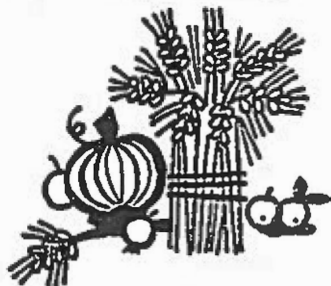


In Focus



The Assumption of Mary

"By the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by our own authority we pronounce, declare, and define it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mother, having completed the course of her earthly life, was assumed body and soul into heavenly glory." (Pope Pius XII, Nov. 1, 1950)

The Assumption of Mary is one of the most ancient of Mary's feasts, an established celebration as early as the beginning of the sixth century. The Church today celebrates this feast, falling as it does in the midst of the harvest season, as a harvest festival. As each plant comes to fruit, it is harvested in proper order; so now, in proper order, we keep the festival of Mary's "harvesting" into heaven.

"It is our hope that belief in Mary's bodily assumption into Heaven will make our belief in our own resurrection stronger and render it more effective," Pope Pius XII concluded. In time each one of us will be gathered into the reign of God, shining like the sun, with the moon at our feet.

Who's That Guy with the Sideways Stole?

Most Catholics 45 years and older probably remember the diaconate as one step on the journey toward ordination to the priesthood. Men ordained as deacons on their way to the priesthood are called "transitional deacons." Many parishioners may remember Jerry Ward [now Father Jerry Ward], who served at St. Patrick's for a few months while a deacon.

There are also "permanent deacons," men ordained as deacons who have no plans to become priests. Who are these permanent deacons, and why do we need them in the Church today? They are men who believe God has called them to the ordained ministry of service. If the Church agrees, and if they successfully complete a rather demanding program of study and formation, they will be ordained by the Church to the permanent diaconate.

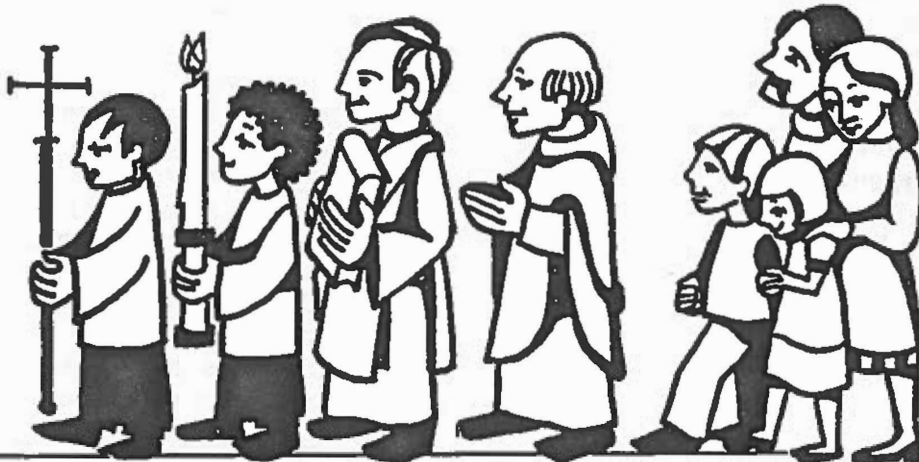
A deacon, whether transitional or permanent, cannot give ab-

solution or "say Mass," but he may be given faculties to preach homilies at Mass, he can witness marriages, perform baptisms, and preside at Communion Services. At present a deacon does not administer the sacrament of the sick, primarily because many people include confession at the outset by way of preparation for that sacrament.

Perhaps one of the most obvious differences between permanent and transitional deacons is that married men are eligible for ordination to the permanent diaconate (although, if their wives die, they must remain celibate).

Contrary to some popular opinion, the permanent diaconate does not exist simply to relieve the priest shortage by providing ordained men to help out with baptisms, marriages, Communion Services, and certain functions in the Sunday liturgy. We need permanent

Continued next page





deacons because they give breadth and depth to ordained ministry in the Church.

The diaconate was a valuable sacramental sign in the early Church. Deacons were chosen by the apostles to relieve them of the burden of organizing charitable support of the needy and to allow more time for preaching. In the Acts of the Apostles we read about Stephen, one of the first deacons and the Church's first martyr. Both deacons and deaconesses ministered in many communities through the end of the fourth century.

In June 1967, following Vatican Council II, Pope Paul VI restored the permanent diaconate for men (although not for women), and in 1971 formation programs began in the U.S.

