to know what it means to pray “at all times.” Now we come to learn what it means to pray at specific times in our lives and according to definite rhythms. The first year with its cycles and great feasts provide the fundamental rhythm for the life of Christian prayer. The week begins with the celebration of the Lord’s resurrection on Sunday, the Lord’s day. We keep it holy by prayer that is centered on the Eucharist. The daily rhythm of prayer includes the Liturgy of the Hours, morning and evening prayer, and grace before and after meals. The Christian life is lived in measures marked by the daily, weekly and yearly rhythm of prayer. There are three major expressions of prayer in the Christian tradition: vocal prayer, theological reflection, and contemplation. The catechesis takes up each one. God revealed himself to us through his Word. We respond to that revelation through our words. God invites us into communion with him through the spoken word of the Spirit. We respond to God’s invitation to communion with him through our word. We participate in the life of the Spirit and addressed to God’s Word, his only-begotten Son. Just as speech is a part of human nature, vocal prayer is a natural part of the Christian life. Human beings naturally want to communicate with one another. Speech is an obvious means of that communication. The Christian life naturally seeks communion. Vocal prayer is the language of that communion.

Jesus expressed his interior relationship with the Father in prayer. He prayed the prayers of ancient Israel aloud, instructed his disciples in prayer, taught his Father, and raised his voice in grateful blessing and agonizing petition. We are the bodies of our souls as well as the souls of our bodies, and it is our nature to express our interior thoughts and feelings outwardly.

Like Jesus, we pray with all that we are, everything that we are: body, soul and spirit. In vocal prayer, our interior life and our exterior life combine to express the depth of our whole being on God. Vocal prayer also lets others know who we are, how we long for communion with God, and how we ponder in the depths of our souls. Vocal prayer allows people to communicate their innermost thoughts and feelings, to form a community of prayer and to build up the body of Christ. Like all Christian prayer, meditation is a quest for union with Christ. It is distinct from the prayer of the lips that blesses and adores, pleads, intercedes on behalf of others, praises and gives thanks. Meditation seeks to know what the Lord is asking in religious questions, existential questions, religious objects, symbols and sacred images also raise our minds to the level of attention required to make meditative prayer centers above all on the mysteries of Christ. But meditation advances by consecrately allowing the mysteries of Christ and sacred texts that interpret them to confront the reality of our everyday lives. This process is the focus of the central question of meditative prayer: What is the Lord asking? Meditation engages thoughts, image, imagination, emotion and desire. This mobilization of faculties is necessary in order to deepen our feelings of faith, to prompt the conversion of our heart and strengthen our will to follow Christ” (#2705).

Contemplation is the humble prayer of union with the Trinity God. The catechumens in St. Ignatius of Loyola’s formation of contemplative prayer as the paradigm: “Contemplative prayer in my opinion is nothing else than a close sharing between friends, it means taking time frequently to be alone with him who we know loves us” (#2709).

Contemplative prayer seeks union with God by the power of the Holy Spirit. It is not concerned with understanding—even understanding what the Lord asks. It is concerned with a person, Jesus, and in Jesus, the Father. Contemplative prayer is the soul’s loving search for her Bridegroom. The search is concentrated on Jesus because he is the one who leads us into communion with God; Jesus is the singular way of prayer.

Attention to the Lord himself constitutes contemplation. Contemplation is a gaze of faith, fixed on Jesus. The focus is resolute, unwavering. To keep it centered requires self-renunciation, for not even the thought of our self, can divert our attention from the fixed gaze of Christ. The Son of God is the heart’s only desire. And the heart is the place where our desire for God and his desire for us encounter one another. Contemplative prayer is Christocentric concentration.

The Holy Spirit invites us into contemplative prayer. We enter with poverty of spirit and humility of heart. We enter as a child, totally dependent on the Father. We enter as a sinner, in absolute need of God’s mercy. We enter as the vanished, in surrender to the victor.

We enter in silence, longing to hear the Father speak the Word of God to us. We enter as the beloved in search of the one who first loved us. But we do not enter passively, for the attentiveness needed in contemplative prayer is the obedience of faith. “Contemplation is the simplest expression of the mystery of prayer. It is a gift, a grace; it can be accepted only in humility and poverty. Contemplative prayer is a covenant relationship established by God within our hearts. Contemplative prayer is a communion in which the Holy Trinity conforms man, the image of God, to his likeness” (#2713).

