Celebration in the Spirit of Hope

Tapestry for Jubilee Mass reminds us we are all part of the Body of Christ

By Mary Ann Wyand

St. Monica parishioners Sarah Hothezine and Julie Sherer of Indianapolis can’t wait to see “The Family of Christ” tapestry suspended above the stage at the RCA Dome for the Sept. 16 archdiocesan Celebration in the Spirit of Hope: The Great Jubilee.

As members of the art and environment committee assigned to decorate the dome for the Jubilee celebration, they have already admired the huge tapestry, which is made up of 11 quilted, appliqued and embroidered patchwork panels that when assembled are 19 feet high and 55 feet wide.

“It’s incredible,” Sherer said. “The colors are magnificent, and all of the people’s faces and the animals are wonderful. I think the tapestry and other visuals will help bring the liturgy alive for people.”

The 2:30 p.m. Jubilee celebration this Saturday commemorates the 2,000th anniversary of the birth of Christ.

By Susan M. Bierman

Archbishop Daniel M. Buechlein is the principal celebrant for the eucharistic liturgy. Eighteen bishops and two archbishops will assist the archbishop with the sacrament of confirmation for 3,000 teenagers and adults.

The two-hour celebration also includes a nuptial blessing for married couples.

As many as 30,000 Catholics from central and southern Indiana are expected to participate in the Jubilee celebration.

The huge tapestry will serve as a focal point for the altar and ambo, which will be adorned with white coverings sewn by St. Monica parishioner Bernie Kozawa of Indianapolis.

We were trying to find a very, very large backdrop with the Church’s jubilee logo,” Hothezine said. “I think the Holy Spirit led us to this banner,” which was made for the papal Mass in New York in 1995.

“I’m hoping that people will get a sense of the cross symbolically continuing on into the crowd,” Hothezine said, “and that the Church’s constant missionary spirit will speak to the world.”

The 36-page declaration, titled “Dominus Iesus: On the Unicity and Salvific Universality of Jesus Christ and the Church,” was signed by Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, and was published Sept. 5.

While acknowledging that non-Christians can be saved through a special grace that comes from Christ, the document said the Church cannot be considered merely as “one way of salvation alongside those constituted by the other religions.”

Regarding ecumenical dialogue, it said that despite a certain level of communion with other Christian Churches, the church of Christ “continues to exist fully only in the Catholic Church.”

In a letter to the world’s bishops, Cardinal Ratzinger said Pope John Paul II had approved the document and wanted its contents to be accepted by the entire Church.

Cardinal Ratzinger said the document was drafted in response to “the growing presence of confused or erroneous ideas or opinions” that cast doubt upon Christanity’s universal mission.

The text said there was a tendency among modern Christians to be silent about Christ, to consider him as just one historical manifestation of God, to elevate other religions as pathways to salvation, to downplay Scripture and to undervalue the Church as an institution.

It warned that these ideas are “contrary to Catholic faith” and listed a series of truths it said must be “firmly held” by all Catholics.

“The Church’s constant missionary proclamation is endangered today by relativistic theories which seek to justify religious pluralism,” it said.

The document said salvation is possible.
Celebration in the Spirit of Hope: The Great Jubilee

The major event of the archdiocese’s Jubilee Year celebration will take place Sept. 16 in the RCA Dome in Indianapolis with Celebration in the Spirit of Hope: The Great Jubilee. Everyone in the archdiocese is invited to attend this special Mass to celebrate 2,000 years of Jesus Christ and the carrying forward of the faith into the new millennium.

Archdiocesan indulgence churches

The faithful can receive an indulgence—an amnesty of any temporal punishment—accrued because of past sins—by making a pilgrimage to an indulgence church during the Jubilee Year. It is recommended that a sacramental confession and Eucharist be administered at the pilgrimage site to receive the indulgence. Pilgrims should also pray for the intentions of Pope John Paul II.

The designated indulgence churches are:
- SS. Peter and Paul Cathedral, Indianapolis
- Immaculate Conception Church, Saint Mary-of-the-Woods
- St. Andrew Church, Richmond
- St. Charles Borromeo Church, Bloomington
- St. Mary Church, New Albany
- St. Anthony Church, Morris
- Monte Cassino Chapel, St. Meinrad
- Holy Trinity Church, Edinburgh.

Readers should check with the individual churches for times of Masses and when confessions will be heard. †

Make a weekend of it!

Participants in Celebrating the Spirit of Hope: The Great Jubilee may want to consider spending the weekend in Indianapolis. The Indianapolis Convention and Visitors Association has established a toll-free number through which jubilee event participants can make hotel reservations and receive other information of interest. The number is 800-556-INDY (800-556-4639). †

Banner carriers

Anyone carrying a banner in the entrance procession for the Jubilee Mass at the RCA Dome should enter the Dome through the disabled entrance at Gate 3 no later than 1 p.m. Check in at the registration table to receive a badge and instructions. Banner carriers will meet at the floor level South Hallway at 1:45 p.m. After the procession, banner carriers will be led to assigned seats. They will not be seated with their family or parish. †

Reconciliation

The sacrament of reconciliation will be offered before the Jubilee Mass. Priests will be available in the back part of the Dome starting at 12:45 p.m. Directions to the designated areas will be posted on the large video screens near the stage.

Jubilee Volunteers

The Steering Committee for Celebration in the Spirit of Hope: The Great Jubilee is seeking volunteers for the Sept. 16 event at the RCA Dome in Indianapolis. Volunteer opportunities are available in the following areas:
- Communion guides: will lead the eucharistic ministers to their places. Training session time has been changed to 10:30 a.m., Saturday, Sept. 16.
- Confirmation guides: will lead confirmandi and sponsors to confirming minister. Training session: 9:30 a.m., Saturday, Sept. 16.
- Chrism bearers: will assist bishops and priests conferring chrism. Training session: 9:30 a.m., Saturday, Sept. 16.
- Hospitality ministers and ushers: will assist bishops and priests with the movement of people for communion. Ushers will help people find seats and will assist the movement of people for communion. Training session: 10:30 a.m., Saturday, Sept. 16.
- Eucharistic ministers: will assist the distribution of the Eucharist. Training session: 11 a.m., Saturday, Sept. 16.

Volunteers should park at lots 3 and 4 at the RCA Dome, with the exception of South Street. Walk up Senate Avenue and enter Gate 3 before the training session and check in at the registration tables, which will be open at 5 p.m. on Friday and at 9 a.m. on Saturday.

If you are interested in serving the assembly in one of these positions and have not turned your name in to your parish jubilee coordinator, send your name, parish and telephone number to Steve James, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206-1410. If you have submitted your name, you will be notified of the position you are filling. †
The Dream of Gerontius has inspired listeners for 100 years

By Doug Finn

Cardinal Newman wrote the poem The Dream of Gerontius upon the death of his close friend, Father John Joseph Gordon, in 1865. Elgar, a Roman Catholic, received a copy of Newman’s poem as a wedding gift in 1899. Large and self-educated musically, Elgar had been commissioned to write a work for the 1900 Birmingham Triennial Musical Festival. After rejecting the lives of St. Augustine and Jesus as topics for his commission, he decided to set Newman’s poem to music.

Elgar completed The Dream of Gerontius on June 6, 1900. On the manuscript score, Elgar quoted John Ruskin from Sesame and Lilies: “This is the best of me; for the rest, I ate and drank, and slept, loved and hated like another; my life was as the vapour and is not; but this I saw and knew; this, if anything of mine, is worth your memory.”

Following the disastrous premier of Gerontius on Oct. 3, 1900, a successful performance in Dusseldorf, Germany, in 1901 saved the work and thrust it into the realm of enduring international acclaim.

An orchestral prelude containing several leitmotivs, or recurring, symbolic musical themes, sets the tone for the oratorio and prepares the audience for Gerontius’s at once ominous and joyful journey to come.

After the prelude, Gerontius appears on his deathbed. Conscious of his impending death, he declares his faith in God and Church. Both he and his assistants implore Mary to intercede on his behalf. His passing marks the end of Part One of the oratorio.

The second part traces his journey through purgatory to judgment. Gerontius’s guardian angel guides him along the way as a chorus of demons, angels, and souls sing in the heavenly court. When given a glimpse of paradise, Gerontius retreats, frightened by the sight of God. Elgar’s work is a favorite of Raymond Leppard, who is beginning his final year as music director of the Indianapolis Symphony Orchestra. Next season he will return as conductor laureate for the orchestra.

Leppard pointed out that Elgar’s work has roused controversy due to its Catholic themes. But, he noted, “I think the work transcends any particular religion, because it is an allegory for life in general.”

Newman’s imagery of death, purgatory, and a glimpse of heaven parallels the mortal lives of such modern-day holy people as Mother Teresa and Nelson Mandela, who underwent “spiritual death, re-examination and purging leading to an exalted condition of faith” by abandoning “the devils of their early life as they came to their eventual, unassailable affirmation of goodness,” writes Leppard in his paper, “Sir Edward Elgar, Cardinal Newman & The Dream of Gerontius.”

Tim Northcutt, media relations manager for the ISO and a member of St. Roch Parish in Indianapolis, sees fate at work in the fact that such a spiritually significant work will be performed the same weekend that the archdiocese holds its Jubilee celebration.

Gerontius’s spiritual journey to God should relate well to those who prepare to take an important step in their spiritual lives through the sacrament of confirmation, said Northcutt, who is sponsoring two people to be confirmed during the Jubilee celebration.

Cardinal Newman’s sojourn through death, purgatory and finally to salvation is the subject of British composer Sir Edward Elgar’s 1900 masterpiece, The Dream of Gerontius, an oratorio whose text is taken from a mystical poem of the same title written by Cardinal John Henry Newman in 1865.

The Indianapolis Symphony Orchestra, along with the Indianapolis Symphonic Choir and university choirs from Ball State, Indiana University, Indiana State, Purdue University and Indiana University Purdue University Indianapolis, will perform Elgar’s acclaimed work at Hilbert Circle Theatre in downtown Indianapolis on Sept. 15-16, the same weekend the Great Jubilee.

WASHINGTON (CNS)—Catholic colleges again ranked among the best in nation.

In the national ranking, three Catholic schools made the top 15 regional universities in the West were Catholic. They were Santa Clara University in California (12th), Gonzaga University in Spokane, Wash. (13th), and St. Mary’s College of California in Moraga, Calif. (tied for ninth). St. Mary’s University of San Antonio (12th), Seattle University (13th) and Mount St. Mary’s College in Los Angeles (14th). Catholic schools had strong showings in every region except the South.

Eight of the top 15 regional universities in the West were Catholic. They were Santa Clara University in California (second), Loyola Marymount University in Los Angeles (third), Gonzaga University in Spokane, Wash. (fourth), the University of Portland in Oregon (tied for sixth), St. Mary’s College of California in Moraga, Calif. (tied for ninth), St. Mary’s University of San Antonio (12th), Seattle University (13th) and Mount St. Mary’s College in Los Angeles (14th).

Three Catholic schools made the top 15 in the Southern region—Loyola University in New Orleans (seventh), Wheeling Jesuit College in West Virginia (12th) and Spring Hill College in Mobile, Ala. (tied for 15th).

