Archbishop Buechlein confirms federal Death Row inmates

David Paul Hammer, who asked to be executed, now says he wants to live

By Mary Ann Wyand

Archbishop Daniel M. Buechlein confirmed federal Death Row inmate David Paul Hammer and another Death Row inmate as members of the Catholic Church during a eucharistic liturgy on Oct. 27 at the U.S. Penitentiary in Terre Haute.

Hammer, a 42-year-old convicted murderer from Oklahoma, is scheduled to be executed by lethal injection on Nov. 15 at the penitentiary.

If his appeal proceeds as scheduled, he will be the first federal prisoner executed in 37 years.

In October, Hammer requested clemency from President Clinton and also asked his attorney to reinstate the appeals process that he waived earlier this year.

Sister Rita Clare Gerardot, Hammmer’s spiritual advisor for the past nine months, arranged the liturgy for the penitentiary. If the execution proceeds as scheduled, he will be the first federal prisoner executed in 37 years.

Providence Sister Rita Clare Gerardot, Hammer’s spiritual advisor for the past nine months, said he feels that if his execution takes place, it will open the floodgates for many other federal executions.

Sister Rita Clare said that he could continue to live his life in prison.

If his appeal or request for clemency is granted, she said, “I think it will still be a struggle,” but that his faith will help him.

Hammer was baptized in a Baptist church, Sister Rita Clare said, and chose to join the Catholic Church as a result of his associations with Catholics who have ministered to him in prison and helped him with his faith journey. He met Archbishop Buechlein at the penitentiary in early July during a pastoral visit arranged for the Church’s Jubilee Day for Prisoners.

As Hammer’s spiritual advisor, Sister Rita Clare helped teach him about the sacraments to prepare him for his reception into the Church and his first Communion.

“The Mass was just beautiful, very celebratory,” Sister Rita Clare said. “Father (Francis) Roof [the Catholic chaplain at the penitentiary] arranged the liturgy for Communion.

Growing Hispanic population is changing focus of Halloween in archdiocese

By Jennifer Del Vecho

All that’s needed is a picture of a beloved deceased person, his or her favorite food and a candle to light in prayer.

Then get ready to sing, dance, laugh and maybe even cry.

“It’s a party of faith,” said Ricardo Inman, pastoral associate at St. Mary Parish in Indianapolis.

Inman realizes the Mexican tradition, formally known as El Día de los Muertos or “Day of the Dead,” is perplexing and strange to many people.

But it celebrates the Catholic holy days of All Saints and All Souls on Nov. 1 and 2.

The difference is that the celebration does it with a Mexican flair that has its roots in 2,000-year-old Mexican-Indian traditions.

For Father Michael O’Mara, pastor at St. Mary Parish, and area Catholic schoolteachers, the Mexican holiday is playing a pivotal role in shifting the focus from Halloween’s ghouls and gob-lins and fear of the dead, to teaching about the Church’s communion of saints and how the dead can help us.

“They aren’t dead in the popular sense, but are very much alive in the religious sense,” said Father O’Mara.

“That’s what we want to talk about.”

The Church instituted All Saints Day to honor all saints known and unknown. Halloween falls the day before because Pope Gregory III moved the Feast of All Saints to Nov. 1.

The eve of the feast was known as “All Hallow’s Eve,” and a fast was required.

Many recipes and traditions were created for this evening, because of the former “fast before the feast.”

In England, families gathered around the fireplace to enjoy cider, nuts and apples. Across Europe, recipes for pancakes, breads and fruitcakes were made and passed down through the generations.

Dressing up for Halloween started in France in the 14th century.

In 1998, St. Odilo, the abbey of a monastery in Cluny, France, added a celebration on Nov. 2 to pray for all the souls of the faithful departed.

The two days show the union of all the faithful on earth, the saints in heaven and the poor souls in purgatory.

The Mexican celebration ties all that together with extra festivities. It also can help those who have suffered a recent loss, said Father O’Mara.

“It reminds us that the dead are still with us,” and shows that “every culture has its own name for the same [Catholic] feast,” he said.

At St. Mary, Inman is doing his best to recreate the Mexican celebration.

As visitors walk inside the church, they will find three side altars decorated with candles, fruits and flowers.

This is an example of how altars are made and decorated to celebrate the Mexican holiday, El Día de los Muertos or “Day of the Dead.” The celebration parallels All Saints Day and All Souls Day and is how the Mexican culture celebrates the feast days.

Survey finds that religious freedom is deteriorating in the world

WASHINGTON (CNS)—A major new survey finds that religious freedom is deteriorating rapidly in much of the world.

