Treasures of grottoes under St. Peter’s revealed in new book

VATICAN CITY (CNS)—For early morning Masses, daytime prayers near the tomb of St. Peter or simple tourism, a climb down to the grottoes under St. Peter’s Basilica is a normal part of a visit to the church.

While the tombs of popes, Catholic royalty and Vatican officials are clearly marked, the artwork—including ancient mosaics and frescoes from the original fourth-century basilica—is not.

As part of an Italian-government-sponsored series of guidebooks to important Rome churches, an official at the basilica said the book is the first detailed guide to the grottoes written since the underground space was opened to the general public in 1950.

Visits were severely limited until Pope Pius XII authorized the opening following the 1941-49 excavation of the lower-level necropolis where St. Peter’s tomb is located.

In fact, beginning in 1917 and for more than 200 years, women could visit the grotto only on the Monday after Pentecost and laymen were allowed in only on the feast of SS. Peter and Paul.

“Transgressors will be excommunicated,” said the Latin inscription on a plaque that hung near the entrance. By the late 1800s, Catholics could request access on any day, but the request had to be in writing. A clerical guide and a previous issue on the art and architecture of St. Peter’s Basilica.

Alfredo Maria Pergolizzi, an archivist at the basilica, said the book is the first detailed guide to the grottoes written since the underground space was opened to the general public in 1950.

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The camp offers a variety of overnight camps from three days to six days. About 180 youth attend the summer camps each week. Of those, about 15 have some sort of support need with typically four campers needing one-on-one support, O’Brien said.

Campers are assessed on an individual basis to make sure the camp can support their needs. Extreme medical disabilities cannot be supported due to the limitations of the camp’s health center. However, O’Brien urged each parent to call and talk about their child’s needs before dismissing the camp.

A visitor to the camp will find youth involved in various activities from canoeing to rope climbing. Many times, it is difficult to tell which camper has special support needs.

But counselors don’t shrink from tough questions about those campers who do. Michelle Dincecco, the inclusive program manager, said that kids ask questions about why one camper may be different. Counselors are honest with them because it helps the youth be flexible and reach out in a caring way, she said.

“They are like anyone else at camp,” said Hatcher. “I think that I came away with how much they are capable of and how easily they fit into the setting.”

A national study on inclusive camps, including the CYO’s, showed that 87 percent of youth with support needs, compared to 84 percent without support needs, grew in social interaction, communication, self-reliance, recreation skills and self-esteem.

A visitor to the camp will find youth interested to see that just because someone is in a wheelchair doesn’t mean they can’t ride a horse, she said. “Or just because a child in non-verbal doesn’t mean they can’t climb the high ropes. We’ll try it all if it’s safe.”

A national study on inclusive camps, including the CYO’s, showed that 87 percent of youth with support needs, compared to 84 percent without support needs, grew in social interaction, communication, self-reliance, recreation skills and self-esteem. Lindsey Hatcher, 19, of Chicago, said campers with support needs aren’t made to feel like an outsider.

Official Appointment
Rev. Naomi Casey, O.S.B., a monk from Saint Meinrad Archabbey and former archdiocesan director of ministry to priests, to administrator, St. John the Evangelist Parish, Indianapolis, effective Sept. 24.

This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January. 1400 N. Meridian St. Box 1717, Indianapolis, IN 46206-1717. Copyright © 2003 Criterion Press, Inc.

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Indianapolis parish to host national conference on small faith groups

By Brandon A. Evans

It can be easy to get lost in a large parish.

Father Paul Koetter, pastor of St. Monica Parish in Indianapolis—which has more than 2,000 families—is aware of this. At his parish, thanks to a program started by his predecessor, there are many smaller communities meant to help people connect.

These “small church communities” have spread so successfully in the parish that it has been chosen as the place for the biannual conference of the National Alliance of Parishes Restructuring into Communities (NARPC).

The conference, scheduled for July 24-27, will give parishioners and pastoral leaders from all over the country a chance to learn more about the type of program that is happening at St. Monica’s.

Bishop Robert Moneau, auxiliary bishop of the Diocese of Green Bay, Wis., will be the keynote speaker. He is an author of numerous books about the spiritual journey, and is a nationally recognized speaker and retreat director.

Jean Galanti, pastoral associate at the parish, hopes that people will leave the conference “on fire” for the idea of these small communities.

The small groups at St. Monica Parish, made up of several parishioners each, gather every couple of weeks to discuss Scripture, read a book together, and simply receive support and encouragement. Each of the 35 groups also has a pastoral facilitator who leads the group for three years and regularly attends meetings with the pastor. “I stay closely connected with those groups through their leader,” Father Koetter said.

Trina Wurst is one such facilitator, and with most groups being made up of eight to 12 people, hers is right in the middle with five couples. For example, she said that in the last meeting with Father Koetter, he stressed the need for all the groups to reach out beyond themselves. It was a message that she carried back to her group. Sometimes her group finds opportunities to involve themselves in the larger parish. One such way, and the most obvious, is Sunday Mass. Her group, like many others, usually goes over the Scripture readings for the upcoming Sunday. Then, they put the readings into practice. Whereas a homily can only be listened to, members of a small group can have discussions about Scripture. And whereas the sense of community at Mass is strong, it is plumbed ever deeper in small groups. “The group becomes a real small church community,” Father Koetter said. Galanti believes that “the sense of community that ... pervades the parish is kind of a fruit of these groups.”

Father Koetter first heard of the idea in the late 1980s, and after a parish mission determined that there are at least 37,000 small church communities in the United States that involved at least 750,000 people.

The cost of the full conference is $200, or it is $50 for Friday and $70 for Saturday. Some people, like Wurst will not attend the whole conference but do as much as they can to learn more about how these small church communities can change a parish—and a person.

“It’s all about connecting faith and life,” Wurst said. “It really is a deep connection that our group has,” she said. “I can’t think of a better word than family to describe it.” Like family, she said, she couldn’t imagine leaving them. Father Davis said that he has been a member of such a small church community for about 15 years, and that they have been through everything together, from death to new life. He calls the communities “an answer to a real need” in the Church, especially for parishes that are ballooning in size. Father Davis first heard of the idea in the late 1980s, and after a parish mission several years later he got 18 small groups up and running at St. Monica Parish. Those groups were still active when he left four years later. He will be attending the conference, and hopes that people who come that are involved in small church communities will see that this is not something that exists in isolation.”