In the Peoria diocese 65 permanent deacons are currently serving in several parishes, according to Father Tom Henseler, diocesan director of the permanent diaconate program. Parishioner Rodger Adams, a member of the first class, was ordained a permanent deacon in December 1976 and continues to serve St. Patrick's in that capacity.

The present (fifth) class includes 32 men in training for the diaconate, with ordination planned for May 1992. Bill McClellan, a parishioner of St. Patrick's and member of that class, completed the first

semester of the program in May. "I feel like a freshman in college," he reported. "My study habits and test-taking abilities were rusty in January, but with a few shots of lubricating oil some of the rusted parts have started to loosen up."

With the exception of June and July, the class meets monthly in Peoria for a three-day weekend of classes. Wives attend all the sessions with their husbands. Between the monthly classes, reading and other assignments are completed, either in preparation for



upcoming classes or as a means for providing practical or reflective ideas from topics already covered.

The program, over a course of seven semesters, deals with such topics as Christology, sacramental theology, principles of moral theology, and pastoral theology. Our pastor, Father George Remm, is an instructor in the program for the topics on liturgy.

The basic goal of the formation period is to take the Church's teachings, add personal growth principles, apply them to daily life, and process it all through personal experience, thus developing positive Christian attitudes toward self and future relationships.

Bill McClellan confessed that "this program may sound scary

and intimidating at first, and I must say that I was wary for the first few weekends. I first thought I might need a Ph.D. in theology to tackle the work! I soon found out that one's educational background didn't necessarily help.

"It has turned out to be a challenge for me to stay in focus and concentrate during all the sessions of each three-day weekend. It is a well-organized program, with excellent presentations. One of the candidates remarked recently that even if he didn't get to another session, his spiritual life has benefited.

"I'm glad that the wives are an integral part of the program. I know that my marriage to Jane has been strengthened by it. We have been challenged to keep reassessing our priorities. Jane has been a source of encouragement and support for me from the beginning, but there is more to it than that! I have learned more and more about how two are one spirit, one heart, one mind, and one flesh. I pray that as a deacon-couple we will be an extension of the Church's loving and serving heart--the loving and serving heart of Christ.

"I'd like to thank all in the parish who have given us words of encouragement during the period of formation thus far. Please keep us in your prayers."



BEGINNING * GOD HAS CREATED YOU TO DO

HIM SOME DEFINITE SERVICE. HE HAS COMMITTED SOME WORK TO

HAVE YOUR MISSION. YOU SHELL DO GOOD. JOHN CARDINAL NEWMAN

"RENEW is happening at St. Patrick's," says RENEW coordinator Helene Kacich, "and it's looking good already!" At the first meeting of the Parish RENEW Team (PRT) on July 22, team members discussed preparations for action to be taken now that will make the fall start-up look effortless.

The PRT includes the "core committee"--Fr. Remm, Sr. Charlene, Jim Mayer, Carolyn McElrath, and Helene Kacich--as well as the following nine team leaders: Ken Kunkel, prayer network; Mary Lou Menches, Sunday liturgy; Chris Main, take-home materials; Pat and Paul Doebel, large-group sessions; Connie and Chuck Shaw, small-group gatherings; Bette and Dave Murrell, telephone campaign; Mary Lou and Peter Bloome, home visitation; Tom Kacich, publicity, Barbara Wysocki, evaluation.

Three of these teams, or committees, need many people to help touch all the parishioners at St. Patrick's. Helene Kacich pointed out that "it is our hope to have as many as fifty small groups discussing the themes each week--meaning that we need at least fifty small-group facilitators."

A facilitator would be asked to make a commitment for a six-week period, facilitating discussion with a group of 8-12 people. Facilitators would also be required to attend at least one training session. Volunteer facilitators may call Chuck or Connie Shaw, 384-1191.