Among liberal arts colleges, Catholic resources, student selectivity, financial resources and alumni giving. Among regional universities, Creighton University in Omaha, Neb., topped the list in the Midwest, and Villanova University in Pennsylvania placed first in the North. Catholic schools had strong showings in every region except the South.

Other schools making it to the top 15 in the North, in addition to Villanova, were Providence College in Rhode Island (second), Fairfield University in Connecticut (third), Loyola College in Baltimore (fifth), the University of Scranton in Pennsylvania (seventh), St. Joseph’s University in Philadelphia (10th) and St. Michael’s College in Colchester, Vt. (15th). Several other Catholic colleges placed in the top 30. In the Midwest, in addition to Creighton, Catholic schools included the University of Dayton in Ohio and John Carroll University in Cleveland, which tied for fourth.

U.S. News & World Report based its rankings, published in its Sept. 11 edition, on a wide range of factors, including academic reputation, retention rates, faculty involvement, financial resources, student selectivity, financial resources and alumni giving. Among regional universities, Creighton University in Omaha, Neb., topped the list in the Midwest, and Villanova University in Pennsylvania placed first in the North. Catholic schools had strong showings in every region except the South.

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Come, celebrate the gifts and the promise

"All you who are thirsty, come to the water! And those who have no money, come, receive grain and eat; and those who have paid without cost, come without paying and without cost. . . . San Leodoro who may be found, call him while he is near." (Is 55:1-6)

In last week’s issue of The Criterion, Archbishop Daniel M. Buechlein repeated over and over in his column: "There’s a place for you, and it’s free!"

On one level, the archbishop was referring to this Saturday’s archdiocese-wide gathering at the RCA Dome in Indianapolis: Celebration in the Spirit of Hope: The Great Jubilee. If you haven’t made up your mind yet about attending, please come. There’s a place for you, and it’s free!

On another level, the archbishop, like the prophet Isaiah, was inviting everyone to seek the face of the Lord in this event during which the Eucharist will be celebrated and the power of the Holy Spirit will be invoked to equip our local Church in its work of proclaiming and sharing the Gospel of Jesus Christ.

On Saturday, as a Church, we Catholics in central and southern Indiana will do what we have never done before—at least, not on this scale. We will bring together some 25,000 or more of us—in a massive display of faith and hope to publicly bear witness to our belief that the Incarnation of Jesus Christ 2,000 years ago was a lifesaving and life-giving event that has changed our lives and the lives of our ancestors in the faith. We will also affirm our belief that Jesus Christ will also change the lives of those who follow us into the third millennium. Even more so, the coming of Jesus Christ among humanity has—in one way or another—touched the lives of everyone on our planet. And you can participate in this public witness to your faith—there’s a place for you, and it’s free!

On Saturday, as the local Church here in southern and central Indiana, we will proclaim the Good News that Jesus came to live among us, died for us, rose from the dead, returned to the Father but continues to live among us through the Holy Spirit. And that’s good news. We are a holy people because Jesus is our brother and we are members of God’s family, we are a forgiven people because Jesus died for our sins. We are a hope-filled people because Jesus defeated death and death no longer has power over us; and we are an answering and gifted people because the Holy Spirit abides with us. And you are a part of this good news: There’s a place for you, and it’s free!

On Saturday, as the Church in central and southern Indiana, we will renew our baptismal promises—reject Satan and his works and his empty promises and affirming our belief in the Holy Trinity, the Church, the communion of saints, the forgiveness of sins, bodily resurrection, and everlasting life. There’s a place for you, and it’s free!

On Saturday, we will gather as the local Church in central and southern Indiana to confirm nearly 3,200 young people and adults in the faith of their forebears. We will pray with the archbishop, the participating bishops and archbishops and our priests for our confirmandi to “be sealed with the Gift of the Holy Spirit.” There’s a place for you in this, and it’s free!

On Saturday, as the Church in central and southern Indiana, we will witness the blessing of the married couples among us. Those sisters and brothers who have given themselves to each other in a covenant of faithfulness, love, and mutual respect and support. You can be a part of this and a witness to it because there’s a place for you, and it’s free!

On Saturday, as the Church in central and southern Indiana, we will take Archbishop Buechlein up on his promise that this celebration will give us “a new sense of liberation.” The archbishop made that promise because of the Church’s assurance that the Holy Spirit will offer the gifts of liberating faith and hope to everyone present. There’s a place for you there, and all the gifts that will be showered upon you Saturday will be free! 

—William R. Bruns

Our school and parish religious education directors deserve commendation and support. Under any circumstances, teaching is hard work and it doesn’t end when the students go home. Lesson plans and class preparation—not to mention a seemingly unending variety of extracurricular activities—are part of the workload. And religious education teachers who have given themselves to each other in a covenant to faithfulness, love, and mutual respect and support may be a part of this good news: There’s a place for you, and it’s free!

Archbishop Daniel M. Buechlein’s intention for vocations for September Teachers/Religious Education Directors: that they may rely on the strength and guidance of the Holy Spirit as they hand on the Catholic faith to our youth and encourage them to consider vocations to the priesthood and religious life.
Enseñar es un aporte inapreciable a la sociedad y a la Iglesia

Buscando la Cara del Señor

Enseñar es un aporte inapreciable a la sociedad y a la Iglesia

Aun más interesante en la gaveta es un antiguo diario escritorio que pertenecía a mi mamá. Si mal no recuerdo, mi mamá siempre regresaba a su casa. Los planes de lección y preparación de clase, sin mencionar la variedad sin fin de actividades extracurriculares, son parte del cargo del trabajo. Además, los maestros en la educación de religión tienen que hacer milagros en una hora o más en las noches o en la mañana los domingos. 

Todavía no estamos pagando mejoras sueldos y beneficios a nuestros maestros equivalentes a los de las escuelas públicas. No es que no queremos. Requiere mucha subvención de parte de nuestras parroquias y de la Iglesia para mantener los costos de matriculación dentro de lo posible para la mayoría de la gente. 

Pero se necesitan tantas subvenciones y por qué es el costo de la educación tan alto? Mi mamá empezó nuevamente a enseñar después de que yo y mi hermano fuimos a la universidad y al seminario ya que el número de hermanas que enseñan religión ha comenzado a disminuir. Nuestras órdenes sacerdotales religiosas ofrecieron mucho más por medio de los "servicios contribuidos" en el pasado cuando nunca recibieron el suficiente reconocimiento. Los momentos que tan buen abuelo fue debido a la generosidad de los hermanos y hermanas que enseñan religión. Entre otras razones, la disminución en las vocaciones religiosas ha afectado el costo de la educación.

No hay una disminución solamente en los religiosos que son maestros. También hay una disminución en el número de maestros laicos. De hecho, la disminución en la profesión de maestros en la escuela y en casa. Cada semestre ella me invitaba a asistir a una de sus clases de educación religiosa. La maestra que enseñaba religión en la escuela y en casa. Cada semestre ella me invitaba a asistir a una de sus clases de religión. 

La busca que mi mamá nunca hubiera considerado enseñar en cualquier otra escuela más que en la escuela parroquial en los últimos 30 años. Enseñar religión es una vocación que lo viso como un aporte que hacía para la vida de nuestra Iglesia.

Aun más interesante en la gaveta es la puerta en la sala de clase en el año 2000.Dame, también será el Domingo de la Palabra—de la puerta en la sala de clase en el año 2000.

Aun más interesante en la gaveta es el informe de maestra que ella llenó cuando enseñaba en una escuela de una sola sala en el principio de los años 20. Fue firmado por un comisionado del con-dado quien también indiqué del montón de su sueldo. Pero yo recuerdo que su sueldo para aquel año: $800. dado quien también indicó el monto de recibido por un comisionado del con-dado quien también indiqué del montón de su sueldo para aquel año: $800. 

El dinero no es la respuesta, aunque que no estoy seguro de eso. Se me ocurre hacer milagros en una hora o más en la mañana los domingos. Se me ocurre hacer milagros en una hora o más en la mañana los domingos.

Desde que enseñaba allí. Caí en la escuela Holy Family en Jásper, pero yo recuerdo que su sueldo para aquel año: $800. 

Enseñar en los años 60 y 70 era bastante diferente de enseñar en los años 20. Mamá frecuentemente reflexionaba sobre el impacto de nuestra sociedad cambiante y sobre todo sobre el decrecimiento de la vida familiar en los niños. ¡Es aún más dramático en el año 2000!

Un día en la vida había mucho más tiempo de los días de colegios. En el pasado era común tener 50 estudiantes en una sola sala. Ahora esto no es así. principales, principalmente porque nuestros maestros tienen que tratar con las necesidades terapéuticas sin prece-dentes de los niños que sufren de los efectos del divorcio y de una falta de la vida familiar. Las mismas circunstan-cias afectan a nuestros programas par-roquiales de religión aún más.

Nuestros maestros de escuela y de la educación parroquial de religión tienen una gran oportunidad de vivir y seguir el ejemplo y el apoyo. Bajo cualquier cir-cunstancia, la enseñanza es duro tra-bajo y no termina cuando los estudi-antes regresan a su casa. Los planes de lección y preparación de clase, sin mencionar la variedad sin fin de actividades extracurriculares, son parte del cargo del trabajo. Además, los maestros en la educación de religión tienen que hacer milagros en una hora o más en las noches o en la mañana los domingos. 

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The Office of Multicultural Ministry for the archdiocese is announcing the reorganization of the Archdiocesan Choir under the direction of André LaCour. An organizational meeting and first rehearsal will be held on Sept. 20 at 7 p.m. at Holy Trinity Church in Indianapolis. The choir is open to anyone in the archdiocese who wants to sing gospel music. For more information, call Father Kenneth Taylor at 317-631-2939.

Saint Meinrad School of Theology in St. Meinrad will present the 10th annual John S. and Virginia Marten Lecture on Homiletics on Oct. 3 at 7 p.m. in the Newman Conference Center. For more information, call 812-357-6599 or 800-730-9910.

“St. Paul, the Great Apostle, His Life and Works,” a scripture retreat, will be offered Oct. 6-8 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Benedictine Father Eugene Hensell, a monk of Saint Meinrad Archabbey, is the presenter. The registration fee is $255/single or $225 married couple. For more information, visit the Web site at www.archindy.org/ FATIMA or call 317-545-7681.

Liturgical musician and composer Marty Haugen will present a concert and a liturgical workshop at Monastery Immaculate Conception in Ferdinand Sept. 15-16. For more information, call 800-880-2777 or 812-367-2777.

The Saint Meinrad Archabbevy Library in St. Meinrad will feature an exhibit of art glass made by Newburgh artist Leigh Taylor Wyatt through Sept. 20. For more information, call 812-357-6501.

The St. Joan of Arc Parish 11th annual French market will be held on Sept. 16 from noon-11 p.m. The event is held on the parish grounds located at the corner of 42nd Street and Central Avenue, in Indianapolis. For more information, call 317-283-5508.

The Louisville archdiocesan Catholic Single Adults Club will host a young adult bash on Sept. 16 at 8 p.m. at St. Gabriel Loft in Louisville. For more information, call 502-245-1479.

Our Lady of Lourdes School in Indianapolis Class of 1940 will hold its 60th reunion on Sept. 30 and Oct. 1. Members of the class are asked to attend Mass at 5 p.m. on Sept. 30 at Our Lady of Lourdes Church. Dinner will follow. Brunch will be held on Oct. 1.