The study by Loyola University determined that there are at least 37,000 small church communities in the United States that involved at least 750,000 people.

Father Davis said that some people from his parish will be attending the conference with him.

The event is open to anyone that is interested, Galanti said. The cost of the full conference is $200, or it is $50 for Friday and $70 for Saturday.

Some people, like Wurst will not attend the whole conference but do as much as they can to learn more about how these small church communities can change a parish—and a person.

“It’s all about connecting faith and life,” Wurst said. The registration deadline was July 1; however, the NARPC will be taking late registrations as well as walk-ins. For more information, call Jean Galanti at St. Monica Parish at 317-253-2193; or log on to http://naprc.faithweb.com/?

One man’s trash

Melvin Doyle is surrounded by odds and ends of things he has collected. His parish was on the receiving end of those coins he collected over the years. About $75,000 from the liquidation of the collection will go toward building a new sanctuary at St. Joseph Church in New Hope.
Research for the Church/James D. Davidson

The close connection between ethnicity and religion

Last month my wife, Anna, and I, along with friends Ann and Paul Henck, attended an Italian Street Festival sponsored by Holy Rosary Parish in Indianapolis. Holy Rosary Parish dates back to 1909, when Bishop Francis Silas Chatur gave Father Marino Priore permission to start a parish for Italians who had settled in downtown Indianapolis. Although the parish has seen both good times and bad over the years, it always has been proud of its Italian heritage, calling itself “The Italian Church of Indianapolis.” For the past 20 years it has celebrated that heritage by sponsoring the highly successful festival, which takes place on the streets and in the parking lots surrounding the parish.

The festival starts in the afternoon and goes well into the evening on two consecutive days. We attended on the second day, beginning with Mass at 9:30 Saturday afternoon. Following Mass, people filed into the streets, where they found a band playing a mixture of traditional and contemporary Italian music, tents offering a wide variety of traditional Italian foods, and booths selling wine, beer and tours to Italy. There also were carnival rides for the kids. Before long, thousands of real Italians (including Anna and Ann) and “honorary” Italians (such as Paul and me) mingled in the streets eating lasagna, meatball sandwiches, tortellini and cannoli and enjoying a glass or two of wine.

The festival reminded me once again of the bond between ethnicity and religion. Ethnicity is often a carrier of religion, and religion frequently perpetuates ethnic identity. For most Italians at this street festival, being Italian meant being Catholic and being Catholic meant being Italian. The celebration of Italian food and drink was a celebration of the Catholic faith. The celebration of the Mass fostered pride in being Italian.

The same principle applies to the connection between Catholicism and Mexican ancestry. On December 12 each year, Mexican Catholics celebrate the Feast of Our Lady of Guadalupe. The feast recalls the day in 1531 when Mary appeared to Juan Diego, instructing him to have the local bishop build a church. After being turned down by the bishop, Mary appeared to Diego again and instructed him to collect flowers, which he wrapped in his tilma (or cloak) and took to the bishop. When Juan Diego removed the flowers from his tilma, Our Lady’s image appeared on the cloak, giving the bishop the blessing he needed before building the temple in 1533. The feast also commemorates all of the miracles and cures that have occurred since then, including the conversion of millions of native Mexicans to Catholicism. Thus, the feast celebrates the comingling of Mexican ethnicity and the Catholic faith.

Of course there are many places around the world where Catholicism and nationality are almost identical: Argentina, Poland, Spain, Ireland, Colombia, Puerto Rico, Italy, Brazil, the Philippines, Portugal, Chile, and Peru—just to mention a few examples. In these countries, celebrations of national pride and celebrations of being Catholic are so closely tied together that one can hardly separate the two.

The close connection between ethnicity and other faiths also is evident throughout the world. In Sweden, Norway, Denmark, and Finland, for example, nine out of 10 people are Lutheran. In Kuwait, Morocco, the United Arab Emirates, Indonesia, Pakistan, Iraq, Lebanon, and Syria, most people are Muslim. Catholics and Muslims in Indonesia tend to be Hindu. Virtually everyone in India and Nepal is Hindu. Greeks and Romanians are Eastern Orthodox. Most people in Israel are Jewish.

In short, whether we consider the many countries in which the vast majority of people belong to one and the same faith, or countries—such as our own—where people of many ethnicities and religions reside, faith and ethnic heritage are often closely related. The Holy Rosary Parish Italian Street Festival in Indianapolis is but one example of how that relationship is sustained over time.

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of freely-held and examined opinions among the People of God” (Communio et Progressio, 116).

Letters of no more than 250 words are more likely to be published. Concise letters (usually less than 100 words) are more likely to be printed. Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to opinion@archindy.org.
A Cristo, término último de la repetición litánica en alabanza constante su elemento más característico —la profundamente cristológica. En efecto, Rosario es, pues, oración de orientación “Oración evangélica centrada en el especialmente cuando habla del Rosario siendo evidente el afecto tan conmovedor nuestra comprensión del Rosario como un pendium of the Gospel.” It will continue to be apparent that the Holy Father’s personal affection for this form of praying is poignant, especially as he speaks of the Rosary as a prayer in which we can share our burdens with Christ and his Blessed Mother.

First, some words of Pope Paul VI in which he describes the prayer in terms of the Gospel: “As a Gospel prayer, centered on the mystery of the redemptive Incarnation, the Rosary is a prayer with a clearly Christological orientation. Its most characteristic element, in fact, the litany-like succession of Hail Marys, becomes in itself unceasing praise of Christ, who is the ultimate object both of the mystic’s announcement of and the greeting of the Mother of John the Baptist: ‘Blessed is the fruit of your womb’ (Lk 1:42). We would go further and say that the succession of Hail Marys constitutes the warp on which is woven the contemplation of the mystery. The Jesus that each Hail Mary recalls is the same Jesus whom the succession of mysteries proposes to us now as the Son of God, now as the Son of the Virgin” (Eucharistic Apostolate, Marialis Cultus, Feb 2, 1974, #86).