"The best way to tell people about St. Patrick's and RENEW is face-to-face," Helene observed. "As you can guess, this takes time and, in a parish the size of ours, a good many home visitors." Beginning now and

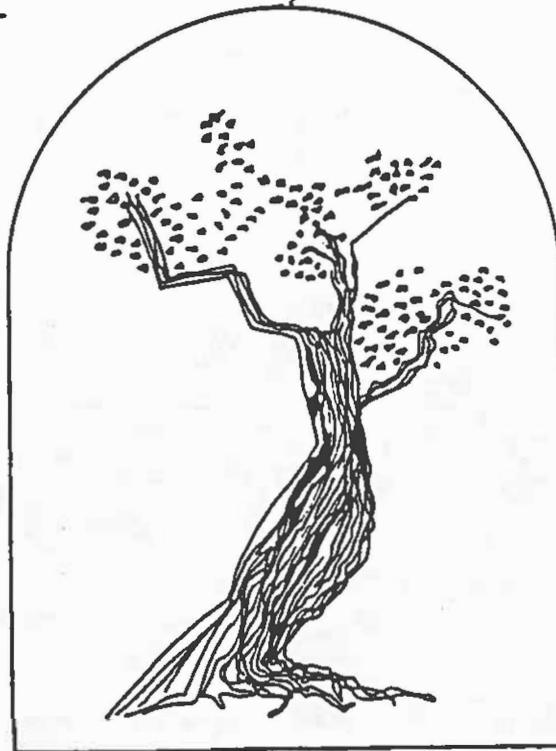
ending by October 15, home visitors working in pairs will talk with parishioners about RENEW. "Volunteers will find it a good time and way to meet new people and to learn more about our parish," Helene pointed out. Anyone interested in helping with this aspect of RENEW may call Mary Lou and Peter Bloome, 328-1731.

Sign-up Sunday, when all parishioners will be asked to make a commitment to participate in some way in the RENEW process, is September 9-10. After that day, those who did not sign the cards will be telephoned to make sure that no one misses the opportunity to participate in some fashion in RENEW. Bette and Dave Murrell hope for many volunteers to

make a big job into a small one. If you can help, call them at 344-6692.

What will the RENEW Coordinator be doing during the month of August? Helene says, "I'd love to come and talk to any group from St. Patrick's to explain the RENEW process and to answer questions." If you are interested in putting RENEW on your meeting agenda, call Helene at 344-6760.

She concludes: "We all need to be RENEWED in our faith commitment to Christ, to spend time praying not only for those who feel the need, but particularly for those who have not yet been touched with a desire to grow deeper in their own prayer life!" And that, really, is what RENEW is all about.



Renew

YOU WHICH HE HAS NOT COMMITTED TO ANOTHER. YOU

Welcome to new parishioners Donald and Sandra Burke, Roy and M. Laura Castaneda, James and Michelle Dressen, Anne and Thomas Dueweke, Alta Fallert, Jane Fitzgerald, Robert Francis, Virginia Herweh, Mildred and William Nelson, Fidelia and Joseph Obi, Holly O'Donnell, Jody and Kent Randolph, Tim and Cheryl Sheahan, Thomas Schluetter, John Valenziano.



Congratulations to these couples, married at St. Patrick's: Thomas Graziano and Glenda Snavely, Warren Peter Hood and Denise Renee Kissaw, Oscar Alberto Izquierdo and Julia Anne Van Briggle, Ronald Lewis and Kathy Jo Dreon, Venicio Lucila Navarro and Mercidita Nogales Tulay, Bruce Allen Unruh and Jean Marie Nagele, Mark William Van Wienan and Anne Marie Windholz, David Zola and Susan Elizabeth Staats.

We welcome the following newly baptized into our faith community: Emily Ann and Philip Michael Denight, Angela Nicole Faulkner, Jennifer Holly Fitton, Jessica Valentine Grove, Brittany Michelle Jones, Robert Andrew Kimmey, Paul Charles Maurice, Matthew Guy Morrissey, Elizabeth Claire Radi.



Farewell to the following parishioners, who have moved from C-U: Jean Bannon, Nicole Chorak, Jane Ellis, Julie Hagle, Jeff and Lori Hately, Jozef Latten, Valerie Manarin, Deanna Peters, Kelly and Ritchie Strom, Hung Vu.



Our condolences to the families and friends of the following deceased: Dennis Brya, Jr., Delmar Irving, Jean Kelso, Sarah McDermott, Carl J. Spanglo, Veronica Stall.



Are You Gathering Your "Treasures"?

St. Patrick's annual Cellar-to-Garret Sale is set for Thursday through Saturday, Sept. 28-30. Now is the time to be looking through your closets, attics, and other hideaways for items to be donated to St. Patrick's and sold to benefit the parish.

What may be "trash" to you could be "treasure" to someone else. Recently, in Boston (so the story goes), a library was in need of \$70,000 to complete a project for which no funds were available. Someone in the city discovered in an attic an item that might be sold to benefit the library's cause. The musty document turned out to be the original Emancipation Proclamation. The appraisal: \$70,000.

