Catholic Charities implements plan for new millennium

By Greg Oblak

More than a year ago, Archbishop Daniel M. Buechlein challenged the Church’s social service leaders to create a new vision for Catholic Charities that would “extend the ministry of charity into the new millennium.” Out of this directive, a task force of Church leaders and lay people has developed a strategic plan to guide Catholic Charities in the Archdiocese of Indianapolis through 2003. The plan is just beginning to be implemented, said Thomas N. Gaybrick, secretary of Catholic Charities.

The nearly 80,000 people who receive assistance each year from the eight Catholic Charities agencies in central and southern Indiana aren’t likely to notice much change early on, but the archdiocesan employees and volunteers delivering the services are being asked to think about their mission in a whole new way, Gaybrick said.

The eight agencies are: Catholic Charities of Terre Haute, Catholic Social Services of Central Indiana, Catholic Social Services of Bloomington, New Albany Deanery Catholic Charities, St. Elizabeth’s Home in Indianapolis, St. Elizabeth’s Regional Maternity Center in New Albany, St. Mary’s Child Center in Indianapolis and Tell City Catholic Charities.

“For years each agency operated pretty much independently, but the new challenges we face require us to work cooperatively within the archdiocesan structure, to make full use of everyone’s talents and simply to operate more efficiently,” Gaybrick said.

“With the cutback of federal funds and more people leaving the welfare roles, we’re going to have to do some creative problem solving to meet the demand of all those in need.”

One of the first major initiatives of the new strategic plan is to restructure the individual agency boards into agency councils. The focus of the councils will be to provide advice and expertise to the agency director, to keep the agency plugged into the needs of the local community and to help in raising funds.

The agency directors all report to Gaybrick, who serves as the archbishop’s representative in Catholic Charities matters.

“We want to clearly define everyone’s role,” Gaybrick said. “These agency councils are not like corporate boards. We are all part of the Church and have a role to fulfill.”

See CHARITIES, page 3

By David Delaney

Terre Haute woman ministers to inmates with music

Once a month, Tina Marie Wautelet of Terre Haute visits the Rockville Correctional Facility for Women to play guitar and sing for the inmates.


“I feel very comfortable with the residents,” said Wautelet, a member of St. Patrick Parish in Terre Haute. “We introduce ourselves and then have Mass.”

Wautelet, 37, who has been playing guitar and singing for 25 years, has been performing her own inspirational songs at parish retreats and prisons for years. She has performed in Indiana, Michigan, Kentucky, Alabama, California, Florida and Pennsylvania.

When she goes to the Rockville prison, Wautelet said she and Father Kern and Sister Dorothy always ask the women they meet to introduce themselves and tell the group something they are grateful for.

“We try to get them involved in the Mass by having them do the readings,” Wautelet said.

She said ministering to the women at the prison has made her more appreciative of her own family.

Wautelet said she once was at Rockville when families were arriving to visit the inmates. The guards had the children take off their shoes to make sure they weren’t smuggling in any contraband.

“For some reason that affected me and

By David Delaney

Terror in East Timor

Pope decrees killings as UN. peacekeepers ready to move

WASHINGTON (CNS)—After a week of bloodshed and repeated Church calls for international intervention, the Indonesian government agreed to allow U.N. peacekeepers to move into East Timor.

The Sept. 12 move answered pleas from East Timor’s two bishops, Pope John Paul II, and Church leaders from several continents, but the Vatican newspaper questioned whether it was too late, since pro-Indonesia militias reportedly had killed tens of thousands of people and left some 200,000 homeless.

“What will remain of East Timor? What could be saved at this point?” asked the newspaper, L'Osservatore Romano.

Others, however, urged the peacekeeping force to begin work immediately.

A Church worker in East Timor reported that on Sept. 13 militias were on the move again, burning property and shooting indiscriminately. The workers feared that unless U.N. troops arrived quickly, the militias would go on another killing spree.

“You go from hearing good news to hearing discouraging news,” the worker said. “It keeps going back and forth, and it’s pretty tiring, and we keep waiting and waiting.”

U.N. Commissioner for Human Rights Mary Robinson told the Australian Broadcasting Corp. Sept. 13 that she had found overnight in Jakarta a “new atmosphere, a much more positive one” toward cooperating in work for humanitarian relief in East Timor.

Nevertheless, she said, the United Nations had to “look very quickly at assembling the evidence of human rights violations” and the “very serious terrorizing and forcible displacement of population, killing and utter devastation of communities that has taken place in East Timor.”

“I have been very shocked and troubled by the clear link that came up in every single version between the (Indonesian military) and the militia, and the complicity in many instances of the police and local authorities,” she said.

Vatican Radio’s program director, Jesuit Father Federico Lombardi, said in a commentary Sept. 13 that the Vatican was pleased that Indonesia agreed to accept outside intervention and that the Church hoped that “deeds would follow words in the shortest time possible.” The international force
should be deployed “as rapidly and as effectively as possible,” he said.

Bishop Carlos Filipe Ximenes Belo, who had called for international peacekeepers, termed the Indonesian decision a “courageous choice.” The bishop, apostolic administrator of Dili, East Timor, spoke in Portugal, the former territorial administrator of East Timor.

The next day he flew to the papal villa in Castel Gandolfo, south of Rome, to meet with Pope John Paul. The pope, who earlier had called for Indonesia and the international community to put an “end to the slaughter” in East Timor, was upset by what he saw as a campaign of terror against the Church.

“I cannot hide my deep bitterness that all sense of humanity has once again been defeated, and that at the dawn of the third millennium fratricidal hands are being raised to kill and destroy without pity,” he said Sept. 12.

“Again I express complete condemnation of the serious human rights abuses perpetrated in that territory, in the vain attempt to cancel the will expressed by the people and their legitimate aspirations,” he said.

After more than 78 percent of East Timorese voted for independence Aug. 30, pro-Indonesia militias unleashed a campaign of terror against East Timorese, about 85 percent of whom are Catholic. They attacked thousands of people who had taken refuge in Bishop Belo’s compound and burned his home, forcing him to flee to the home of Bishop Basilio do Nascimento, apostolic administrator of Baukau, East Timor.

When the militias attacked Bishop Nascimento’s home, Bishop Belo was evacuated to Australia. Bishop Nascimento fled to the hills following the attack; his house, too, was burned to the ground.

After the incident, Bishop Nascimento told Portugal’s RDP radio station that international intervention was urgently needed or “the people of East Timor are going to die.”

During an attack outside of Dili, military personnel killed the head of Caritas East Timor, Father Francisco Barretto. Four members of his staff reportedly were killed in an attack on a parish in Suai. Caritas Australia set up an East Timor Caritas office in Darwin, Australia.

The director of Jesuit Refugee Service in East Timor, 70-year-old Jesuit Father Karl Albrecht, was shot and killed Sept. 11 in a Jesuit residence in Dili. When intruders broke into the Loyola Jesuit Residence late at night, Father Albrecht heard a noise and took a flashlight with him to investigate. He was shot and killed.

Father Albrecht’s home, Bishop Belo was flown to the papal villa immediately after the attack; his house, too, was burned to the ground. He was named for the U.N. organization.

She said she was cautious in starting a professional singing career because she wanted to wait until she felt the call of God.

“I found that I was making a difference in peoples’ lives by reaching out to those who needed the gentle touch of the good news of Jesus,” she said.

Father Kern said anyone interested in volunteering to help with the prison ministry can call him at St. Joseph Parish in Rockville at 765-569-5406.

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In addition to organizational changes, Gaybrick said the strategic plan calls for the various Catholic Charities agencies to emphasize their Catholic identity and their connection to the archdiocese.

“This issue of Catholic identity is a critical issue,” Gaybrick said.

“Is there something unique about being Catholic? We are all called by the Gospel to be charitable and to love one another. This is an important part of our faith, and Catholic Charities has an evangelization role to fulfill.”

Gaybrick said the strategic plan calls for Catholic Charities to develop training programs for its employees and more than 2,000 volunteers that will develop a clear understanding of the mission and values of Catholic Charities as well as what constitutes its Catholic identity.

“The better we understand what in the Gospel calls us to do this work, the better we will be able to relay that message to everyone in the archdiocesan community and our local communities,” Gaybrick said.

Catholic Charities oversees eight agencies that provide a wide range of services in 39 counties, such as child and adult day care, care for pregnant women and girls, soup kitchens and emergency shelter.

Last year, Catholic Charities spent $7.5 million providing services to 78,038 people. Gaybrick said as federal welfare benefits have been reduced, Catholic Charities agencies are experiencing an increase in the number of people using its emergency services—especially in the area of food and clothing assistance.

In 1998, Catholic Charities agencies in the archdiocese served 506,540 meals to 24,370 people—a 12 percent increase over 1997. The demand for help was so great that last year the eight agencies referred more than 9,400 people to other service agencies, because Catholic Charities was unable to meet the need—a 68 percent increase from the previous year.

There are also waiting lists of people trying to get help from many of the Catholic Charities agencies.

Gaybrick said once the structural changes from agency boards to directors of agency councils are completed and some time is spent strengthening the Catholic identity of Catholic Charities, a larger consultative council made up of people throughout the archdiocese will be established.

This new council, he said, will be responsible for taking a comprehensive look at the social service needs within the archdiocese and for helping develop a strategy for meeting those needs.

“The bottom line here is we’re looking for ways to operate more efficiently to meet an overwhelming demand for services,” Gaybrick said. “That means we need to engage the entire archdiocesan community.”

The members of the task force that developed the new strategic plan were: Gaybrick, William Bonn, secretary for communications for the archdiocese; Charlene Burkett-Sims of the Indiana Family and Social Services Administration; John Eiting, director of Terre Haute Catholic Charities; Mickey Lente, secretary of Catholic Education for the archdiocese; Harry Verhily of the archdiocesan Office of Stewardship and Development; Thomas Sponsel, a certified public accountant with Indianapolis-based Greenwalt. Sponsel & Co., Benehite Sister Mildred Wanner-muehler, parish life coordinator of St. Agnes Parish in Nashville, and Edward Queen, an Indianapolis resident. Donna Fyffe, president of Indianapolis-based Community Works, Inc., facilitated the task force.