The mysteries of the Rosary, which I will present in detail in upcoming columns, focus on the essential aspects of the mystery of Christ. One of the clear benefits of this prayer is that the mysteries of Christ “awaken in the soul a thirst for the knowledge of the Gospel. … The Rosary offers the ‘secret’ which leads easily to a profound and inward knowledge of Christ. … We might call it Mary’s way” (Rosarium, #24).

Several times, John Paul II has described the Rosary as a simple prayer that marks the rhythm of human life (Rosarium, #25). In his apostolic letter, he asserts that this prayer has an anthropological significance that is deeper than it may appear at first sight. “Anyone who contemplates Christ through the various stages of his life cannot fail to perceive in him the truth about man. This is the great affirmation of the Second Vatican Council which I have so often discussed in my own teaching since the Encyclical Letter Redemptor Hominum: ‘it is only the mystery of the Word made flesh that the mystery of man is seen in its true light.’ … Following the path of Christ, in whom man’s path is ‘reincarnated,’ revealed and redeemed, believers come face to face with the image of the true man. Contemplating Christ’s birth they learn the sanctity of life; seeing the household of Nazareth, they learn the original truth of the family according to God’s plan; listening to the Master in the mysteries of his public ministry, they find the light which leads them to enter the Kingdom of God; and following him on the way to Calvary they learn the meaning of suffering with him. Finally, contemplating Christ and his Blessed Mother in glory, they see the goal towards which each of us is called, if we allow ourselves to be healed and transformed by the Holy Spirit” (Rosarium, #25).

The Rosary awakens a thirst in us for the Gospel...The Rosary is a prayer that we can share with Christ, who is the ultimate object both of the mystic’s announcement of and the greeting of the Mother of John the Baptist: “Blessed is the fruit of your womb” (Lk 1:42). We would go further and say that the succession of Hail Marys constitutes the warp on which is woven the contemplation of the mystery. The Jesus that each Hail Mary recalls is the same Jesus whom the succession of mysteries proposes to us now as the Son of God, now as the Son of the Virgin” (Rosarium, #24). Cada misterio del Rosario, que es, pues, una especie de soneto de la vida, “resulta natural meditar en los misterios ‘resulta natural escuchando al Maestro en los misterios ‘resulta natural contemplar a Cristo y a su Madre en la gloria, ve la meta a la que cada uno de nosotros estás llamado, si se deja sanar y transformar por el Espíritu Santo.” (Rosarium, #25). Cada misterio del Rosario ilumina el misterio del hombre.

El Rosario es, de hecho, una suerte de rezador. Y Juan Pablo II asevera que, si meditamos consciencientemente en los misterios “resulta natural presentar en este encuentro con la santa humanidad del Redentor tantos problemas, almas, fatigas y proyectos que manifiestan nuestra vida. ‘Descarga en el señor tu peso, y él te sustentará’ (Saj 55, 23). Meditar con el Rosario significa poner nuestras almas en los corazones misericordiosos de Cristo y de su Madre.

Después de veinticinco años, recordando los sinsabores, que no han faltado tanto en el ejercicio del ministerio petrino, deseo repetir, casi como una corriente invindicativa dirigida a todos para que hagan de ello una experiencia personal: Sí, verdaderamente el Rosario ‘marca el ritmo de la vida humana’, para armonizar con el ritmo de la vida divina, en gozosa comunión con la Santísima Trinidad, destino y anhelo de nuestra existencia. (Rosarium, #25).

Esta es una oración de consuelo. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para julio

Hombres Religiosos: Que los dones especiales que sus comunidades traen a la iglesia sean más apreciados y alentados por todas partes.
The Little Sisters of the Poor are sponsoring their fifth annual “Swing For Seniors” golf tournament on July 16 at Ironwood Golf Club, 10955 Fall Road, in Fishers, Ind. Players and sponsors are needed. Registration starts at 10:30 a.m. and play begins at noon with a shotgun start. The cost is $125 per person. All proceeds will help the elderly poor at St. Augustine Home in Indianapolis. For more information, call the Little Sisters of the Poor at 317-872-6402.

St. Joseph Parish in Corydon is having its parish picnic from 10 a.m. to 4 p.m. on July 13 at the Harrison County Fairgrounds, 341 Capitol Ave., in Corydon. There will be a chicken dinner and quilts. For more information, call 812-738-2742.

St. Christopher Parish, 5301 W. 16th St., in Indianapolis, is having its Midsummer Festival from 5 p.m. to 10 p.m. on July 17-19. There will be a carnival and fish sandwiches. For more information, call 317-241-6314, ext. 100.

Benedictine Sister Kristine Anne Harpenau, a native of Tell City, will be installed as the 12th prioress of the Sisters of St. Joseph Med. Size at St. Joseph Parish in Corydon is having its parish picnic from 10 a.m. to 4 p.m. on July 13 at the Harrison County Fairgrounds, 341 Capitol Ave., in Corydon. There will be a chicken dinner and quilts. For more information, call 812-738-2742.

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VIPs . . .

Francis and Elicer Klain, members of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, will celebrate their 50th wedding anniversary on July 13 with a 10:30 a.m. Mass and reception at their parish. The couple was married on July 11, 1953, at Sacred Heart of Jesus Church in Indianapolis. They have two children: Therese Ann Turpin and Loretta Marie Klain. They have two grandchildren.

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St. Mary-of-the-Woods Parish at St. Mary-of-the-Woods is holding an all-school reunion and open house from 1 p.m. to 5 p.m. on July 19. Anyone who attended from the former Village School, from all eight grades to first Communion preparation classes, is invited to attend. There will be time to visit with former classmates and teachers, tour the school building and pose for group photos. For more information, call the parish office at 812-535-1261 or e-mail Edie (Birdie) Bremen at ediebreneman@hotmail.com.

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

Legally Blonde 2: Red, White and Blonde (MGM)
Rated A-III (Adults) because of some mild sexual humor, a homosexual-themed subplot, as well as a smattering of crude language and an instance of profanity.
Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the Motion Picture Association of America (MPAA).

Sinbad: Legend of the Seven Seas (DreamWorks)
Rated A-II (Adults and Adolescents).
Rated PG (Parental Guidance Suggested) by the MPAA.