Saint Meinrad School of Theology in St. Meinrad will present the annual Dole Lecture on Sept. 26 at 7 p.m. in the Newman Conference Center. Benedictine Father Michael Komechak will speak on “Challenges in Church Architecture for the 21st Century.” For more information, call 812-357-6501 or 800-682-0988.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, in New Albany and Good News Ministries of South Florida will present “Dare to Live the Gospel,” a five-day mission from Sept. 24-28. The opening session on Sept. 24 is at 7 p.m. Daily sessions will be at 9 a.m. and 7 p.m. Catholic lay evangelists John Schweisthal and Brian Casey will give the mission. For more information, call 812-944-1184 or 812-944-1184.

St. Martin of Tours Parish near Looftenet in the Evansville Diocese will host its 125th anniversary celebration as a parish on Oct. 1. For more information, call 812-854-3200.

Donald and Kathryn Firsich of Greensburg will mark their 60th anniversary on Sept. 18. They were married on that date in 1940. The couple has four children: Darlene Riedeman, Rosie Daeger, Sharon Osburn and Jung Wilmer. They also have nine grandchildren and nine great-grandchildren. The Firsichs are members of St. Mary Parish in Greensburg.

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“The Criterion” Friday, September 15, 2000
First Communion at Holy Trinity

These 27 children had just received their first Holy Communion on May 15, 1932, at Holy Trinity Church in Indianapolis. The priest is Conventual Franciscan Father Hugh Rochkes, the assistant pastor. Standing immediately in front of Father Hugh (third row, fourth boy from left) is Harry Stevens, who is still a member of Holy Trinity Parish.

Holy Trinity was founded in a section of Indianapolis known as Haughville in 1906 by Father Joseph Lavric. The parish first worshiped in a rented dance hall over a bar. Original parishioners were of Slovene, Polish, and Hungarian descent. Soon the parish was to become the national parish for Slovenes, who had come to Indianapolis from their native Austria-Hungary for jobs with the National Malleable Castings Co. and Link-Belt Co. of Indianapolis. They were second only to Jewish immigrants in the size of Eastern European groups to settle in Indianapolis.

The Conventual Franciscans operated the parish from 1910-1933. Father Edward Bockhold was named pastor in 1938 and remained pastor until his retirement in 1969. Parish membership peaked in 1956 with 2,250 parishioners. The school that year enrolled 646 pupils. It was also the year that Malleable and Link-Belt closed their doors.

Today parishioners number about 550 living in 300 households. Women of the parish continue to make potica [poh-TEET-zah], a Slovenian date-nut cake that is sold at holiday times to raise funds for the parish. The present pastor is Father Kenneth Taylor, who is also director of the archdiocesan Office of Multicultural Ministry.

From the Archives

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COlLEGE

continued from page 3

schools in the North took five of the top 10 spots. They were Stonehill College in North Easton, Mass. (second), St. Anselm College in Manchester, N.H. (third) and LeMoyne College in Syracuse, N.Y., which tied for sixth with King’s College in Wilkes-Barre, Pa. Regis College in Weston, Mass., placed 10th. In the Midwest, St. Mary’s College in Notre Dame, Ind., ranked first among liberal arts colleges and St. Norbert College in DePere, Wis., placed second. There were no Catholic liberal arts colleges among the top 10 in the South and only one—Carroll College in Helena, Mont., which placed fifth—in the Western region’s top 10.

Pope performs exorcism over girl

VATICAN CITY (CNS)—Pope John Paul II performed an impromptu exorcism on a teen-age girl who flew into a possessed rage at the end of an audience in St. Peter’s Square, said the chief exorcist for the Diocese of Rome.

The Rome exorcist, Pauline Father Gabriele Amorth, told Catholic News Service Sept. 11 that the pope spent more than half an hour praying over the girl and ordering a demon to leave her, but failed to fully cure her.

The girl, identified as a 19-year-old Italian with a history of possession, was in the front row at the pope’s weekly general audience Sept. 6. As the pope prepared to leave, she began screaming incomprehensibly and speaking in a “cavernous voice,” Father Amorth said.

As security personnel struggled to restrain her “superhuman” efforts to break free, Bishop Gianni Danzi, a top Vatican City official, alerted the pope.

In an area away from the square, the pope “hugged this poor little girl, tried to console her and promised that the next day, Thursday morning, he would celebrate his Mass for her,” Father Amorth said.

Father Amorth was not present at the papal exorcism, but said he had performed an exorcism on the girl the previous day. Father Amorth said that after the girl met with the pope, Bishop Danzi and he performed another exorcism that lasted for two hours.

During that exorcism, the priest said, the demon mocked the pope, saying, “Not even your [Church] head can send me away.”

“This is a case where the possession is very, very strong,” said Father Amorth, founder and president of the International Association of Exorcists.

“From what can be foreseen by us exorcists, it will take years of exorcisms” for the girl to be fully cured, he said.

The pope did not perform a full ritual exorcism, but Father Amorth said that ritual elements make only “the slightest difference” to an exorcism’s effectiveness.

“Many, many exorcists don’t do the ritual exorcism, but limit themselves to praying and to ordering the demon to go,” he said.

Father Amorth said the girl has been possessed since she was 12 years old and was sent to him for consultation by the exorcist of the Archdiocese of Milan, who had never dealt with such a severe case.

Bishop Danzi was unavailable Sept. 11 to comment, his secretary told CNS.

The Vatican’s press office also declined comment.

Pope John Paul reportedly has carried out at least two other exorcisms in the Vatican: one in 1978 and one in 1982.
the archdiocesan Jubilee gathering will be an extension of the tapestry as ‘The Family of Christ.’ It’s what our jour-ney on earth is all about—being part of the Body of Christ. The celebration will be a real visual and experi-ential opportunity to be a part of the Body of Christ.”

The tapestry depicts Jesus holding two babies in the midst of a crowd of 200 people who represent all cul-tures, ages and family circumstances and are arranged in the shape of a cross. It was designed and created by textile artist Linda Schapper of Maitland, Fla., for Pope John Paul II’s October 1995 visit to New York.

Schapper assembled more than 12,000 separate pieces of cloth to make the ornate tapestry after she “woke up one morning in February 1994 with a premo-nition that the pope would be visiting New York.”

In an article published in the October 1998 issue of St. Anthony Messenger, Schapper explains that, after experiencing the premonition, she was “called [Charity] Sister Janet Baxendale of the New York Archdiocesan Liturgical Commission. I asked her to let me know if she heard anything about a papal visit, because I wanted to do the artwork. She gasped, grew very silent, and said, ‘We were informed an hour ago that the pope will be coming to New York.’”

Sister Janet explained that she was in charge of arrangements for the papal visit, and Schapper was wel-come to submit a design for consideration. A committee of bishops later approved her contemporary and whim-sical artwork after requesting that she add noses to all of the faces.

“The tapestry seems to have taken on a life of its own since it was created for the papal Mass,” Hoffheinz said, explaining that it is owned by the Archdiocese of New York and has been loaned to a number of dioceses. “The Family of Christ” tapestry even has appeared on the NBC comedy show “Saturday Night Live” as a backdrop for skits by a character called Father Guido Sarducci.

In July, the tapestry was used at Encuentro 2000 in Los Angeles, and it fit perfectly with the theme of “Many Faces in God’s House.” After its Indianapolis debut, the banner will be returned to California for use in the Diocese of Oakland’s Jubilee celebration. “The artist is so excited that the banner will be used during the Jubilee year in so many ways,” Hoffheinz said. “It will touch so many different people as the backdrop for millennium celebrations.”

Last week, Hoffheinz and Sherer carefully opened the shipping box containing the tapestry to take out a panel for a photograph. They removed a few panels on top, then randomly selected one that they thought might have faces on it. When they unfolded it, they were looking at the center panel with the image of Christ! “I hope people will realize that this tapestry is an extension of the papal visit,” Sherer said. “It is very special. Maybe they will get the feeling of the universal Church when they look at it.”

The tapestry depicts Jesus holding two babies, which is the center of “The Family of Christ” banner created by textile artist Linda Schapper of Maitland, Fla.

“His energy just shot up the first of August. Basically, Greg wouldn’t be able to go back to school on time this fall, because he wouldn’t be in the middle of conversation up until that point he’d be in the middle of conversation August, Greg was exhausted from the surgery. His father, Tom Court, said that up until the first of August, Greg would be able to go back to school on time this fall, and that he would be able to make the journey to Indianapolis for the Jubilee Mass with them.

“With a smile he answered ‘Dr. Pepper,’” she said. “I don’t really think Greg ever considered it to be an option. It was just, ‘Yes I’m going to be confirmed and this is what I have to do to be confirmed.’”

Tom Court gives much credit to the religious education meeting since. Tom Court gives much credit to the religious education program at St. Mary-of-the-Knobs Parish for Greg’s success in being confirmed on time with his friends. He said it has been instilled in the youth that they are a part of the Church, that they need to remain a part of the Church, and that being a part of the Church involves going through con-firmation. “I don’t really think Greg ever considered it to be an option. It was just, ‘Yes I’m going to be confirmed and this is what I have to do to be confirmed.’”

Sister Jean Stickney, L.C.M.
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Nineteen bishops to participate in Jubilee Mass

By Mary Ann Wyand

When Archbishop Daniel M. Buechlein began planning the archdiocesan Celebration in the Spirit of Hope: The Great Jubilee, he asked some fellow bishops to help with the eucharistic liturgy and sacrament of confirmation. Indiana bishops John D’Arcy of Fort Wayne-South Bend, Dale Melczek of Gary, William Higi of Lafayette and Gerald Gettelfinger of Evansville will assist Archbishop Buechlein with the Jubilee celebration.

Also scheduled to participate in the Sept. 16 liturgy at the RCA Dome in Indianapolis are Archbishop James Keleher of Kansas City and bishops Thomas Doran of Rockford, Ill.; Raphael Fliss of Superior, Wis.; Bernard Harrington of Winona, Minn.; Joseph Imesch of Joliet, Ill.; Robert Muench of Covington, Ky.; J. Peter Sartain of Little Rock, Ark.; and J. Kendrick Williams of Lexington, Ky. Bishop Daniel Ryan, retired from the Diocese of Springfield, Ill., also is helping with the archdiocesan celebration.

Auxiliary bishops Robert Donnelly of Toledo, Ohio; Roger Kaffer of Joliet, Ill.; Carol Moeddel of Cincinnati, Ohio; Joseph Perry of Chicago; and Michael Sheridan of St. Louis also will assist with the Jubilee celebration.

Benedictine archabbots Lambert Reilly, archabbot of Saint Meinrad Archabbey and Seminary, and Bonaventure Knaebel, former archabbot of Saint Meinrad and now administrator of St. Michael Parish in Bradford, will join the bishops for the sacrament of confirmation for 3,000 teenagers and adults.

During the eucharistic liturgy, Archbishop Buechlein will use a historic 19th century gold chalice bearing the pontifical arms of Pope Gregory XVI, whose papacy lasted from 1831-1846. Pope Gregory established the Diocese of Vincennes—now the Archdiocese of Indianapolis—on May 6, 1834. Archbishop Buechlein also uses the chalice for eucharistic liturgies on Easter and Christmas.

