Pope canonizes Juan Diego, Mexican visionary who fueled New World conversions

MEXICO CITY ( CNS)—Paying tribute to Latin America’s deepest popular devotion, Pope John Paul II canonized Juan Diego, the Mexican peasant whose visions of Our Lady of Guadalupe in the 1500s fueled conversions among the native peoples of the New World.

The pope, laboring through a lengthy Mass in Mexico City on July 31, said he was proud to proclaim the first indigenous saint of the Americas, “a simple, humble Indian” who found faith by contemplating the face of Mary.

By accepting Christianity without giving up his Indian identity, the saint became a catalyst for Christian evangelization in the region, the pope said during a vibrant liturgy in the Basilica of Our Lady of Guadalupe.

As the pope read the canonization decree, people in the church erupted in a jubilant celebration that mixed native and European traditions. An Indian wearing the plumed “penacho” head-dress blew a conch shell, a symphony orchestra played, and dancers clad in feathered costumes that recalled the new saint’s Aztec ancestry shook rattles down the main aisle.

When St. Juan Diego’s picture was carried to the altar, the circular basilica was filled with incense from below and showered in confetti from above.

Lacia Romero, 40, of Sonora, said the canonization would encourage indigenous people.

“I feel something inside me, very big. Now with Juan Diego a saint, we are going to feel more confident. Indigenous people always feel less, and this is going to encourage us,” she said.

See CANONIZATION, page 2

Area Hispanics celebrate Juan Diego’s canonization

By Jennifer DelVecchio

Since they couldn’t be in their beloved Mexico celebrating the canonization of Juan Diego—the Indian peasant who Our Lady of Guadalupe appeared to in 1531—the Mexicans brought the celebration here.

Gathering at St. Mary Parish in Indianapolis on July 30, Hispanics from five parishes in Indianapolis attended a special celebration Mass complete with Mexican music and processions.

Pope John Paul II canonized Juan Diego on July 31, the first Indian saint with the distinction.

On July 30, the pope canonized the first Central American saint in Guatemala. St. Pedro de San Jose Betancur was a 17th-century missionary known for building hospitals and schools.

“This is good,” said Obet Del Los Santos, who was helping set up for the celebration at St. Mary Church. “It’s good because I’m Mexican.”

The adoration for Pope John Paul II is apparent with area Hispanics, who pointed out this is the fifth visit he has made to Mexico. It was also the first country he chose for a foreign visit at the beginning of his papacy.

Arturo Diaz, originally from Rionverde, Mexico, said he was glad he could celebrate Juan Diego’s sainthood in the country where he has made his new home.

“Now people will realize what Juan Diego did and recognize what he is,” Diaz said.

People from St. Mary, St. Patrick, St. Gabriel, St. Anthony and St. Philip Neri parishes attended the celebration Mass, aimed at giving the Hispanic population an opportunity to celebrate the naming of the first Indian saint and to bring parish,

See JUAN DIEGO, page 3

Ugandan couple promotes Christian marriage

Editor’s note: “Stewards Abroad” is an occasional series that will look at the missionary efforts of Catholics from the Archdiocese of Indianapolis throughout the world.

By Fr. James M. Farrell

Meet Jokindu Christopher and Eystaru Francesca, a married couple who serve as the ministers of the diocesan Family Life Desk in the Arua Diocese in Uganda. They are talented, personable and eager to serve the Church, but even more eager to make a life-giving difference in the Church in Uganda by modeling Christian marriage.

In a society where men and women often speak about their spouses in the third person, where wives and husbands don’t walk together or where the Western eye there are no perceivable signs of affection between husband and wife, Francesca and Christopher are witnessing to the sacramental nature of their relationship and are living examples of being “Together As One.”

That’s the name of the catechetical program for married couples that Christopher and Francesca are training couples from parishes throughout the diocese to use so these couples can return to their parishes and teach others about a new way of life.

The diocesan “Together As One” course talks about communication in marriage and the problems that result

See UGANDA, page 10
Father Roger Gaudet retired diocesan priest, dies on Aug. 2

By Mary Ann Wyland

Father Roger B. Gaudet, who retired as pastor of St. Thomas the Apostle Parish in Fortville last year, died in his sleep on Aug. 2 at St. Paul Hermitage in Beech Grove. He was 65.

He was granted early retirement for health reasons in January 2002 and lived at St. Paul Hermitage, where he served as chaplain.

Archbishop Daniel M. Buechler celebrated the Mass of Christian Burial for Father Gaudet at 11 a.m. on Aug. 6 at SS. Peter and Paul Cathedral in Indianapolis. Father Thomas Schliessmann, pastor of St. Mary-of-the-Woods Parish in Scottsburg and St. Patrick Parish in Salem, was the homilist. Burial followed in the Priests’ Circle at Calvary Cemetery in Indianapolis.

St. Roch Parish in Indianapolis hosted a memorial Mass for Gaudet the day after his death. The wake was Aug. 5 at St. Paul Hermitage.

In his homily, Pope John Paul spoke about the Indians’ precarious position in Mexico and other countries of the Americas and said the Church supports their legitimate social aspirations and efforts to protect their traditional ethnic values.

“In praising the Indian Juan Diego, I want to express to all of you the closeness of the Church and the pope, embracing you with a loving and encouraging you to come over with hope the difficult times you are going through,” he said.

The pope looked tired throughout the Mass. As he sat slumped in a chair on the altar, his head at times slipped down on the Mass. As he sat slumped in a chair on the altar, his head at times slipped down on

He recalled the essential elements of the saint’s story: his visions of Mary in 1531 and his unsuccessful efforts to convince local Church authorities of the apparitions—until he unfurled a cloth full of out-of-season roses to the local bishop. The peasant’s cloak or “tilma,” which hangs in a glass case in the basilica, bore a bloodstained print of the Virgin Mary’s face and disappeared into a fire.

He insisted on making the trip to Mexico, to the sprawling metropolis as residents lined the streets for the event. †

The basilica began filling up before dawn. By sunrise, it reached its 8,000-person capacity, with another 12,000 to 14,000 filling the plaza outside. Large screens were set up outside the basilica, where foreigners, with a large portion of the audience drawn from Mexico’s 64 indigenous groups, dressed in colorful costumes.

In 1996, he was named associate chaplain for the Sisters of Providence at Saint Mary-of-the-Woods, with residence at St. Mary-of-the-Woods Parish near Terre Haute. The following year, he was named associate pastor of St. Mary-of-the-Woods Parish while continuing as associate chaplain at the motherhouse.

In 1992, he was named associate chaplain for the Sisters of Providence at Saint Mary-of-the-Woods, with residence at St. Mary-of-the-Woods Parish near Terre Haute. The following year, he was named associate pastor of St. Mary-of-the-Woods Parish while continuing as associate chaplain at the motherhouse.

In 1992, he was named associate chaplain for the Sisters of Providence at Saint Mary-of-the-Woods, with residence at St. Mary-of-the-Woods Parish near Terre Haute. The following year, he was named associate pastor of St. Mary-of-the-Woods Parish while continuing as associate chaplain at the motherhouse.

In 1992, he was named associate chaplain for the Sisters of Providence at Saint Mary-of-the-Woods, with residence at St. Mary-of-the-Woods Parish near Terre Haute. The following year, he was named associate pastor of St. Mary-of-the-Woods Parish while continuing as associate chaplain at the motherhouse.

In 1992, he was named associate chaplain for the Sisters of Providence at Saint Mary-of-the-Woods, with residence at St. Mary-of-the-Woods Parish near Terre Haute. The following year, he was named associate pastor of St. Mary-of-the-Woods Parish while continuing as associate chaplain at the motherhouse.

In 1992, he was named associate chaplain for the Sisters of Providence at Saint Mary-of-the-Woods, with residence at St. Mary-of-the-Woods Parish near Terre Haute. The following year, he was named associate pastor of St. Mary-of-the-Woods Parish while continuing as associate chaplain at the motherhouse.

In 1992, he was named associate chaplain for the Sisters of Providence at Saint Mary-of-the-Woods, with residence at St. Mary-of-the-Woods Parish near Terre Haute. The following year, he was named associate pastor of St. Mary-of-the-Woods Parish while continuing as associate chaplain at the motherhouse.

In 1992, he was named associate chaplain for the Sisters of Providence at Saint Mary-of-the-Woods, with residence at St. Mary-of-the-Woods Parish near Terre Haute. The following year, he was named associate pastor of St. Mary-of-the-Woods Parish while continuing as associate chaplain at the motherhouse.

In 1992, he was named associate chaplain for the Sisters of Providence at Saint Mary-of-the-Woods, with residence at St. Mary-of-the-Woods Parish near Terre Haute. The following year, he was named associate pastor of St. Mary-of-the-Woods Parish while continuing as associate chaplain at the motherhouse.

In 1992, he was named associate chaplain for the Sisters of Providence at Saint Mary-of-the-Woods, with residence at St. Mary-of-the-Woods Parish near Terre Haute. The following year, he was named associate pastor of St. Mary-of-the-Woods Parish while continuing as associate chaplain at the motherhouse.

In 1992, he was named associate chaplain for the Sisters of Providence at Saint Mary-of-the-Woods, with residence at St. Mary-of-the-Woods Parish near Terre Haute. The following year, he was named associate pastor of St. Mary-of-the-Woods Parish while continuing as associate chaplain at the motherhouse.

In 1992, he was named associate chaplain for the Sisters of Providence at Saint Mary-of-the-Woods, with residence at St. Mary-of-the-Woods Parish near Terre Haute. The following year, he was named associate pastor of St. Mary-of-the-Woods Parish while continuing as associate chaplain at the motherhouse.

In 1992, he was named associate chaplain for the Sisters of Providence at Saint Mary-of-the-Woods, with residence at St. Mary-of-the-Woods Parish near Terre Haute. The following year, he was named associate pastor of St. Mary-of-the-Woods Parish while continuing as associate chaplain at the motherhouse.

In 1992, he was named associate chaplain for the Sisters of Providence at Saint Mary-of-the-Woods, with residence at St. Mary-of-the-Woods Parish near Terre Haute. The following year, he was named associate pastor of St. Mary-of-the-Woods Parish while continuing as associate chaplain at the motherhouse.

In 1992, he was named associate chaplain for the Sisters of Providence at Saint Mary-of-the-Woods, with residence at St. Mary-of-the-Woods Parish near Terre Haute. The following year, he was named associate pastor of St. Mary-of-the-Woods Parish while continuing as associate chaplain at the motherhouse.
JUAN DIEGO
continued from page 1

communities together, said Benedictine Father Guerric DeBona.

“This gives great recognition to the place of indigenous people in the Church,” said Father Guerric, who is helping at St. Mary Parish until Father Michael O’Mara returns from a sabbatical.