Terminator 3: Rise of the Machines (Warner Bros.)
Rated R (Morally Offensive) because of excessive, graphic sci-fi violence, some rough language and profanity, as well as fleeting rear nudity.
Rated R (Restricted) by the MPAA.
watchman carrying a torch accompanied the visitors.

One thing is quite clear from Bishop Lanzani’s research: With the exception of St. Peter’s tomb, the concept of a “final” resting place has never been given absolute priority at the Vatican.

Pope John Paul II’s decision to move the tomb of Blessed Pope John XXIII from the grotto to the main body of the basilica in 2001 was simply the most recent transfer. Not only are bodies moved, they are given new tombs—actually, they often were transferred to ancient sarcophagi that were found empty, or whose original occupants were transferred to one of several ossuaries where the bones of the unidentified have been collected over the centuries.

And it is not unheard of that a “detail” from a tomb or an elaborate sarcophagus is borrowed for another use.

For example, Bishop Lanzani wrote, in 1694 the artist and architect Carlo Fontana looked to the grotto when he was searching for an appropriate basin for the baptismal font in the new St. Peter’s Basilica. He chose what was being used as the cover of the tomb of Emperor Otto II.

The 10th-century Roman emperor had been buried in the atrium of the old St. Peter’s; when the atrium was pulled down in 1610, his body was placed in a new tomb covered with the red porphyry believed to have come from the tomb of the Emperor Hadrian.

The popes buried in the original basilica were moved in 1606 when it became clear that the fourth-century building was dangerously unstable.

But the work did not always go smoothly.

“Confusion because of the huge number of mortal remains” explains why the bodies of Popes Innocent VIII and Paul II, identified when they were exhumed, “were never found again.”

The original, now empty, tomb of Pope Paul II is located in the grotto near one of the ossuaries in which the remains of the missing popes presumably are buried.

Bishop Lanzani’s book also includes the first photographs of two newly restored Marian chapels in the grottoes.

The two chapels are named after long-venerated Marian images transferred from the old basilica. Rough translations of the titles would be: Our Lady of the Slap and The Chapel of the Madonna is one of several niches found underneath St. Peter’s Basilica. The bas-relief for which the chapel is named dates to the mid-15th century.

Pope Pius VI, who died in exile in France in 1799, is buried in the paleo-Christian tomb at left. A Roman sarcophagus transferred from the original basilica appears at right.

Our Lady of Women in Labor.

The restoration, funded by the Knights of Columbus, gave new life to the frescoes that illustrate traditions surrounding the tomb of St. Peter and the old basilica.

The guidebook also includes the history of the Clementine Chapel, where Mass is celebrated each morning in front of a grill through which the faithful can see the remains of the altar the Emperor Constantine ordered erected over St. Peter’s tomb in 324.

Pope Clement VIII, for whom the chapel is named, had an outside ramp excavated into the grottoes in 1593 so he could pray near the tomb day or night without anyone seeing him.

Pergolizzi refused to say whether or not Pope John Paul ever visits the grottoes in secret, saying that would pertain to his private spiritual life.

“...but the basilica is his church,” he said. “In addition to his regular public visits, he is free to enter whenever he wants, whether the basilica is open to the public or not.”

More than 35,000 new students, for a total of nearly 3.6 million. That compares to the 686,651 students in Catholic high schools and 1.9 million children in Church elementary schools. Those figures represented a decline of 4,805 students in Catholic high schools and 34,179 fewer in elementary schools.

Nationwide, 38 diocesan or parish high schools opened during the reporting period, while five private Catholic secondary schools closed. There were 150 new parish or diocesan elementary schools and 43 new private ones.

Church-run medical services continued to stretch farther with fewer resources. With 12 fewer Catholic hospitals nationwide, nevertheless the 585 remaining served more than 1.5 million more patients for a total of nearly 84 million.

There was a growth in the number of Catholic residential homes for children, ororphans, with 50 new ones for a total of 226, which served 714,253 young people.

The Official Catholic Directory includes names, addresses and phone listings for all Catholic dioceses, parishes, missions, schools, hospitals, religious orders, universities and other Church institutions in the United States and its territories. The 186-year-old directory also has an alphabetical index of all priests and bishops.†
Parish nurse says prayer is key to sustaining her ministry

By Mary Ann Wyand

Prayer helps Holy Cross parishioner Jan Erlenbaugh Gaddis with her part-time ministry as parish nurse for members of the Indianapolis East Deanery faith community and residents of the near-east side neighborhood near the church.

“I know that to do this ministry, I have to continue to be faithful to prayer,” Gaddis said. “If things don’t go smoothly, and even when they do go well, I have to be faithful to prayer and offer it all up to the goodness of God. I believe that God is working through me. It’s not my work. It’s God’s work. I feel privileged to be a part of that.”

After about 15 years of working in a variety of health care settings that included home care as a visiting nurse, Gaddis felt called eight years ago to combine her faith and her experience as a registered nurse to help people in new ways. Her discernment process led her to register for the first parish nursing course offered at the University of Indianapolis.

She believes that the inspiration for her new vocation started in 1993. While working as a visiting nurse, she began to explore the connections between faith and healing after a teen-age patient named Billy Davis died of cancer.

Billy was a remarkable young man, she said, who never lost his faith as he came to accept the reality that there was no cure for his cancer. His steadfast faith, her positive attitude and concern for others as he approached his death affected her deeply.

As a member of the confirmation class at St. Monica Parish in Indianapolis, Billy was looking forward to becoming a member of the Catholic Church. When it became apparent that Billy would not live much longer, Archbishop Daniel M. Buechlein visited him at Riley Hospital for Children and confirmed him there.

Because of her friendship with Billy and time spent with him in the hospital when he died, she decided to participate in a workshop on healing and started focusing on the differences between being cured and being healed.

“So much of health care is focused on curing people, which is important,” Gaddis said. “But healing doesn’t involve a cure, and I’ve been able to experience that as a parish nurse.”

After completing the parish nursing course at the University of Indianapolis, she enrolled in theology classes at Marian College in Indianapolis to strengthen her lay ministry skills.

She also studied Spanish to better serve Hispanics living in the historic, mostly low-income Holy Cross-Westminster Neighborhood as well as Latino members of St. Mary and St. Patrick parishes nearby.