The archbishop will carry a gold crosier that belonged to St. Louis Cardinal Joseph Ritter (1892-1967), the first bishop of Indianapolis who was also a native of the diocese.†
for those outside the Church, but that it always takes place through a special grace from Christ and in an "indispensable" though mysterious relationship with the Church.

"If it is true that the followers of other religions can receive divine grace, it is also certain that objectively speaking they are in a gravely deficient situation in comparison with those who, in the Church, have the fullness of the means of salvation;" it said.

It struck an ecumenical nerve in stating that ecclesial communities that have not preserved the valid episcopate through apostolic succession and the valid Eucharist are "not churches in the proper sense." Speaking at a press conference, Cardinal Ratzinger criticized what he called an "ideology of dialogue" that attempts to replace mission and conversion in the Church with a "false sense of religious tolerance.

The cardinal said that while the Church teaches that good things can exist in other religions, "one cannot close one's eyes to the errors and illusions that are also present in those religions.

Although the impact of the document was expected to be high, the Church's dialogue with non-Christian faiths, most current reaction came from Catholic representatives and other Christian Churches. Bishop Joseph A. Fiorenza of Galveston-Houston, president of the National Conference of Catholic Bishops, said the declaration provides "a valuable service in summarizing and clarifying the teaching of the Church." He said the Catholic belief in the unique salvific role of Jesus Christ and his Church "in no way diminishes the sincere respect we have for the religions of the human family or our conviction that their followers can receive divine grace."

Cardinal Bernard F. Law of Boston said the document "does not signal a lessening of the Church's commitment to ecumenical and interreligious dialogue. Rather, it is a statement of truth so that the dialogue may proceed on a firm foundation."

Cardinal William H. Keeler of Baltimore, a leader in dialogue with Jews and Orthodox Churches, said he did not expect the document to create problems for dialogue partners. Most dialogue partners expect the Catholic participants to be true to their faith, which is what the Vatican declaration insists upon, he said.

The World Council of Churches warned of potential damage to ecumenical dialogue.

"What a tragedy" if the witness of joint Christian cooperation were "obscured by the Church's dialogues about their relative authority and status, however important they may be," the WCC said.

The WCC said it would have hoped for "acknowledgment of the other's developing" in ecumenical dialogue and cooperation over the past 100 years. The World Alliance of Reformed Churches wrote to Vatican ecumenical officials to express "disappointment and dis- may" over the document, which it said was "made without eccumenical sensitivity" and "seems to go against the spirit of Vatican II."

Christian leaders in Bruce Ritter, head of the WCC, said the document "does not attempt to change the teaching of the Catholic Church.

"Certainly no slight is intended by its comments regarding other Christian communities," he said.

In Asia, where the document was expected to have the greatest impact, retired Bishop Fernando Claver of Manila, Philippines, said the text seemed out of synch with what most Asian bishops said at the 1998 Synod of Bishops.

"It seems to resuscitate something that we associate with the pre-Vatican II Church and often in the past we were pre-empting: a triumphalism that we thought was a thing of the past," the bishop wrote in a letter to the Philippine Catholic news agency.

"Among the proud religious traditions and ancient civilizations as we have in Asia, this approach is deadly," Bishop Claver said.

Analysis
Drawing a line: Vatican document on salvation sets boundary

VASSTAN CITY (CNS) — The recent Vatican document on salvation and interreligious dialogue drew yet another boundary line across an area of troubled theological and pastoral terrain in the Church.

This particular demarcation set aside a so-called "ideology of dialogue" found in certain theological circles and among Catholics in general, which in the Vatican's view tries too hard to find interreligious common ground and does too little to pro-claim the unique and universal salvation offered through the Church.

The Congregation for the Doctrine of the Faith, which issued the latest declaration in early September, has published a number of similar documents in recent years, on such topics as papal primacy, the authority of bishops' conferences, women's ordination and the limits of dissent. Other Vatican agencies have offered texts clarifying Church positions on divorced and remarried Catholics, the laity's role in liturgy and other issues.

Most of these documents have offered no new teaching, but have emphasized certain existing positions as "definitive" and therefore no longer open to argument. The texts stress a strong corrective tone.

Some see in this process a late-in-the- pian attempt to nail down present poli- cies in the toughest language possible and preclude change by any future pope.

In the most traditional sectors of the Catholic Church, a process of re-focusing is occurring, a frenzy of baring the doors and windows," said an editorial in the most popular Mexican daily, La Jornada.

It said the fear is that a future pope could "reform" the current teachings.

But in the view of Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, and the three other doctrinal congregations officials who accompanied him at a press conference Sept. 5, these teachings are not reformable. Putting that fact up front is their primary aim, it is simply an act of "service" necessary for the universal Church to stay on its true course.

In the aim to counter theological discussion of these topics? Not exactly, say the officials.

The theological debate remains open. The roads that were leading to blind alleys have been closed," said Salesian Father Angelo Amato, who helps guide the Congregation on the latest Vatican declaration.

"But what precisely are these blind alleys? The doctrinal congregation, over the years, has not hesitated to censure individual the- ologians who it thinks stands out as exemplars of these errors.

When the doctrinal declaration "Dominus Iesus: On the Unicity and Salvific Uni- versality of Jesus Christ and the Church" came out, one Rome theologian was await- ing the text with some anxiety. Jesuit Father Jacques Dupuis, a longtime teacher at the Gregorian University, has been activity- ing for nearly two years by Cardinal Ratzinger for his book, Toward a Christian Dictionary of Religious Pluralism.

On Sept. 4, the day before the document was issued, Father Dupuis met with Vatican officials for his first encounter, which was "conclusive and there was some expectation that a note censuring the Jesuit positions might soon be issued.

In the Vatican's view, Father Dupuis' book seems to offer a concrete example of the kind of headed thinking that would see all religions as valid paths of salva- tion.

The past once wrote that the Catholic Church's purpose is not to "render the king- dom of heaven accessible only through itself." The latest Vatican text, on the other hand, stressed that it would be "contrary to the faith to consider the Church as one way of salvation alongside those constituted by other religions.

No wonder Father Dupuis was expressing a notification from the doctrinal congregation.

The trouble is, Father Dupuis doesn't rec- ognize himself in the accuser's picture. A compilation of more than six years of weekly columns—316 columns—from The Criterion, this book brings together in one place the day-to-day concerns and reflections of an archbishop of the Roman Catholic Church.

Consistently the most read item in The Criterion, Archbishop Bueche1's column reflects his southern Indiana, straight- talking German-American roots. His style gives readers the feel of "fireside chats" with a devoted teacher and friend.

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Celebrating the work of those who teach the faith

This Jubilee year is a year of celebration, as well as a year of personal conversion and reconciliation. We celebrate the 65th year that the Catholic Church has set aside a special day to recognize the important work of the many people who bring Christ to others through their catechetical ministry.

Among its many ministries, the Church holds the role of catechist in high esteem. To paraphrase paragraph #231 in the General Directory for Catechesis (GDC): Jesus invites us, in a special way, to follow him as teacher and maker of disciples. This personal call of Jesus Christ and its relationship to him are the true moving forces of catechetical activity. To be a catechist is a distinctive vocation within the Church, a vocation that requires a considerable amount of time, attention and, most importantly, prayer.

The theme for this 65th anniversary year is “A Year of Favor: Making All Things New.” This phrase describes the ministry that all catechists provide for persons of all ages. Whether as a parish administrator of religious education, a youth minister, parish catechist, an RCIA catechist, a school principal or a teacher in a Catholic school, or a parent volunteer, each time catechists share their faith in Christ with others, they share God’s favor with them.

Through their lives, actions and teaching, catechists invite others into a personal relationship with God where they can experience God’s love at its fullest.

Catechetical Sunday is a time to thank them, to pray for them and their ministry and to appreciate what they have been and are to us. Our Jubilee celebration is a moment to recommit ourselves to become rich signs of God’s favor for others by how we give our time, attention and prayer to growing in and sharing our faith.

This past June, the bishops of the United States published a Pastoral Plan for Adult Formation in the United States titled “Our Hearts Were Burning Within Us.”

See page 12 of Religious Education Supplement.
The pastoral plan asks our parishes to give a greater priority to the formation of adults. The General Directory for Catechesis has this same emphasis but also states that “the catechisis of children and young people, permanent catechesis and the catechesis of adults should not be separate watertight compartments … it is important that their perfect complementarity be fostered” (#72).

“Continuing education in the faith 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 (GDC, #220).

It seems that the more conscious we are of the formative power of the rich context of our individual lives and parish community’s life, the better partners in catechesis we can be. According to Webster’s New World Dictionary, a “partnership” is an association of persons who share risks and profits in a joint venture. What might be some of the risks and benefits of our Catholic community’s partnership in the joint venture of sharing our faith?

First let’s look at some of the risks:

- We risk finding out that there is always more growth and change in living the Gospel values of Jesus. Just as in all our human relationships, we need to renew our commitment to follow Jesus every day in the many decisions we make. The decision to walk in Jesus’ footsteps demands a permanent commitment to think like Jesus, to judge like Jesus and to live as Jesus lived (GDC #53).
- We risk constant challenges. Being good partners in catechesis means that we are always challenged—and are challenging each other—to look at our everyday actions in light of the Gospel. The best catechists challenge us to become heralds rather than obstacles to Jesus’ mission. The name Satan found in the Gospel for this Catechetical Sunday means “the obstacle.” Jesus is asking Peter to get back in line with his mission rather than being an obstacle to it.
- We risk being different. The aim of our catechetical activity consists precisely in this—to encourage a living, explicit and fruitful profession of faith. We are called to share in Jesus’ journey through his passion into his resurrection. We should not be surprised when the decisions we need to make bring us into conflict with our culture and with those who have not made the same decision to follow the way of Jesus. With such risks, what might be some of the profits in our partnership in the joint venture of sharing our faith? Our profits include some of the following ways we have to learn and grow:
  - The study of and prayer with the Sacred Scriptures. In addition to the many valuable Catholic Bible studies, we can also benefit by careful reflection on the homilies at Sunday celebrations.
  - Study of our Roman Catholic tradition by:
    1. Reflecting on the Catechism of the Catholic Church to mine its rich resources;
    2. Examining the numerous documents and pastoral letters of our popes and bishops to help us read the signs of our times;
  - Exploring our 100-year tradition of Catholic Social teaching which helps us discern if our personal and social decisions are in conformity with Gospel teaching.
  - Enrolling in any of the various systematic and theological formation opportunities offered through the Catholic colleges in our diocese as well as the workshops and courses offered through the Office of Catholic Education and the archdiocesan Lay Ministry Formation Program.
  - Participation in our Catholic liturgical and devotional life teaches us through prayers, signs and gestures about our God’s desires for us as well as offering us the power and grace to live as Jesus did.
  - Openness to the many teachable moments when friends, family and other Catholics striving to live the Gospel, help or challenge us to interpret our life experiences in light of our faith.
  - Participation in the prayer and retreat experiences can also reinforce our conviction, open new perspectives and encourage perseverance in prayer and in the duties of following Christ. We are fortunate enough to have Fatima Retreat House and many prayerful renewal opportunities at our parishes. This Catechetical Sunday calls on us to thank and pray for all those who have helped us to appreciate the favor of the Lord and also have challenged us to share in Jesus’ mission to make all things new.