Stranger than fiction? Indeed. Sponsors of the Cellar-to-Garret Sale are not expecting to find another historic original among this year's donations, but they do hope for usable household goods, clothing, trinkets, toys, books, furniture, electrical appliances, games-- items in good condition that will appeal to the people of the community who yearly find our sale worth looking over.

This year's sale is once again sponsored jointly by St. Patrick's Guild and the Parish Council, with Lucille Kocher serving as general chairperson.

St. Patrick's In Focus is published on the last weekend of each month in Urbana, Illinois. News items and information may be submitted for the next issue by the 15th day of the month. Written material must include the name and phone number of the writer.

Please leave news items in the Communications Committee mail bin in the parish center, or call a committee member: Vincent Bui, 384-5853; Lula and Martin Fitzpatrick; Bob Haessly, 344-7123; Mary Lou Menches, 344-1125 or 244-4701; Katharine Schrader, 344-5995; Merdy Smith, 367-6159; Peter Stubing, 367-5160; Cynthia Wild, 337-7521.

Reflections on Twelve Years as Permanent Deacon at St. Patrick's

by Rodger Adams

As I assisted with the liturgies for the Christian burial of Father Martell, a former pastor of St. Patrick's, I recalled how he had talked with me about, and then approved of, my application to join the first group of men in the Peoria diocese to be trained for the permanent diaconate.

Our class met in Peoria on two Saturdays a month from January 1974 until ordination in December 1976. Everything about the diaconate and the training program was new to all of us: staff, candidates, and spouses of candidates. The current class, the fifth in this diocese, faces a much improved and somewhat longer (by six months) period of training before ordination.

Although Father Martell supported me as a permanent deacon, he was unsure just how to make use of me, other than by having me distribute Communion during Sunday Mass. Within eight months of my ordination, Fathers Hennessy and Dorsey began their period as co-pastors at St. Patrick's. They asked me to help with preparing for the use of lay ministers of Communion and the offering of Communion under the forms of both bread and wine at all Masses.

While still in training for the diaconate, I was elected to the Parish Council; as a deacon, when my elective term on the Council had expired, I was appointed to honorary membership on the Council.

Positive experiences for me as a deacon have come from my continued involvement with the liturgy, the catechumenate, and social justice. In a sense, diaconate is synonymous with

social action, even for someone like me who easily makes an intellectual commitment to mercy and justice but finds direct service much more difficult. Some surprise encounters occur when I am not recognized in street clothes, even though clearly known when wearing an alb and stole!

At times I have experienced rejection, usually not personal but directed at an activity I am involved in. Besides the sometimes unpopular (though very Christian) social-justice issues, it is obvious to me that some parishioners do not appreciate the efforts of St. Patrick's to maintain the schedule of two prayer services daily by providing Communion Services when priests are not available for Mass. I too realize that a Communion Service is not a Mass and that the Church is struggling with the best prayer form to use when Mass is not possible! Participation in training sessions for lay presiders of Communion Services was a good experience, in that it helped me to refine my style as presider and to clarify some of the rituals as used in our parish.

True joy for me comes from sacramental celebrations such as baptisms and witnessing an occasional wedding. I was also privileged to serve as assistant spiritual director on several Christ Renews His Parish teams for our parish, and I continue to serve occasionally on Cursillo teams.

At present I am struggling with two of the more difficult tasks: ministry to the county jail and implementation of a program called Re-Membering Church, designed to assist