Her duties range from providing blood pressure checks after weekend Masses to coordinating an annual health fair to making home, hospital and nursing home visits.

She also provides health education on a variety of topics, prays with parishioners and neighborhood residents that request her assistance, and offers many of the same health-related services to people that come to the St. Vincent de Paul Society’s food pantry for groceries.

Gaddis is not a school nurse, but does coordinate health education projects for Holy Cross Central School students.

Her parish ministry complies with requirements of the federal government’s Healthy People 2010 initiative and community health guidelines issued by the Marion County Health Department.

Seven years ago, she coordinated the first annual Holy Cross Health Fair, which offers medical and safety information to the public as well as free health screenings ranging from blood pressure checks to cholesterol, lead and vision screening. Screenings for diabetes were added this year.

Parish nursing focuses more on pastoral ministry than on providing clinical services, she said, and involves building relationships with people who will then trust her enough to ask for help.

“Listening is a big part of this ministry,” she said. “I listen to their stories then ask them questions. As they talk about their medical concerns, I help them decide on healthy choices to achieve a positive outcome. It’s not like traditional hands-on nursing care. I give them information and affirm them for making the best choices health-wise, but I don’t tell them what to do. There’s a fine line between providing health education or general assessments to determine needs for referrals and offering medical advice.”

A typical conversation might involve a parishioner’s concern about smoking cigarettes. Gaddis said she will discuss the dangers of smoking as well as the harmful effects of second-hand smoke on family members, then will affirm the importance of making healthy choices and gently ask the person to consider how God fits into this situation.

The St. Francis Hospitals in Beech Grove and Indianapolis fund her part-time parish nursing position as part of the Catholic hospital’s commitment to serving community needs. She works on Tuesday, Wednesday and Thursday as well as before and after weekend Masses.

Every day is different, she said, but her ministry always enables her to respond to individual needs, promote self-care and encourage personal responsibility for healthy lifestyles to parishioners and neighborhood residents.

More than anything, she said, parish nursing involves making a positive difference in people’s lives, which she believes is what God has called her to do. †

If you have any questions about Raccoon Lodge, please don’t hesitate to contact us at:

E-mail: www.raccoonlodge.com or call 765-344-1162

Two thousand years ago Jesus called Peter…

Today, He calls Matthew

Matthew will be ordained to the priesthood next year—but he has already started to help satisfy the great hunger for Jesus that he sees among his people in his native India. He and other seminarians gather village children to teach them. They visit prisoners, offering a message of hope. “In all we do we are also proclaiming the Good News of Jesus to people, hoping that one day they will accept Him as their only Savior,” Matthew says. “For that to happen more needs to be done.”

Will YOU support Matthew and other young men in the Missions in their studies for the priesthood—as they prepare to bring the “Good News” of Jesus to the nearly two-thirds of our human family who do not know Him? Please support mission seminarians. Please offer your financial help as well. Thank you for your generosity!

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Studying theology doesn’t have to be intimidating

By Fr. W. Thomas Faucher

Theology 101 was a tough time. The new and confusing world of terms, ideas and concepts went far beyond what I had learned in years of Catholic school and catechism.

One day, the professor was talking about famous 19th-century German theologians such as Karl Barth, Albert Schweitzer and Rudolph Bultmann. This was better. I actually knew who these people were.

But then he started using a new name, Hermann Utick. The professor was talking about the filtering process of interpreting Scriptural texts, the science known as “hermeneutics.”

So much of studying theology is made more difficult by the complicated and difficult words that seem to appear suddenly like lightning bolts. “God” is a nice three-letter word. So is “man.” Why, then, when we describe God in terms of man—as in “God is kind”—do we call the process “anthropomorphisation”?

There are many branches of theology, and each has its own language. In liturgy, we employ words such as “mass,” “Sarum usage,” “Eucharist,” “chasuble” and “aspergillum.”

“Ritual” comes from Latin and means the prescribed order of something. “Sarum usage” is a collection of liturgical customs used in Salisbury Cathedral before the Reformation. In America, Sarum usage is seen in the color blue during Advent.

“Eucharist” is a Greek word for “thanksgiving.” It was always used to describe an action, the Mass, and only in late medieval times did it come to describe an object, the consecrated host.

Systematic theology has some of the best words, especially in the heresies. “Ebionites” were a heretical sect of Christians who denied that Christ was God. We have to be careful about the “anti-Ebionites” by understanding the difference between “monotheism” (a set of Greek words strung together to say that Christ was only God) and “monothelitism” (the same words with just a couple of changes which means that Christ has only one will. This was taught in the “echesis” (“exposition of faith”) by Sergius of Constantinople to get the monophysites back into the Church.

By David Gibson

Discussion Point

Resources for answering faith questions

This Week’s Question

What resources do you draw upon when you have a question about faith?

“I would say talking to other journeymen, talking to my spiritual director and reading examples of holy— if sometimes questioning—lives, especially some of the more contemporary men and women such as Thomas Merton and Dorothy Day.” (Patricia Hayes, Perryville, Md.)

“When I have a question about faith, I refer to the Catechism of the Catholic Church. It’s a doctrinally sound publication.” (Sue Rapp, Scottsdale, Ariz.)

“First of all, I rely on my relationship with Jesus Christ through the Scriptures and my contemplation on them. That helps me discern the direction for my life and gives me nourishment for thought. The Eucharist is also a very important part of my faith life. Also, I use the Catholic Study Bible NAB, An Intro to the New Testament by Raymond E. Brown, The Dictionary of the Bible by McKenzie, The Collegiate Bible Commentary: Old and New Testaments, for Resources in Scripture, and various other reference books such as The New Dictionary of Catholic Spirituality and The Catholic Source Book.” (Beverly A. Martin, Colorado Springs, Colo.)

Lend Us Your Voice

An upcoming edition asks: Describe a moment during the Mass when you personally sense God’s presence strongly.

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Faith Alive! page will resume in September

The Faith Alive! page, syndicated by Catholic News Service, will take a “summer vacation” starting in the next issue of The Criterion and will return in September.
Important events: Founding of the Jesuits

From Sept. 27, 1540 Pope Paul III approved the Society of Jesus—the Jesuits. This order was to have an enormous impact on the Church and is therefore the 37th on our list. This year marks the most important events in Catholic history.