“The pope has canonized a lot of laity in his pontificate,” he said. “This is a real recognition of indigenous people in America, and it validates the place and importance of the apparitions of Our Lady of Guadalupe and as patroness of the Americas.”

Celebrations involving Our Lady of Guadalupe have become more common in the Archdiocese of Indianapolis as more Hispanics move to central and southern Indiana.

Before, many Catholics didn’t know who Our Lady of Guadalupe was or about the Indian peasant, Juan Diego.

Our Lady of Guadalupe is known for appearing to Juan Diego and imprinting an image of herself on his tilma. The image is still intact. She also asked for a special chapel to be built near Tepeyac Hill, outside of what is now Mexico City. The image on the tilma convinced the bishop to grant Our Lady’s request.

Her apparitions led to the conversion of native inhabitants from paganism and have become a central part of Hispanic life.

Crediting the Mexican people with helping her learn about Our Lady of Guadalupe, Bettie Hamner of St. Mary Parish said she’s honored that “any person from the Americas has become a saint.”

Before meeting Hispanics, she knew little about Our Lady of Guadalupe and nothing about Juan Diego.

“Now I have a special devotion to her,” Hamner said.

She’s also glad that her parish has incorporated Hispanic celebrations into their worship life because it helps Americans relate better to the Hispanic community.

“A rainbow wouldn’t be beautiful if it wasn’t different colors,” she said.

Many Hispanic Catholics at the celebration said Juan Diego’s canonization means a lot to Mexico.

“I feel this is wonderful,” said Margo Carrasco from Puebla, Mexico. “It’s something unexpected for him to be canonized and a big step for our nation, after Our Lady of Guadalupe, of course.”

Carrasco moved to America 45 years ago, when little was done to observe Mexican celebrations.

Lately, she’s been seeing more celebrations, and said she’s glad the Church is “very warming to us and open to us.”

As for Juan Diego, Carrasco said she has a new saint to pray to now. “I just hope he pays attention to me,” she said. †

St. Mary Parish in Indianapolis hosted a celebration in honor of St. Juan Diego. Before the Mass on July 30, parishioners from various parishes in Indianapolis helped set up the display honoring Our Lady of Guadalupe and St. Juan Diego.

Above, area Hispanic men carry a statue of St. Juan Diego into St. Mary Church in Indianapolis for a Mass on July 30.

Left, Jose Hernandez of St. Mary Parish in Indianapolis dressed up as St. Juan Diego for the special Mass and celebration on July 30 in honor of the canonization of the Indian peasant who received a vision of Our Lady of Guadalupe. Pope John Paul II traveled to Mexico to canonize Juan Diego late last month.

St. Mary Parish in Indianapolis hosted a celebration in honor of St. Juan Diego. Before the Mass on July 30, parishioners from various parishes in Indianapolis helped set up the display honoring Our Lady of Guadalupe and St. Juan Diego.
The canonization last week of Juan Diego, the first indigenous person in the Americas to be declared a saint, is good news for the Church in America—Central, South and North. It is especially welcome news for Mexican Catholics. Juan Diego, who is believed to have experienced an apparition of the Blessed Virgin Mary in December 1531, was a Nahua Indian, probably from the kingdom of Texcoco, which bordered the Aztec empire in what is now Mexico. In the course of the apparition and as proof to the local bishop, Juan Diego’s cloak, or tilma, received the imprint of the image of what has become known as Our Lady of Guadalupe, who the Church today honors as the Virgin of Guadalupe. †

While some dispute the very existence of Juan Diego—preferring to believe him to be a tenacious legend—a Vatican-appointed commission of historians has determined the reality of his existence to the satisfaction of the pope and the Congregation for the Causes of Saints. The fact that the Blessed Virgin would appear to an Indian and have him act as her personal messenger to the Church and the conquering Spanish suggests to many that Juan Diego is representative of the inherent dignity of all God’s children. His canonization is a call to unity of all people.

Respect for, and the unity of, all the peoples—indigenous or otherwise—of the nations that make up America (North, Central and South) is a worthy goal. Now, we all have a champion to bring our prayers for respect and unity to the attention of the Lord and his holy Congregation for the Causes of Saints.

Many persons see Juan Diego’s recognition as a saint by the Catholic Church as a recognition by the Church of the inherent dignity of all God’s children and a call to unity for all peoples. Saints are meant to be role models for Christians. They are ordinary sisters and brothers who cooperated with God’s grace to such an extent that they lived lives of heroic virtue and, in death, entered into the fullness of the kingdom to be eternally with God. The satisfaction of the pope and the commission of historians has brought our prayers for respect and unity to the attention of the Lord and his holy mother—our beloved Lady of Guadalupe. †

—William R. Brans

T he celebration of the Jubilee of Mercy also is a call to unity for all peoples. It is a call to see the inherent dignity of all God’s children and to see the face of the Lord in these persons. This call is a call to love and a call to respect for all peoples—indigenous or otherwise, and to the unity of all the peoples of the nations that make up America (North, Central and South).

Our families and our communities are weary and I will give you rest.” In the perspective of faith, passing over to the kingdom is what life is about. Life as we know it is a vestibule. She didn’t know it, but all of Carolyn Buechlein Jackey’s life was inexorably headed toward that single moment of slipping over to God’s kingdom through the door of death one Thursday night. She went home to join in the celebration of the kingdom that will never end.

I write about Aunt Carolyn because she was a woman of steady—not “showy”—yet deep faith. Her pastor tells how beautiful and moving her faith was in her last days. Although she was in pain, she did not complain, and she kept her big smile to the end. We need ants like that.

Aunt Carolyn’s faith was tested in the crucible of suffering when she buried her gentle husband, Walter, far too soon in life. And over the years, time and again, she was presented to the suffering of many of her extended family.

Rather than become resentful or lose hope, she kept the faith and always had a word of realistic encouragement for the rest of us. She was not a demonstrative person, rather she was just a simple witness of how to carry suffering with faith. She believed in God’s love and she showed how faith can give a larger picture of life than our own small world. Aunt Carolyn was a steady witness of faith for our big family. We all need ants like that.

When I was informed of her peaceful passing, my mind began to scroll through past memories. I remembered the special trips to her welcoming house in Louisville. In those days, it seemed like a long trip from Jasper in our old Ford. Waiting for us as we arrived was cold ginger ale, the only place in my early years that I would get ginger ale. And there would be a Hershey bar too. And then there would be the dining room table loaded with mounds of wonderful home cooking. Hers was a welcoming house. Every family needs ants like that.

Aunt Carolyn and Uncle Walter would come to Jasper, the Sunday gathering at Grandma and Grandpa’s was lightened up by their cheerful humor. More recently, she would join my brother’s family for Christmas dinner. She was a Christmas treat.

Through the years, Aunt Carolyn helped bring our extended Buechlein family together, all the more notable because she and Uncle Walter didn’t have children of their own. We all adopted them.

In her later years, in some ways, Aunt Carolyn provided a personal, non-nonsense, faith-filled matrix looking over our extended family. Priests come from families of strong and generous faith, and her joyful faith was important to me.

My mind goes back to my years in the seminary and the monastery at Saint Meinrad. Aunt Carolyn and Uncle Walter would drive down from Louisville once in awhile and in a very natural way encourage my vocation. Off and on, she would write, and knowing that money was tight in those days, she would include a little something for a treat.

When Pope John Paul II named me bishop of Memphis in 1987, I was giving a retreat to priests in Texas. I flew back to Louisville and Aunt Carolyn was the first relative to greet me. Since I became a bishop, I was touched by her continuing generous concern for me. I am sure I am not the only person who knew her generosity.

If you think about it, what I am sketching from memories about Aunt Carolyn portrays an exemplary and yet in so many ways rather ordinary Christian woman. She could be your grandmother and mothers and aunts and neighbors like her. Still, I write about a truly fine aunt because important people like her don’t get much attention these days.

I also hope to encourage other “aunts,” especially those who may also be childless and those who, perhaps, feel unloved, unappreciated or left out. Our families and our communities need you, and we appreciate you! 

Seeking the Face of the Lord

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

Remembering an ordinary woman’s exceptional life

Late spring, we buried Aunt Carolyn, my dad’s older sister, in Jasper. Until just months before her cancer took its toll, she was the liveliest 93-year-old I had ever met. We miss her, but we commended her to God with as much peace as sadness.

Now, as she so much wanted, especially recently, she knows the unmistakable meaning of Jesus’ words, “Come to me all you who are weary and I will give you rest.” Not only was she blessed with a long life, but Aunt Carolyn had the gift of time to prepare to go home to God and to her husband, Walter, after so many years.

In the perspective of faith, passing over to the kingdom is what life is about. As we know it is a vestibule. She didn’t know it, but all of Carolyn Buechlein Jackey’s life was inexorably headed toward that single moment of slipping over to God’s kingdom through the door of death one Thursday night. She went home to join in the celebration of the kingdom that will never end.

I write about Aunt Carolyn because she was a woman of steady—not “showy”—yet deep faith. Her pastor tells how beautiful and moving her faith was in her last days. Although she was in pain, she did not complain, and she kept her big smile to the end. We need ants like that.

Aunt Carolyn’s faith was tested in the crucible of suffering when she buried her gentle husband, Walter, far too soon in life. And over the years, time and again, she was presented to the suffering of many of her extended family.

Rather than become resentful or lose hope, she kept the faith and always had a word of realistic encouragement for the rest of us. She was not a demonstrative person, rather she was just a simple witness of how to carry suffering with faith. She believed in God’s love and she showed how faith can give a larger picture of life than our own small world. Aunt Carolyn was a steady witness of faith for our big family. We all need ants like that.

When I was informed of her peaceful passing, my mind began to scroll through past memories. I remembered the special trips to her welcoming house in Louisville. In those days, it seemed like a long trip from Jasper in our old Ford. Waiting for us as we arrived was cold ginger ale, the only place in my early years that I would get ginger ale. And there would be a Hershey bar too. And then there would be the dining room table loaded with mounds of wonderful home cooking. Hers was a welcoming house. Every family needs ants like that.

Aunt Carolyn and Uncle Walter would come to Jasper, the Sunday gathering at Grandma and Grandpa’s was lightened up by their cheerful humor. More recently, she would join my brother’s family for Christmas dinner. She was a Christmas treat.

Through the years, Aunt Carolyn helped bring our extended Buechlein family together, all the more notable because she and Uncle Walter didn’t have children of their own. We all adopted them.

In her later years, in some ways, Aunt Carolyn provided a personal, non-nonsense, faith-filled matrix looking over our extended family. Priests come from families of strong and generous faith, and her joyful faith was important to me.

My mind goes back to my years in the seminary and the monastery at Saint Meinrad. Aunt Carolyn and Uncle Walter would drive down from Louisville once in awhile and in a very natural way encourage my vocation. Off and on, she would write, and knowing that money was tight in those days, she would include a little something for a treat.