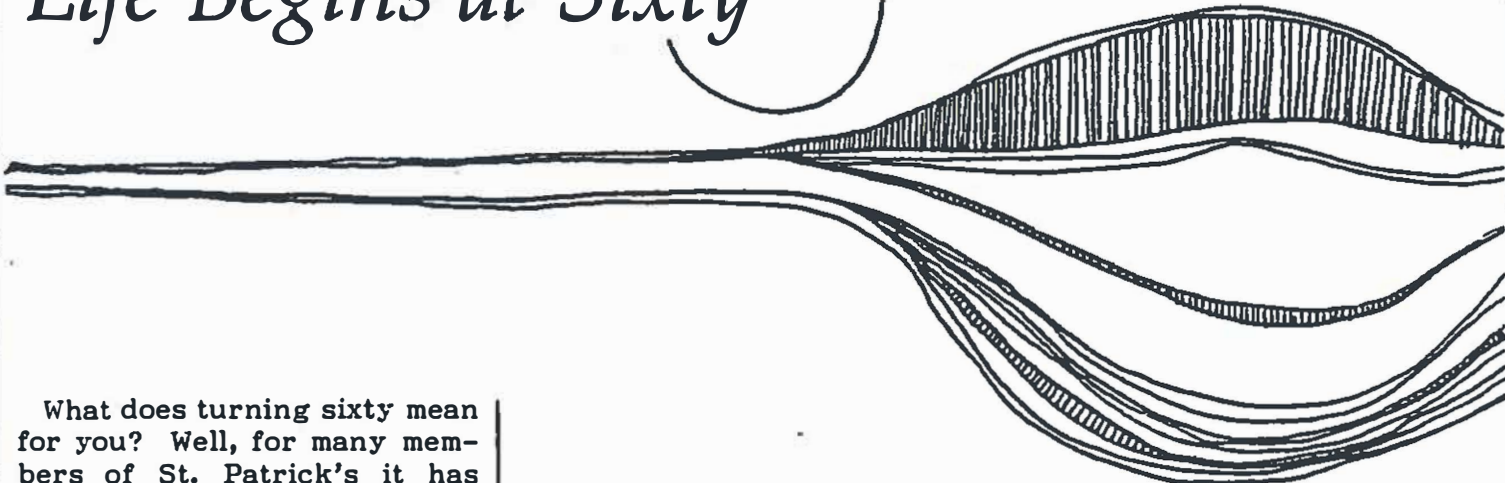
persons returning to active participation in the Church after a period of inactivity. Such ministries are not easy for me; my work schedule makes daytime service nearly impossible, and business travel interferes with evening meetings and programs.

As is true of approximately 95 percent of the other several thousand permanent deacons in the U.S., I too owe much to the support and sacrifice of my wife, Barbara. At times she has had to struggle to maintain her own identity and place that is hers in the Church, not simply an adjunctive position as "the deacon's wife."

These twelve years as a permanent deacon have been more exciting and different from anything I might ever have expected. They have been good years. I thank all of you who have offered direct support and who have accepted and fostered my growth in several areas, such as preaching, over the years.



For Many Parishioners *Life Begins at Sixty*



What does turning sixty mean for you? Well, for many members of St. Patrick's it has meant becoming eligible to participate in an Elderhostel program.

Lively conversations are sparked at Sunday Coffee Shop tables when the subject is Elderhostel. Quoting from a recent catalog: "Elderhostel is a week of pure learning enjoyment for people over age 60. No papers to write, no exams to take...just listening to fine lectures, eating delicious meals, being entertained royally, and all this for about \$240 for the week....Elderhostel offers the opportunity to take an adventure of mind, body, and spirit ... from Cicero to computers, ... politics to poetry, ... from Maine to Manitoba, ... Wallongong to Wales, ... it's all here in the pages of your Elderhostel catalog."

Mary Corcoran's introduction to Elderhostel in the summer of 1986 centered on the life of Thomas Merton. Conducted by a Quaker (a biographer of Merton), the course was given at a Catholic men's college in Louisville, Kentucky. Highlight of the week's study was a trip to the monastery where Merton had lived and to the place where he was buried. The group also listened to a tape of the talk Merton gave just two hours before he died.

In the fall of 1988 Mary traveled to the Appalachians,

where the Elderhostel program presented courses on the music of Appalachia, a study of the flora and fauna of the area, and astronomy.

Early this year parishioner Sue Chamberlin traveled to Bordeaux, France, for an Elderhostel course conducted in French, Sue's native tongue.

Seasoned Elderhosteler Artha Chamberlain returned recently from Carleton College (Minnesota), where she studied Japanese art, nature writers of America, and the music of George Gershwin. On previous Elderhostel trips she had traveled to Georgetown College (Kentucky), in the heart of horse country, where the first bourbon whiskey was made (by the Rev. Elijah Craig in 1789), and to the College of St. Scholastica (Duluth, Minnesota) for classes in "Prophets, Priests, and Kings of the Old Testament" and "Musical Comedy," with a travel experience in hilly Duluth.

Bertha Berns also revealed an Elderhostel experience of a few years ago--one in the area of Cape Girardeau, Missouri, where the six-day program focused on the Mississippi River, its waterfront, and its floodgates.