This Catechetical Sunday calls on us to thank and pray for all those who have helped us to appreciate the favor of the Lord and also have challenged us to share in Jesus’ mission to make all things new.

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Cavanaugh earns top religious formation award

By Margaret Nelson

Mary Lynn Cavanaugh, administrator of religious education at St. Mark Parish in Indianapolis, said she was “totally shocked” to become this year’s recipient of the annual Excellence in the Ministry of Catechesis Award from the archdiocesan Office of Catholic Education.

“It really caught me off guard,” she said. “It is an honor to be honored by your peers. But this is for something I love doing.

“When you love something so much, it just flows out of you,” Cavanaugh said. “It makes you feel kind of shy—I can be shy,” she added, laughing. "So many people work hard, but this comes so natural to me, why should I get an award?"

She said, “I love meetings. I love being Catholic and our Catholic faith—our Catholic tradition. I love Catholic stuff.

“And I love people,” Cavanaugh said. “It energizes me to see people living their faith, sharing their faith and growing in their faith. I could do that 24 [hours a day], seven [days a week].”

Harry Dudley, associate executive director of faith formation for the archdiocese, presented the award to Cavanaugh at the 9:15 a.m. Pentecost Sunday Mass at St. Mark. She was surprised that the assembly gave her a standing ovation. The parish had a reception in her honor after the liturgy.

All those who nominated Cavanaugh mentioned her sense of humor. Joe Schafer, director of religious education at Holy Name Parish in Beech Grove, wrote, “This award was created for leaders just like Mary Lynn Cavanaugh.”

In addition to her sense of humor, Schafer said Cavanaugh was consistent and creative as she served as peer, teacher, trainer and leader from the parish to the archdiocese.

Diane Orr, administrator of religious education at St. Andrew the Apostle Parish in Indianapolis, cited Cavanaugh’s education at St. Andrew the Apostle Parish to the archdiocese.

“I believe in life-long learning,” she said. “It is an honor to be honored by your peers just like Mary Lynn Cavanaugh.”

A native of Fort Wayne, Cavanaugh came to St. Malachy Parish in Brownsburg to teach second grade in the school. She taught for another two years at Our Lady of the Greenwood School in Greenwood.

In 1986, Cavanaugh began her work as director of religious education at St. Lawrence Parish in Indianapolis, a ministry she continued for eight years. She’s been at St. Mark Parish for six years.

“I love to teach catechists how to share their faith,” she said.

The Sunday religious education program motivates her. “You see the progress as the catechists share and the students grow in their love of God. Their faith bubbles forth,” she said.

“In the Rite of Christian Initiation of Adults (RCIA), you see people’s life journeys open up to an appreciation and need for God—a love of God—and you help them on that journey at that point in time,” said Cavanaugh.

She enjoys working with the Adult Catechetical Team (ACT), assisting in the program “to see cradle Catholics who want to know more about their faith—what I’ve always pushed for—like Bible study and learning about Vatican II.”

Cavanaugh coordinates the sacramental preparations with the school for first Communion and reconciliation.

“It is a family catechetical moment,” she said. “The parish uses a family program that educates parents on how to catechize their children.

In 1999, Cavanaugh received the adult scouting religious award, the Bronze Pelican for her work with scouts at St. Mark. An avid scout in her childhood, she sees that the religious scouting program connects scouts to the Church and helps them grow in their faith.

Some of the things mentioned when Cavanaugh was honored as religious educator were St. Lawrence programs, she said. There, she designed a program for special needs students that was part of a North Deanery program.

She has completed the Loyola University, New Orleans Ministry Extension (LIMEX) program and plans to enroll in the spiritual direction component of Saint Meinrad’s Ecclesial Lay Ministry (ELM) program offered at Marian College in Indianapolis.

“I believe in life-long learning,” she said. †

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Mgr. Richard Lawler, pastor of St. Mark Parish in Indianapolis, looks over faith formation materials with Mary Lynn Cavanaugh, the parish administrator of religious education. Cavanaugh received the 2000 Excellence in the Ministry of Catechesis Award.

Photo by Margaret Nelson

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Imagi
Parishes use new process to implement faith formation plan

By Karen Oddi

In 1997, when the staff of the Office of Catholic Education began the implementation of Rooted in Jesus Christ, the faith formation strategic plan of the Archdiocese of Indianapolis, they knew that much evidence of the plan’s success would be found at the parish level—in religious education and spiritual formation efforts grounded in Scripture and the Catechism of the Catholic Church and serving all members of the parish family.

They were also aware that parishes would need some assistance in shaping their own plans to encompass a more broad view of faith formation, with religious education as a major component. The means to provide local planning assistance came in the form of TEAMPLAN, which was introduced to a pilot group of parish faith formation and pastoral leaders at a two-day planning workshop last year.

Five parishes or groups chose to work with TEAMPLAN and are now in various stages in its implementation. Those parishes are Our Lady of Lourdes, Indianapolis; Mary, Queen of Peace, Danville; St. Mary, Navilleton; and, St. Joseph, Shelbyville. In addition, the pastoral staffs of St. Mary and St. Patrick parishes in Indianapolis have adopted the TEAMPLAN process to plan strategically for expanding their ongoing ministry to the Hispanic community in the archdiocese.

Later this month, 15 more parish teams will begin the second round of TEAMPLAN at a planning workshop to be hosted at Fatima Retreat House in Indianapolis. According to Annette “Mickey” Lentz, executive director of Catholic Education and Faith Formation, the process will enable these parishes to be “at the forefront of leadership and planning in order to meet the challenge of providing sound faith formation programs and opportunities for both young people and adults well into the next millennium.”

Upon their return to their respective parishes, the teams will expand their membership and begin to review the parish mission and priorities for faith formation.

They will then examine strengths, weaknesses, opportunities and threats (SWOTs) to identify key issues for strategic planning. To do this, the teams will “pipeline” the issues and seek feedback from as many parishioners as they can before moving to the next step in the process.

The key issues that arise vary greatly from one parish to another. A key issue for the Mary, Queen of Peace parish team from Danville is centered around the needs of Catholics in a rapidly developing suburban area where parishioners may live 15 or more miles from the church. Outreach to the growing number of Spanish-speaking Catholics is a key issue for most parishes. Some parishes need to plan for improvement of facilities, while others may need to look closely at programs, resources or additional faith formation staff.

For several parishes, the TEAMPLAN process has brought new energy and direction to the parish faith formation commission. Ideally, all parishes will put together a modest package of measurable plans that can be implemented over a reasonable period of time. The Office of Catholic Education plans to offer TEAMPLAN to all parishes in the archdiocese over the next several years. TEAMPLAN, a professional management tool for nonprofit organizations, has been made available to the Office of Catholic Education by the Dare To Dream Foundation of Dayton, Ohio. Dare To Dream is a family foundation established by the C. L. Mathile family to search out, and implement through others, ways to help men, women and children reach their full potential.

The executive director of the Dare To Dream Foundation and consultant for TEAMPLAN is Theodore J. Wallace, Ph. D., a nationally recognized Catholic educator and former director of the Center for Catholic Education at the University of Dayton.

In addition to ongoing consultation with Wallace, the planning teams use the services of an objective, trained facilitator to keep the process on track.

When asked for their assessment of the process, most TEAMPLAN participants have called it challenging, especially at the beginning, but well worth the amount of time and mental energy expended.

They would agree with the words of John Gardner, “Planning is … attending to the goals we ought to be thinking about and never do, the facts we do not like to face and the questions we lack the courage to ask.”

(Karen Oddi is associate director of religious education, sacramental, adult and family catechesis for the archdiocesan Office of Catholic Education.) ↑
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The Roman Catholic Archdiocese of Indianapolis
Plainfield religious education program covers entire parish

By Mary Ann Wyand

PLAINFIELD—Religious formation is available for everyone at St. Susanna Parish in Plainfield. That’s because of the collaboration of the school principal, Virginia Kappner, and parish administrator of religious education, Barbara Welch.

Kappner said it’s their perception—their awareness of religious education as a single program. Welch said, “We feel like we’re leading the parish to think of the program together. When I came, Virginia made me feel welcome. She invited me to the school parents’ meetings and introduced me.”

“When I offered things for religious education, we sent the notices home with school students,” she said. “I think there is a good degree of crossing over—school families participating in the religious education programs and just the opposite,” said Kappner.

“We have a mother with one child in the school who comes on Sundays to teach eighth-grade religious education,” said Welch, adding that others with children in kindergarten also teach on Sundays. “Our personalities blend,” she said. “Virginia is a product person—an expert on the computer. I’m a process person.”

“One of the things I like is the Lenten Fair Barbara started,” said Kappner. “It appeals to all—school families and religious education.”

The two, whose offices are very close, don’t have room for the books. With so much reference material available, she said. “Without it, we would have a Web page that is changed monthly, with discussion questions and games for families. It [technology] makes more resources available,” she said. “We just need a little more time to keep up with it.”

“The more activities we have, the more involved the whole parish is,” said Kappner. The two women have taken classes together, starting with the archdiocesan computer program.

“We weren’t kicked out,” quipped Welch. They also took part in the principals’ program on discipline in schools, held at Marian College in Indianapolis.

Kappner said, “It’s important for me to have somebody to laugh with.” Welch claims that she comes to the principal’s office to get her chocolate—from a little computer toy on Kappner’s desk that dispenses “melts in your mouth” treats.

“Kappner said that they realize how important the technology is. They have a Web page that is changed monthly, with discussion questions and games for families.”

Kappner said, “It is age appropriate in method and expression,” he said, “and allows our youth to witness to the value and need for spiritual formation and adolescent sexuality programming in other dioceses.”

Harry Dudley, associate executive director of faith formation for the archdiocese, edited the curriculum, which now includes quotations from the Catechism of the Catholic Church and the U.S. bishops’ 1991 document titled “Human Sexuality: A Catholic Perspective for Education and Lifelong Learning.”

“In their document, the bishops emphasized the need for ‘strong models’ and ‘constructive peer pressure,’ which are the basis for A Promise to Keep programming and adolescent sexuality programming in other dioceses,” Dudley said in the letter. “It is age appropriate in method and expression,” he said, and “allows our youth to witness to the value and need for living chastely.”

A Promise to Keep was “designed to supplement other curriculum efforts in the area of adolescent sexuality,” Dudley said in a letter to principals and directors of religious education that was co-written with Mickey Lentz, executive director of the archdiocesan Office of Catholic Education. “We feel the peer mentoring provided by the program is its most powerful contribution over and above other more traditional approaches.”

“Each year when we hear testimony from peer mentors at the annual program luncheon with Archbishop Daniel M. Buechlein, we understand that their participation helps the high school mentors clarify and solidify their own position on sexuality,” Dudley said in the letter. “Informal evaluation by the middle school students tells us that they look up to these older teens and are inclined to be more open to their advice and modeling than they might otherwise be.”

Virginia Kappner, (left) principal of St. Susanna School in Plainfield, shares a laugh with Barbara Welch, parish administrator of religious education.

By Margaret Nelson

Chastity program revised to better reflect Church teachings

The criterion is Friday, September 15, 2000

By Margaret Nelson

Plainfield religious education program covers entire parish

A Promise to Keep: God’s Gift of Lifelong Learning.