Effective Aug. 2, 2000
Rev. Mark A. Svarczkopf, pastor of St. Lawrence, Indianapolis, granted permission to serve on the faculty of the North American College in Rome.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.
O n the last Sunday of this liturgical year, the Solemnity of Christ the King, the Church will formally close one of the great bronze doors of the cathedral in a symbolic gesture of preparing for the imminent arrival of the Great Jubilee of our salvation by Jesus Christ.

At Christmas Midnight Mass, which launches the official beginning of the Great Jubilee as decreed by Pope John Paul II, I will open the great door to mark the beginning of the Great Jubilee in our archdiocese. Amen!

The pope explains that crossing the threshold of the holy door “evokes the passage from sin to grace which every Christian is called to accomplish. Jesus said: ‘I am the door’ (Jn 10:7) in order to make it clear that no one can come to the Father but through me. … To pass through that door means to confess that Jesus Christ is Lord; it is to strengthen faith in him in order to live the new life which he has given us. … It is in this spirit that the pope will be the first to pass through the holy door [of St. Peter’s Basilica in Rome] on the night between 24–25 December 1999” (“Inunctions Mysticae,” 83).

Beginning with that opening of the Holy Year door of our cathedral on Christmas Eve, in the spirit of Pope John Paul’s theme “Open Wide the Doors to Christ,” a special indulgence may be gained at the cathedral under certain conditions that I will explain in another column to follow. (A list of other churches and chapels around the archdiocese will be announced and publicized in the near future.)

As the Holy Father has indicated, cloistered religious need not leave their own house. To gain the plenary indulgence, they may either visit their own chapel or if that is not possible, they may spiritually unite themselves to those who are able to visit the jubilee churches. The same is true for the millions of other believers here on earth who cannot be present in person. Temporal indulgences may be received by way of the prayers and the good works of all the faithful folks here on earth can be seen as genuine sources of merit because they add to the treasury of holiness from which the Church draws in order to grant indulgences.

Of course, the merit of all the saints, and the fruitfulness of our prayers and good works have value only because of the redemptive institution of Jesus Christ, through which the Great Jubilee celebrates.

Yet another article of faith pertains to the granting of indulgences. It has to do with the fact that Christ gave us the command to forgive sins. It follows that if the Church is authorized to forgive sins in the name of Christ, so the Church can draw on the treasury of merit won by Christ to “forgive” temporal punishment that accompanies sin. Indulgences are a type of “amnesty,” if you will. How and why can the Church grant such an amnesty? I will explain more about the jubilee indulgence and the conditions for receiving it.†
El último domingo de este año litúrgico relacionado con Cristo, en la plena gloria de El Rey, procederá a cerrar una de las grandes puertas de bronce de la cathedral como símbolo del Gran Jubileo de nuestra salvación por Cristo Jesus.

En la Noche de la Misa de Navidad, lo cual lanzará el comienzo oficial del Gran Jubileo como lo decidió el Papa Juan Pablo II, yo abriré la gran puerta como señal del principio del Gran Jubileo en nuestra arquidiócesis. Cada uno de ustedes está invitado.

El Papa explica que cruzando el umbral de la puerta santa, “se evoca el pasaje del pecado grave, el cual cada cristiano está llamado a conseguirlo. Jesús dijo: ‘Yo soy la puerta’ (Juan 10:7) a fin de hacer claro que nadie puede entrar al Padre excepto a través de Él. … Pasar por esa puerta significa confesar que Cristo es el Señor, y es además fortalecer nuestra fe en el paraíso como el nuevo hogar que es la Iglesia nueva que nos ha brindado. Es en este espíritu que el Papa será el primero en pasar por la Santa Puerta [de St. Peter’s Basilica in Rome] en la noche entre el 24 y 25 de diciembre.” (Incarcerations Mysterian”, nº 8).

Comenzando con la gran apertura de la Puerta Santa de nuestra Cathedral en la noche buena, el tema espirituales del Papa es: “Abran Bien la Puerta a Cristo”, una amnistía especial puede obtenerse en la cathedral bajo ciertas condiciones que explicará en la columna siguiente. (una lista de otras iglesias y capillas alrededor de la archidiócesis que explicaré en la columna siguiente). Con este acto, estamos uno paso en nuestra arquidiócesis hacia el Gran Jubileo de indulgencias puede ser recibido al anunciarse y publicarse en el futuro. Con este cumplimiento, el encuadre religioso no involucra saldr de su propia casa. Para tener la indulgencia plenaria, pueden visitar su propia capilla, y si esto no es posible, pueden reunirse espiritualmente con aquellos quienes visiten la capilla.

¿De dónde viene la tradición del jubileo concediendo indulgencias y qué significa?

Varias creencias tradicionales de nuestra Iglesia forman el contexto en esta antigua práctica. El primer artículo de fél relacionado con el primer otoro de nuestros primeros padres, Adam y Eva. Es de entendimiento, que desde el pecado original, uno de los efectos de una moralidad pecaminosa es que nosotros como descendientes de Adam y Eva necesitamos un tiempo de purificación por nuestros pecados, a pesar de haber confesado y sido absueltos del pecado. Nos referimos en este asunto del pecado. Culpa temporal se refiere al tiempo que debemos estar en un estado llamado purgatorio, tiempo durante el cual nuestro amor por Dios es purificado. Solamente después de esa purificación podemos entrar en la pureza del cielo.

La Iglesia tiene una larga tradición en ‘perdonar’ tiempo necesario para mantenerse en purificación de la culpa temporal que es resultado de nuestro alejamiento de Dios.

Indulgencias son tipos de “amnistía”, si así lo puede entender.

¿Cuándo y cuándo puede la iglesia conceder tal amnistía? La respuesta está basada en el artículo de nuestro texto. En la Iglesia, alguien dijo, “todo pertenece a todos.” El “todo” de la Iglesia incluye todos los santos, los mártires, la Santa Madre, todos en estado de beatitud celestial, todos en estado de purificación en el purgatorio y cualquier creyente sobre la tierra.

La Iglesia somos todos nosotros con Cristo nuestro Líder. La intercesión de la Santa Madre, los mártires y todos los santos, así como, las oraciones y las buenas obras de todos los creyentes aquí en la tierra, pueden ser vistas como recursos de mérito porque aúnan alrededor de la santidad de donde la Iglesia toma para la concepción de indulgencias. Puesporque, el mérito de todos los santos, y los frutos de nuestras oraciones y buenas obras tienen valor, sólo por la acción redentora de Cristo—lo que el Gran Jubileo celebra.

Todavia, hay otro artículo de fél que pertenece a la concesión de indulgencias. Se relaciona con el hecho de que Cristo dio la Iglesia el poder de perdonar pecados.

Continúa, si la Iglesia está autorizada para perdonar pecados en el nombre de Cristo, la Iglesia puede acceder al tesoro de méritos ganados por Cristo para “perdonar” culpas temporales por cada pecado. John Paul II encierra esto en la Iglesia ejerciendo su “amnistía” de una manera especial.

Así, el Santo Padre ha decretado el Gran Jubileo.

En el próximo artículo El Criterion, explicaré más acerca de las indulgencias del jubileo y las condiciones para recibirlas.

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buchlein para vocaciones en septiembre

Maestros/Directores de Educación Religiosa: ¿que ellos puedan contar con la fuerza y dirección del Espíritu Santo cuando pasen la fe Católica a los jóvenes y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa!

Indulgencias, prototipo de amnistía

Masterpiece of innuendo, ambiguity

With reference to the editorial by Daniel Conway, “Ministering in New Ways,” which appeared in the Sept. 3 issue of The Criterion, I would like to comment that the article is a 96word masterpiece of innuendo and ambiguity. I first thought Conway was condemning the action taken by Rome in prohibiting Father Nugent and Sister Gramick from continuing their ministry to the gay and lesbian community. Then I thought he was condoning it. I’m still not sure which way he is leaning, but get the feeling his sympathies lie with Nugent and Gramick. It almost seems like he is trying to make a point without making a statement of his views. This, of course, is the safest route to take, but it doesn’t show much moral courage.

I know exactly how I feel about this issue but will not comment here. My criticism has to do with the writing itself. Above all others, a Catholic newspaper should publish articles that are clearly stated, and not confined to vagaries of expression. I trust that he is not meaning to “perdonar” culpas temporales, as well as his other vagaries of expression in the column. We are already plenty of “new speech” out there, and other forms of language in the new media. I can’t see a reason to do this in the columns. Please clean up your act.

Harry F. Docke, Indianapolis

The Yardsick/MSgr. George G. Higgins

A helpful step for Catholic hospitals and unions

A subcommittee of the U.S. Catholic Conference Social Development Depart- ment released a timely document Aug. 26 aimed at breaking new ground on the subject of labor-management relations in the Catholic health care field.

The document is titled “A Fair Way to Work: Principles and Practices for Catholic Health Care.” It summarizes the limited consensus of a two-year dialogue among the church leaders, bishops and organized labor.

The subcommittee explored areas of common interest regarding Catholic social teaching and work in hopes of developing guidelines for labor-management partnerships in Catholic health care facilities.

The document wisely does not address any particular past or present controversy in this area. Its purpose is to raise the dialogue to a higher level, and to point to principles and practices applicable to all health care facilities.

Since the subcommittee was made up of people with widely different positions and experiences, it would have been naive to expect it to produce complete agreement. I have my own reservations about the document.

For example, I think it is important to bear in mind that in many parts of the United States a significant number of employees, particularly low-paid employees in Catholic hospitals and facilities, are not Catholic. It is not enough to engender understanding among those in Catholic health care facilities. They have not been heard in the dialogue.

Even the two experienced labor leaders who represented them on the subcommittee, both highly respected friends of mine, could not fully reflect the on-the-job work experience of these employees.

I speak on matters that these employees will say public- ly of their own experience may shock some participants in the dialogue—but so be it.

Second, I think it is important to bear in mind that in many parts of the United States a significant number of employees, particularly low-paid employees in Catholic hospitals and facilities, are not Catholic. It is not enough to engender understanding among those in Catholic health care facilities. They have not been heard in the dialogue.

I sympathize with the desire for clear-cut, black or white writing on this and other matters of faith and morals. Unfortunately, as the subject of this editorial clearly illustrates, Church teaching on the issue of homosexuality is not one-dimensional but takes into account a great many diverse factors. That’s precisely why it is so important for those who read the gay and lesbian communities to represent Church teaching in its fullness and complexity. Readers are urged to consult the “Questions of the Church,” no. 2357-2359.