When Pope John Paul II named me bishop of Memphis in 1987, I was giving a retreat to priests in Texas. I flew back to Louisville and Aunt Carolyn was the first relative to greet me. Since I became a bishop, I was touched by her continuing generous concern for me. I am sure I am not the only person who knew her generosity.

If you think about it, what I am sketching from memories about Aunt Carolyn portrays an exemplary and yet in so many ways rather ordinary Christian woman. She could be your grandmother and mothers and aunts and neighbors like her. Still, I write about a truly fine aunt because important people like her don’t get much attention these days.

I also hope to encourage other “aunts,” especially those who may also be childless and those who, perhaps, feel unloved, unappreciated or left out. Our families and our communities need you, and we appreciate you!
As we anticipate the start of a new school year, this is a good time to reflect on recent trends in Catholic education. Is the number of Catholic schools increasing or decreasing? Has enrollment in Catholic schools changed much over the last 40 years? Finally, to what extent and in what ways are the faculties at Catholic schools changing?

To answer these questions, I consulted the 1960, 1980 and 2001 editions of The Official Catholic Directory, which include data on the number of Catholic schools, students and teachers in each year (see chart). To summarize the trends in each category, I have computed the percent change that has occurred between 1960 and 2001. All data are for the United States. The information is provided by dioceses, with the Catholic population having grown from 41 million in 1960 to 61 million in 2001 (outlying areas such as Puerto Rico are excluded).

Overall, there has been a 37 percent decline in the number of Catholic schools educational institutions. The most precipitous decline has been in the number of seminaries, which fell 63 percent. There have been more steep declines in the number of diocesan and parochial high schools (53 percent) and private high schools (41 percent). Catholic elementary schools have declined by about one-third. The number of Catholic colleges and universities has increased, as has the number of students in these institutions. The most precipitous decline has been in the number of seminarians (down 88 percent) and the number of students in diocesan and parochial elementary schools (54 percent). Enrollment also is down in diocesan and parochial high schools (28 percent). The number of students in private high schools increased between 1960 and 1980, but has declined to the point where it is now 13 percent less than it was in 1960. On the positive side, despite the decline in the number of Catholic colleges and universities, enrollments at these institutions have jumped 126 percent. Also, after declining between 1960 and 1980, the number of students enrolled in private elementary schools has increased to the point where it is 7 percent larger than it was in 1960. The total number of faculty in Catholic institutions increased between 1960 and 1980, but has declined to the point where it is now only 1 percent larger than it was in 1960. Even though the total number of faculty has not changed much since 1960, there have been huge changes in the types of people teaching in Catholic schools.

There has been a 96 percent decline in the number of seminarians, a 92 percent drop in the number of priests, an 83 percent decline in the number of priests and a 78 percent drop in the number of brothers. However, there has been a 233 percent increase in the number of lay teachers. In 1960, only 28 percent of teachers were laypeople; now 93 percent are laymen and laywomen.

In short, there have been dramatic changes in Catholic schools, students and teachers. There are fewer Catholic schools, fewer students in these schools (especially in diocesan and parochial schools) and fewer teachers who are priests, brothers, sisters or scholastics. But there is an increase in the number of lay people in Catholic colleges and universities has increased, as has the number of students in these institutions. The most precipitous decline has been in the number of seminarians and the number of students in diocesan and parochial elementary schools (54 percent). Enrollment also is down in diocesan and parochial high schools (28 percent). The number of students in private high schools increased between 1960 and 1980, but has declined to the point where it is now 13 percent less than it was in 1960. On the positive side, despite the decline in the number of Catholic colleges and universities, enrollments at these institutions have jumped 126 percent. Also, after declining between 1960 and 1980, the number of students enrolled in private elementary schools has increased to the point where it is 7 percent larger than it was in 1960. The total number of faculty in Catholic institutions increased between 1960 and 1980, but has declined to the point where it is now only 1 percent larger than it was in 1960. Even though the total number of faculty has not changed much since 1960, there have been huge changes in the types of people teaching in Catholic schools.

James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind. His most recent book is American Catholics: Gender, Generation, and Commitment, published by Alta Mira Books in 2001. 

Trends Among Catholic Schools, Students and Teachers, 1960-2001

<table>
<thead>
<tr>
<th>Total Institutions</th>
<th>1960</th>
<th>2001</th>
<th>% Change</th>
</tr>
</thead>
</table>
| Diocesan/Parochial High Schools | 1,567 | 455 | -71%
| Private High Schools | 895 | 313 | -63%
| Diocesan/Parochial Elementary Schools | 9,897 | 7,100 | -30%
| Private Elementary Schools | 475 | 303 | -36%
| Total Students | 5,472,992 | 3,882,061 | 335,549 | -39%
| Total Students | 38,995 | 15,226 | 4,811 | -16%
| Total Students in University Schools | 525,629 | 140,219 | 433,410 | -71%
| Total Students in University Schools | 520,128 | 505,955 | 17,173 | -32%
| Private H.S. Students | 324,171 | 340,604 | 77,297 | -13%
| Private H.S. Students | 31,478 | 25,807 | 5,809 | -36%
| Total Students in University Schools | 90,115 | 65,506 | 24,609 | -28%
| Total Teachers | 1,597,531 | 1,627,574 | 30,043 | 1%
| Priests | 10,890 | 5,444 | 1,030 | -36%
| Religious Men | 832 | 200 | 632 | -75%
| Religious Women | 4,778 | 2,771 | 2,007 | -78%
| Sisters | 98,471 | 41,135 | 57,336 | -72%
| Lay | 45,505 | 117,663 | 72,158 | +233%

---

**Letters to the Editor**

**End Times fever**

I greatly appreciated the editorial in the July 26 issue of The Criterion concerning the “Interest in the End Times.” I am one who has read the Left Behind books and several of the more explicitly-oriented books concerning the nearness of the last days.

Recently, I have come to appreciate the positions of Vatican teachings on this issue. I would like to recommend a book that helped me to put everything in the proper perspective. It is written by a former Protestant, now Catholic, and was published within the past year. It is titled, The Rapture Trap: A Catholic Response to the End-Times Fever, written by Paul Thigpen.

It was written as a response to the Left Behind craze, but addresses many more issues. A book review could help many Catholics who have fallen for the end-times fever.

Bob Beyke, Indianapolis
Holy Trinity Parish in Indianapolis is having its annual Fall Dinner Theatre on noon at Aug. 11 on the grounds of the Slovenian National Home Park in Indianapolis. There will be a Mass followed by a pitch-in picnic. The parish will provide the food for everyone. For more information, call the parish at 317-631-2939.

St. Mary Parish, 2500 St. Mary’s Dr., in Lanesville is having its parish picnic at 10:30 a.m. on Aug. 11 (EDT). There will be a country-style chicken or ham dinner and quilts. For more information, call 812-869-4245.

St. Paul Parish, 9738 N. Dearborn Road, near Guilford and New Alsace, is having its parish picnic and festival from 11 a.m. to 6 p.m. (EDT). There will be an all-you-can-eat chicken dinner. For more information, call 812-487-2096.

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave. (corner of 65th and Illinois streets), in Indianapolis is having its annual Homecoming at 6 p.m. on Aug. 15. There will be a Mass, a bring-a-picnic dinner and an ice cream social. For more information, call 317-253-1461.

The 13th annual Italian POW’s Rosary, Mass and Picnic will be held on Aug. 25 at Our Lady’s Chapel in the Meadow at Camp Atterbury near Indianapolis. Festivities begin at 11 a.m. with the posting of colors, followed by a rosary and Mass celebrated by Father John Sciarra, the founding pastor of St. Barnabas Parish in Indianapolis, who is retired. A pitch-in picnic begins at 12:45 p.m. There will be music and volleyball and bocce games. All are invited. The occasion commemorates the 59th anniversary of the building of the chapel in 1943 by the Italian prisoners of war incarcerated at Camp Atterbury. For more information, call Salvatore Petruzzi at 317-849-9731.

St. Pius X Parish RCIA will host an informational evening on Catholic faith beliefs and practices at 7 p.m. on Aug. 13 in Ross Hall, 7200 Sarto Dr., in Indianapolis. Those interested in exploring the Catholic Christian faith are invited. For more information, call the parish’s religious education office at 317-257-1017.

St. Philip Neri Parish in Indianapolis will present its annual Fall Dinner Theatre. All Because of Agatha, on Sept. 20, 21, 22, 27, 28 and 29 and Oct. 4, 5 and 6. For Friday and Saturday evening showings, dinner will begin at 6 p.m. followed by the play at 7:30 p.m. For Sunday afternoon showings, dinner will begin at 1 p.m. followed by the play at 2:30 p.m. All shows will be at the Basil Hall, 550 N. Rural St., in Indianapolis. The price is $18 per person. There are a limited number of reserved tables for eight and 10 people. For more information, call ludy Yaggy at 317-631-8746.

An eight-week grief support program for anyone who has experienced the death of a loved one will be held each Thursday from 7 p.m. to 9 p.m. from Aug. 22 to Oct. 10 at the Terre Haute Pastoral Center, 2911 Ohio Blvd., in Terre Haute. There is no cost for this program. Registration is requested by Aug. 16. For more information, call the center at 812-232-5400.

Marian College, 3200 Cold Spring Road, in Indianapolis, is currently enrolling registered nurses for a parish nursing course beginning on Sept. 7 and lasting for six alternating Saturdays. The class is for all nurses interested in the med-bush setting. The class will be taught by an expert in this setting. This can be taken for college credit or contact hours and can often be funded by your faith community or health-care institution. For more information, call the Marian College Parish Nursing Office at 317-975-6312.

Catholic author and speaker Matthew Kelly will speak at 7 p.m. on Aug 18-20 at St Mary Parish, 203 Fourth St., in Aurora. Kelly will discuss the importance of each person using prayer and reflection to determine his or her mission in life. Each night is an independent event that will build on the message of the previous night. All of the programs are free and open to the public. For more information, call the parish office at 812-926-0000.

The Mount Saint Francis Picnic will take place from 11 a.m. to 11 p.m. on Aug. 31 at Mount St. Francis on Highway 150 in Floyd County. There will be a chicken or ham dinner with desserts served from 11:30 a.m. to 6 p.m., with tickets on sale starting at 11 a.m. There will also be food booths, entertainment, activities and the Southern Indiana Hot Air Balloon Race at 5 p.m. For more information, call the Mount Saint Francis Retreat Center at 312-983-8817.

**U.S. Conference of Catholic Bishops’ Office for Film and Broadcasting movie ratings**

**The Master of Disguise** (Columbia) Rated-A-II (Adults and Adolescents) because of some crass expressions and humor with sporadic slapstick violence.