The survey covers 75 countries with nearly 90 percent of the world’s people. It found that, at the turn of the millennium, only 25 percent live under conditions of broad religious freedom, while 39 percent live under partly free conditions and 36 percent in circumstances where religious freedoms are fundamentally violated.

In comparative rankings, Estonia, Finland, Ireland, the Netherlands, Norway and the United States fared best with a 1 rating.

At the other extreme, with the worst rating of 7, were Turkmenistan, Iran, Saudi Arabia, Sudan, Burma, North Korea and Tibet (China).


See FREEDOM, page 25
Catholics must protect human life, theology professor says

By Mary Ann Wyand

SECOND of three parts

“The protection of human life and the promotion of human dignity are inseparable,” Dr. Mark E. Ginter explained during a recent discussion of “Abortion and the Hierarchy of Morals” at St. Thérèse of Lisieux Church in Indianapolis.

“But in a culture which believes in religious freedom,” he said, “there will be conflicting values.”

As an assistant professor of moral theology at Saint Meinrad School of Theology, Ginter teaches seminarians and lay students how to analyze the intricacies of scripture, papal encyclicals, Second Vatican Council documents, the Catechism of the Catholic Church and statements from the U.S. bishops.

One lesson is easy to understand, he said: “Every believer shares responsibility for the Gospel of Jesus Christ.”

And unless human life is respected, Ginter said, conflicting values will continue to poison society.

“The Second Vatican Council, held in Rome from 1962 to 1965, gave us a hierarchy of truths in faith,” he said. “It is my contention that Vatican II also gave us a hierarchy of truths in morals, even though the council fathers did not use this exact phrase. In what I call the hierarchy of morals, a set of moral absolutes is proposed, by which, if transgressed, one acts less than humanly.”

In its writings, he said, the council emphasized that whatever is opposed to life itself, whatever violates the integrity of the human person, whatever insults human dignity are “infames” that “poison human society” and are “a supreme dishonor to the Creator.”

Nearly 40 years after Vatican II, he said, these infamies have taken hold in society and grown stronger in a culture that allows abortion and euthanasia.

The culture of death promotes attacks on human life, violations of human personal integrity and insults on human dignity, Ginter said, behaviors that Pope John Paul II called “intrinsically evil acts.”

In his encyclical Veritatis Splendor, the Holy Father differentiates between “a human act which is intrinsically evil by definition—objectively,” Ginter said, and “the subjective culpability of the person engaging in any of these acts.”

Regarding the tragedy of abortion, he said, “Project Rachel is a very important ministry of the Church, which recognizes that abortion involves a moral evil.”

The Criterion (ISSN 0574-4350) is published weekly except the last issue in December and the first week of January.

1400 N. Meridian St.
Box 1717
Indianapolis, IN 46206-1717
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POSTMASTER: Send address changes to:
Criterion Press, Inc.
1400 N. Meridian St.
Box 1717
Indianapolis, IN 46206-1717.
Tradition of Excellence

picture of Archbishop Oscar Romero of San Salvador, who was assassinated in 1980.

“He is very important to the Mexican people,” said Francisco Adell, who is helping with the celebration.

Archbishop Romero, who was known for his sermons on violence, injustice and human rights, was killed while celebrating Mass. His person considered him a martyr.

The picture represents a part of Mexican culture and how Mexicans honor their dead.

Creating the altar and making the celebration successful was so important that Adell asked a friend, Daniel Robles, to drive a few hours to help him.

Robles, a seminarian at Saint Meinrad School of Theology, is originally from Mexico.

“For us this is very important,” Robles said. “It not only celebrates life, it celebrates new life, eternity.

“The people don’t understand the culture and think it is strange. It’s a feeling of we could miss you and all the memories about you and now you are on the other side and maybe you can help me.”

He said fresh fruit is brought that the deceased one liked. It later is eaten by those participating.

He added that, in Mexico, headstones are made like tables where people can go and think it is strange. It’s a feeling of we can’t hug them. It was a very emotional exchange when they could hug them. It was a very emotional moment.

Janette Pruitt, teacher assistant, told students about St. Charles Luwanga, a Ugandan martyr, and outlined qualities of saints.

She also used Martin Luther King Jr. as an example. While he’s not a recognized saint in the Catholic Church, Pruitt said it’s important to show students examples of people who did saintly deeds.

“[King] fought for everyone to be equal and respected and love one another,” Pruitt said.

Inmán also said fresh fruit is brought that the deceased one liked. It later is eaten by those participating.

He said the picture represents a part of Mexican culture and how Mexicans honor their dead.

Continuing a 90 Year Tradition of Excellence

Justus Homes, Inc.

Justus Homes, Inc. has recently been honored with the Builder’s Association of Greater Indianapolis 2000 MAME Award for Best Product Design for the Sumerset floor plan at Stony Ridge.