The Ignatian Loyola founded the Jesuits. A military priest, he was born in an upstairs apartment flanked by staircases. When war broke out, he was flung back from the battlefield by a cannonball. While recovering, he began reading. He started reading a life of Christ and lived the spiritual life that it described as the way to God.

The Jesuits’ motto is Ad magnorem Dei gloriam ("To the Greater Glory of God"). This, they said, is the purpose of their lives. Thus, they learned how to do anything—teaching the poor, helping the sick, healing the sick, and doing whatever else was needed by the Church in order to spread the faith.

The Jesuits were to be known for their loyalty to the Church and are therefore the 37th on our list. They were the first to establish a permanent mission in America in 1549, and nearly 200 seminaries.

The Jesuits were also the first to establish a permanent mission in America in 1549, and nearly 200 seminaries. They were the first to establish a permanent mission in America in 1549, and nearly 200 seminaries.
The Sunday Readings

Sunday, July 13, 2003

- Amos 7:12-15
- Ephesians 1:3-14
- Matthew 6:7-13

The Book of Amos is the source of the first reading. Amos is not among the Major Prophets of ancient Israel. However, this fact does not diminish his importance. It is easy to pinpoint the time of the prophecy of Amos. He was active during the reign of Uziah as king of Judah, and of Jeroboam II as king of Israel, the northern kingdom. His writings themselves give this fact.

Uziah was alive and on the throne from 783 to 742 B.C. Jeroboam II was there from 752 to 742 B.C.

Amos was recognized as an inspiring and inspired spokesman for God. His writings are not long in length, and this fact in itself deprives him of the status enjoyed by Isaiah, Ezekiel and Jeremiah.

In this weekend’s reading, Amos asserts his own identity as a prophet and his total loyalty to God. He serves God alone, not the king, nor any human institution.

The kernel of this reading’s lesson is not, however, simply in an assertion of the prophet’s credentials. Rather, it is in the last verse of the reading. God commissioned Amos, as God commissioned all genuine prophets, to call the people to true devotion and righteousness.

This call came as a result of God’s love. Without God’s guidance, the people would have been left to their own devices. Inevitably, without God’s guidance, the people would have been guided by their human limitations, wanting to be led by their own devices. Inevitably, the people would have been led by their own limitations, wanting to be led by their own devices. Inevitably, the people would have been led by their own limitations, wanting to be led by their own devices. Inevitably, the people would have been led by their own limitations, wanting to be led by their own devices. Inevitably, the people would have been led by their own limitations, wanting to be led by their own devices. Inevitably, the people would have been led by their own limitations, wanting to be led by their own devices. Inevitably, the people would have been led by their own limitations, wanting to be led by their own...
The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for “The Active List.” Please be brief—date, location, event, 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 of the week of (Friday) publication: The Criterion, The Active List, 1480 N. Meridian St. (hand delivery), P.O. Box 1717, Indianapolis, IN 46206 (mail), 317-236-1593 (fax), mklein@archindy.org (e-mail).

July 10-12

July 11
Matinian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

July 12-14


July 13-15
St. Lawrence Parish, 542 Walnut St., Crawfordsville. Summer Festival, Thurs.-Sat., 12:00 p.m.–11:00 p.m. Information: 317-737-5689.

Fatima Retreat House, 5353 E. 50th St., Indianapolis. “Francis2” Center, 101 St. Anthony Dr., 2:30-5:30 p.m. Information: 317-543-1368 or 317-897-6891.

July 14
Holy Rosary Parish, Parish Council Room, 520 Stevens St., Indianapolis. “Reading the Bible with Understanding from Beginning to End,” Mass, 5:45 p.m., class, 6:30-7:45 p.m. Information: 317-236-1521 or e-mail drarco@archindy.org.

Mary’s King’s Village Schoenstatt, Reville, revolving around 1,952 South, 8 miles east of 421 South, 12 miles south of Versailles). “Family Faith Talks,” 7 p.m., Mass, 8 p.m., with Father Elmer Buerwinkle. Information: 823-689-3511 or e-mail eseburnik@spdata.com or log on to Schoenstatt Web site at www.schoenstatt.org.

St. Joseph Parish, parish picnic, 341 Capitol Ave., Corydon, July 11-12. Parish Picnic, Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, music, food, games, children’s activities. Information: 812-738-1117 or 812-576-4302.

July 15
Holy Rosary Parish, St. Andrew Church, Chapel, 335 S. Meridian St., Indianapolis. Our Lady of the Greenwood Holy Hour, 7 p.m. Information: 317-357-3546.

Our Lady of Fatima Retreat House, 5353 E. 50th St., Indianapolis. Priests Conference for engaged couples, 2-6 p.m., $50 couple. Information: 317-342-9550.

St. Thomas More Church, 1200 N. Indiana St., Indianapolis. Parish Picnic, Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, chicken dinner. Information: 317-282-2290.

Mount St. Mary’s Parish, 5820 W. 34th St., Indianapolis. Holy Hour, 7 p.m. Information: 317-357-3546.

St. John’s Parish, 5301 W. 34th St., Indianapolis. Tri- state Diocese Synod’s “Swing Tournament” golf tournament, registration, 8:15 a.m., shotgun start, noon, $125 per person. Information: 317-972-6420, ext. 211.

July 16-17
St. John’s Parish, 5301 W. 34th St., Indianapolis. June Youth Pilgrimage, registration, 8 a.m.-5 p.m., $40 per person. Information: 317-357-6164 or www.indiypilgrimage.org.

St. Teresa of Avila Parish, 1200 N. Indiana St., Indianapolis. Parish Picnic, 1:00 p.m.-6:00 p.m. Information: 317-767-3900.

July 17-19
St. Andrew Church, Chapel, 335 S. Meridian St., Indianapolis. Midsum- mer Festival, Thurs., Fri. and Sat. 5-10 p.m., carnival, fish sandwiches. Information: 317-241-6314, ext. 100.

July 20
Fatima Retreat House, 5353 E. 50th St., Indianapolis. Priests Conference for engaged couples, 2-6 p.m., $50 couple. Information: 317-342-9550.

St. Patrick Church, 1807 Poplar St., Terre Haute. Trinitarian Mass, 3 p.m. Information: 317-236-4478.