Daniel Conway

Letters to the Editor

Response

Letters from readers are welcome and should be informed, relevant, well-written, concise, in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity, and content (including spelling and grammar). Frequent writers will ordinarily be limited to one letter every three months.

Letters must be signed, but, for serious reasons, names may be withheld.

The subcommittee has set an example in how to carry on the dialogue in a spirit of candor, openness and respect for differing points of view. It is now up to the wider Catholic community to take up the discussion where the subcommittee left off, and to do so in the same spirit.

The subcommittee and its constituent members will initiate local and regional gatherings for this purpose. I have only two suggestions about how to improve the dialogue at our level.

First, I think it is essential that rank-and-file hospital workers, particularly low-paid employees, not be left out of the discussion. They should be invited to speak for themselves about their own work experience in Catholic health care facilities. They have not been heard in the dialogue.

Even the two experienced labor leaders who represented them on the subcommittee, both highly respected friends of mine, could not fully reflect the on-the-job work experience of these employees.

I think what these employees will say publicly of their own experience may shock some participants in the dialogue—but so be it.

My criticism has to do with the writing itself. Above all others, a Catholic newspaper should publish articles that are clearly stated, and not confined to vagaries of expression. I trust that he is not meaning to “perdonar” culpas temporales, as well as his other vagaries of expression in the column. We are already plenty of “new speech” out there, and other forms of language in the new media. I can’t see a reason to do this in the columns.
St. John parishioners show genuine concern for people in the Osgood community

OSGOOD—You don’t have to spend Christmas alone in Osgood.

Members of St. John Parish and other neighborhood churches in Osgood see to it. On Christmas Day, they visit those who are home-bound and invite others who are alone to a special dinner served up by St. John’s own. “It’s a good community endeavor,” said Father Francis J. Eckstein, pastor of St. John Parish in Osgood.

This has been a tradition in the parish for more than 19 years. Last year, turkey dinners were delivered to about 200 people in the Osgood community who are homebound and who do not have relatives in the area. Another 80 people who would have spent Christmas alone came to the St. John Parish hall to have dinner with St. John parishioners and others who would’ve otherwise been by themselves on Christmas Day.

Oldenburg Franciscan Sister Julia Biehle, the director of religious education at St. John Parish, said those delivering the dinners to the homebound visit for about 20 minutes with each person. She said the children in the parish also get involved. They make Christmas cards for the homebound and for the others who come to the dinner in the parish hall.

Father Eckstein said this endeavor is “fantastic.” “It’s a genuine concern about those who are alone on Christmas Day,” he said.

Sister Julia said a number of parishioners are “very keen on being of service to others.”

She said currently some are considering the possibility of mission work in the United States. “They look at their Catholic faith as not just coming to Mass. They want it to be more, and they’re looking at more,” she said.

A group of young adults approached Sister Julia proposing to help with the teen-agers in the parish.

“I think it’s beautiful. It’s spontaneous. And it was their decision,” Sister Julia said.

Parishioner Amy Whittich is the leader of this group of young adults.

Sister Julia

Journey of Hope 2001

Batesville Deanery

St. John Osgood

Story by Susan M. Bierman

Fast Fact:
The present St. John church building in Osgood was completed in 1914. The sanctuary was renovated in Osgood was completed in 2001.

Fr. Francis J. Eckstein

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A genuine concern for people
Whittich requested to take home the religion text being used by the teen-agers in the religious education program at St. John. Whittich told Sister Julia that the young adult group may be willing to take over facilitating the youth meetings.

“It will be a blessing for the youth, for me and for everybody,” Sister Julia said.

The Knights of Columbus is another very active group in the parish. The group has about 60 members. The Knights host a pancake and sausage breakfast on the first Sunday of each month. The proceeds from the breakfast are given to various causes and organizations, including the Gibault School in Terre Haute.

The Gibault School is a residential educational facility for delinquent, pre-delinquent and emotionally disturbed youth between the ages of 8 and 18.

“The people are taking on the responsibility,” she said.

Sister Julia said through the RCIA program, she has noticed people are looking for something. “They not only need to come back to church but they also need to feel that they belong,” Sister Julia added. She said people need to feel that they are important. “Maybe it’s because of the year 2000 that people are feeling they have to be connected somewhere,” she said.

It will be a blessing for the youth, for me and for everybody,” Sister Julia said.

The seventh and eighth Stations of the Cross at St. John Church in Osgood.
Life Chain will be held in Terre Haute on Oct. 3 from 2:30 p.m.–3:30 p.m. Assembly begins at 2 p.m. at the Vigo County Courthouse fountain. Parking is available at the city-county lot. Life Chain is an observance held the first Sunday of October throughout the state and nation. The purpose of Life Chain is to provide a visual statement of solidarity by the Christian community that abortion is wrong and that Christians support the sanctity of human life. Participants are encouraged to pray, read Scripture and sing during the one-hour event. For more information, call Rick Mascaré at 812-466-7594 or John Fuller at 812-232-8518.

Saint Meinrad School of Theology in St. Meinrad will present the ninth annual John S. Marten Lecture in Homiletics on Oct. 5 at 8 p.m. in the Newman Conference Center. Dr. John S. McClure, the Frank Tuchman Cleaners, WTHR Channel 13 in Indianapolis, and The Salvation Army is processing is extra. Participants must bring a 35mm camera. For more information, call 317-937-7000.

Saint Meinrad School of Theology in St. Meinrad will present the ninth annual John S. Marten Lecture in Homiletics on Oct. 6 from 9 a.m. –3:30 p.m. also in the Newman Center. The lecture/workshop series is made possible by an endowment established by the John S. Marten family of Indianapolis. The lecture/workshop is free, but registration is encouraged. For more information, call 812-357-6599 or 800-730-9910.

“Spirituality in Art Series: The Spiritual Practice of Photography,” will be offered Oct. 8–10 at Fatima Retreat House in Indianapolis. The presenters are Rich Clark, Gary Potts, Kevin DePrey and Jesuit Father Tom Gedeon. The registration fee is $125 per individual and $225 per married couple. The fee includes meals and overnight accommodations. Film and processing is extra. Participants must bring a 35mm camera. For more information, call 317-545-7681.

The 13th annual “Bob Gregory’s Coats for Kids” campaign, a joint effort of Tuchman Cleaners, WTHR Channel 13 in Indianapolis, and The Salvation Army is underway. Individuals can drop off coats to any of the 24 Tuchman Cleaners locations around the Indianapolis area through Oct. 23. All donated coats will be cleaned free of charge by Tuchman Cleaners and transported by The Salvation Army to the Indiana State Fairgrounds, where they will be sized, sorted and stored. The goal for this year’s campaign is to collect 13,000 coats. Volunteers are needed to help with the sorting and distribution process. Interested persons can contact Bessie Shatzer at The Salvation Army at 317-937-7000.

On Oct. 16, thousands of Regis stylists across North America will volunteer their time to give more than 21,000 $10 haircuts as part of the ninth annual “Regis Clip for the Cure.” All proceeds will go to the Regis Foundation for Breast Cancer Research. In addition, from Oct. 1–16, 10 percent of proceeds from the sale of all Regis-brand products will be contributed to the cause.

Sisters of Providence of Saint Mary-of-the-Woods invite women interested in religious life to join them for “Quiet Moments,” a vocation discernment retreat, to be held Oct. 22–24 at their motherhouse at Saint Mary-of-the-Woods. The weekend retreat is for women ages 18–40 who are seeking some quiet time for prayer and reflection on the direction that God may be leading them. The weekend will include individual quiet time as well as directed sessions on finding the sacred through centering prayer, nature and art. Several Sisters of Providence will serve as spiritual directors. For more information or a registration brochure, call Providence Sister Bernice Kuper at 800-860-1840, ext. 124.

Downtown syndrome and their families and friends will march Sept. 25 during the second annual National Buddy Walk to promote the acceptance of all people with Down syndrome. The event will begin with registration at 9 a.m. and the walk will follow at 10 a.m. All festivities will be at Military Park in downtown Indianapolis at the corner of New York and West streets. There is no fee but donations are encouraged. By encouraging the acceptance of people with Down syndrome, the Indiana Down Syndrome Foundation aims to include these individuals in community activities, education and employment. Proceeds from the walk will go toward supporting a Motor Activity Clinic at JUPER, purchasing materials such as books and videos to educate the public about Down syndrome, a scholarship program for young adults with Down syndrome, and the National Down Syndrome Society. For more information, call the Buddy Walk hotline at 888-989-9255.

“Signs of Salvation in the Gospel of John,” a scripture retreat, will be held Oct. 8–10 at Fatima Retreat House, 5333 E. 56th St., in Indianapolis. Benedictine Father Eugene Hensell is the presenter. Father Eugene travels throughout the world presenting retreats for priests, religious and lay persons. The registration fee is $110 per individual and $180 per married couple. For more information, call 317-545-7681.

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Stephen Kempinger, a native of Indianapolis, took final vows of chastity, poverty and obedience in the Congregation of Holy Cross on Sept. 4 at the University of Notre Dame. He will spend the next several months finishing his graduate studies in theology on his way to priestly ordination. Kempinger grew up in St. Barnabas Parish in Indianapolis and is a graduate of the University of Notre Dame.

Archbishop Daniel M. Buechlein recently appointed the following to the board of directors of Fatima Retreat House in Indianapolis: Jim Garzynski, of Holy Spirit in Geist; Steve Helmich, president of Cathedral High School; Paul J. Knapp, of St. Pius X Parish in Indianapolis; and Rita M. Parsons, of St. Matthew Parish in Indianapolis. Fatima Retreat House is a spiritual conference center that exists to aid in the search for spiritual enrichment, self-discovery, and professional growth. †

Check It Out . . .
GOD OUR FATHER - GOD OF LOVE

CATECHETICAL SUNDAY
September 19, 1999
This year as we approach the millennium, we have much to celebrate in our archdiocese. Many parish administrators of religious education, youth ministers, RCIA team members, catechists, parents, principals and school teachers devote countless hours to create and offer excellent faith formation opportunities for persons of all ages.