**Signs** (Touchstone) Rated-A-II (Adults and Adolescents) because of some intensely frightening moments and occasional crass expressions.

**Spy Kids 2: The Island of Lost Dreams** (Dimension) Rated-A-II (Adults and Adolescents) because of some mild action sequences with a few crass expressions.

**Thank God it’s Friday!**

Friday may be the end of the work week, but it’s the beginning of an opportunity to enrich your faith and knowledge. Earn a tiny master’s degree by taking three-credit graduate courses, one weekend a month for three months. You have a busy life—Saint Meinrad can help you live it in faith. Thank God!

For information, contact: Office of Enrollment, St. Meinrad, IN 47577, call (800) 634-6723, e-mail: apply@stmeinrad.edu.
St. Elizabeth Parish celebrates 150 years on Aug. 10-11

By Brandon A. Evans

On Oct. 26, 1836, Cambridge City was officially founded, only two years after the Diocese of Vincennes was established in Indiana and the eastern part of Illinois. In time, the Catholic population swelled with an influx of Irish immigrants who came to help build the Whitewater Canal, which connected the new town to the Ohio River.

By 1842, a priest was visiting the area. Ten years later, a small piece of land was purchased, a dwelling was converted into a church, and St. Elizabeth of Hungary Parish was born. During the past 150 years, the Civil War raged; transportation was revolutionized, radio and television were invented, two Vatican Councils were held and the Catholic Church in Indiana was divided into five dioceses. Many parishes have come and gone, and St. Elizabeth Parish is now part of the Archdiocese of Indianapolis. Mostly made up of Catholics of German descent, the community has stayed the same in faith as the world grew older and changed around them.

Father William Ehalt, the current pastor, said it is important to realize that parishioners have been “walking on their spiritual journey on this site for the last 150 years, doing some of the same things that we do.” The current church building dates to 1880, and was built for only $8,000. In honor of the sesquicentennial of the founding of the parish, St. Elizabeth parishioners will celebrate on Aug. 10-11. That evening, there will be a dance for all the adults in the parish. The next day, Archbishop Daniel M. Buechlein will celebrate an anniversary Mass at 11 a.m. in the church. Afterward, there will be a pitch-in chicken dinner. A book containing the history of the parish, along with a parish directory, is being prepared. One of the more interesting events it will recall is how all the bodies in the parish cemetery had to be moved elsewhere because of a soil problem. The sesquicentennial events have taken place throughout the years, said Steve Sweet, a member of the parish who coordinated plans for the anniversary celebration. Sweet described the parish as having a family atmosphere. When something happens to another parishioner, he said, it is like it happened to a family member. That sentiment seems widespread. “It’s a very close-knit church and community,” said Betty Ripberger, a parishioner of 65 years. She was born into the parish and also saw its 100th anniversary. “You just have to ask,” she said, “and everybody will pitch in.” Irene Jones, also a parishioner for about 65 years, said new people are always welcomed right away and the hospitality encourages people to stay in the parish. Ripberger said the diversity of the parish is its strength, adding that the people there come from all walks of life. “Our parishioners live in 17 different towns in the area,” Father Ehalt said. “People are involved in a lot of different occupations, but they’re very dedicated to participating in weekend liturgies and getting involved in parish activities.” Jim Sweet, who helped update the parish history and has been a member of the parish for 73 years, said the wide outreach of the farming parish helped them attract a new priest after their last pastor. Father John Luerman, retired in 2001. The renovated parish center is named after him. He said the future of the parish is “going to be dependent on the number of people going into the priesthood.”

Father Ehalt was recently assigned to serve as a sacramental minister at St. Anne Parish in New Castle and St. Rose Parish in Knightstown. Because of these additional responsibilities, one of the weekend parishes, St. Elizabeth Parish in Cambridge City at 11 a.m. on Aug. 11. Parishioners also will celebrate with an ice cream social and dance on Aug. 10. The parish was founded in 1852. Cambridge City was founded in 1836, two years after the Diocese of Vincennes was established in Indiana and in the eastern part of Illinois. The Vincennes Diocese was divided in 1943 when the Diocese of Chicago was established in Illinois, and again in 1944 when the Archdiocese of Indianapolis.

Homeowners With Money Worries May Qualify For Low Interest Loans.

•••Get cash now•••

Have you been turned down for a loan? Do you need more than $10,000 for any reason? Are you paying more than 10% interest on any other loans or credit cards?

If you are a homeowner with sufficient equity and answered “YES” to any of these questions—

- Consolidate your bills now.
- Get a payment you can afford.
- Call now for a free evaluation of your credit.

Ron Lewis
Mortgage Loan Officer
phone: 877-945-1101
fax: 812-945-9613
I have your best “Interest” in mind!
The Crusades: After the Eighth Crusade

There were more Crusades than the eight major ones I’ve described in this series. For example, after the Eighth Crusade concluded, the papacy in disarray elected a new pope, Gregory X, who was on a Crusade, along with the future Pope Celestine V, who later renounced his throne and fled to England, late in 1271 when he learned of his election in the papal conclave.

A Crusader at heart, Gregory X rejoiced in the liberation of the Holy Land the theme of his 1270 election. Toward that end, he tried to make up with the Byzantine emperor, Michael VIII Palaeologus. However, the pope died suddenly on Jan. 10, 1276 and his plans were ended.

After the Eighth Crusade, the Muslims, under the ruthless leadership of Baybars and Kalavun, decided it was time to eliminate the Christian cities on the Mediterranean coast that King Louis IX of France had tried to foreclose after the failure of the Seventh Crusade. The last city to go was Acre in 1291.

During the succeeding centuries, various popes tried to get the Christian leaders of Europe to try again to rescue Jerusalem or at the very least stop the Muslims from becoming an empire. But those Christian leaders usually had serious problems in their own countries and had no desire to lead troops to the Holy Land.

So Muslim kingdoms became more powerful during the 14th, 15th and 16th centuries. The Ottoman Turks captured Constantinople, forever ending the Byzantine Empire, and continued their march westward.

As Crusade historian Thomas Madden has written, “By the 15th century Crusades were no longer erudition of mercy for a distant people but desperate attempts of a declining Europe to keep the Christian dom to survive. Europeans began to ponder the real possibility that Islam would finally achieve its aim of conquering the entire Christian world.”

Twice the Muslims threatened Vienna, in 1241 and 1260. The first time, a fearful rainstorm thwarted Suleiman the Magnificent. The second time, John Sobieski, king of Poland, came to the rescue. Suleiman’s way at Vienna began the decline of the Ottoman Empire, but it continued to exist until after World War I.

In our series, the number of Muslims in Europe has grown steadily. Indeed, more than one billion people are of Islamic faith today.

Some good things came from the Crusades. They set the stage for commerce, trade and culture. Our Sunday Visitor’s Encyclopedia of Catholic History points out, “For the Church, they offered the means to introduce to the Holy Land the first representatives of the papacy in centuries and to make contact with Christians long cut off from the Western Church, such as the Maronites of Lebanon.”

They also brought to the West the long-lost writings of Aristotle, which influenced the philosophy and theology of two of the great doxologies of the Church, St. Albert the Great and Thomas Aquinas. 

Perspectives

From the Editor Emeritus/John F. Fink

Last in a series

Faithful Lives/Shirley Vogler Meister

Bargaining through life with prayerful will

As young women already in the working world, my hometown friend, Judy and I had not been prepared for a dream that in the summer of 2005 we would be on a cruise to the Himalayas, a trip I planned a vacation.

I read elsewhere how people with recreation爱好 can board themselves and their homes-on-wheels onto chartered barges for a variety of interesting excursions (1-888-456-2206). I read elsewhere how people with recreation爱好 can board themselves and their homes-on-wheels onto chartered barges for a variety of interesting excursions (1-888-456-2206). I read elsewhere how people with recreation爱好 can board themselves and their homes-on-wheels onto chartered barges for a variety of interesting excursions (1-888-456-2206).

One of the boys continued to be friends throughout his high school years and was an organist at Sacred Heart School.

Another boy, Schaler married another fellow high school student from Sacred Heart School, Kathleen Lynch, and they had two children. In those parishes which had schools attached to them, Schaler doubled as a priest and a music director.

In marriage, Schaler joined a liturgical musician took over his interest in religious life. He served for years as a parish musician with the Claretian Brothers in Terre Haute.

Along the way, Schaler married another fellow high school student from Sacred Heart School, Kathleen Lynch, and they had two children. In those parishes which had schools attached to them, Schaler doubled as a priest and a music director.

In marriage, Schaler joined a liturgical musician took over his interest in religious life. He served for years as a parish musician with the Claretian Brothers in Terre Haute. Kathleen Lynch, and they had two children. In those parishes which had schools attached to them, Schaler doubled as a priest and a music director.

In marriage, Schaler joined a liturgical musician took over his interest in religious life. He served for years as a parish musician with the Claretian Brothers in Terre Haute. Kathleen Lynch, and they had two children. In those parishes which had schools attached to them, Schaler doubled as a priest and a music director.

In marriage, Schaler joined a liturgical musician took over his interest in religious life. He served for years as a parish musician with the Claretian Brothers in Terre Haute. Kathleen Lynch, and they had two children. In those parishes which had schools attached to them, Schaler doubled as a priest and a music director.

In marriage, Schaler joined a liturgical musician took over his interest in religious life. He served for years as a parish musician with the Claretian Brothers in Terre Haute. Kathleen Lynch, and they had two children. In those parishes which had schools attached to them, Schaler doubled as a priest and a music director.

In marriage, Schaler joined a liturgical musician took over his interest in religious life. He served for years as a parish musician with the Claretian Brothers in Terre Haute. Kathleen Lynch, and they had two children. In those parishes which had schools attached to them, Schaler doubled as a priest and a music director.

In marriage, Schaler joined a liturgical musician took over his interest in religious life. He served for years as a parish musician with the Claretian Brothers in Terre Haute. Kathleen Lynch, and they had two children. In those parishes which had schools attached to them, Schaler doubled as a priest and a music director.

In marriage, Schaler joined a liturgical musician took over his interest in religious life. He served for years as a parish musician with the Claretian Brothers in Terre Haute. Kathleen Lynch, and they had two children. In those parishes which had schools attached to them, Schaler doubled as a priest and a music director.

In marriage, Schaler joined a liturgical musician took over his interest in religious life. He served for years as a parish musician with the Claretian Brothers in Terre Haute. Along the way, Schaler married another fellow high school student from Sacred Heart School, Kathleen Lynch, and they had two children. In those parishes which had schools attached to them, Schaler doubled as a priest and a music director.

In marriage, Schaler joined a liturgical musician took over his interest in religious life. He served for years as a parish musician with the Claretian Brothers in Terre Haute. Along the way, Schaler married another fellow high school student from Sacred Heart School, Kathleen Lynch, and they had two children. In those parishes which had schools attached to them, Schaler doubled as a priest and a music director.