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See CHASTITY, page 16
Sister Joann Hunt, O.S.B.

Like many directors of religious education, Benedictine Sister Joann Hunt hesitated to ask volunteer catechists at Holy Spirit Parish in Indianapolis to participate in a certification course because they are so busy with family and job responsibilities. 

One day, while driving to the parish, Sister Joann thought of a wonderful solution to this dilemma. Why not offer catechist certification classes at the same time as Vacation Bible School sessions?

Sister Joann said she suddenly realized that the idea of concurrent program schedules would enable mothers to complete certification requirements for catechetical service while their children were enjoying Vacation Bible School nearby.

It was such an obvious solution, Sister Joann said, that she wondered why she hadn’t thought of it before. Later, she decided that the idea was an answer to her prayers.

This type of “family-friendly” faith formation programming benefits the catechists in many ways, she said. They gain teaching skills, are affirmed for their volunteer service, and get to know other catechists—without having to arrange childcare for their children.

The only challenge, Sister Joann realized, would be finding enough volunteers to teach Vacation Bible School classes so the regular Sunday catechists could attend the certification sessions.

But that wasn’t a problem after all, she said, because Holy Spirit Parish is known for its strong volunteer base and lots of parishioners wanted to help with Vacation Bible School classes.

“It’s been a wonderful solution,” Sister Joann said. “I had struggled with this for a long time because the catechists give up their Sunday morning 30 weeks a year, and I didn’t feel that I could ask more of them. Yet I always felt guilty about not providing enough training and spiritual nourishment for them.”

Sister Joann shared her idea with Holy Spirit parishioner Joan Wilson, who formerly served as director of religious education at St. Simon Parish when it was located on Roy Road. Wilson loved the concept and agreed to teach the catechetical training sessions based on the Resources for Christian Living (RCL) series “Echoes of Faith” while Sister Joann supervised the Vacation Bible School classes.

“Catechists are so busy with their families,” Wilson said, “so directors of religious education have to try to find convenient times for workshops. I was amazed by how the catechists responded to the inservice sessions. It was a perfect opportunity for them to meet one another, discuss teaching skills and share ideas. Some of the assistant catechists also attended the training, and after participating in the course they decided to become catechists.”

The catechetical training and Bible School classes were offered as half-day sessions on four mornings in June, with childcare for the youngest children provided by other mothers and teen-agers.

“Mothers with very small children were so happy to have on-site nursery care while their older children were attending Vacation Bible School,” Sister Joann said. “It worked out so well that we are planning to offer it again next summer.”

Sister Joann also asked Wilson to teach three Sunday morning catechetical training sessions in October for ongoing faith formation, and arranged for other volunteers to cover the catechists’ classes on those dates.

The “Echoes of Faith” course also is open to parishioners who want to participate in these adult education opportunities.

“In January or February, we will offer more sessions on three Sundays,” Sister Joann said. “They are great adult education classes, even for parishioners who don’t intend to become catechists.”

Indianapolis parish creates summer catechist program

By Mary Ann Wyand

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Indianapolis parish to use computers in Sunday religion classes

By Barbara Fox

Beverly Hansberry, director of faith formation at St. Simon the Apostle Parish in Center Township in Marion County.

Indianapolis parish to use computers in Sunday religion classes

By Barbara Fox

Beverly Hansberry, director of faith formation at St. Simon the Apostle Parish in Center Township in Marion County.

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- Franklin students have been accepted for graduate study at institutions such as Princeton University, Yale University, London School of Economics, Northwestern University, Indiana University, Miami University, Ohio State University, and Vanderbilt University.

Marian College students Anne Elsner of St. Roch Parish in Indianapolis and Dave Guarino of Prince of Peace Parish in Madison lead high school students in prayer during the archdiocesan Office of Catholic Education’s annual luncheon for A Promise to Keep Saturday, April 14 at the Archbishop O’Meara Catholic Center in Indianapolis.

About Positive Values (PEP) is offered in school-age mentors. Peers Educating Peers to adults.

Eve Jackson, coordinator of adolescent growth programs for the archdiocese, developed A Promise to Keep and is excited about the program’s growth in parish religious education programs and schools throughout the archdiocese, in three other Indianapolis dioceses, and in dioceses in Ohio, Michigan, Alabama and Pennsylvania.

“It couldn’t have happened without the Lord laying the groundwork and opening hearts,” Jackson said of the program’s success. “Several national chastity organizations now promote the program. What’s unique about A Promise to Keep is that it is one of the very few peer mentoring approaches to chastity education. Most chastity programs are taught by adults.”

Assistant coordinators Margaret Hendricks and Sylvia Brunette of Indianapolis help administer the program in the four Indianapolis deaneries and Jackson travels throughout the archdiocese to oversee the curriculum and peer mentor training in other deaneries.

Now that we have revised the curriculum and assisted with resources found on the World Wide Web and on CD-ROMs. Third grade students will find Bible stories using CD-ROMs and visit Web sites to find out things about their faith on the Internet. They will also utilize Bible computer games.

Fourth-grade students will work on a mission project. They will correspond by e-mail with students in a mission country. Not all activities will be computer driven. Missionary Sisters of Our Lady of Africa Sister Demetria Smith, mission educator for the archdiocesan Mission Office, also present a program with art, artifacts and dance from her years of experience as a missionary in Africa.

The students will also organize class fund-raising projects, with proceeds to go to the missions. Their cultivating activity will be to create HyperStudio presentations incorporating information about missions they have learned about through this process.

Seventh-grade students will be asked to obtain information about a saint featured in the religion curriculum. They will find some of this information on the Internet. These students will create Power Point presentations based on the results of their research and show their work to their parents during the month of April.
How many people in your parish do you know by name? Years ago, when I began my first post-college job in Washington, D.C., I knew no one at the downtown parish where I chose to worship. Although the liturgies were beautiful, my sense of loneliness and isolation from the community grew larger week after week.

One evening, I decided to attend the monthly meeting of the parish’s young-adult group. Here I found a community within a community. The group not only connected me to other young adults, but to other parish members as well.

Gradually I learned the names of the 82-year-old woman in the first pew, the Hispanic family in the back and even the homeless man who ended up attending my wedding.

Many members of Catholic parishes tell similar stories. Since the average parish has 3,000 members, people often connect to the parish through small groups.

These groups may be based on age, state in life (newly married couples, moms’ groups), shared interests (Scripture study, social action), faith experiences (RECENT groups, Curillo) or other common ties.

The parish where I found the young-adult group, for example, now sponsors more than 20 groups, ranging from the Rite of Christian Initiation of Adults to an HIV/AIDS spirituality group. Homeless Services Project and groups for single moms.

As council members came to see Christ in each other, the bonds of faith deepened, unity grew and the work became more effective.

Second, small groups have an inward focus. Their members care for, support and challenge each other on the spiritual journey. They provide a community of friends that makes spiritual growth possible.

When my father died four years ago, members of my mother’s parish Leisure Club rallied around her. Their presence and comforting words at the wake and funeral moved her to tears. Many had lost their own spouses; they knew her grief and loneliness.

In the months after the funeral, one woman called my mother almost every evening to see how she was doing. Several women, deciding that she needed more social opportunities, invited her to join their Fun Bunch. Others challenged her to assume a leadership role in Meals on Wheels. The group helped her to see that God still had a purpose for her. They gave her the gift of hope.

Third, as with the larger Church, small groups have an outward focus. They are called to transform the world by using their members’ diverse gifts and talents.

A variety of small groups within a parish allows individuals to use their God-given gifts effectively.

• We need people with a gift for interces- sory prayer who meet each week to pray for the needs of the parish and the community.

• We need activists who can advocate for the homeless and march for the unborn.

• We need those who can visit the sick and the imprisoned.

No one person and no one group can do it all, but working together we can change our part of the world.

Finally, small groups are connected to each other and to the larger faith community through the Eucharist. Our common worship, especially on Sunday, unites us.

Important as our own small group is, it is not the whole Church. At the Sunday Eucharist, we recognize and celebrate the eyes, ears, hands and feet that make us the body of Christ. Above all, we cele- brate God’s love that draws us together as a community of communities.

(Sheila Garcia is associate director of the U.S. bishops’ Secretariat for Family, Laity, Women and Youth.)
Discerning between façade and substance

Katharine Drexel: only-native-born U.S. saint

(Third in a series)

Katharine Drexel, who will be canonized on Oct. 1, is the only native-born citizen of the United States to be canonized on the basis of her personal actions. Father John Catoir, a regular columnist with Catholic News Service, will be the principal celebrant of the Mass marking the day.

Katharine was born on Nov. 26, 1858, the second daughter of Francis Drexel and Hannah Langstroth. The Drexels were other U.S. saints and blesseds were born to us while the boys in the back row were reading poetry and the oblivious teacher who read poetry to us while the boys in the back row were reading poetry and the oblivious teacher who read poetry to us while the boys in the back row were reading poetry and the oblivious teacher who read poetry to us while the boys in the back row were reading poetry. We do our best, making decisions based on personal and professional relationships. How often have I made purchases that seemed perfect but weren’t very practical? How often have I been discouraged because of let-downs in personal or professional relationships? How often have I heard promises, but no delivery. Worse: How often have I not been true to others?

Faithful Lines/Shirley Vogler Meister

Discerning between façade and substance

Because of uncertainties about health and home, an older colleague changed living quarters four times in the past four months, going from California to Montana, to Wyoming, to Pennsylvania and back to California. You mean a retirement community wasn’t satisfactory? In the past four months, going from California to Montana, to Wyoming, to Pennsylvania and back to California. You mean a retirement community wasn’t satisfactory? In the past four months, going from California to Montana, to Wyoming, to Pennsylvania and back to California. You mean a retirement community wasn’t satisfactory? In the past four months, going from California to Montana, to Wyoming, to Pennsylvania and back to California. You mean a retirement community wasn’t satisfactory?

Lous Da Lucas—the organizer and editor of a proposed anthology by the Catholic Press Literary Guild, “Faithful Lines”

“The problem with the retirement community consists of being its more façade than substance.”

From personal situations with elderly relatives and friends, I know this to be true. I have helped others with such decisions based on glowing descriptions made by retirement home staff, then learned that tours and talks turned out to be “more facade than substance.”

Yet I’ve also been edified by exemplary places with contented residents, such as those lived in by the Little Sisters of the Poor. The difference between most faith-inspired homes and profit-oriented homes is that the Little Sisters of the Poor are always top concern with the first. Outward appearances can be deceiving, not when it is the real heart and soul for housing, but when choosing anything. How often have I made purchases that seemed perfect but weren’t very practical? How often have I been discouraged because of let-downs in personal or professional relationships? How often have I heard promises, but no delivery. Worse: How often have I not been true to others?

Countless times! How do we discern between truth and deception? Like my colleague in California who’s bewildered, I search for answers, too. We all do. Recognizing the difference between “façade and substance” isn’t easy. We do our best, making decisions based on personal and professional relationships, funds, practicality and the honesty and promises of others.

Every decision can be a decision; and “timings is everything,” as one of my favorite professors of literature often said. Now the dear old lady finds herself alone and in a retirement community on the East Coast, wondering whether her choices were wise.