July 21-22
Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Indianapolis. Traditional Mass, 2:00 p.m., Holy Hour, 7 p.m. Information: 317-357-3546.

July 23
St. Andrew Parish, 1802 Lafayette St., Leopold. Parish Picnic, 10 a.m.-6 p.m., chicken dinner, games, quilts. Information: 317-923-8725 or www.ourladyofthevillage.org.

July 24-26
St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. Parish Picnic, Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, chicken dinner. Information: 317-282-2290.

July 27
St. Andrew Parish, 1802 Lafayette St., Leopold. Parish Picnic, 10 a.m.-6 p.m., chicken dinner, games, quilts. Information: 317-923-8725 or www.ourladyofthevillage.org.

St. Patrick Church, 1807 Poplar St., Terre Haute. Trinitarian Mass, 3 p.m. Information: 317-236-4478.

Daily
Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Indianapolis. Perpetual adora- tion. Information: 317-357-3546.

St. Rita Church, 1733 Dr. Andrew Brown Ave., Indianap- olis. Mass in Vietnamese, 7 p.m.

Christ the King Church, 1827 Kesler Blvd., E. Dr., Indianapolis. Exposition of the Blessed Sacrament, 7:30-9:00 p.m., rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 54th St., Indianapolis. Spanish Mass, 5 p.m.

St. John’s Church, 6800 W. 36th St., Indianapolis. Spanish Mass, 7 p.m.

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


St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 27th St., Indianapolis. Perpetual adoration. Information: 317-357-3546.


Weekly
Sundays

St. Rita Church, 1733 Dr. Andrew Brown Ave., Indianap- olis. Mass in Vietnamese, 7 p.m.

St. Gabriel Church, 6000 W. 54th St., Indianapolis. Spanish Mass, 5 p.m.

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


State Route 1, 1537 N. St. Vincent, Plainfield. —See ACTIVE LIST, page 11

“State of the Union” • Catholic Charis- matic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-7725 or www.realreallife.org.

St. John’s Church, 6800 W. 36th St., Indianapolis. Holy hour, 7 p.m.

Matinian Center, 3356 W. 30th St.

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Carry out begins at 4:00 p.m.

OPEN FOR LUNCH

Carry out begins at 12:00 on Saturday

Carry out begins at 12:00 on Saturday
**The Active List, continued from page 12**

Indianapolis. Prayer group, property of priests and religious, 9 a.m. Information: 317-257-2569.

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

**Tuesdays**

St. Joseph Church, 2605 St. Joe Road W., Sellersburg. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Our Lady of the Greenwood Parish, Madonna Hall, 315 S. Meridian St., Greenwood. Video series of Father Corapi, 7 p.m. Information: 317-353-2160.

Holy Name Parish, 89 N. 17th St., Beech Grove. Prayer group, 2:30-3:30 p.m.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Bible study, 7 p.m. Information: 317-283-3508.

St. Luke Church, 7575 Holliday Dr. E., Indianapolis. Marian Movement of Priests prayer group, 7-8 p.m. Mass, 7 a.m. Information: 317-842-5550.

Holy Spirit Church, 7243 E. 108th St., Indianapolis. Bible study, Gospel of John, 7:30-8:30 p.m. Information: 317-353-9404.

Concordia House of Prayer, 3650 E. 46th St., Indianapolis. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

**Wednesdays**


Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. Rosary and Chaplet of Divine Mercy, 7 p.m.

Immaculate Heart of Mary Church, 3652 Central Ave., Indianapolis. Marian Movement of Priests prayer cenacle for lay, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., Indianapolis. Adoration of the Blessed Sacrament, between Masses, noon-5:45 p.m. Information: 317-638-4478.

SS. Francis and Clare Church, 5901 Olive Branch Circle. Greenwood. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-839-HOPE.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Young adult Bible study, 6:30-7:15 p.m. Information: 317-632-9349.

St. Thomas Aquinas Church, Chapel, 46th and Illinois streets, Indianapolis. Prayer service for peace, 6:30-7:15 p.m.


**Thursdays**

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. Faith-sharing group, 7-8 p.m. Information: 317-836-7442.

St. Lawrence Church, Chapel, 644 E. 46th St., Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Adult Bible study, 6 p.m. Information: 317-632-9349.

St. Mary Church, 415 E. Eighth St., Indianapolis. Novena to Our Lady of Czestochowa, 3 p.m.-3:15 p.m. Information: 317-543-0154.

St. Malachi Church, 326 N. Green St., Brownsburg. Liturgy of the Hour, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827 Kessler Blvd., E. Dr., Indianapolis. Marian prayer group, 5:30-6:30 a.m.

Fatima Knights of Columbus, 1040 N. Pau Roll, Indianapolis. Eucharist, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish, Parish Hall, 3125 S. Meridian St., Indianapolis. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Concordia House of Prayer, 3650 E. 46th St., Indianapolis. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

Fridays

Sts. Susanna Church, 1210 E. Main St., Plainfield. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

St. Lawrence Church, Chapel, 644 E. 46th St., Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

St. Lawrence Church, 644 E. 46th St., Indianapolis. Spanish prayer group and conversation, 7 p.m. Information: 317-546-4065.

Fridays

St. Joseph Church, 602 N. State Road 135, Nashville. Support group for widowed persons, 7 p.m. Information and directions: 812-988-2778 or 812-988-4429.

Third Sundays

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

Third Mondays

St. Matthew Parish, 4100 E. 56th St., Indianapolis. Young Widowed Group, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Information: 317-226-1596 or 800-382-9836, ext. 1596.

**Fridays**

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. Adoration of Blessed Sacrament, 11 a.m.-7 p.m. Mass, 5:45 p.m. Information: 317-244-9002.

Third Fridays

Marian College, St. Francis Hall Chapel, 3280 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. Helpers of God’s Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life. Activities, 8:30 a.m., drive to clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction.

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., Mooresville. Mass and anointing of the sick, 6 p.m. Information: 317-831-4142.

Fourth Sundays

St. Patrick Church, 1807 Poplar St., Terre Haute. Trinitarian Mass, 3 p.m. Information: 812-232-8518.