In marriage, Schaler joined a liturgical musician took over his interest in religious life. He served for years as a parish musician with the Claretian Brothers in Terre Haute. Along the way, Schaler married another fellow high school student from Sacred Heart School, Kathleen Lynch, and they had two children. In those parishes which had schools attached to them, Schaler doubled as a priest and a music director.

In marriage, Schaler joined a liturgical musician took over his interest in religious life. He served for years as a parish musician with the Claretian Brothers in Terre Haute. Along the way, Schaler married another fellow high school student from Sacred Heart School, Kathleen Lynch, and they had two children. In those parishes which had schools attached to them, Schaler doubled as a priest and a music director.

In marriage, Schaler joined a liturgical musician took over his interest in religious life. He served for years as a parish musician with the Claretian Brothers in Terre Haute. Along the way, Schaler married another fellow high school student from Sacred Heart School, Kathleen Lynch, and they had two children. In those parishes which had schools attached to them, Schaler doubled as a priest and a music director.

In marriage, Schaler joined a liturgical musician took over his interest in religious life. He served for years as a parish musician with the Claretian Brothers in Terre Haute. Along the way, Schaler married another fellow high school student from Sacred Heart School, Kathleen Lynch, and they had two children. In those parishes which had schools attached to them, Schaler doubled as a priest and a music director.

In marriage, Schaler joined a liturgical musician took over his interest in religious life. He served for years as a parish musician with the Claretian Brothers in Terre Haute. Along the way, Schaler married another fellow high school student from Sacred Heart School, Kathleen Lynch, and they had two children. In those parishes which had schools attached to them, Schaler doubled as a priest and a music director.

In marriage, Schaler joined a liturgical musician took over his interest in religious life. He served for years as a parish musician with the Claretian Brothers in Terre Haute. Along the way, Schaler married another fellow high school student from Sacred Heart School, Kathleen Lynch, and they had two children. In those parishes which had schools attached to them, Schaler doubled as a priest and a music director.

In marriage, Schaler joined a liturgical musician took over his interest in religious life. He served for years as a parish musician with the Claretian Brothers in Terre Haute. Along the way, Schaler married another fellow high school student from Sacred Heart School, Kathleen Lynch, and they had two children. In those parishes which had schools attached to them, Schaler doubled as a priest and a music director.

In marriage, Schaler joined a liturgical musician took over his interest in religious life. He served for years as a parish musician with the Claretian Brothers in Terre Haute. Along the way, Schaler married another fellow high school student from Sacred Heart School, Kathleen Lynch, and they had two children. In those parishes which had schools attached to them, Schaler doubled as a priest and a music director.
Christian Prince is a member of St. Christopher Parish in Indianapolis. She wrote this poem after prayer the rosary for peace in October and meditating on the special peaceful mysteries compiled by Benedictine Father Noah Casey of Saint Meinrad. 

**My Journey to God**

Layer upon layer of accumulated weight presses on my shoulders and weighs me down. I am covered by a mass of layers that my soul lies buried and I cannot find myself hidden in its depths.

Oh Lord, help me shed the layers.

---

**My Blanket**

The First Book of Kings is the source of this weekend’s first reading. As the name of these two books indicates, the three kings of the unified kingdom of Israel—Saul, David, and Solomon—are important figures. However, the book prominently mentions other persons, namely prophets such as Elijah. The kings of Israel fulfilled a vital function. They were in office by divine design, the people believed, and the kingly role existed to bring the nation and God more closely together. Prophets pursued the same goal. God called the prophets. None took the role of prophet sponaneously, but without being commissioned by God. The prophets spoke for God. His word was their word. They were God’s echo among the people, reasserting values and commandments already basically revealed.

Elijah was the earliest of the prophets to be mentioned in the Scriptures. As did the other prophets, Elijah communicated with God. Again, God initiated the communication. In this reading, Elijah hears God. The Scriptures use powerful symbols, and symbols that we, removed by centuries and by great distances from the time and place of Elijah, can understand today.

The prophet goes to the pinnacle of a high mountain. Heaven and earth meet, the open heavens, the sky. A great wind swirls around him. As he listens for God, the ground beneath him shakes in an earthquake. These are all images of great strength, far exceeding the might of any human. Not even the grandest emperor, then or now, could control the sky, the wind and the ground. Such was God’s power alone.

Still, God did not speak in these elements. Rather, God spoke in a slight, whispering sound. The message is that to communicate with us, God descends to our level. He speaks to us in terms we can understand. He is not threatening. He is not overpowering.

Elijah himself is humble. He knows that God is mighty. He knows that as a human he is not only God’s creature but unworthy of facing God, even if God has called him. In his humility, he hides his face.

St. Paul’s Epistle to the Romans supplies the second reading. In this reading, Paul speaks a fact that was very basic in early Christian belief. The Apostles were not persons who rose from the ranks of believers and asserted themselves as leaders. Rather, God called them for a particular mission as the prophets long before were called to serve the Lord. The Apostles led and taught the Church, not according to their wishes and conclusions, but according to what they learned from Jesus. They were the Lord’s representatives, continuing to preach the Gospel and redeem the world. For the final reading this weekend, the Church presents the Gospel of Matthew. The story is highly descriptive. Once again, although distance and time remove us from this event reported in Matthew’s Gospel, we fully can understand what happened.

As humans, and simply as humans, the Apostles were not above feeling the pressures of the elements as the boat was tossed on the wind-driven waves of the Sea of Galilee. They could not control the winds or the water. Indeed, had the mighty Caesar himself been present, in all his imperial, earthly glory, he too would have been helpless. Without Jesus, they could do nothing. When Jesus came to them, walking on the water, they were safe. He could control the elements. Of the apostles as their spokesman.

Even though he was an Apostle by the Lord’s selection, he remains a human. When he attempts to marry on the water, he sinks. Only unqualified faith can give him such extraordinary power. When he cannot summon sufficient faith, the Lord reaches out to help him. Finally, the Apostles acknowledge Jesus as “Son of God.” It was a term heavy with meaning. It was their salute to Jesus as God.

The Church has called us all to disci- pline and discipline this summer. Having given us the wondrous image of Jesus, the innocent Lamb of God on Good Friday and the victorious Lord on Easter, it has invited us to conversion. However, the Church has not invited us to discipleship by tricking us. It has warned us that we are humans. We are limited. Not even the wealthiest, most intelligent or most powerful among us can control that much in life. We are at the mercy of the elements, of others, and of circumstances beyond our reach.

Still, we can walk on water if we trust in God. The image is not simplistic. We can walk above our angels, grief, confusion and guilt if God is our strength.

Searching for God, we are not alone as if in a fog. Jesus reaches out to us. Human, Jesus speaks to us in words we can understand. The Son of God saves us and guides us. We also learn of Jesus through the First Sunday in Ordinary Time/

**Daily Readings**

**Sunday, Aug. 11, 2002**

- **Kings 19:9a, 11-13a**
  - Revelation 1:5-7
  - Matthew 14:22-33

**Wednesday, Aug. 14**

Maximilian Mary Kolbe, priest and martyr

- Ezekiel 2:8-3.4
- Psalm 119:14, 24, 72, 103, 111, 131
- Matthew 18:1-5, 10, 12-14

**Thursday, Aug. 15**

- The Assumption of the Virgin Mary
  - Revelation 11:19a; 12:1-6a, 10b
- Psalm 45:10bc, 11-12ab, 16
- Colossians 15:20-27

**Friday, Aug. 16**

- Stephen of Hungary
  - Ezekiel 16:1-15, 60, 63
- Ezekiel 16:59-63
  - (Response) Isaiah 12:2-6
  - Matthew 19:3-12

**Saturday, Aug. 17**

- Ezekiel 18:1-10, 13b, 30-32
- Psalm 51:12-15
- Matthew 19:13-15

**Sunday, Aug. 18**

- Twentieth Sunday in Ordinary Time
  - Isaiah 11:1-6
  - Psalm 67:2-3, 5-6, 8
- Romans 11:13-15, 29-32
- Matthew 15:21-28

---

**My Traveling Blanket**

Layer upon layer of accumulated weight presses on my shoulders and weighs me down until I am covered by a mass of layers that my soul lies buried and I cannot find myself hidden in its depths. I am ready to let go and move on to you so the only layer that remains is the blanket of your love surrounding, comforting and wrapping me in your peace.

By Christine Prince

---

**Our pastor has referred to Catholic social teaching as if we should know what that is. Is there any Catholic doctrine or teaching with that name? (Pennsylvania)**

**Yes there is, and it’s a major part of Catholic doctrine. The Catechism of the Catholic Church devotes many pages, under various headings, to Catholic teachings on social justice. This body of doctrine is based heavily on papal encyclicals and other major Church documents of the past 150 years, responding especially to problems raised by the Industrial Revolution in Europe and North America. The range of teachings, however, goes beyond that particular movement. They deal with all the important political, economic, spiritual and social aspects of just and healthy human communities, from nations to trade unions to families. In 1999, the American bishops issued a statement titled Sharing Catholic Social Teaching: Challenges and Directions. They identified seven principles that characterize this branch of Catholic doctrine.**

1. **Belief in the sanctity of human life and the inborn dignity of every human person is the foundation of all social principles and teaching.** This dignity is under attack in countless ways today, from abortion and genetic engineering to assisted suicide, the death penalty and human cloning.

2. **A global culture driven by excessive individualism, Catholic tradition teaches that human beings grow and achieve fulfillment in community with other human beings. People have a right and duty to participate in society, to seek the well-being of everyone in that society, especially the poor and others who are vulnerable and have no power to speak for themselves.**

3. **Every person has an inalienable right to life, to be born and shelter, suitable work and pay, and other requirements for human decency. A just society can be protected by understanding human rights and responsibilities are met.**

4. **A basic test of the moral and social well-being of any society is the condition of its most vulnerable members.**

5. **Work is more than a means to a wage; it is a form of continuing participation in God’s creation. If the dignity of work is to be protected, the basic rights of workers must be respected, including the right to fitting work, to private property, to economic enterprise, to organize and join unions.**

6. **The whole human race, whatever the racial, ethnic or geographical background, is one human family. We are brothers and sisters of each other, and must live in solidarity with our “neighbors,” wherever they are.**

7. **Care and protection of the earth and its environment is a requirement of faith. It is necessary to live in support of and harmony with all God’s creation.**

Such a broad area of faith is vastly complex and constantly evolving. Both the popes and the bishops, however, point out often that the Catholic princi- ples of social justice are an essential focus of Catholic faith and responsi- bility.