Whether they are preparing adults or children for initiation into the Church, someone for first reconciliation, a couple for marriage, or guiding someone through reflections on the loss of a spouse, these catechists continually strive to faithfully "echo God's word." The root meaning of the word catechesis itself is "to echo God's word." Good catechists share their own journeys of conversion. When they do this, they invite us into an even deeper relationship with Jesus. Catechetical Sunday is a time to thank them, to pray for them and their ministry and to appreciate the blessings they have been and are to us.

This special day also challenges each of us to consider our own call to share our faith. This call is rooted in our very baptism and confirmation. Do we take this call to share our faith seriously or do we always leave it up to someone else? Will we join those who catechize consciously and well or will we be among those who share our faith less consciously and often poorly?

The new General Directory for Catechesis (1997) states, "Catechesis is a responsibility of the whole Christian community. Christian initiation indeed should not be the work of catechists and priests alone, but of the whole community of the faithful." Continuing education in the faith is a question which concerns the whole community; catechesis, therefore, is an educational activity which arises from the particular responsibility of every member of the community, in a rich context of relationships, so that catechumens and those being catechized are actively incorporated into the life of the community (220).

This echoes a theme also found in Rite of Christian Initiation of Adults. In a very real way, we are all partners with the catechists in the formation of our members. Pope John Paul II said it well in 1979 in the apostolic exhortation On Catechesis in Our Time: "Catechesis has always been and always will be, a work for which the whole Church must feel responsible and must wish to be responsible (16).

To put it more directly, whether or not we are catechists we are all responsible for catechesis. We are all partners in handing on the faith.

We don’t only teach by words. More of us teach by our example. St. Francis of Assisi used to tell his friars to preach always and “sometimes to even use words.” I have always thought that we would have all lived differently if we had that same awareness of Francis and his followers.

The more conscious we are of the formative power of example, the better partners we can be. This is why parents are so important. Parents are the primary educators of their children. What this means is that they are the first to give example—to model the life of faith for their children.

The good news is that they are not alone. During the baptismal ceremony, the community members pledge to do all they can to assist the parents in raising their child.

In paraphrase an African proverb, it takes a parish to raise a Catholic. So primary does not mean exclusive. Parents are the first among the many partners in formation of their children.

How seriously do we take our role to teach by example? Do we do it intentionally and well, or unconsciously and poorly? Do we realize that every decision and every action of ours speaks volumes about our values and our beliefs?

Whenever I reflect on the power of example, I recall a statement I once heard on National Public Radio. During an interview, violinist Itzhak Perlman once said, “Poor teaching leads to more music depreciation than music appreciation!”

His statement made me stop to ask myself, “Is my example leading my children and others to more appreciation or depreciation of the Roman Catholic faith?”

Each of us needs to become more conscious of our responsibility in this partnership of passing on the faith. This very awareness is one of the key aspects of the “new evangelization.”

We all have a responsibility to invite others to experience the good news of Jesus Christ. We have a responsibility to live in such a way that others want to join us. Ask members of your parish RCIA team. They can tell you that they are harvesting the fruits of the example of spouses, co-workers and friends of the candidates joining the Church.

Consider the impact of the following:

• What does bringing children to religious education and then not taking them to Mass teach?
• What do we teach when we frequently excuse ourselves from going to Mass?
• What do we teach when we stop learning about our faith after our confirmation?
• What do we teach when we tolerate racism or violent remarks?
• What do we teach when we are pro-life and then pro-death penalty?
• What do we teach when we laugh at humor at the expense of our Church and our beliefs?

The list could go on and on. In fact, we can add to it with each examination of conscience.

This Catechetical Sunday calls us first to thank and pray for all those who have taught and modeled so well. The readings also call us to examine how well we have been teaching the faith by our own example:

• Have we been good or poor partners in the Church’s mission to pass on the faith?
• Have we contributed more to faith appreciation or faith depreciation?

The articles in this Catechetical Sunday supplement are just a sampling of the rich, conscious and well-done catechetical ministries taking place in central and southern Indiana.

Some of the catechises involves words. Those words have power to change lives because they are lived. The catechist’s message is strengthened when we accompany our words with the example of partners, friends and others—in fact, with the lives of the whole parish community.

Our catechists and, in fact, all of us teach every day by the decisions we make and the way we live.

Do we allow ourselves to be challenged by the ways of the Father in the Scripture readings this Catechetical Sunday?

The first reading tells us that, “As high as the heavens are above the earth, so high are my ways above your ways and my thoughts above your thoughts” (Is 55:9).

When we pray the Our Father, do we really accept that all are God’s children? When we accept the generosity of God and his saving love for all, we partici- pate in the hallowing of God's name, the coming of the kingdom and the fulfill- ment of God’s will. In light of all God has done for us, it is quite petty to com- plain about God’s generosity to others! (Mt 20:1-6).

In Christ Jesus, we are children of God. That is why we call God “Our Father.” As children of God, we are sisters and brothers in the family of God. That is why we share our faith with others. We want everyone to join the family of God.

All in the family have a responsibility for forming the members. This Catechetical Sunday, let us be especially thankful for those who have taught us well by both word and example. Let us also reflect on how we can each better partner with them. We can do this when our faith is more living, conscious and active. One of the best ways of saying “thank you” is to follow their example.

Consider becoming a catechist. If you can’t be a catechist, then at least con- sider being a more conscious partner. Just think what would happen if more of us took this role seriously. Can you imagine the possibilities?

Neither our parishes or our commu- nities would ever be the same.

(Harry Dudley is associate executive director of faith formation in the arch- diocesan Office of Catholic Education.)

This Ad Is
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Religious educators prepare those who will receive sacraments, such as confirmation. Here, Jack Phelps III of St. Rita Parish in Indianapolis is confirmed by Archbishop Daniel M. Buechlein.
Jeffersonville woman is humbled by award

By Susan M. Bierman

JEFFERSONVILLE—She’s a woman who views her husband as a living hero—and their two daughters as her “pride and joy.”

“I tell them never to ask which is which, because it varies,” she said laughing.

This woman—Ann Northam—is this year’s recipient of the Excellence in the Ministry of Catechesis, an award the archdiocesan Office of Catholic Education has presented since 1996.

Northam, 50, is the administrator of religious education at St. Augustine Parish in Jeffersonville—a position she has held now for 15 years.

Karen Oddi, associate director of religious education for the archdiocese, said Northam is known for her creative parish programs for persons of all ages.

Oddi added that Northam is also a mentor to other administrators and a leader in the New Albany Deanery “who is truly both loved and respected by her colleagues in religious education.”

Oddi said Northam is “unassuming, funny and very dedicated to supporting children in the faith formation strategic plan.”

Ann Northam, administrator of religious education at St. Augustine Parish in Jeffersonville, lighta a candle in her office. Northam received the archdiocesan 1999 Excellence in the Ministry of Catechesis Award.

Everyone involved in religious education at St. Rose of Lima Parish in Franklin looks forward to Mardi Gras each year.

That’s when religious education catechists and students, grades preschool through 12th grade, have a carnival to help the missions in the Parish Life Center.

Julie Haney, coordinator of religious education for the parish, said, “Our parish is very dedicated to supporting children throughout the world. Our children are our future. Our children understand the need to give of themselves and to make the world a better place. They have made a difference.”

Last year, St. Rose Parish gave $3,405—$1,700 from the Mardi Gras—to the Holy Childhood Association, a mission of the Church.

Each class sets up and operates its own booth. Bingo, a raffle, white elephant sale and many more activities benefit needy children.

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about her many gifts, yet clear-minded in her vision.”

According to Northam’s oldest daughter Katie, 23, the pressure is on since her mother received the Excellence in the Ministry of Catechesis award.

“She wants to make sure that she’s living up to this award,” Katie said.

Northam said receiving the award is a humbling experience.

“One thing it’s going to guarantee is that I’ll work really hard this year to live up to the recognition,” Northam said.

In his letter nominating Northam for the award, Father Clifford Vogelsang, pastor of St. Augustine Parish, said, “Ann brings to her ministry a deep love of and concern for people,” and has demonstrated exceptional initiative in moving the catechetical ministry into a position of priority in the parish.

This year in her ministry, Northam is focusing on three major areas with goals in place at St. Augustine Parish. These areas include stewardship, evangelization, and communication.

She said stewardship ties in with all the ministries in the parish.

“We’re all called to be stewards of the life God has given us, that’s something we need to focus on and then it ties in with everything we do,” Northam said.

Evangelization is another priority of Northam’s.

Part of the call of baptism is the great commission in Matthew’s Gospel that says to go and teach. And to baptize in the name of the Father, the Son and the Holy Spirit,” she said.

Northam’s third priority is communication.

She said the parish has its own website. Parishioner Keith Harbison, 14, is the Webmaster. Northam believes that good communication opens many doors and helps with relationships.

“There’s no limit to what we can do if we communicate well. There’s no end to the potential if we can get the good news of Christ out into the world,” Northam said.

Even though Northam has her strategies in order, she said the future will bring many challenges. Her biggest challenge may be helping both children and adults develop wholeness.

“And to realize that if they work on their wholeness that they will understand that people love them, God loves them and that they’re going to be all right,” she said.

Even with all the challenges of her position, Northam said “there’s no limit to the rewards.”

She said she is thankful for her relationships with the parishioners and the support she receives from them at St. Augustine.

“I love this parish because I’ve never asked for anything that they have not supported me or helped me with,” she said.

Northam credits Father Edward J. Ripperger for initially introducing her to her ministry 15 years ago.

“I always teased him that he helped God call me to this vocation,” she said.

Father Ripperger was the pastor at St. Augustine Parish from 1973 to 1988. He is currently the pastor of St. Thomas More Parish in Mooresville.

She credits her 26-year marriage to Stephen Northam as proof of God’s love.

She said Stephen exemplifies faithfulness and the love of God.

“That’s how I’ve come to know God’s love—through my marriage and through my family,” she said.

Northam said knowing God’s love also goes back to her family of origin.

The youngest of seven children, Northam is the daughter of the late James and Margaret Gerey of Park, Ky.

“One of the best gifts my parents gave me was the gift of faith,” she said.

Northam is a life-long Catholic. She moved to Jeffersonville when she married Stephen. She and Stephen have been parishioners at St. Augustine Parish in Jeffersonville since their marriage 26 years ago.