The difference between my two elder friends is this: The woman in the western state is strong in faith, but the one in the East Coast struggles with faith. Both, however, know faith is not a façade; the first from personal experience and the other because she longing for the faith she witnessed in friends, in myself, in this world, in the Church, in myself, in this world, in the Church, in myself, in this world, in the Church, in myself, in this world, in the Church...

(Shirley Vogler Meister; a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.)

Spirituality for Today/ Fr. John Cotier

Learn how to recognize your own spiritual joy

Writing is a vocation in a vocation. Throughout my writing career, I always was fascinated by the concept of spiritual joy. To define it, I went to the holiest of sources—a dictionary. At the Last Supper he said, “I have told you all these things that your joy may be full.” What exactly does that mean?

The New Catholic Encyclopedia defines joy as a pleasant state of glee in which we joy, not to possess a good that once was desired, or to accomplish a goal that was pursued diligently.

Joy is a contentment of the soul, as distinguished from loneliness. We have in common with the animal kingdom the pleasures of the body, like tasting a refreshing cold drink on a hot summer day. This is enjoyable to be sure, but it is not the same quality as spiritual joy, which flows from the rush of holiness. St. Paul brings a faith dimension to the definition of joy. He calls it one of the fruits of the Holy Spirit; “the fruits of the Spirit are charity, joy, peace, patience, bénéficie, goodness and perseverance” (Gal 5:22).

Joy is a fruit of the tree of faith. It denotes a quality of the soul, which is the result of a process of sanctification in the theological sense, joy is the byproduct of a meaningful life lived under the influence of the Spirit of God. “Joy is the infallible sign of the presence of the Holy Spirit” (Cardinal Suhard).

But joy is the delight that comes from a clear conscience, the feeling of satisfaction that follows the completion of a difficult task; the comfort of being loved, which is superadded to the pleasure of joy. Joy is the good feeling of knowing you saved someone from a miserable situation.

On the human level, joy is a celebration of life. It is the wholehearted gratitude we give to God for his goodness and love.'

(Father John Cotier is a regular columnist with Catholic News Service.)

Cornucopia/Cynthia Dewes

Graduating from know-it-all to wisdom

High school class reunions are powerful events. They conjure up the past, whether it was a decade or a century ago. In a way we can’t forget even if we’d like to. Each time we meet an old acquaintance, a reunion is an occasion to size up our former classmates. As in, “Hey, her husband isn’t nearly as cute as mine.” Or, “Would you look at that football player we used to drool over.”

The men may think to themselves, “I’m doing pretty good financially compared to the other guys.” Or, chuckling to themselves, “Look at Former Blowhard now and look at that football player we used to drool over.”

We laugh, remembering English class and the oblivious teacher who read poetry to us while the boys in the back row were reading poetry and the oblivious teacher who read poetry to us while the boys in the back row were reading poetry.

The boys in the back row were reading poetry and the oblivious teacher who read poetry to us while the boys in the back row were reading poetry and the oblivious teacher who read poetry to us while the boys in the back row were reading poetry and the oblivious teacher who read poetry to us while the boys in the back row were reading poetry. We do our best, making decisions based on personal and professional relationships. How often have I made purchases that seemed perfect but weren’t very practical? How often have I been discouraged because of let-downs in personal or professional relationships? How often have I heard promises, but no delivery. Worse: How often have I not been true to others?

Countless times! How do we discern between truth and deception? Like my colleague in California who’s bewildered, I search for answers, too. We all do. Recognizing the difference between “façade and substance” isn’t easy. We do our best, making decisions based on personal and professional relationships, funds, practicality and the honesty and promises of others.

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(Shirley Vogler Meister; a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.)

Page 20 The Criterion Friday, September 13, 2003

The event of life. It is the wholehearted gratitude we give to God for his goodness and love. An inner peace. Being on the brink of knowing that the Lord is preparing a place for us in heaven. All of these experiences taken cumulatively help us to appreciate our good fortune.

To live in the Holy Spirit is to rejoice in the knowledge of God’s unchanging love.

Blessed Julian of Norwich, a 15th century mystic, once wrote, “The greatest comfort I have ever known is that all our sacrifices, is to live joyfully because of the knowledge of his love for me.”

When Jesus told us...
The Sunday Readings

Sunday, Sept. 17, 2000

**Isaiah 50:5-9a**
**Mark 8:14-18**
**Psalm 8:27-35**

The Book of Isaiah is the source of this weekend’s first reading. On four separate occasions in the last and third section of Isaiah, this beloved and eloquent Scripture presents a figure whom scholars have come to call the Suffering Servant. The identity of this figure is unknown.

Some speculate that it is an Everyman, a collective but imaginary person used to represent the People of God. Others think that it pertained to an actual person, perhaps a great Isaiah of this sort. The prophet Isaiah met opposition when he lived and preached. Still others believe that it may be a future personality, perhaps the anticipated messiah.

In any case, the Church has made use of these figures of the Suffering Servant for many generations by placing them in the liturgy, on occasions such as this weekend in Ordinary Time. Holy Week is another period when they are employed in the Church’s public worship.

Regardless of any of these possibilities, their use in the liturgy definitely has in mind Jesus the Lord. Jesus was innocent, absolutely and completely without sin. He died on the cross. The weight of all human sin on the cross and died. His death was cruel. He bore the weight of all sinners killed him everywhere and at all times. While it is appealing to see Jesus in the figure, the prophecy must first be read in its own context. Times were hard. The prophets were not well received. The people were confused, desperate and weary. They were not inclined to listen to demands for more fervor, more exactness, in obeying the laws of God.

In this circumstance, the innocent Servant comes to be quite lifelike. As its second reading this weekend, the Church offers the Epistle of James.

Authorities today cannot agree on the identity of this epistle’s author. The tradition, of course, is that James, the first bishop of Jerusalem, the “brother” of Jesus, was the author. There is no proof that this was not. The epistle warns that empty pronouncements of faith are meaningless unless they are exhibited in actions and words. This assertion in time came to be involved in a great theological debate, which still is alive in Christian scholar- shop, regarding faith and good works. Constantly, traditionally, the Church has taken the view of this epistle, a view well expressed in this reading. St. Mark’s Gospel provides the third reading.

This is the account of the crucification, the scene in which the Suffering Servant, the figure that the passage above describes, is crucified. Jesus, calling us to be the Lord’s worthy servants, invites us to take up our crosses and follow him. This is the proof of our conviction. This weekend it tells us that disciple- ship is no rose garden. The Lord suffered and died. His death was cruel. He bore the weight of all sinners killed him everywhere and at all times.

**Reflection**

For weeks, the Church has spoken through these Liturgies of the Word about discipleship, stressing the identity of Jesus, calling us to be the Lord’s worthy followers, and reminding us that we must be strong in our Christian determination. This weekend it tells us that discipleship is no rose garden. The Lord suffered and died. His death was cruel. He bore the weight of all sinners killed him everywhere and at all times. Such will be the fate of any true Christian. The world is against true devo- tion to God. Following the Lord is not at all comfortable and it is not at all comfortable without sin.

**My Journey to God**

**Sing a New Psalm**

**Jubilee Year 2000**

Sing a new psalm, fiery sun, praise the Man-God who outshines you. Sing a new psalm, fiery sun, praise the Man-God who outshines you. Sing a new psalm, fiery sun, praise the Man-God who outshines you. Sing a new psalm, fiery sun, praise the Man-God who outshines you.

Sing a new psalm, sons and daughters, on each tongue his holy name, praise the Man-God who outshines you. Sing a new psalm, sons and daughters, on each tongue his holy name, praise the Man-God who outshines you. Sing a new psalm, sons and daughters, on each tongue his holy name, praise the Man-God who outshines you. Sing a new psalm, sons and daughters, on each tongue his holy name, praise the Man-God who outshines you.

Sing a new psalm, east to west, to God who gives us breath may hear the song of peace that he loves best echoing through this holy year.

By Sandra Marek Behringer

**Daily Readings**

**Monday, Sept. 18**

1 Corinthians 11:17-27, 33
Psalm 40:7-10, 17
Luke 7:1-10

**Tuesday, Sept. 19**

Januarius, bishop and martyr
1 Corinthians 12:12-14, 27-31a
Psalm 100:1-5
Luke 7:11-17

**Wednesday, Sept. 20**

Andrew Kim Taegon, priest and martyr
Paul Chéong Hasang, martyr and their companions, martyrs
1 Corinthians 12:31-13:13
Psalm 33:2-5, 12, 22
Luke 7:31-35

**Thursday, Sept. 21**

Matthew, apostle and evangelist
Ephesians 4:1-7, 11-13
Psalm 19:2-5
Mark 9:9-13

**Friday, Sept. 22**

1 Corinthians 15:12-20
Psalm 49:6-10, 17-20
Luke 8:1-3

**Saturday, Sept. 23**

1 Corinthians 15:33-37, 42-49
Psalm 30:10-14
Luke 8:4-15

**Sunday, Sept. 24**

Twenty-fifth Sunday in Ordinary Time
Wisdom 2:1-17, 20-21
Psalm 54:3-4, 5, 6-8
James 3:16-4:3
Mark 9:30-37

**Question Corner/Fr. John Dietzen**

**Column on Freemasonry**

**Q** Several months ago, your column claimed that, while Catholics are not permitted to join the Masons, they do not apply to women’s auxiliary Masonic groups like the Eastern Star and Job’s Daughters. Two priests have told me that is not true. Catholics are not allowed to join even these other organizations. Which is true? (Oklahoma)

A I explained in that column that, according to the principles of Catholic church law, any regulation that restricts the right of a person must be interpreted strictly. This means that such regulations, which for example prohibit Catholics from engaging in certain activities or groups, must not be extended to cases other than those actually expressed in them (Canon 36).

As you point out from my previous col- umn, Church law presently prohibits mem- bership in Freemasonry. Their principles and activities are seen by the Vatican to be, in several ways, “irreconcilable” with Catholic doctrine and practice.

Women, of course, are not eligible for membership in the Masons. The groups you mention, and the DeMolay association for boys, are adjunct affiliations, and are not formally part of the Masons. A 1985 background report for the American bishops on the Church’s relation- ship with Masonic groups noted that, while the possibility of scandal may exist, the fact remains that women and young people in these allied groups do not swear Masonic oaths and are not considered Masons.

They are, therefore, not subject to the canonical prohibitions that apply to actual members.

On the other hand, the report continues, “this would not mean that pastors would encourage such affiliation… Membership in Masonic-related organizations such as the Eastern Star should be discouraged.”

This should answer your question. According to general Church policy today, participation in these Masonic-related groups is discouraged.

**My neighbor is from Vietnam and is not at all comfortable with English. However, she is Catholic and wants to testify to her faith before she receives Communion. What can she do? (Pennsylvania)**

A With the large number of immi- grants to our country, your friend’s situation is not uncommon. First, it is possible, with a priest who is willing to work with her, to confess sins sufficiently without speech, as many must do who, for example, cannot speak. By other signs as well, she can also indicate which obligations or com- mandments have been violated and her desire for forgiveness. It is even possible for her to confess through an interpreter (Canon 900). Ask her to talk with a priest. Most have had experience with the unusual, and can arrange a way for her to receive this sacrament.