**The full text of the American bishops’ statement may be obtained from the U.S. Conference of Catholic Bishops at 800-255-7275, the tocological summary of the principles is available from the Minnesota Catholic Conference at 651-237-8777.**

( Send questions for this column to Father John Dietzen, Box 235, Peoria, IL 61621 or e-mail at dietzen@bg.net )
when husband and wife do not communicate. It speaks about the importance of “leaving home” and placing your spouse first in your affections and loyalty, before your parents. Intimacy and sexuality, oneness and equality, and marriages of couples that belong to different religions are among topics covered in 13 sessions.

The five-segment sessions begin with couples reflecting on their own experience of the session’s topic. Once they can name what they currently believe, they can face the challenge to change and grow in the future.

The next portion of the session includes the reading of a story or “case study” about a particular marriage situation. Then the group is broken into small groups of two couples each, and they share what the story revealed to them about marriage.

The third segment focuses on the Word of God so that all Christians may look at the viewpoint of their faith in Christ.

Then a quote from a Church document is offered for additional discussion and sharing.

The final step in the process is designed for the couples to dialogue by themselves then report back to the large group at the end of the session. The questions in this segment bring the week’s topic to their relationship and challenge them to look at what they may need to change or in what ways their marriage needs to grow.

The course is offered for married couples because many couples marry early in life and begin to live in accord with those beliefs invite criticism and even ridicule from elders and young who perceive this stepping out as an affront to age-old traditions. Some elders perceive young couples that want to “throw aside” the cultural norm for marriage in favor of this Christian view as being proud and uppity. After all, the old ways have been around for centuries and to the eyes of the elders, they have worked just fine.

But Christopher and Francesca are finding that the elements of a Christian marriage outlined in the course they teach has united their hearts and brought them much joy. Despite the objections from friends and family, they are teaching what they believe and practicing what they teach.

(Father James M. Farrell is pastor of St. Barnabas Parish in Indianapolis. He traveled to Uganda last month with a group of pilgrims from the Archdiocese of Indianapolis to work with lay missionaries Sherry Meyer of Indianapolis.)

---

**LGND**

**LGND**

**LGND**

---

**LGND**

**LGND**

---

**LGND**

**LGND**

---

**LGND**

**LGND**

---
A CHILD NEEDS YOUR LOVE

Caring individuals needed to provide foster care to the youth of Indiana.

Must be able to give:

- LOVE
- COMMITMENT
- UNDERSTANDING
- STABILITY

Training, 24-hour staff support and compensation provided to all foster homes.

Contact:
Indiana Youth Advocate Program, Inc. at
1-800-471-4795 (State of Indiana)

FARIS MAILING INCORPORATED

Introducing Our Giant Mail Box To Handle
The Growing Needs Of Your Business

- Chesire addressing
- Automatic inserting
- EDP services
- List maintenance
- Premium fulfillment
- Mailing consultants
- Printing services

Analysis of mailing requirements

317-246-3315
5517 W. Minnesota St., Indianapolis

AT PERRY’S

Be Equipped For Life’s Adventures

BRIDAL REGISTRY AVAILABLE

Luggage  Leather Goods  China  Gifts  Crystal  Repairs  Handbags  Business Cases  Jewelry  Travel Accessories  Clocks

Join us for an INFORMATION SESSION!

Representatives will be in the Indianapolis area during the month of August to discuss:
Majors, Career Planning, Credit Options and Transfer Credit.
Please call 1-800-926-SMWC for times and locations.

800-926-SMWC • www.smwc.edu • wedadm@smwc.edu • 812-535-5106


www.tcunet.com

Email, chat, surf and save! You can do it all with this incredible offer from IQuest! Get Internet service and long distance service for one low price from Indiana’s oldest and largest Internet provider.

IQuest Internet Access— $18.95 month
IQuest Long Distance— no monthly fee and only 4.9¢ per minute (Call anytime, anywhere)

Call 317-259-5050 or log on to www.iquest.net

Joining is easy. Just give us a call or stop by one of our branches.

1-800-333-3828

Back-to-School Shopping Section
By Jennifer Del Vechio

He’s been spit on and threatened, and is now being sued by one of the largest pro-abortion organizations in the nation because of his pro-life activities.

Instead, it’s kept him steady as he battles a lawsuit filed by the National Organization of Women (NOW), who claims he shouldn’t be able to protest outside abortion clinics because he is causing abortion providers to lose money.

Scheidler, the founder of the Pro-Life Action League in Chicago, spoke to almost 200 young adults on July 31 in Indianapolis about “Why Bother with Church. Especially the Catholic Church?”

“You are following a person, Jesus Christ,” Scheidler said. “He is our commander and he became like us in every way. He is our example of how to live and how to believe.”

Scheidler spoke about the “Church militant” on earth and the war between good and evil. He outlined how the Apostle’s Creed summarizes the Catholic faith and spoke about the many conversions he has witnessed, such as abortion doctors who realize they are killing unborn babies and mothers who choose life instead of death for their children.

Hearing someone speak about the Apostle’s Creed, which outlines the basic beliefs of the Church, was refreshing, said Chris Kokosa, 35, of St. Christopher Parish in Indianapolis.

“I’d taken for granted how very rich the summary of our beliefs are,” he said.

Many young adults at the gathering said they hadn’t been taught enough about the Church in their religious education classes.

Playing board games is what Mary Newberry, 24, remembers about her Catholic faith formation. Also a member of St. Christopher Parish, Newberry said she doesn’t want the faith “sugar-coated” anymore.

“Keep in mind the beauty of this religion,” he said. “The way you react to things is the way you believe. That will impress other people and help bring them into the Church.”

Scheidler’s speech was part of Theology on Tap, a program aimed at reaching young adults age 21 and over who have questions about their faith. It’s held in a social atmosphere, usually a bar, and has spread across the nation.

Before becoming the executive director of the Pro-Life Action League, Scheidler was a Benedictine monk at Saint Meinrad Archabbey in the 1950s. While there, he received eight years of theological training. Before ordination, he realized he was not called to be a monk or a priest and he left the monastery.

Today, he is married with seven children and nine grandchildren. He has been touted as the Green Beret of the nation, he realized he was not called to be a monk or a priest and he left the monastery.

Before becoming the executive director of the Pro-Life Action League, Scheidler was a Benedictine monk at Saint Meinrad Archabbey in the 1950s. While there, he received eight years of theological training. Before ordination, he realized he was not called to be a monk or a priest and he left the monastery.

Today, he is married with seven children and nine grandchildren. He has been touted as the Green Beret of the nation, he realized he was not called to be a monk or a priest and he left the monastery.

Before becoming the executive director of the Pro-Life Action League, Scheidler was a Benedictine monk at Saint Meinrad Archabbey in the 1950s. While there, he received eight years of theological training. Before ordination, he realized he was not called to be a monk or a priest and he left the monastery.

Today, he is married with seven children and nine grandchildren. He has been touted as the Green Beret of the nation, he realized he was not called to be a monk or a priest and he left the monastery.
Back to School Shopping Section—continued

Are you searching for...
• Free checking*?
• Great savings rates?
• Low loan rates?

What about...
• Free online banking?
• Free debit card?
• Surcharge free ATMs?

Your search has ended!
FORUM Credit Union
www.forumcu.com
317-558-6000

FORUM Credit Union is a full service financial institution offering a wide range of innovative services and products with friendly personal service. If you are looking for a locally owned institution, FORUM is the only choice. Call 317-558-6000 or 800-382-5414 for membership information.

Are you searching for...
• Free checking*?
• Great savings rates?
• Low loan rates?

What about...
• Free online banking?
• Free debit card?
• Surcharge free ATMs?

Your search has ended!
FORUM Credit Union
www.forumcu.com
317-558-6000

FORUM Credit Union is a full service financial institution offering a wide range of innovative services and products with friendly personal service. If you are looking for a locally owned institution, FORUM is the only choice. Call 317-558-6000 or 800-382-5414 for membership information.

Are you searching for...
• Free checking*?
• Great savings rates?
• Low loan rates?

What about...
• Free online banking?
• Free debit card?
• Surcharge free ATMs?

Your search has ended!
FORUM Credit Union
www.forumcu.com
317-558-6000

FORUM Credit Union is a full service financial institution offering a wide range of innovative services and products with friendly personal service. If you are looking for a locally owned institution, FORUM is the only choice. Call 317-558-6000 or 800-382-5414 for membership information.

Are you searching for...
• Free checking*?
• Great savings rates?
• Low loan rates?

What about...
• Free online banking?
• Free debit card?
• Surcharge free ATMs?

Your search has ended!
FORUM Credit Union
www.forumcu.com
317-558-6000

FORUM Credit Union is a full service financial institution offering a wide range of innovative services and products with friendly personal service. If you are looking for a locally owned institution, FORUM is the only choice. Call 317-558-6000 or 800-382-5414 for membership information.

Are you searching for...
• Free checking*?
• Great savings rates?
• Low loan rates?

What about...
• Free online banking?
• Free debit card?
• Surcharge free ATMs?

Your search has ended!
FORUM Credit Union
www.forumcu.com
317-558-6000

FORUM Credit Union is a full service financial institution offering a wide range of innovative services and products with friendly personal service. If you are looking for a locally owned institution, FORUM is the only choice. Call 317-558-6000 or 800-382-5414 for membership information.

Are you searching for...
• Free checking*?
• Great savings rates?
• Low loan rates?

What about...
• Free online banking?
• Free debit card?
• Surcharge free ATMs?

Your search has ended!
FORUM Credit Union
www.forumcu.com
317-558-6000

FORUM Credit Union is a full service financial institution offering a wide range of innovative services and products with friendly personal service. If you are looking for a locally owned institution, FORUM is the only choice. Call 317-558-6000 or 800-382-5414 for membership information.

Are you searching for...
• Free checking*?
• Great savings rates?
• Low loan rates?

What about...
• Free online banking?
• Free debit card?
• Surcharge free ATMs?

Your search has ended!
FORUM Credit Union
www.forumcu.com
317-558-6000

FORUM Credit Union is a full service financial institution offering a wide range of innovative services and products with friendly personal service. If you are looking for a locally owned institution, FORUM is the only choice. Call 317-558-6000 or 800-382-5414 for membership information.

Are you searching for...
• Free checking*?
• Great savings rates?
• Low loan rates?

What about...
• Free online banking?
• Free debit card?
• Surcharge free ATMs?

Your search has ended!
FORUM Credit Union
www.forumcu.com
317-558-6000

FORUM Credit Union is a full service financial institution offering a wide range of innovative services and products with friendly personal service. If you are looking for a locally owned institution, FORUM is the only choice. Call 317-558-6000 or 800-382-5414 for membership information.

Are you searching for...
• Free checking*?
• Great savings rates?
• Low loan rates?

What about...
• Free online banking?
• Free debit card?
• Surcharge free ATMs?

Your search has ended!
FORUM Credit Union
www.forumcu.com
317-558-6000

FORUM Credit Union is a full service financial institution offering a wide range of innovative services and products with friendly personal service. If you are looking for a locally owned institution, FORUM is the only choice. Call 317-558-6000 or 800-382-5414 for membership information.