She attended Catholic grade and high schools in Kentucky. She earned her undergraduate degree in education in 1971 from Thomas More College in northern Kentucky. Northam went on to Spalding University in Louisville, Ky., to earn a master’s degree in religious studies in 1993.

Other than her work at the parish level, Northam has also served at the deanery and archdiocesan levels—including the Southern Indiana Directors of Religious Education Association (SIDRE) and the archdiocesan Association of Parish Administrators of Religious Education (APARE), of which she is the president.

Northam is a member of the South Region Archdiocesan Evangelization Committees and a member of Leadership Southern Indiana.

She was also a steering committee member for the implementation of the Catechism of the Catholic Church and was chair of a task force to develop Rooted in Jesus Christ, the archdiocesan faith formation strategic plan.

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Summer is good time to teach children faith

**Batesville gathers school, religious ed children**

At St. Louis Parish in Batesville, the summer Bible school brings together parish school and religious education children. Classes, which had been held in the school in past years, were held in the new Knights of Columbus hall this summer. “We were able to gather in a common room for review of the daily lesson and music, said Prudence McFarland, director of religious education. "This worked out so well because we felt like a community, especially when we gathered around the prayer table.”

Mothers of parish school and religious education children joined McFarland in the planning. They chose stories from the New Testament to follow each line of a poem recorded by Richard Harris. “And my Lord said to me: I am for you—need me. I am with you—see me. I am in you—feel me, I am here—hear me. I am of you—be me.” The leaders taught a song to the children they heard from Jesuit Father J. Glen Murray at the National Conference of Catechetical Leaders in Indianapolis in April: “If anybody asks me who I am . . . I tell them I’m a child of God.” On the closing day of the summer school, they taught the song to the adults.

“For the two summers,” said McFarland, “this activity has been a bridge between the school and religious education. It is refreshing to cross the bridge together.”

Parents from both groups helped with snacks, music, pictures, art, games and leadership. Teens and pre-teens gave extra assistance to any group in need, especially the younger children in kindergarten through the fourth grade. †

**Our Lady of the Greenwood sponsors family enrichment**

Our Lady of the Greenwood Parish has a different approach to summer family enrichment. It goes beyond vacation Bible school. It’s turned into a family week.

The parish still sponsors a Morning Kid’s Camp each day in the Our Lady of the Greenwood School cafeteria.

“Rings in a Pool of Water” is the kids’ camp theme on Tuesday. The kindergarten to fifth-grade children receive an introductory session on the meaning of service—that to serve others is to serve God. Prayer, recreation and snacks are part of the program.

“Picture This!” is the Wednesday morning theme. It gives ways children can serve God by service to others. The Thursday wrap-up session helps the children put what they have learned about service ministry into action.

High school youth over 13 are asked to share their faith with the youth by working with five children at the kid’s camp. The youth are also invited to join representatives of Youth for the Third Millennium (YTM), a national group of youth trained to evangelize. They share the impact Christ has had in their lives by going door-to-door in the neighborhoods.

Our Lady of the Greenwood has hosted some of the young men for the past two summers. (Holy Spirit has hosted the girls.)

The nights are for the whole family to gather in Madonna Hall. The first night includes a “Kitchen Table Gospel” rally, an adventure that helps the families realize that Jesus Christ is a very real part of all they are and all they do. Though the program is introduced on the first family activity night, it can be continued throughout the summer at home.

Wednesday night features a “Fam Jam” concert, with the oldest and youngest gathering for music, drama and prayer.

The Thursday family activity night starts with a pitch-in and cook-out in the park east of the parish. Afterwards, the YTM missionaries share their experiences of door-to-door evangelization. †

**Greensburg children are ‘Rooted in Christ’**

Youth of St. Mary Parish in Greensburg were invited to Kids Rooted in Christ (KRC) Camp for a week in late July.

It’s for fifth- to eighth-graders. “Camp KRC offers youth the opportunity to meet with old and new friends in a Christian environment,” said Anita Navarra, parish coordinator of religious education.

She said that, beyond keeping in touch during the summer months, the young people gather to celebrate and pray.

Theme days include “Celebrate Life” and “Great Outdoors” on Monday morning and Thursday afternoon and evening at St. Mary Parish. Wednesday is King’s Island Day. Tuesday is Grumpy Olympics at the city park.

On the closing Thursday evening, families are invited to a cookout and prayer service.

Sixth-grade St. Mary School students end the year with a retreat, Discovery Day, at St. Maurice Church Hall in St. Maurice in Decatur County. “It’s a day for students to discover ways that God relates to aspects of their lives and to be reassured that he is with them always,” said Navarra. “It’s a day for students to be together before leaving our school and to reflect on their immediate future.” †

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2778
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Parishes offer faith formation for adults

Archdiocesan team studying faith formation technology

Mark Hofer, coordinator of educational technology for the Office of Catholic Education, explained why the Church needs its new steering group for technology use in faith formation.

“We recognize the enormous potential of new technologies to spread the Gospel,” he said.

“While many leaders in religious education already make use of the Internet, cable television and other media to reach their parishes, the potential is tremendous,” said Hofer.

To facilitate further progress, the steering committee distributed a needs assessment questionnaire at the Administrators’ Conference this August in French Lick.

The committee plans to analyze and tabulate the results of the survey. Then they will recommend and implement strategies to facilitate the integration of technology in faith formation.

Some of the positives Hofer came across are the increasing number of staff members who have skills with computers; the variety of uses for technology in parishes—from e-mail to keeping in touch with college-age parishioners—and the religious educators’ desire to learn more about technology.

Members of the steering committee include Judy Koch, Ray Bessenbach and Beth Perkins from Our Lady of the Greenwood Parish, Robert Cavender from St. Barnabas, Indianapolis; and Mary Alice Devor from St. Gabriel, Connersville.

Beverly Hansebow from St. Simon, Indianapolis is on the committee as are Ann Northam from St. Augustine, Jeffersonville; Barbara Welch from St. Susanna, Plainfield; Bob Leonard from the Aquinas Center, New Albany, and Hofer.

Koch said, “We need more trained people to help us make use of what we have.” She explained that, with more qualified volunteers, the parish could make better use of its open lab on Sunday mornings.

Adult education important in Lawrenceburg

St. Lawrence Parish in Lawrenceburg is waiting until Oct. 2 to learn more about Revelation. That’s when Father John Buckel, associate pastor of St. Meinrad School of Theology, will talk to parishioners about “The Book of Revelation: What Is God Really Saying to Us in this Book?”

Benedictine Sister Mary Cecile Deken, pastoral associate at St. Lawrence, said that the faithful are interested in Revelations as they near the year 2000 A.D.

“Misinterpretation of the book results in all the prophecies of doom for the year 2000,” she said. “Many people believe the fundamentalist preachers and have fears. It is a book of hope when understood.”

Father Buckel’s presentation will be from 9 a.m. to 2 p.m. on Saturday, Oct. 2.

The parish will follow up with monthly study groups in November, January, February, March and April.

St. Lawrence has seven women’s groups of Christ Renews His Parish preparing for Team 8. Last April, the women at St. Lawrence presented a weekend to begin the Christ Renews His Parish program for women at St. Mary Parish in Greensburg. This fall, the St. Lawrence men presented a weekend for men at the Greensburg parish.

In February, 2000, 15 men from the St. Lawrence Christ Renews His Parish groups will present a weekend for the combined group of men from St. John the Baptist Parish in Dover and St. Joseph in St. Leo.

Also in the Batesville Deanery, Father Gregory Bramlage is administrator of three parishes: St. Maurice, Decatur Co.; St. John the Evangelist, Enochsburg; and St. Anne in Hamburg. Each parish has its own religion classes and coordinator of religious education.

Brenda Emsweller ministers at St. Maurice Parish, Mary Lee Kinker at St. John, and Bert Patterson at St. Anne.

The three parishes come together for adult education, retreats for the students, youth ministry and vacation Bible school. A Catechist Appreciation Dinner is held every year at one of the parishes, on a rotating basis.

Greensburg parishes get ‘Crash Course in Catholicism’

St. Mary Parish in Greensburg has been offering adults “A Crash Course in Catholicism.”

Session One on Aug. 26 was “What We Believe—The Catholic Creed.” The Sept. 2 session covered “How We Worship—Liturgy and Sacraments.” On Sept. 9, the topic was “How We Live—The Moral Life.” And Session Four on Sept. 16 was “Relationship with God—Prayer and Spirituality.”

The sessions, which were held in St. Mary Church, were for family members who are not Catholic, but often ask questions about the faith, said Anita Navarra, coordinator of religious education for St. Mary.

“Or maybe you have not been as active in your faith as you would like and have some unanswered questions,” she said.

The parish urged people who would just like to learn to come and bring a guest to the “refresher” course.

Terre Haute families participate in liturgies

At St. Benedict Parish in Terre Haute, families of religious education students—kindergarten through eighth grade—plan and participate in Sunday liturgies.

Adults help as eucharistic ministers and greeters. Their children do the readings, songs and even skits.

The families plan eight 11 a.m. Sunday Mass liturgies for St. Benedict Church during the school year.

Susie Hall, director of religious education at St. Benedict, said that the class planning helps prepare the children for future participation and leadership in the Church.

“It makes them comfortable with liturgy,” she said, “making a connection between coming to the table of the Lord together, celebration and the idea that, when the liturgy ends, the service begins.”

November weekend planned to build faith of Brownsburg adults

At St. Malachy Parish in Brownsburg, parents of grade school and younger children are being urged to learn more about their faith the weekend of Nov. 12–13. All parishioners are welcome to attend.

Diane Burns, administrator of religious education, said that the parish Faith Enrichment Team is meeting and working on building the faith community.

“The team is helping to shape the weekend,” she said, by planning a weekend of presentations, prayers and reflection on the sacraments.

Burns said that some parents believe they did not receive enough religious instruction when they were in school. Others have asked for some type of retreat experience.

“We thought that we might be able to combine these two purposes,” said Burns. Members of the Faith Enrichment Team will serve as table leaders at the event to be held in St. Malachy’s Holy Family Room.

Series on the Ten Commandments to be available as booklet

Archbishop Daniel M. Buechlein’s recently completed series on the Ten Commandments is being published in booklet form in both English and Spanish by Criterion Press, Inc.