Last Sundays

Holy Rosary Church, 52 Stevens St., Indianapolis. Novena to Our Lady of Perpetual Help, 11:15 a.m. Information: 317-636-4478.

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Sanguinist Father Charles Banet was president of St. Joseph College

Benedictine Father Joachim Walsh was chaplain for Army, hospital, monastery

Church of the Immaculate Conception. Burial followed in the sisters’ cemetery.

Benedictine Sister Ebba Limbinger taught 57 years

A Mass of Christian Burial for Benedictine Sister Ebba Limbinger was celebrated on July 5 in the Monastery Immaculate Conception Church of the congregation of the Sisters of Providence in Indiana. She taught in schools staffed by the Sisters of Providence in Indiana, Illinois, Maryland, the District of Columbia and Massachusetts. She ministered in the Washington Archdiocesan Pastoral Center for 11 years. She was the director of residential services at Saint Mary-of-the-Woods from 1992-96 and was the executive director of the congregation’s campus services from 1996 to 2003. She is survived by one sister, Anne McDermott, and three brothers, James, Paul and William Dempsey.


The former Mary Beatrice Dempsey was born on Aug. 12, 1930, in Cleveland, Ohio. She entered the congregation of the Sisters of Providence on July 22, 1949, professed first vows on Jan. 23, 1952, and final vows on Jan. 23, 1957.

Sister Mary taught in schools staffed by the Sisters of Providence in Indiana, Illinois, Maryland, the District of Columbia and Massachusetts. She ministered in the Washington Archdiocesan Pastoral Center for 11 years. She was the director of residential services at Saint Mary-of-the-Woods from 1992-96 and was the executive director of the congregation’s campus services from 1996 to 2003. She is survived by one sister, Anne McDermott, and three brothers, James, Paul and William Dempsey.

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Coordinator of Religious Education

St. Luke, a 0 orth s id Indianapolis is par ish, is seeking a coordinator of religious education to implement faith formation programs. The position includes supervision of budget, office systems, and promoting good communication throughout the parish. Pastoral areas include care of the sick, support of school and community faith communities, ecumenical, interreligious, and other parish life ministries, taking part directly or through planning and giving. The position is full time.

Direct inquir ires and resumes by July 21, 2003 to:

Harry Dudley
Office of Catholic Education
Archdiocese of Indianapolis
1400 N. Meridian Street
Indianapolis, IN 46206

PASTORAL ASSOCIATE sought for a full-time position at St. Brelarime Chapel parish community. Administrative responsibilities include supervision of budget, office systems, and promoting good communication throughout the parish. Pastoral areas include care of the sick, support of school and community faith communities, ecumenical, interreligious, and other parish life ministries, taking part directly or through planning and giving. The position is full time.

Direct inquir ires and resumes by July 21, 2003 to:

Development Director

Blessed T beodeed Guér in High School, a Catholic college preparatory school, invites applications for its Development Department. re porti ng to o the Principal, is res ponsible for the fa iling of the school, including fund raising, plann ed g iving, pla nning, and other public relations programs.

Send letters of application with salary requirements, résumé and references to:

Michael Bursaw
PTHS Search Committee
P.O. Box 3172
Carmel, IN 46032-3172

Email: mbursaw@crownpointgraphics.com
Deadline — August 15, 2003

Blessed Theodore Guér High School is an Equal Opportunity Employer.
Marian College to make building improvements

By Jennifer Lindberg

Marian College of Indianapolis will make infrastructure and energy improvements worth $6.1 million. The college signed an energy services agreement with Energy Systems Group (ESG) to improve the college’s heating, ventilating and lighting systems for all campus buildings while adding new air conditioning systems, temperature control systems and windows at Clare Hall and Marian Hall.

Many of the upgrades are in buildings that did not have air conditioning. ESG is also providing an energy savings guarantee to Marian College which ensures the college’s utility expenses will not increase over the next five years. An exact savings amount is not known, however, the updates will allow for a consistent utility budget and could save the college at least $150,000 over five years, said Doug Tischbein, project manager with ESG.

The college was spending money to maintain old systems, such as service contracts, in-house labor and parts expenses. These costs will now be saved with the new infrastructure, he said. Also, the agreement builds extra capacity into the energy systems to allow for future growth of the college for any new buildings that would be brought on line. “So future capital expenses associated with growth will be avoided,” Tischbein said. “This avoidance is estimated at about $750,000.” The improvements are aimed at increasing comfort, modernizing the campus and helping improve the learning environment.

“We must revitalize our campus facilities to deliver to our commitment to excellent teaching and learning,” said Daniel J. Elsener, president of Marian College.

While replacing boilers and windows are not glamorous improvement projects, this contract represents the first step in a major, multi-year facilities renovation at Marian that will provide students and faculty with world-class educational facilities,” Elsener said.

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MALONE, Dorothy, 90, St. Augustine, Jeffersonville, June 25. Mother of H. “Pete” Malone.

MANDABACH, Mary, 64, Holy Name, Beech Grove, June 11. Sister of Judy Morris, Patty Northcutt, John and Ted Mandabach.


McGEE, Ann Meredith, 92, St. Roch, Indianapolis, June 26. Aunt of several.


PHELPS, Lorene T., 80, St. Augustine, Jeffersonville, June 25. Sister of Doris Hochadel, Bob Floyd and Wesley Phelps.

PFLUM, Bernice Marie (Daniels), 85, St. Elizabeth of Hungary, Cambridge City, June 29. Mother of Mary Jo, Sue Ann and Dale Pflum. Sister of Mildred Daniels and June Pflum. Grandmother of five. Great-grandmother of one.


STEELE, Pauline E., 87, St. Augustine, Jeffersonville, June 24. Sister of Mary Evelyn Dunn.


TRACKEWELL, Mary Ellen, 80, Holy Name, Beech Grove, June 16. Mother of Peggy Thomas and Dennis Trackewell.


VERTACNIK, Emma, 77, St. Susans, Plainfield, June 24. Mother of David and Tom Ver- tacnik. Grandmother of three.}

Advice for the young

Young women listen in St. Peter’s Square as Pope John Paul II delivers his Sunday prayer from his apartment window above the square on July 6. He told youths gathered for celebrations honoring St. Maria Goretti to be chaste and use their summer time to bolster their prayer life.

OBITUARIES

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