Are you searching for...
• Free checking*?
• Great savings rates?
• Low loan rates?

What about...
• Free online banking?
• Free debit card?
• Surcharge free ATMs?

Your search has ended!
FORUM Credit Union
www.forumcu.com
317-558-6000

FORUM Credit Union is a full service financial institution offering a wide range of innovative services and products with friendly personal service. If you are looking for a locally owned institution, FORUM is the only choice. Call 317-558-6000 or 800-382-5414 for membership information.

Are you searching for...
• Free checking*?
• Great savings rates?
• Low loan rates?

What about...
• Free online banking?
• Free debit card?
• Surcharge free ATMs?

Your search has ended!
FORUM Credit Union
www.forumcu.com
317-558-6000

FORUM Credit Union is a full service financial institution offering a wide range of innovative services and products with friendly personal service. If you are looking for a locally owned institution, FORUM is the only choice. Call 317-558-6000 or 800-382-5414 for membership information.

Are you searching for...
• Free checking*?
• Great savings rates?
• Low loan rates?

What about...
• Free online banking?
• Free debit card?
• Surcharge free ATMs?

Your search has ended!
FORUM Credit Union
www.forumcu.com
317-558-6000

FORUM Credit Union is a full service financial institution offering a wide range of innovative services and products with friendly personal service. If you are looking for a locally owned institution, FORUM is the only choice. Call 317-558-6000 or 800-382-5414 for membership information.

Are you searching for...
• Free checking*?
• Great savings rates?
• Low loan rates?

What about...
• Free online banking?
• Free debit card?
• Surcharge free ATMs?

Your search has ended!
FORUM Credit Union
www.forumcu.com
317-558-6000

FORUM Credit Union is a full service financial institution offering a wide range of innovative services and products with friendly personal service. If you are looking for a locally owned institution, FORUM is the only choice. Call 317-558-6000 or 800-382-5414 for membership information.

Are you searching for...
• Free checking*?
• Great savings rates?
• Low loan rates?

What about...
• Free online banking?
• Free debit card?
• Surcharge free ATMs?

Your search has ended!
FORUM Credit Union
www.forumcu.com
317-558-6000

FORUM Credit Union is a full service financial institution offering a wide range of innovative services and products with friendly personal service. If you are looking for a locally owned institution, FORUM is the only choice. Call 317-558-6000 or 800-382-5414 for membership information.

Are you searching for...
• Free checking*?
• Great savings rates?
• Low loan rates?

What about...
• Free online banking?
• Free debit card?
• Surcharge free ATMs?

Your search has ended!
FORUM Credit Union
www.forumcu.com
317-558-6000

FORUM Credit Union is a full service financial institution offering a wide range of innovative services and products with friendly personal service. If you are looking for a locally owned institution, FORUM is the only choice. Call 317-558-6000 or 800-382-5414 for membership information.

Are you searching for...
• Free checking*?
• Great savings rates?
• Low loan rates?

What about...
• Free online banking?
• Free debit card?
• Surcharge free ATMs?

Your search has ended!
FORUM Credit Union
www.forumcu.com
317-558-6000

FORUM Credit Union is a full service financial institution offering a wide range of innovative services and products with friendly personal service. If you are looking for a locally owned institution, FORUM is the only choice. Call 317-558-6000 or 800-382-5414 for membership information.

Are you searching for...
• Free checking*?
• Great savings rates?
• Low loan rates?

What about...
• Free online banking?
• Free debit card?
• Surcharge free ATMs?

Your search has ended!
FORUM Credit Union
www.forumcu.com
317-558-6000

FORUM Credit Union is a full service financial institution offering a wide range of innovative services and products with friendly personal service. If you are looking for a locally owned institution, FORUM is the only choice. Call 317-558-6000 or 800-382-5414 for membership information.

Are you searching for...
• Free checking*?
• Great savings rates?
• Low loan rates?

What about...
• Free online banking?
• Free debit card?
• Surcharge free ATMs?

Your search has ended!
FORUM Credit Union
www.forumcu.com
317-558-6000

FORUM Credit Union is a full service financial institution offering a wide range of innovative services and products with friendly personal service. If you are looking for a locally owned institution, FORUM is the only choice. Call 317-558-6000 or 800-382-5414 for membership information.
<table>
<thead>
<tr>
<th>PARISH</th>
<th>PROFESSION</th>
<th>MODEL</th>
<th>YEARS MAINTAINED</th>
<th>系統</th>
<th>LAW</th>
<th>POOL</th>
<th>AMERICAN</th>
<th>AMERICAN</th>
<th>POOL</th>
<th>DEVELOPMENT</th>
<th>FUND</th>
<th>VERIFICATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Archdiocese of Indianapolis Mission Office Report</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

July 1, 2001–June 30, 2002
YEAR-ROUND
continued from page 1
additional expense for the school year. Making the change to year-round education is important, administrators said.

"This isn’t about how you do vacations or school days. It’s about learning," said G. Joseph Peters, associate executive
director of Catholic education for the archdiocese. "Research tells us this will make a significant difference."

Students at All Saints School returned to class on Aug. 5. Principal Mary Put Sharpes will use her intersessions for remedial education. On some weeks, there will be other classes such as one for children with divorced parents, a program on anger management or various extra-curricular activities.

Central Catholic will not have specific classes set aside for remediation, but will incorporate increasing student skills in the intersession curriculums that offer broad-based activities, Tichenor said.

For example, if a student is having trouble in math the intersession class that is studying Italy will have those students measure the Tower of Pisa, or something else that relates to the subject they are studying as a way to increase certain skills.

Students seemed ready for their new challenge as year-
round students.

"This is quite a bit different than I’m used to, but I think it will be fine," said third-grader Joseph Jones of Good Shepherd Parish.

Tichenor told students that they are “pioneers in Catholic education,” and led them in a school forum that included prayer, Scripture reading and activities centering on the school year theme.

“You have to treat them with love," Scheidler said. "Show you care and wait, but pray. I believe absolutely in prayer. If I didn’t, I wouldn’t be surviving today." Scheidler knows the power of prayer.

The National Organization of Women is suing him by using the RICO anti-racketeering law used against organized crime.

NOW won in lower courts, but surprisingly the Supreme Court has agreed to review the case, something that rarely happens.

NOW claims Scheidler interfered with the abortion clinics’ ability to conduct business and make money. RICO laws were originally intended to target criminals who would try to shut down businesses through coercion.

Scheidler has used no violence in his pro-life activism outside abortion clinics. Animal rights groups, such as People for the Ethical Treatment of Animals, as well as Martin Luther King’s son and actor Martin Sheen are just some of the people supporting Scheidler even though they may not have the same pro-life convictions.

The NOW case could prohibit other groups wanting to protest various issues. As Scheidler waits for the outcome, he continues to work in the pro-life movement. He urged the young adults to get involved with their Church, realize it is the one Church established by Christ and speak out against what goes against the Gospel.

“If you read something in the newspaper you don’t like, write a letter. Maybe they will publish it," he said.

He also suggested promoting the pro-life license plate.

Most importantly, he said to stay close to the Catholic faith and use the Church’s sacraments.

"Always be a living example of Christ," he said.

“When people look at you, they should think of Christ." (Theology on Tap will continue with two more sessions at The Rathskeller, 401 E. Michigan St., in Indianapolis. "The Way Things Should Be" by Martin Doucette, a Catholic father and member of St. Luke Parish in Indianapolis, begins at 7 p.m. on Aug. 14 and "The Clone Wars" by Father C. Ryan McCarthy starts at 7 p.m. on Aug. 28. For information on the Pro-Life Action League, see their Web site at www.prolifeaction.org.)

Archdiocese of Indianapolis Mission Office Report, cont’d  
July 1, 2001 – June 30, 2002

| PARISH | PUBLICATION | MISSIONS | MISSIOANTRY | USA | BUSINESS | COOPERATION | SCHOOL | WORSHIP | RADIO | TELEVISION | NURSES | MAINE | EASTERN | BISHOPS | PLACES | HOME MISSION | CATHOLIC | PENTECOST | FIRST BAPTISM | CHRIST | PEACE | PENS | RACE | DAYS | FOR HUMAN DEVELOPMENT | RETIREMENT | EQUALITY OF CREATION | FAITH | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORWARD | FORW
The Active List

The Active List welcomes announcements of archdiocesan Church and parish open-to-the-public activities for “The Active List.” Please be brief—listing date, location, even, sponsor, cost, and time. Include a phone number for verification. No announcements will be taken by telephone.

Notices must be in our office by 10 a.m. Monday the week of the (friday) publication: The Active List; 1400 N. Meridian St. (hand delivery), P.O. Box 1717, Indianapolis, IN 46206 (mail), 317-236-1593 (fax); miken@archindy.org (e-mail).

August 9
Marian College, St. Francis Hall Chapel, 3:20 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

August 9-11

August 9
St. Mary Parish, 2500 St. Mary’s Dr., Indianapolis. Annual Homecoming Celebration, 6-9 p.m. Information: 317-253-1461.

August 10
Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., Indianapolis. Rosary and Marian Center, 3356 W. 30th St., Indianapolis. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6 p.m.-7 p.m. Information: 317-283-5508.

St. Anthony Church, 379 N. Wainman Ave., Indianapolis. Eucharist, 1.30 p.m., $3 per person. Information: 317-636-4478.

August 11
St. Mary Parish, 2500 St. Mary’s Dr., Indianapolis. Guild meeting, 12:30 p.m.

St. Anthony Church, 379 N. Wainman Ave., Indianapolis. Eucharist. Spike dinner, 6 p.m., benefits, Bisham School for Boys in Terre Haute, 56 adults, $3 children.


August 13
St. Paul Parish, 9798 N. Dearborn Road, Gifford/New Alsace Parish picnic and festival, 10 a.m.-6 p.m. (EST), chicken dinner, games, food, entertainment, quilts. Information: 317-924-6218.

St. Paul Parish, 501 N. 17th Ave., Beech Grove. Ave Maria Guild meeting, 12:30 p.m.


St. Anthony Church, 379 N. Wainman Ave., Indianapolis. Eucharist, 1.30 p.m., $3 per person. Information: 317-636-4478.

Mary’s King’s Village Schomstatt, Rexville (located on 925 S. Rexville, .8 mile east of 421 South, 12 miles south of Versailles). Covenant Sunday Holy Hour, 2:30 p.m., Mass 3:30 p.m. with Father Elierz Baurwinkel. Information: 317-689-3551 or e-mail phbrwink@sunwater.com.

August 12
St. Paul Parish, 9798 N. Dearborn Road, Gifford/New Alsace Parish picnic and festival, 11 a.m.-6 p.m. (EDT), all-you-can-eat chicken dinner.