The 52-page booklet, “Guideposts to Freedom: God’s Ten Words?” El Camino Hacia la Libertad: las Diez Palabras de Dios,” may be ordered free of charge while supplies last from Criterion Press at P.O. Box 1717, Indianapolis, IN 46206-1717, by telephone at 317-234-1454, or by e-mail at criterion@archdiocy.org.

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Faith formation for challenged is SPREDing

Religious education for mentally challenged adults is nothing new at St. Paul Parish in Tell City. Beginning its 10th year, the SPRED (Special Religious Education) program comes out of the St. Paul Faith Formation Office and is directed by Ferdinand Benedictine Sister Mary Emma Jochum. The parish reaches out to 10 adults, with 12 parishioners serving as catechists. The group meets on Tuesday and Wednesday nights each week from 7 p.m. to 9 p.m.

Each mentally challenged youth has a “friend”—helper or catechetical leader. The first hour is a preparation time. During the last hour, they go to the celebration space and focus on the catechetical theme of the day. Deborah Armenta, volunteer director of the Indianapolis program, said that “friends” and their training are critical to the program, which helps the young people understand what the sacraments are about. Most of them have been unable to find any appropriate faith formation after their first Communion preparation.

A special religious education (SPRED) catechist training workshop was held for Indianapolis-area religious educators at St. Pius X Parish on Sept. 11. Benedictine Sister Barbara Schmidt, former director of SPRED for the Diocese of Evansville and current director of Kordes Enrichment Center in Ferdinand, helped the new catechists learn about the SPRED theology and methodology.

Eva Morales is the volunteer coordinator of religious education for Hispanic parishioners at St. Patrick Parish in Indianapolis. Oldenburg Franciscan Sister Jean Marie Cleveland, parish life coordinator, said, “It’s growing so fast, it’s really amazing to me. There is a lot of sacramental preparation for kids.”

Because of the shortage of faith formation materials in Spanish, she compares the situation to that of parish leaders trying to implement the changes of Vatican II.

“That’s kind of where the Hispanic group is,” she said. But she is working with Karen Oddi, of the Office of Catholic Education, to find more materials.

Christian Brother Ricardo Iñiguez also is helping the adults. “He spends three hours at a time—it’s deep theological stuff,” said Sister Jean Marie. “It’s the only place they can go to get it.” Morales coordinates sacramental preparation for the young people. These programs are offered in Spanish: Children from ages 6 to 14 attend the Sunday morning session, using bilingual books on the doctrine to know their faith.

“Twice a year, young adults, 15 and older, can attend sessions to prepare them for the sacraments. Four times a year, couples planning marriage may begin studies for that sacrament. The parish has a youth program that gathers twice a month on Saturdays for faith formation and social contacts. The theology classes meet twice a week—on Thursdays and Saturdays.”
Catholic young adults meet to learn of faith

By Margaret Nelson

Sure, the 35 Generation Xers like being with other young Catholics when they meet once a month at St. Michael the Archangel Parish in Indianapolis. But it's not just a social gathering. They want to know more about their Catholic faith—their Church.

Many come from a distance—from 18 parishes in Franklin, Columbus, Greenwood and Indianapolis—to hear speakers who can help them form their faith. And they end their Saturday morning sessions with Mass. Well, they do meet at a restaurant after that.

Gigi Abelliada has kept the group of 50 updated through phone and e-mail. She says they are all blessed that God has brought them together and provided for their needs.

"Really, we feel like a lost generation. We are thirsting for spirituality," she said.

Abelliada said that she met Colleen Johnson earlier this year at a prayer group at Divine Mercy Chapel north of St. Michael Church. She had known the then-Cincinnati resident this year at a prayer group at Divine Mercy Chapel north of St. Michael Church.

"We talked for a few hours at fever pitch," she said. "It was about our faith." He said. "These people want to be with people of the same background. We want to learn more about your faith," she said. "Those with children were especially concerned that they did not know enough to defend the Church.

They want to know more about their Catholic faith—both those who are non-Catholics, we need to convert or evangelize cradle Catholics.

But it's not just a social gathering.

"We're letting the Holy Spirit guide us. Slowly our lives are becoming a social/spiritual network. "If people of the archdiocese want to pray for us, that would be cool," she said.

Schumann said, "I see the group as a real springtime. It gives me hope." Several members of the group are promoting the archdiocesan Y2K New Year's Eve Mass for young adults at SS. Peter and Paul Cathedral. Archbishop Daniel M. Buechlein will preside, many of the priests will concelebrate and there will be a reception afterwards.

(Those wishing further information about the CYAN may call Abelliada at 317-328-8560.)

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The Bible tells us that God is incomparable

By Fr. Dale Launderville, O.S.B.

Who is God? Various biblical texts call us to wrestle with that question—often forever—until we find an answer. Just as our own “self” is couched in mystery, so also is the question of God’s identity.

The First Letter of John tells us that God is love (Jn 4:16) and teaches that if we love God we will keep God’s commandments. In Matthew’s Gospel we learn that Jesus commanded us to love God above all and our neighbors as ourselves (Mt 19:19)—a commandment that finds its roots in Deuteronomy (Dt 6:4) and Leviticus (Lv 19:18), and expresses the highest ethical aspirations of both Testaments of the Bible.

Love, it appears, is both the means and the end toward which we are striving. Obedience to this love command stretches us, and it brings us to recognize how dependent we are on God’s help. Through acts of love for others and toward God, we also come to know God and participate in God’s life.

Many biblical stories emphasize how characters in particular circumstances struggle to respond to God’s commandments. The terrifying story in Genesis of Abraham being commanded by God to take his only son, Isaac, and sacrifice him to God on Mount Moriah—stretches our imagination of a just God to the breaking point.

The obedient Abraham passes the test, but we are left wondering who this God is who will test his people to the point of absurdity.

In the New Testament, Jesus confronts his disciples with the paradoxical teaching that those who wish to be his followers must deny themselves and take up their cross. Furthermore, he says in the Gospel of Mark, “If we lose our life for the sake of Jesus and the Gospel we will save it” (Mk 8:34–35).

God’s love can genuinely be embraced only through death to oneself. Any aspect of our lives that becomes more important to us than God will be challenged. It is this all-consuming, demanding aspect of God’s love that seems to be communicated in the phrase “a jealous God” from Exodus (Ex 20:5).

The commandments, stories, oracles and prayers of the Bible guide the twofold task of gaining information about God from our tradition and then entering into relationship with God. Like the prophets and the people of Israel, we come to know God more deeply when we can stand back and reflect upon the ways God has worked in our lives.

The prophet Amos interpreted calamity and military defeat in Israel as chastisement by God, designed to bring Israel back to God (Am 4:10). When we are struck with disaster, most often we are confused and angry. When our neighbors suffer, we rightfully focus attention on being with them in their sorrow. But in perspective we see more clearly how God has been working through our troubles to call us to a deeper relationship.

The wisdom thinkers were another important group in Israel who sought to find traces of God’s hand in ordinary human affairs. These teachers in families and the royal court created proverbs, poems and stories such as those in the Book of Job to instruct the Israelites about the sometimes puzzling ways of God.

These teachers tried to show how we can discern the hidden ways of God within the patterns of our lives. Prayer is indispensable to biblical figures in the search for God. The ups and downs of their experience carved new contours in their image of what God is like. Dialogue and conversation with God brought them to a deeper understanding not only of God but also of themselves.

For example, the biblical psalms invite us to draw upon the full range of human emotions in order to relate to God. Hate and anger, as well as hope and gratitude, have important roles to play in our journey toward God. The psalms urge us to be honest and forthright in our dealings with God.

God is incomparable, the Bible testifies over and over. We cannot reduce God to one who is made in our image. Yet we could not say anything about God if we did not imagine that God must be something like the people in our communities—for example, parents, teachers, rulers, judges.

Our challenge in coming to know God is to come into relationship with God by walking with one foot firmly in our worldly experience where God is present, and to use our other foot to push the limits and try to commune with a God who exceeds all earthly boundaries.

This challenge is one we cannot complete during our earthly sojourn. Our mark of success is to remain faithful to this call to search for God.

We find God described in ways that are both consoling and unsettling. This is a merciful, loving and just God who will hold us accountable and stretch us beyond ourselves to live for God and for others. It is the God whom we know and yet do not know.

(Lawrenceville, N.J.)

By Fr. Eugene LaVouvere, S.S.S.

We have many biblical titles for God—the Almighty, the Holy One, the Heavenly King—but only one biblical name. God’s name was revealed to Moses on Mount Horeb when an angel of the Lord appeared in a bush aflame.

When Moses approached the bush, God called to him. “Moses! Moses!” Responding, Moses said, “Here I am.” Then God said, “Come no nearer! Remove the sandals from your feet, for the place where you stand is holy ground.”

God continued, “I am the God of your father, the God of Abraham, the God of Isaac, the God of Jacob.” Then God revealed the divine name, “I am who am.”

The name of God is not about God’s existence, but about God’s personal presence. To grasp God’s name and appreciate its meaning, we have to look to Jesus in order to relate to God. Hate and anger, as well as joy and gratitude, have important roles to play in our journey toward God. The psalms urge us to be honest and forthright in our dealings with God.

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(Lawrenceville, N.J.)

God is hope, life, peace, gentleness

This Week’s Question

What is your favorite Scriptural image or name for God?

“Jesus as a friend and listener. The image is Jesus sitting at the well and listening.” (Gary McSwain, Coeur d’Alene, Idaho)

“The image of the dove, the peaceful one, with wings extended, signifying not just the Holy Spirit but God—peace, life, peace, gentleness.” (Tom Gagliardi, University in Collegeville, Minn.)

“God is breath, the breath of life, breathing life into me, the source of my breath.” (Father Andrew Schumacher, Cottonwood, Idaho)

Lend Us Your Voice

An upcoming edition asks: Tell of a time when humor helped turn things around in your home.

Dealing with the strong-willed human child

From the Editor Emeritus/John F. Fink

Council of Constance settled Western Schism

The 16th ecumenical council, the Council of Constance, settles what is known as the Great Western Schism. The council has been called the period of papal decline. During the last 70 years of that century, popes lived in Avignon, France. After the death of Boniface VIII, they returned to Rome, but the schism began that continued into the second decade of the 14th century. Gregory XII, who was elected from a Greek word meaning separation, split at times.