Contemplative prayer is the prayer of simple esteem and respect, the prayer in stillness, the prayer in darkness, the prayer of complete union in which God bonds the soul to himself in such a way that the soul seems to stand outside itself. Contemplation is silent love.

(Father John E. Polland, a priest of the Archdiocese of Chicago, is the former executive director for the U.S. bishops’ catechesis office. He is currently helping the U.S. bishops prepare the new National Directory for Catechesis.”)

Catholic schools are beneficial because they provide a comprehensive education in religious and secular studies. In a Catholic school, students learn to live in a community of faith and to understand the values of the Church. Catholic school teachers and administrators have the unique opportunity to help students develop a strong moral and ethical framework. Catholic schools also offer a safe and nurturing environment for students to learn and grow. Catholic schools are also committed to forming a community of prayer and to serving the needs of students. Catholic schools are also committed to providing a quality education that is grounded in the teachings of the Church.

In conclusion, Catholic schools are a valuable resource for students and parents. Catholic schools offer a comprehensive education in religious and secular studies, a safe and nurturing environment, and a strong moral and ethical framework. Catholic schools are committed to serving the needs of students and to forming a community of prayer and to serving the needs of students. Catholic schools are an important part of the education system and should be supported by all members of society.
Faithful Lines/
Cornucopia/
We need a ‘Catholic Great Books’ program
From the Editor Emeritus/

I was frustrated by the fact that I had to greatly condense the biographies. But more than that, I was frustrated because I could not achieve the purpose I had when I wrote the books: to introduce the readers to the writers of the men and women that the Church has declared to be its great doctors. The biographies, while perhaps interesting and instructive in themselves, couldn’t teach and explain the doctrines of the Church, as I was able to do in the books. Excerpts from each of the doctors’ writings were included in the books. I wasn’t able to do that in this column. It is true that the books have con-
cerned that most modern Catholics are unfamiliar with the literary masterpieces than the series of Radio Homilies. Who besides those studying theology reads the great Catholic Literature that’s available? And is it available in the Office of Readings that’s part of the Liturgy of the Hours? There’s also a great Catholic writing out there by people who have not been declared doctors of the Church. Cardinal John Henry Newman is one. His collected works are in 25 volumes. The Church has declared him venerable. If he is ever canonized, I believe that he will simulta-
neously be named a doctor of the Church. Edued Catholics should be familiar with at least his Apologia Pro Via Sua and An Essay on the Development of Religious Doctrine.

Catholics should also have a familiarity with St. Ignatius of Loyola’s Spiritual Exercises, G. K. Chesterton’s The Everlast-
ing Man, some of Thomas Merton’s writ-
ings and anything for New Liturgical Movement.

One of my favorites, though, will never be declared a doctor of the Church. He wasn’t even Catholic! St. Augustine, a native of the Roman Empire, might have been the greatest Christian writer of the 20th century. You should at least know of him.

We need a “Catholic Great Books” pro-
gram. Catholics are more educated in sec-
cular subjects than at any other time in his-
tory. They should also be Catholic litera-
ture literate. I had hoped to contribute to that through my books and columns. I think the books did, but the columns didn’t do as much as I had hoped.†

Faithful Lines/

I learned Msgr. Tuohy’s informal name, Frank, I hardly knew ye!

As I relaxed and listened, I reminisced about the intricacies of chemical plumbing and helped in other ways. I also

renting a houseboat for a summer’s time. The Segals and the Szodacs
to foster vocations, too? How can

tions, education at Saint Meinrad Seminary. The way to Christ is through the community of Jesus—the Church. The person I have disagreements with and I are both members of the body of Christ.

Each of the breakout sessions offered a particular aspect of building communities. Archbishop Daniel M. Buechlein set the tone for his homily at the liturgy on May 28, 2010, with the theme of Building communities, things are Home is where the heart is—wherever it is

The Parent Trap.

The Parent Trap.

Liturgy of the Hours.

Each of the breakout sessions offered a particular aspect of building communities. Archbishop Daniel M. Buechlein set the tone for his homily at the liturgy on May 28, 2010, with the theme of Building communities, things are...
The Book of Jeremiah is the source of the first reading. Jeremiah is one of the great prophets, a distinct arising from the fact that it is a relatively long Scripture but also because of his depth and superb ability in communicating. David was God’s anointed. It was not by human design or luck that the young shepherd from Bethlehem became king of Israel, but because he had a great mission for which God selected him and in which God guided him. David’s son and successor, Solomon, likewise was seen as God’s instrument.