St. Meinrad, Indiana. For more information call: John Bennett (812) 544-2239; St. Meinrad Archabbey (812) 357-6808.

St. John of Arc Parish, 4217 Central Ave., Indianapolis. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.


St. Thomas More Church, 1200 N. Indiana St., Mooresville. Perpetual adoration.

Weekly

Sundays
Holy Rosary Church, 520 Stevens St., Indianapolis. Tridentine Mass, 11 a.m.
St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Mass in Vietnamese, 2 p.m.
Christ the King Church, 1827 Kessler Blvd. E, Indianapolis. Tridentine Mass of the Blessed Sacrament, 7:30-9 p.m., rosary for world peace, 8 p.m.
St. Gabriel Church, 6000 W. 34th St., Indianapolis. Spanish Mass, 5 p.m.

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

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

St. Roch Church, 3600 S. Pennsylvania St., Indianapolis. Holy hour, 7 p.m.

Marian Center, 3556 W. 30th St., Indianapolis. Prayer group, prayers for priests and religious. 9 a.m. Information: 317-257-2569.

Cordialfonte House of Prayer, 3650 E. 46th St., Indianapolis. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

St. John of Arc Parish, 4217 Central Ave., Indianapolis. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.


St. Thomas More Church, 1200 N. Indiana St., Mooresville. Perpetual adoration.

Country-Style Chicken Dinner
St. Paul’s Church
New Alpsace, Indiana
9756 North Dearborn Road - Grafdorf, Indiana

Sunday, August 11, 2002
Masse at 9:00 A.M. EDST
Dinners 11:00 a.m.-4:00 p.m. EDST — Continuous serving
Lunch Stand - Country Store - Quilts
Prizes - Games - Beer Garden
Rain or Shine - Under Cover

License #2044

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.

$1,000 $500 $100 $50 $25 $10 My Special Donation is $_____ NAME _______________________________ ADDRESS _______________________________

Your Donation is a Charitable Contribution for Tax Purposes

MAKE CHECKS PAYABLE AND MAIL TO:
Society of St. Vincent de Paul
P.O. Box 19133
Indianapolis, Indiana 46219

This Ad Is Camera Ready!
St. Bernadette
1254
3x4
Paper

Charismatic Mini Conference and Mass
Father Robert DeGrands
St. Meinrad Archabbey, St. Meinrad, Indiana
October 12, 2002
9:00 a.m. - 6:00 p.m.
Fr. DeGrands is a member of the Society of St. Joseph, serving the worldwide charismatic Catholic community in full-time ministry since 1979. His central message of God’s love and the healing power of forgiveness, has been brought to little gatherings in country churches and over flow crowds in national staduims. He renews us of the simplicity of the Gospel: to love and heal. Thousands have been deeply touched through his messages on radio and national television.

If you feel the need to be renewed, or need spiritual, mental, or physical healing, come to St. Meinrad on Saturday, October 12th for a day of anointed teaching, worship, fellowship and prayer.

Registration fees are $15/person or $20/family. Meals are available, you are also welcome to bring your own lunch.

For reservations and meals, call Mary Jane at (812) 357-6808. For more information call: John Bennett (812) 544-2239. The Son Shop (812) 644-7766, Jim Braker (812) 479-0121, or St. Meinrad Archabbey (812) 357-6808.
Feast of the Assumption of Our Lady at St. Thomas Aquinas Catholic Church

The corner of 46th and Illinois Streets
Thursday, August 15, 2002, 6:00 p.m.

Mass of the Feast of the Assumption

Please join us for “A Homecoming” of parishioners, alumni, newcomers and friends. Featuring the Litany of the Blessed Mother and Marian hymns sung by our combined choirs. Bring flowers from your garden for the procession and your own picnic and utensils. We will provide the ice cream, toppings and beverages.

All are welcome!


GEHRICH, Sue M. (Langford), 86, Holy Name, Beech Grove, July 30. Mother of Generose Mahoney, David, Edward, Ernie and Jim Geirich.


GEHRICH, Sue M. (Langford), 86, Holy Name, Beech Grove, July 30. Mother of Generose Mahoney, David, Edward, Ernie and Jim Geirich.


HARRIS, Mary Adeleine (Jones), 73, St. Barbara, Indianapolis, July 25. Mother of Susan Hybki and Martha Wall. Great-granddaughter of Great-grandfather of seven.


Tom has it all.

Tom has a beautiful home, financial security, great insurance, college funding for the kids, exciting vacations planned every year, and a will

Tired of Low Yielding CD’s and Money Market Accounts?

Strike Back with GCU’s 4.71% “Current Yield”!

Even if you withdraw money within the first year, you still make 4% interest GUARANTEED!

Can avoid probate!

Tax deferred!

Annuity offered by an 110-year old Catholic Fraternal Benefit Society with over $430 million in assets, The Greek Catholic Union of the U.S.A., “GCU”

Providence Sister Julie Kramer was a teacher and registered nurse

Providence Sister Julie Kramer died on July 30 in Los Angeles at her convent of the-Woods. She was 62.

The Mass of Christian Burial was celebrated on Aug. 5 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods Burial Grounds in the sisters’ cemetery.

The former Julie Kramer was born on March 12, 1940, in Dayton, Ohio. She entered the congregation of the Sisters of Providence of Saint Mary-of-the-Woods on Sept. 17, 1962, professed first vows on Aug. 15, 1965, and professed final vows on Oct. 4, 1969. Julie Kramer taught at schools staffed by the Sisters of Providence and ministered as a registered nurse in Indiana. In the archdiocese, Sister Julie taught at the former St. Leonard School in West Terre Haute, the schulle School in High Terre Haute and at Father Thomas Scotch Memorial High School in Indianapolis.

She also ministered as a registered nurse at St. Francis Hospital and Health Services in Beech Grove and in health care services and the health activity room at Saint Mary-of-the-Woods.

Surviving are four sisters Providence Sister Constance Kramer, Mary Leonard, Susan Devlin and Anne Nahn, a brother, George A. Kramer Jr.; and many nieces and nephews.

He was born on April 22, 1916, in Lindfield, Australia, and received the name James Andrew at his baptism.

He enrolled at Saint Meinrad Seminary in 1931, was invested as a novice in 1937 and professed

Benedictine Father Adelbert Buscher taught at Saint Meinrad Seminary

Benedictine Father Adelbert Buscher, a monk and priest of Mother Meinrad Archabbey, died at the monastery on Aug. 1 after a long illness. He was 86. The Mass of Christian Burial was celebrated on Aug. 3 in the Archabbey Church. Burial followed in the archchastery.

He was born on April 22, 1916, in Lindfield, Australia, and received the name James Andrew at his baptism.

He enrolled at Saint Meinrad Seminary in 1931, was invested as a novice in 1937 and professed

Benedictine Father Adelbert Buscher taught at Saint Meinrad Seminary

Benedictine Father Adelbert Buscher, a monk and priest of Mother Meinrad Archabbey, died at the monastery on Aug. 1 after a long illness. He was 86. The Mass of Christian Burial was celebrated on Aug. 3 in the Archabbey Church. Burial followed in the archchastery.

He was born on April 22, 1916, in Lindfield, Australia, and received the name James Andrew at his baptism.

He enrolled at Saint Meinrad Seminary in 1931, was invested as a novice in 1937 and professed

Benedictine Father Adelbert Buscher taught at Saint Meinrad Seminary

Benedictine Father Adelbert Buscher, a monk and priest of Mother Meinrad Archabbey, died at the monastery on Aug. 1 after a long illness. He was 86. The Mass of Christian Burial was celebrated on Aug. 3 in the Archabbey Church. Burial followed in the archchastery.

He was born on April 22, 1916, in Lindfield, Australia, and received the name James Andrew at his baptism.

He enrolled at Saint Meinrad Seminary in 1931, was invested as a novice in 1937 and professed
It was for the first 12 years of its existence. St. Elizabeth of Hungary Parish has had some interesting priests in its history. The first missionary priest to visit Cambridge City after its incorporation was Father Vincent Bacquelin, who was killed after being thrown from his horse during an attack by yellow jackets.

Father Herman Alerding served as parson for the first time at St. Elizabeth Parish, then later became the bishop of the Diocese of Fort Wayne. The priest who followed him, Father John B. Kelly, was known for using his gold-headed cane on truant boys.

Father Edward Spelman was an ardent astronomer whose weather reports were as good as gold at the local weather bureau. Father John Schenk stood up to the Ku Klux Klan in the early 1920s. Father Jerome Bennett was known for raising honeybees.

Father Luaman, the priest with the longest assignment at St. Elizabeth Parish, said he enjoyed his stay and still goes with parishioners. He served as pastor for 21 years and still lives nearby.

“I loved it,” he said, mentioning the “close family spirit that we really had even though we were spread out.”

Father Luaman said visitors often tell him that he had a happy family.

“I think that everybody was just very much a part of the parish of St. Elizabeth’s,” he said. “It was just a nice place to be.”

The house was packed for his retirement party. Father Luaman said, adding that he still helps out with sacramental needs.

Two years before Father Luaman came to the parish, the first parish council was formed at the recommendation of the Second Vatican Council to expand the role of the laity in the life of the parish.

Several parish renovation projects that saw about 221 households.

As for the future of the parish, Father Luaman said he thinks it will keep growing.

By 1874, the parish had grown to about 100 families. But 10 years later, there were only 52 families because some parishioners had moved to Richmond or Indianapolis.

In time, the parish slowly started to grow again and now numbers about 221 households.

When Father Luaman arrived, he led several parish renovation projects that saw about 221 households.

One of the things Ripberger remembers as changing for the better in the parish after Vatican II was the degree of openness that the parish had with other denominations and with the city itself.

She said it was a good thing to start working with other churches and civic groups in the area on shared projects.

“I think that’s important because we’re all trying to get to the same place,” she said.

Jones was involved in an interdenominational group called Church Women United.

For information about rates for classified advertising, call (317) 236-1572.

Positions Available

- Ministry of Prayer and Worship
- Ministry of Education
- Ministry of Pastoral Services
- Ministry of Administration

If interested, please forward inquiries and resumes to:
Rev. Donald K. Ackerman
St. Mary Church
P.O. Box 67
Ireland, IN 47545
Fax: (812) 482-3099
How much more enjoyable would life be if you weren’t limited by chronic hip or knee pain?

St. Vincent asks because we’ve helped thousands of patients regain their freedom of movement through hip and knee replacement surgery. In fact, we’re Indiana’s premier provider of total joint replacements. And now with our new Center for Joint Replacement, we’re building on our 30 years of experience by enhancing our procedures and surgical facilities. We also lead in patient education.

To find out if joint replacement is for you, register for one of our free monthly education classes by calling 317-338-CARE (2273).