Gregory XII, who was elected with the residence of seven popes from 1309 to 1377, when Jeremy XI took the papacy back to Rome. Well, maybe not exactly. Finding it impossible to live in Rome, he made his residence in Anagni, Italy. He died there in 1378. The conclaves in the Vatican after Gregory's death was the first to meet in Rome since 1303. The Romans were so afraid that another French pope would be elected, since the college of cardinals was elected, since the college of cardinals was afraid that another French pope would be elected. When Alexander, the man elected by the cardinals to die in 1410, he was succeeded by John XXIII.

Emperor Sigismund convinced John XXIII to call another council. The Council of Constance held 45 sessions from 1414 to 1418. First the council deposes John XXIII, who was elected by the cardinals to die in 1410, he was succeeded by John XXIII. Then Gregory XII, the successor of Urban VI, formally convoked the council, making it valid. After convoking the council, Gregory abdicated and the council accepted the abdication. Finally, the council dismissed the claims of Benedict XIII.

This cleared the way for the election of a new pope. On Nov. 11, 1417, Pope Martyr V was elected to the Western Schism was finally ended.†

Journey of Faith/ Fr. John Buckel

Christian living makes one a better lover.

Life is too precious and too short to settle for anything less than the best. Love provides a person with the strength to make the most out of one's life. In order to live the fullest, one must love to the fullest.

Love presupposes freedom. In order to love to the fullest, one must first be free to love. According to St. Paul, only those who have been liberated from the burdensome movement of sin are truly free and thus have the capacity to love God, others and themselves to the fullest.

Genuine freedom and love are divine gifts that come to those who believe in Christ. God has bestowed these gifts on those who have committed themselves to his Son for the benefit of others as well as for the Christian believer's own well-being.

It is of the utmost importance for the followers of Jesus to know that they have not been liberated from sin to merely satisfy selfish desires of the flesh, rather, they have been set free to take an active role in God's kingdom ministry and to assist those who struggle with the hardships of sin.

As children of God, Christians belong to one big, glorious family of faith. Consequently, within the community of believers, they have been set free from the cultural and national boundaries that once thought to separate one another as sisters and brothers in the Lord. Christians are thus responsible for others regardless of their race, status or gender.

Christians have a vocation to love. Hopefully, our children can carry on the example of their neighbor and themselves increases with the passing of each day.

The New Testament authors portrayed Jesus as the personification of love. His life, death and resurrection exemplified God's tremendous love for humanity. The incarnation (God became a human being) reinforces the belief that "love seeks equality." God became like human beings so that we might become like God. God, who is free and loving, desires that all human beings be free and loving through the mediation of his beloved son Jesus.

Jesus dedicated his life to the service of others. Christians are called to do likewise. In doing so, we imitate Christ, follow in his footsteps and become better lovers.

(Cornucopia/Cynthia Dewes

Cornucopia/Cynthia Dewes

Dealing with the strong-willed human child

We come into this world kicking and screaming, and much, much more than we, we seem not to want to go out the same way. Some of us do. Is this rational? No. But, ever who said human reason is rational? Certainly not God, who nevertheless, through his infinite wisdom and time (See Old Testament).

After a couple of months being cooped at, cradled, rocked, comforted, and otherwise closely attended, most of us decide this life is even better than the one we had in there. We are children of the free world centeredness of infancy, accepting all favors and doing out smiling and general cuteness.

As time passes, life takes on an unexpected edge. Mama says "no" or Brother grabs our toys, so we learn to bargain and compromise and even obey. But we never lose sight of our main goal, which is to get our own way. So far, so good.

We go to school, join the Girl Scouts, play Little League or hang out with the neighbor kids, and we experience more erosion of our objective. More compromise, maybe more obedience, and sometimes we just don't get our own way. So we roll up new skill, passive aggression, a.k.a. going with the flow, putting up with stuff—but only as long as we must.

The same same, but different this Mom’s knee, or at church or religion class, that the main reason we’re in this life is to follow God’s will. Surprise! We’re supposed to deny that primal urge to act as we want to, all the time, regardless.

Seems almost unnatural, doesn’t it? And I suppose it is, in a human way. We think it’s fun to get our way, and make us happier, richer, more in control of our work and relationships. We believe that one know what it’s all about, and isn’t really fun.

God’s will maybe hidden, and it may seem too hard to follow when we find it, but inevitably (maybe beyond the grave) we’ll be glad we did what he asked. And there are aids available, praying prayer and the support of others, to help us do what comes unnaturally.

Lucky, most of us mature spiritually and emotionally as we mature physically, and one day we come to realize that following God’s will is not just some abstract commandments plan, but a plan that was actually written for our time. Even if our daily circumstances are terrible, our lives become focused, and we feel satisfied in a way that has nothing to do with things or events. Our human restlessness is quelled.

For some of us, it is the most difficult thing God asks us to do at the end when he asks us to literally die to this world. That’s why some people fail, and screaming, as we arrived. And that’s why our promised reward is so great.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greenwich, is a regular contributor to The Criterion.)

The Good Steward/ Dan Conway

Bill Beam’s legacy

Every parish in the Archdiocese of Indianapolis owes a debt of gratitude to William Theodore (Bill) Beam Sr., of Louisville, Ky., who died Sept. 2, 1999, at the age of 63, following a serious debilitating illness. A decade ago, Bill Beam’s career in advertising to start his own company. His new career as chair- man of the Board of The Beam Group included helping nonprofit organizations obtain the basic research data they needed to successfully plan for the future. The Archdiocese of Indianapolis owes benefi- cary of this research through a series of “Beam Studies” that provided pastors and archdiocesan officials with important information about the growth (and decline) of parish communities, among other things.

Beam’s contribution to the growth and vitality of the archdiocese was not limited to demographics and other data. As part of his commitment to the Church, Bill also worked with parishes and other organizations in the region in an effort to raise funds for urgently-needed projects.

Whenever many funds are needed to work only with large organizations with affiliant constituents, The Beam Group reached for small organizations (includ- ing churches) in poor neighborhoods, Sometimes working against his own research findings, which suggested that the future looked bleak, Bill Beam helped parishes, schools and other charitable organizations “beat the odds” and build a successful future. In recent years, Beam traveled all over the U.S., South America and the Middle East helping organizations plan for the future. His greatest contributions, however, were made here in Indiana, and in his home state of Kentucky. He also worked with many other organizations, in the archdioceses of Indianapolis and Louisville were strengthened by his quiet dedication and research. There will be no more “Beam Studies,” but, God willing, the growth and vitality of the Church in this region will serve as a proud testament to Bill Beam’s faith and generosity for many years to come.

(Conway is a writer, teacher and con- sultant who specializes in the integration of stewardship principles with the practice of professional fund raising.)

Series on the Ten Commandments to be available as booklet

Archbishop Daniel M. Buechlein’s recently completed series on the Ten Commandments is being published as a booklet form.

The 52-page booklet, “Guidepost for Freedom: Good News from Camino Hacia la Libertad: Las Diez Palabras de Dios,” may be ordered free from the Archdiocese of Indianapolis, 856 Southport Road, Indianapolis, IN 46226 or by telephone at 317-236-1454, or from Criterion Press at PO. Box 1717, Indianapolis, IN 46206-1717, or by e-mail at criterion@archindy.org.†

†
The third part of the Book of Isaiah provides this week’s readings on the first reading. Each of the three sections of Isaiah has its own identity, life and power of Jesus. In Jesus is everything. The Lord is life. The Lord is goodness and perfection.

Through baptism, Christians, such as the Christians of Philip, unite themselves with the Lord Jesus in a most profound way. In this unity is their hope. In this unity is life itself. This unity stands on more than mere lip service. It requires devotion to Christ. This necessarily demands lives that resemble the life of Jesus. St. Matthew’s Gospel furnishes the third reading.

It is a parable, one of the better known parables of this Gospel in which God rewards latecomers in the vineyard as much as those who began their work early in the day. Throughout this story is the theme of God’s great generosity. The owner of the vineyard, who surely is a figure representing God, offers employment at the beginning of the day. The laborers at this point in the parable are neither owners of the vineyard nor workers without the owner’s knowledge. They are there because he has hired them.

As the day passes, a group of other workers stands idly at the edge of the vineyard. They apparently have come on the scene recently. It is important to realize that the point here is not that they are lazy. They simply have not been hired. The owner invites them to work, but they go away. He sees another group around noon and again at midday. Finally, in the late afternoon, never a time to hire, he sees even more, and he calls them to work.

When accounts are settled, all receive generous but equal pay. Those who worked in the vineyard longer murmured about the equal payment. The owner reminds them that it is his vineyard and he invited them to work.

Reflection

The Gospel reading tempts readers to lose themselves in questions of whether or not the owner of the vineyard was just in his actions. While the management of this situation by the owner of the vineyard is highly important since he represents God, the basic message in the passage is that God is abundantly generous in providing salvation for people. It is important to note that as the owner sees workers standing at the edge of the vineyard, he invites them to work. He has no obligation to hire them.

Secondly, it is the owner who assesses the work of each. So it is he who pays them their due. The latecomers receive an equal share. Only those unaware of the true standards and services of each worker are discontent with this arrange- ment.

Altogether these three readings greatly reassure us and illustrate for us a most important aspect of life. We are not sublime. We are not supremely wise. We can love. We can be selfish. God offers us salvation in Jesus. It is everything. It answers every need. It gives us eternal life. No gift could be greater.

The statement, “It’s important to note that” is explained simply by one surprising day, one get a copy? Or is another one more important than a careful reading of the Internal Revenue Code does? I imagine others. We are not supremely wise. We can love. We can be selfish. God offers us salvation in Jesus. It is everything. It answers every need. It gives us eternal life. No gift could be greater.