Their successors were not so revered, at least not most of the time. Prophets often looked upon the kings as being simply unprepared, unable or unwilling to lead in the name of God. Such was the case of King Zedekiah. He appears in this reading from Jeremiah. Comparing the two figures of the king and Jeremiah, the prophet stands as the figure with an understanding of Judaism as it was, of the southern kingdom, that of Judah. North of Jerusalem was the northern kingdom, that of Israel. North and south were divided. Zedekiah ruled over the southern kingdom, that of Judah. North was Israel, roughly occupying what today is Samaria on the West Bank. For the second reading, the Church presents the Epistle to the Hebrews. This epistle, obviously written for readers with an understanding of Judaism as it was, of the southern kingdom, that of Judah. North of Jerusalem was the northern kingdom, that of Israel. North and south were divided. Zedekiah ruled over the southern kingdom, that of Judah. North was Israel, roughly occupying what today is Samaria on the West Bank.

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The reading also illustrates the division among God’s people. At the time this prophecy first was written, the original kingdom was divided. Zedekiah ruled over the southern kingdom, that of Judah. North was Israel, roughly occupying what today is Samaria on the West Bank.

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mklein@archindy.org (e-mail).

August 17
Shu-Kay, 1514 N. Emerson Ave., Indianapolis. Secinna Memorial School alumni cookie sale. 7 p.m. Information: 317-356-6377, ext. 142.

August 18


Middlefork Reservoir, U.S. 27 North (Cheser Blvd.) to Sylvan Nook Dr., Indianapolis. Richmond Catholic Community. Catholic schools alumni/homecoming. Mass, 11:15 a.m.; picnic, 12:30 p.m. R.S.V.P. 317-860-7816.

St. Paul Parish and Cypress County. Parish picnic and festival, Mass. 10:30 a.m.; chicken dinner; little soap games, entertainment, quilts, 10:30 a.m.-6 p.m. (Central Time). Information: 812-654-2108.

August 22
St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis. Pipe organ concert in church, 9 a.m.-10 a.m., free admission. Information: 317-653-0478.

August 25
Scottish Rite Cathedral, Truman Room, 650 N. Meridian St., Indianapolis. St. Mary Academy 50-year class reunion, social 5 p.m.; dinner 7:30 p.m., $35 per person. Information: 317-241-2251.

St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis. St. John’s 60th birthday party. 6:30 p.m.; St. John Courtyard, dinner on top floor of Pan Am Building, $10 per person or $20 per family. Information: 317-241-2251.

St. Augustine Church, 315 E. Chestnut St., Jeffersonville church/school homecoming. 150th anniversary, raffle, 1 p.m.-6 p.m.; class reunion, minimal charge. 7-11 p.m. Information: 812-944-0387.

Mount Saint Francis Prepl. Pike and Holy 150. Mount Saint Francis. Picnic, chicken or ham dinner and dumplings, food, entertainment, booths, 11 a.m.-11 p.m.

August 26
St. Augustine Church, 315 E. Chestnut St., Jeffersonville. 150th parish anniversary Mass. 11 a.m.; picnics following. Information: 317-944-0387.

St. Mary Church, 317 N. New Jersey St., Indianapolis. St. Mary Academy 50-year class reunion, Mass, 10:30 a.m.; school tour, noon. Information: 317-241-2251.

Mary’s King’s Village. Schoenstatt, Reville (located on 925 South, 8 miles east of 421 South, 12 miles south of Versailles). ‘The Schoenstatt Spirituality Express: ‘Capital of Grace’.” 2:30 p.m.-Mass, 3:30 p.m.; with Father Elmo Bur winkel. Information: 812-689-3593 or e-mail ebur winkel@vcsa.com.

September 9
St. Mary Church, 512 N. Perkins St., Richmond. Festival, chicken or roasted hog dinners, 11 a.m.-2 p.m. (EST), quilts, crafts and games.

Mary’s King’s Village. Schoenstatt, Reville (located on 925 South, 8 miles east of 421 South, 12 miles south of Versailles). “The Schoenstatt Spirituality Express: ‘Everyday Sanctity Commitment.’” 2:30 p.m.-Mass, 3:30 p.m.; with Father Elmo Bur winkel. Information: 812-689-3593 or e-mail ebur winkel@vcsa.com.