**Can you explain why the Sundays during the summer and fall are called Ordinary Time? I work with a liturgy team in our parish, and we agree it is a pretty dull way to identify Sundays in that time of the year. Our feeling is that no Mass—or Sunday—is “ordinary.” Why do we refer to them this way? (Illinois)**

A Do you remember studying numbers in grade school, or later studying a foreign language? Numbers were of two kinds—cardinal (one, two, three) and ordinal (first, second, third). Using this terminology, liturgical Ordinary Time (“tempus ordinarium” in Latin) simply means those Sundays and weeks that are numbered or “ordered.” They are not part of a major liturgical period such as Advent and the Easter cycle (Lent and Easter seasons).

As you point out, for us the word “ordinary” has a pejorative connotation, somehow run-of-the-mill or routine, certainly not an appropriate designation for Sunday observance and celebration. Up to now, however, no one has come up with a good English alternative. Perhaps the best solution is to avoid using the “ordinary” designation, for example at the introduction of our Sunday liturgies.
The Criterion; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (email).

September 15-16 St. Malachi Parish, 328 N. Green St., Beech Grove. Annual country fair and hog roast, 4-11 p.m., pork dinners, children’s rides, games and prizes. Information: 317-825-0115.

September 15 St. Paul Hermitage, 501 N. 17th Ave., Beech Grove Ave. Maria Guild raffle night sale, 8:30 a.m.-9:30 p.m.

September 16 St. Joan of Arc Parish, 4217 N. 17th Ave., Indianapolis. 8:30 a.m.-2:30 p.m. St. Joan of Arc Guild rummage sale, games, farm tours, hayrides, dogs, drinks and dessert. Proceeds to St. Joan of Arc Parish. Information: 317-791-1672 or 317-791-4459.


September 21 Rio Charles, 12156 N. Meridian St., Carmel. Guardian Angel Guild fall luncheon and musical, 11 a.m. social, 12:15 p.m. luncheon, 1:15 p.m. show tunes, 20% Reservations: 317-888-0877.


September 24 Fatima Retreat House, 5353 E. 812-949-0451 or 812-944-1353. Sisters of St. Francis, 22143 Main St., Sellersburg. Celebrate the ’30s, 10:30 a.m.-5 p.m., bring a picnic lunch or purchase hamburgers, hot dogs, drinks and dessert, games, farm tours, hayrides, etc., 4 p.m. EST liturgy. Information: 812-933-6403.

Additional information: Please include zip code when writing to St. Thomas More Applefest, 1200 N. Indiana, Mooresville, IN 46158.

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1200 N. Indiana, Mooresville
September 22 and 23

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Chili Supper 5-9 p.m.
Food Barn 5-11 p.m.
Bier Garten 7 p.m. - 11 p.m.
Raffles 5 p.m. - 11 p.m.
Vegas Night 7 p.m. - 11 p.m.
Entertainment 5 p.m. - 11 p.m.
Bingo 5 p.m. - 9 p.m.
*Mystery Dinner Theatre 7 p.m.
Apple Pie Bake Off 5 p.m.

Saturday, Sept. 23
*50 Kids’ Games 10 a.m. - 9 p.m. including Bounce House, Monster Slide, Lazer Tag
Craft Fair 10 a.m. - 8 p.m.
Hog Roast 11 a.m. - 9 p.m.
*Mystery Dinner Theatre 7 p.m.
Raffles 10 a.m. - 11 p.m.
Vegas Night 11 a.m. - 9 p.m.
Food Barn 11 a.m. - 9 p.m.
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For more information, contact St. Thomas More Parish (317-851-1431). License #200000006545

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Reservations (not essential but helpful) call 317-952-1992. Free will offering accepted.

Fishers, Ind., Seminar: at St. Louis de Montfort Church Each Tuesday for 10 weeks starting Oct 5, 7:30 PM. For information call Vaughn Vernier 317-842-5869.

Bedford, Ind., Seminar: at St. Vincent de Paul Church, each Monday for 5 weeks starting Oct. 2nd 7:30 PM. For information call Linda Miller 317-279-1202

Seminars are sponsored by the Catholic Charismatic Renewal and respective parishes.
The Active List, continued from page 22

St. Mary Church, New Albany. Shepherds of Christ prayers for lay, religious vocations, 7 p.m.
St. Malachi Church, Brownsburg. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., Indianapolis. Marian prayers for priests, 5:30-6:30 a.m.
Fatima K of C, 631 N. Post Road, Indianapolis. Eucharist, 7 p.m. Information: 317-658-8416.

Fridays
St. Susanna Church, 1210 E. Main St., Plainfield. Adoration of the Blessed Sacrament, 8 a.m.-6:30 p.m.
St. Lawrence Chapel, Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.
Affiliated Women’s Services, Inc., 2215 Distributors Dr., Indianapolis. Pro-life rosary, 10 a.m.
Christ the King Chapel, 1827 Kessler Blvd. E. Dr., Indianapolis. Marian prayers for priests, 5:30-6:30 a.m.

Saturdays
Clinic for Women, E. 38th St. and Parker Ave., Indianapolis. Pro-life rosary, 9:30 a.m.
Holy Rosary Church, 520 Stevens St., Indianapolis. Tridentine Mass, 9 a.m.
St. Patrick Church, 950 Prospect St., Indianapolis. Mass in English, 8 a.m.

Monthly
Second Mondays
Church at Mount St. Francis. Holy hour for vocations to priesthood and religious life, 7 p.m.
Second Tuesdays
St. Pius X Parish, Indianapolis. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.
Second Thursdays
St. Luke Church, Indianapolis. Holy hour for priestly and religious vocations, 7 p.m.

Second Saturdays
Archbishop O’Mara Catholic Center. Holy Family Chapel, 1400 N. Meridian St., Indianapolis. Eucharistic Holy Hour for Life, 1-2 p.m.; faith sharing and Scripture reflection, 2-3 p.m. Information: Gospel of Life Sister Diane Carollo, 317-236-1521 or 800-382-9836, ext. 1521.

Third Sundays
Mary’s Schoenstatt, Rexville (located on 925 South, 8 miles east of 421 South, 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m.; Father Elmer Burbank. Information: 812-689-3551. E-mail: eburwink@siddias.com.
Christ the King Church, 1827 Kessler Blvd. E. Dr., Indianapolis. Exposition of the Blessed Sacrament, 2 p.m., 7 a.m. (Monday); rosary, 8 p.m. Open until midnight.

Third Mondays
St. Matthew Parish, 4100 E. 56th St., Indianapolis. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays
St. Jude Church, 5553 McFarland Rd., Indianapolis. Rosary, 6:15 p.m. Information: 783-1445.
Archbishop O’Mara Catholic Center. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.
Holy Family Parish, Oldenburg. Support group for the widowed, 7 p.m. Information: 812-934-2524.
Calvary Mausoleum Chapel, 435 Troy Ave., Indianapolis. Mass, 2 p.m.

Third Thursdays
Our Lady of Peace Mausoleum Chapel, 900 Haverstick Rd., Indianapolis. Mass, 2 p.m.

Third Fridays
Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, Indianapolis. Mass for Civitas Dei, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., $20. Information: Shawna Conway, 317-264-9400, ext. 35; or David Gorse, 317-875-8281.
St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., Indianapolis. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays
St. Andrew Church, 4052 E. 38th St., Indianapolis. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St.; rosary; return to church for Benediction.
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HAYES, Barbara M., 76, Christ the King, Indianapolis, Aug. 31. Wife of Bob Hayes. Mother of Martha Carlson, Catherine Cisneros, Margaret Ravis, Mary Williams, James, Paul and Tom Hayes. Grandmother of 25. Great-grandmother of nine.


Providence Sister Emerita Basso taugh in diocesan schools

Providence Sister Emerita Basso died on Sept. 1 in Karcher Hall at Saint Mary-of-the-Woods. She was 93.

The funeral Mass was celebrated on Sept. 8 at the Church of the Immaculate Conception.

The former Rosemary Basso was born in Indianapolis. She entered the congregation of the Sisters of Providence in 1925, and professed first vows in 1928 and final vows in 1933. In Indiana, Sister Emerita taught at St. Patrick School in Terre Haute, St. Joseph School in Jasper, St. John School in Loogootee, St. John School in Indianapolis, St. Joseph School in Hammond, Cathedral Grade School in Indianapolis, St. Simon School in Indianapolis and Immaculate Heart of Mary School in Indianapolis. She also taught at five Catholic schools staffed by the Sisters of Providence in Illinois.

Sister Emerita is survived by several nieces, a nephew and a cousin, Providence Sister Sheila FitzSimons. 

Providence Sister Anne Patricia Kelly worked in domestic ministry

Providence Sister Anne Patricia Kelly died on Aug. 31 in Karcher Hall of Saint Mary-of-the-Woods. She was 90.

The funeral Mass was celebrated on Sept. 6 at the Church of the Immaculate Conception.

The former Anne Kelly was born in Cincinnati, Ohio near Galway, in Ireland. She entered the congregation of the Sisters of Providence in 1932, and professed first vows in 1935 and final vows in 1940.

Sister Anne Patricia worked in domestic ministry for the congregation in Indiana and New Hampshire. For 53 years, she ministered at the Priests’ House at Saint Mary-of-the-Woods. She also served as sacristan for the Blessed Sacrament Chapel and Infant Chapel there and worked in the infirmary and the sewing cup room. She is survived by two cousins, Providence Sisters Teresa Costello and Thomasine Griffin. 

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**Director of Music**

St. Teresa Benedicta Catholic Community, in Bright, Indiana, a newly formed parish, seeks a part-time Director of Music to assume responsibility for all aspects of our music program. Requires qualified keyboard and organ skills and knowledge of Catholic liturgy. For Information call: 812-566-8700 Email: fm2000@iwow.com.

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Robert Shanahan, Chair, Search Committee

St. Matthew Church 4100 E. 56th Street Indianapolis, Indiana 46220

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St. Matthew Parish is seeking applications for the new position of Pastoral Associate. St. Matthew is a diverse parish of approximately 1,000 families. It is committed to working as a Pastoral Team. Applicants should have a Master’s Degree in Religious Studies, Theology or a similar degree. Salary commensurate with degree, experience desired. Website development and maintenance knowledge of Catholic liturgy. Full-time prefer experienced or will train. Call 2345 W. 86th Street Indianapolis, IN 46260.

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The Diocese of Lafayette-in-Indiana is searching for a Director of Communications who will serve as editor-in-chief of its 27,500 circulation weekly diocesan newspaper, the Catholic Moment, will coordinate diocesan communication and planning projects, and serve as public relations chief. The position will be a member of the Curia and be responsible directly to the Bishop. This person will have overall responsibility for the content and quality of the weekly newspaper, and will manage the business affairs of the publication including advertising and circulation. The Bishop of the diocese has published this newspaper for 55 years. It may be reviewed at www.diocesemcf.org/moment.html. The Diocese of Lafayette-in-Indiana is located in 24 counties of Northwestern Indiana and has 66 parishes with 95,000 Catholics.

At least 5 years newspaper publication and management experience desired. Website development and maintenance experience a plus. Salary is negotiable, commensurate with experience and benefit package included. Practicing Catholic. Send resume, samples of published writing and editing publications by September 20th, 2000 to: Communication Search Committee Administration Office Diocese of Lafayette in Indiana P.O. Box 260 Lafayette, IN 47902 or requinn@dioceseoflafayette.org.

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