~ Fr. John Dietzen

The Sunday Readings
Sunday, Sept. 19, 1999

• Isaiah 55:6-9
• Philippians 1:20c-24, 27a
• Matthew 20:1-16a

Psalm 149:1-6a, 9b
Luke 9:7-9

Daily Readings
Monday, Sept. 20
Andrew Kim Taegon, priest and martyr
Paul Chong Hasang, catechist and martyr
and their companions, martyrs
Ezra 1:1-6
Psalm 126:1-6
Luke 8:16-18

Tuesday, Sept. 21
Matthew, apostle and evangelist
Ephesians 4:1-7, 11-13
Psalm 19:2-5
Matthew 9:9-13

Wednesday, Sept. 22
Ezra 9:3-9
(Responsorial) Tobit 13:2-5, 8
Luke 9:1-6

Thursday, Sept. 23
Haggai 1:1-8

Psalm 149:1-6a
Psalm 25:4a-c
Philippians 2:1-11 or Philippians 2:1-5
Matthew 21:28-32

Question Column/ Fr. John Dietzen

Canon law governs life of the Catholic Church

Frequently in your column you refer to the canon law of the Catholic Church. I know in general what that means, but where can one get a copy? Or is it even available to everyone?

It seems like so much of what happens in the Church is explained simply by the statement, “It’s canon law.” I for one would be interested in reading it or at least having it to check on. And I imagine others would also. (Illinois)

As you indicate, the Code of Canon Law is the basic set of regulations that govern the life of the Catholic Church, from electing a pope to receiving the sacraments. As an institution made up of human beings, the Church has always had rules, or canons (Greek for “precept, law), of some sort. We find them even in the New Testament.

As human society changes, of course laws change also, including in the Church. So frequent revisions and reorganizations of one kind or another have taken place over 2,000 years.

Various compilations of existing laws were published through the centuries, perhaps the most famous being the 12th-century Concordacy of Discordant Canons, in which a monk, Gratian, attempted to compile and reconcile all prevailing legislation.

Surprisingly, the first real Code of Canon Law was published only in 1917. When Pope John XXIII convoked Vatican Council II in 1959, he also announced a revision of the code, which was completed under Pope John Paul II in 1983.

It is this code which presently governs Catholic life in the Latin Church. Another code exists for Eastern Catholic Churches. Many elements of the Eastern (Oriental) code are similar to those in the code for the Latin Church, but many also naturally reflect the distinctive traditions of those Churches.

The code is available from the Canon Law Society of America, D.C., 20064. It is not awfully long and, as most legal documents, necessarily reflect the distinctive traditions of those Churches.

I should warn anyone who is considering buying it, however, that while it is easy to read, it is far from easy to apply correctly. It compacts into 1,752 canons the legal experience of hundreds of years, and like any tightly written legal document is highly complex.

Canons interrelate broadly with each other. Innocent-sounding phrases one might easily pass by can be crucial for a right understanding and interpretation of the law. It is necessary to spend years of study and training to properly apply the code in the daily life of the Church.

The Code of Canon Law can be interesting, even fun (if one enjoys that sort of thing), and an enlightening window into what makes the Church function and how legalities affect the spiritual and other realities of Catholic life.

Be aware of the limitations. A careful, serious reading of canon law does not make one a canon lawyer, any more than a careful reading of the Internal Revenue Code makes one an expert on income tax.

Questions for this column may be sent to Father Dietzen at the same address or by e-mail at jjdietzen@aol.com."

Reminders
The leaves are falling in slow, rocking spirals, sinking like heavy snowflakes, sparkling like salt from a shaker. Sparrow brown and canary yellow, they tear free from branches, swooping and diving, drifting to earth. Free at last to let the wind take them, they fly to their assigned places.

I am reminded that I, too, will fly away, one surprising day, in a swirling, breathtaking moment of ultimate freedom, carried on one final wind of life, dancing and gliding, to my assigned place.

By Sandra Marek Behringer

(Sandra Behringer is a member of St. Luke Parish in Indianapolis.)
People from Central Indiana churches of all denominations are invited to gather and affirm their belief in the sanctity of human life.

Respect Life Sunday, October 3, 1999
1:00 p.m. Archbishop Daniel Buechlein, O.S.B., will celebrate a Mass for Life at SS. Peter and Paul Cathedral downtown.

2:30-3:30 p.m. 1999 Central Indiana Life Chain, a peaceful public Pro-Life display. Participants line both sides of Meridian Street downtown while holding signs with Pro-Life messages and silently praying.

1999 Life Chain T-shirts are now available for $7 each. Shirts are medium-gray with black print on the back. On the back, “Love in Deed and Truth” (“I John 3:18”) is printed in black letters above a heart. Inside the blue and red hearts is a drawing of a mother holding her baby in her arms. “9/11 Life Means a Love” is printed in the heart. The front of the shirt has a cross inside a heart, along with the words Life Chain, Central Indiana, 1999. T-shirts are available from your parish Pro-Life chairperson. You can call St. Louis de Montfort Parish, Fishers, 11441 Hague Rd., 7 a.m.–7 p.m. for small fee. Information: 317-572-2800.
Indianapolis, 3354 W. 30th St.,
Indianapolis, 1400 N. Meridian,
O’Meara Catholic Center,
board meeting, Archbishop
Information: 812-246-4555 or
prayer group, 7 p.m.–8:15 p.m.
St. Paul Church, Sellersburg,
Monthly
front of the Clinic for Women,
Saturdays
Ave. Marian prayers for priests,
hour after 8 a.m. Mass.
The Active List, continued from page 20
Big Raffle $1,000 Total in Prizes
St. Michael’s Picnic
Turtle Soup Supper
September 24, 1999
St. Nicholas Church
Sunman, IN
Serving from 5:00 - 9:00 p.m. (E.S.T.)
Turtle Soup, Fish, Roast Beef and
Grilled Chicken Breast Sandwiches
Big Raffle $1,000 Total in Prizes
Games for All Ages
Cloggers at 7:00 p.m. (E.S.T.)
Senior Shuttle from Parking Lot
Easy Access and Parking for
Handicapped Available
Directions: Take I-74 to the Survivor-Max
exit and turn south on S.R. 101
and follow the signs
3 miles west of Sunman.
St. Michael’s Picnic
Bradford, Indiana
15 miles west of
New Albany on Highway 150
Watch for signs Rain or Shine
Sunday, September 26
Dinner Served 10:30 a.m. - 3:30 p.m.
Booths open 10:30 a.m. - 5:00 p.m.
Chicken and Dumplings Dinner
Children 5 and under eat free - dining room only!
Silent Auction • Cash Quilts • Raffles
Bingo • Booths
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and Sunday Mass. Fares shown below include round trip air on scheduled airlines from Chicago,
 Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it. 


JENNINGS, Patrick R., 47, St. Mary, Richmond, Aug. 30. Brother of Sandra Ryan, Pamela Reese, Patricia Toegler, Christa, Michael, Dennis, Christopher and Robert Jennings.


LAGRANGE, Evannet, 81, St. Meinrad, St. Meinrad, Sept. 1. Father of Gene and Don. Brother of David and Kay. Uncle to several nieces and nephews.


Mary Jane Wilmoth was mother of Father James

Mary Jane Shopp Wilmoth, 65, of Beech Grove, died on Sept. 4. She was the mother of Father James Wilmoth, pastor of St. Roch Parish in Indianapolis. A funeral Mass was celebrat ed at St. Roch Church on Sept. 7.

She operated a dairy farm stand in the Indianapolis City Market and was the widow of Ronald “Doc” Wilmoth. Father Wilmoth is her sole survivor.

Memorial contributions may be made to the St. Roch building fund.

Page 22 The Criterion Friday, September 17, 1999

Family Service Advisors Needed
The Catholic Cemetery Association of Indianapolis is looking for Family Service Advisors to assist families with pre-need and at-need cemetery decisions at three locations in Indianapolis. This position is salaried plus commission and offers major medical, dental, retirement and other benefits.

Bilingual Spanish proficiency a plus. For more information, call George at 317-784-4439. EOE

“Two Burial Spaces for the Price of One” $99,500
$350 Down, $200 Per Month (INTEREST FREE)

For FREE pickup or to volunteer, call: 317-687-1006

We also need VOLUNTEERS – men and women to work on a call center.

“Help us to help others”
Little Sisters of the Poor
Receptionist, part-time, 2-3 evenings per week including some alternating weekend evenings.

Janitor, full-time days, floor experience required. Cook, full-time, will train, prefer experience. CNA, part-time, all shifts, certification required. Kitchen Porter, part-time, to clean kitchen and run dish machine.

Beautiful work environment with competitive wages and full-time benefits offered. Apply to St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis, IN 46260.

Athletic Director
Saint Luke Catholic Church is searching for a part-time athletic director. Requirements include management of:

- Volunteers and teams
- Facilities and equipment
- Events
- Administrative and financial accountability

Please reply to: Athletic Director Search Committee, Saint Luke Catholic Church, 7575 Holliday Drive East Indianapolis, IN 46260.
From the Archives

Pastoral visit

The late Archbishop Edward T. O’Meara visits with students at Christ the King School in Indianapolis on Oct. 24, 1980. The archbishop was installed as the spiritual leader of the Church in central and southern Indiana on Jan. 10, 1980. In his first few years as archbishop, he tried to visit all parishes and institutions in the archdiocese. Benedictine Sister Mary Luke Jones (left), then principal of Christ the King School, looks on. Archbishop O’Meara died on Jan. 10, 1992, 12 years after his installation as archbishop. †

This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, Indiana 46206-1410. Newland may be reached at 317-236-1429, or 800-382-9836, ext. 1429, or by e-mail at archives@archindy.org.

INDIANAPOLIS—Marian College’s cycling team captured the 1999 National Collegiate Track Cycling championship for the third year in a row Sept. 11–12 in Carson, Calif., a suburb of Los Angeles.

Marian’s team has won four national track cycling titles since 1995. A celebration rally to honor team members for their latest national title is scheduled at 11:30 a.m. on Sept. 20 in the Allen Whitehill Clowes Amphitheatre on the Marian campus.

Sophomore Neil Fronheiser from Pennsylvania won the national title in the men’s points and men’s individual competitions.

The Marian Knights captured the national title with 843 points, a 2-to-1 ratio over Collin County Commercial College in Texas. Penn State University in Pennsylvania finished third and Stanford University and California Polytechnic State University, both in California, finished fourth and fifth.

Marian’s cycling team members also excel in the classroom. Team members have a collective grade point average of 3.31 on a 4.0 scale, and four of the cyclists are on the dean’s list for academic honors. †

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