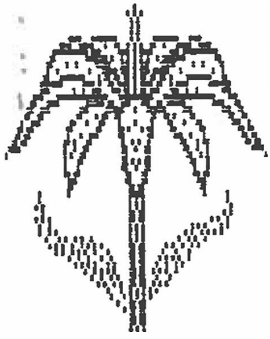
In May Nick and Anne Britsky participated in an Elderhostel program at Marylhurst College,

Oregon, not far from Mt. Hood and Mt. St. Helens. There they studied "Music As It Was: Medieval, Baroque, and Renaissance"; "Music As It Is: Computers and Electronic Keyboards," and "Mini-Concerts in Chamber Music Setting."

Nick and Anne recall with enthusiasm their fall 1988 Elderhostel trip to Spain and Portugal, where courses covered Catalan art (in Barcelona), Spanish civil wars (in Madrid), and art and architecture (in Braga, Portugal).

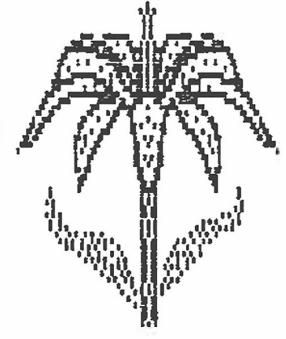
Helen Barrymore's first Elderhostel experience was a recent "hometown" visit to Chicago, with housing provided at the University of Chicago's International House. A fiction writing workshop, a "fish eye view of marine life," and Chicago architecture were the courses offered. Opening night at Ravinia's 54th concert season climaxed the week's program.

"Would you go again?" "Yes," they all declare, "we can hardly wait for the next Elderhostel adventure!" So now you know what turning sixty can mean for you. Just ask a parishioner who has traveled near and far (or in an armchair) with Elderhostel!



August

1989



SUN

MON

TUE

WED

THU

FRI

SAT

		<p>1 1:30p Rosary at CCNH 7:30p Renew team meeting</p>	<p>2 7pm Communicatn Com.mtg. 7pm Pro-Life 7pm SVDP 7pm GROW</p>	<p>3</p>	<p>4 10:45a Mass at CCNH</p>	<p>5 8:45a Friends of the Catholic Worker House</p>
<p>6 8-11am Library open</p>	<p>7 7:00p Education Com.mtg. 7:15p GROW 7:30p Worship & Prayer Com meeting</p>	<p>8 1:30p Rosary at CCNH 7:00p Finance/Revenue joint Com. mtg. 7:30p Welcoming & Hospitality Com. mtg.</p>	<p>9 1:00p MM Bandag Rolling 7:00p SVDP 7:00p GROW 7:15p Building & Ground Com mtg.</p>	<p>10 1:00p GROW 7:00p Baptism preparation 7:30p Social Justice</p>	<p>11 10:30a Mass at Fontana Nursing Home 10:45a Mass at CCNH</p>	<p>12</p>
<p>13 4:00p Young and Restless 8:30a-10:30a Hospitality table, Coffee shop</p>	<p>14 5:15p Mass 7:15p GROW 7:30p Social Action Com mtg.</p>	<p>15 FEAST OF THE ASSUMPTION OF MARY... mass at 7am, 12:10pm, & 5:15pm 1:30p RosaryCCNH 7:30p Renew team mtg.</p>	<p>16 7pm SVDP 7pm GROW</p>	<p>17 1:00p GROW 7:30p Parish Council mtg</p>	<p>18 10:30a Mass at Urbana Nursing Home 10:45a Mass at CCNH</p>	<p>19</p>
<p>20 8-11a Library open</p>	<p>21 7:00p In Focus assembly 7:15p GROW</p>	<p>22 1:30p Rosary at CCNH 7:00p Liturgy planning</p>	<p>23 1pm MM Bandage Rolling 7pm SVDP 7pm GROW</p>	<p>24 1:00p GROW 7:30p K of C 7:30p Reflection</p>	<p>25 10:30a Mass at Amer/U 10:45a Mass at CCNH</p>	<p>26 9:30a Parish Renew team</p>
<p>27</p>	<p>28 7:15p GROW</p>	<p>29 1:30p Rosary at CCNH</p>	<p>30 7pm SVDP 7pm GROW</p>	<p>31 1:00p GROW 7:30p Social Justice</p>	<p>Amer/C: Americana, Champaign Amer/U: Americana, Urbana CCNH: Champaign County Nursing Home MM: Medical Missions SVDP: St. Vincent de Paul</p>	