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

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

**Second Thursdays**  

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

**Third Mondays**  
St. Matthew Parish, 4100 E. 56th St., Indianapolis. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1566.

**Third Wednesdays**  
St. Jude Church, 5335 McFarland Rd., Indianapolis. Rosary, 6:15 p.m. Information: 317-783-1445. 

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

**Third Saturdays**  
St. Andrew Church, 4052 E. 38th St., Indianapolis. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women (abortion clinic), 2951 E. 38th St., rosary, return to church for Benediction.

**Fourth Saturdays**  
Our Lady of Guadalupe Convent Chapel, 8300 Roy Road, Indianapolis. Eucharistic Holy Hour for Life, 10:30-11:30 a.m., faith sharing and Scripture reflection, 11:30 a.m.-12:30 p.m. Information: Servants of the Gospel of Life Sister Diane Cantillo, director of the archdiocesan Office of Pro-Life Activities, 317-236-1521 or 800-382-9836, ext. 1521.
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Lawyer

Lawyer continued from page 5

The Society of St. Vincent de Paul operates a Distribution Center and a “Client Choice” Food Pantry. From these facilities, hundreds of thousands of dollars worth are distributed free of charge to the poor. We need your support so we may increase the free distribution of food, clothing and household furnishings to the needy.

Please submit in writing to our office by 10 a.m. Mon. the week before publication; be sure to state date of death, which is indicated by the # symbol in the masthead. Obituaries of archdiocesan priests and religious are also published. Archdiocesan priests 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.

BILLERMAN, Juanita L., 29, St. Gabriel, Indianapolis, July 18. Husband of Virginia Lester. Son of Joanne Miller. Brother of Joanne Young, Robert McRoberts. Grandmother of 11. Memorial service at St. James Parish in Indianapolis at 7:30 p.m. on Aug. 5. Contributions may be sent to St. Mark Parish, 35 S. 17th Ave., Beech Grove, IN 46107. †

PROVIDENCE Sister Mary Cele McCormick was a teacher


PROVIDENCE Sister Rebecca Keller celebrates 25th anniversary on Aug. 19

Sister Rebecca Keller, a teacher at Brebeuf Jesuit Preparatory School in Indianapolis, will celebrate her silver anniversary as a Sister of Providence during a eucharistic liturgy at 10 a.m. on Aug. 19 in the school chapel at Immaculate Conception at Saint Mary-of-the-Woods. Sister Rebecca is native of Monterey, Ind. She entered the congregation on Aug. 21, 1976. She was named co-pastor of St. Paul Parish in Tell City, St. Pius Parish in Troy, Ind., and St. Margaret Parish in Cannelton. In 1981, she was named dean of the Tell City Deanery, while continuing as pastor of the three parishes.

In 1984, Father Lawler also was appointed to the archdiocesan board of consulators. He was named pastor of St. Mark Parish in Indianapolis in 1985 and dean of the Indianapolis South Deanery in 1989. In 1991, he was named priest moderator of pastoral care at the former St. Catherine and St. James parishes in Indianapolis, while continuing as pastor at St. Mark Parish.

Father Lawler was appointed priest of honor in 1994. In 1993 and 2000, he was reappointed dean of the Indianapolis South Deanery.

Surviving are his mother, Virginia Boche Lawler; a sister, Jane Spille; and two brothers, James P. and Father David J. Lawler.

Memorial contributions may be sent to St. Mark Parish, 35 S. 17th Ave., Beech Grove, IN 46107. †

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Send application and resume to:

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Diocese of Columbus
197 E. Gay St.
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Business Manager

Our Lady of Seven Sorrows, located at 5501 E. Washington St. in Indianapolis, is seeking a full-time business manager to assist the pastor with the stewardship of the parish’s human, financial and physical resources. Responsibilities include budgeting, fiscal oversight, fund raising, management, development and supervision of office and maintenance staff. The position requires a bachelor’s degree (or equivalent experience) in business management, accounting, or a related field. Previous experience in business management and supervision is required. A knowledge of the teachings of the Church, particularly regarding stewardship, is important. Send resume and salary history, in confidence, to:

Ed Isaakson, Director
Archdiocese of Indianapolis
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Ed Isaakson, Director, Human Resources
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For additional information contact:

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The Criterion Friday, August 17, 2001
Page 15
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