After building quality homes for over 90 years, our home developing has moved north to the beautiful city of Noblesville. Our 100 % brick and ranch style home community gives empty nesters the quality they have become accustomed to while providing low maintenance services such as snow removal, lawn care, and a community clubhouse.

We offer seven different floor plans ranging from 1,635 to 2,337 sq. ft. with a floor plan to meet each one of our customer’s lifestyles. Some of the wonderful accoutrements of our floor plans include 9 foot ceilings in the primary living area, garden tubs with separate showers in the master bedroom, and spacious storage and closet space. In addition to the outstanding features, all of our homes were created with the Universal Design concept. This allows our residents to easily make minor adjustments that will assist them through the aging process.

Stony Ridge is conveniently located on East 166th Street and Cumberland Road (for directions, please call 317-770-4940). Our picturesque community offers fitness and nature trails, golf club membership, a private clubhouse, and a Home Owners’ Association. The 90 year tradition of quality and custom focused housing continues at the Justus Companies.
We reported in our Oct. 20 issue that the founder of Food For The Poor (FFP) has resigned from the international relief agency because of financial and sexual misconduct. Ferdinand “Ferdy” Mahfood said that his bipolar disorder, also known as manic depression, had caused his inappropriate behavior. The FFP board appointed his brother Robin to replace him.

This was an important story because we know that many readers of The Criterion are regular supporters of Food For The Poor. They first learned about the good FFP has done in The Criterion, especially in the poor countries in the Caribbean and Central America, and they responded to advertisements placed by the agency.

Staff members have traveled with Mahfood to Haiti, Jamaica and El Salvador to see for themselves that FFP really is helping the poor in those countries. They returned to write articles about what they observed.

Readers met Father Richard Albert, a dynamo of a man who is pastor of a parish in Riverton City, Jamaica, a community built on a garbage dump. They learned about the Evelyn Mahfood Centre, named for Ferdy’s mother, that feeds 700 families a day, and the elementary school that was being built for the destitute, in the Solite, Cite, Haiti. They read about Carline-Faith Mahfood, who met Ferdy in college and learned about the Evelyne Mahfood Centre, named for Ferdy’s mother, that feeds 700 families a day, and the maternal community built on a garbage dump. They learned about the Evelyn Mahfood Centre, named for Ferdy’s mother, that feeds 700 families a day, and the elementary school that was being built for destitute women, both in Solite, Cite, Haiti. They read about Carline-Faith Mahfood, who met Ferdy in college and learned about the Evelyne Mahfood Centre, named for Ferdy’s mother, that feeds 700 families a day, and the elementary school that was being built for destitute women, both in Solite, Cite, Haiti. They read about Carline-Faith Mahfood, who met Ferdy in college and learned about the Evelyne Mahfood Centre, named for Ferdy’s mother, that feeds 700 families a day, and the elementary school that was being built for destitute women, both in Solite, Cite, Haiti.

The scandal can’t help but hurt FFP because Mahfood has been its charismatic leader. He was constantly visiting the poor, using his expertise as long as he can imagine. All of those who have gone before us in faith all those many years ago, and those who have only recently left us, remain members of our Church. We believe in the communion of saints. We support those of you who suffer deeply because of the loss of a loved one, perhaps as recently as yesterday or today. We support each other in grief. We also come together to remind that we belong to a larger Church than we can imagine. All of those who have gone before us in faith all those many years ago, and those who have only recently left us, remain members of our Church. We believe in the communion of saints through the ages.

We keep our loved ones together in Catholic cemeteries as a reminder that the saints in heaven and the souls in purgatory are still members of our Church. The tradition of burial in Christian cemeteries is as old as the Roman catacombs, and it is an important tradition. We keep ourselves together as a community of faith, even in death, as a reminder that the final day will come when we will all be raised from the dead. And then our bodies and spirits will be transformed in some miraculous way that will allow us to see God as he is. So it is that as we remember our loved ones in these melancholy days, we also celebrate life and hope.

As we observe All Saints Day and All Souls Day, we also gather to support each other in faith. We support those of you who suffer deeply because of the loss of a loved one, perhaps as recently as yesterday or today. We support each other in grief. We also come together to remind that we belong to a larger Church than we can imagine. All of those who have gone before us in faith all those many years ago, and those who have only recently left us, remain members of our Church. We believe in the communion of saints through the ages.

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When the rain is falling where they lie,
Alas! they all are in their graves,
Where are the flowers that lately sprang and stood
In brightness light and softer airs, a beauteous sisterhood?

Faithful they are, the gentle race of flowers
Are lying in their lovely beds, with the fair and good of ours.
The rain is falling where they lie, but the cold November rain
Calls not, from out the gloomy earth, the lovely ones again.

Y ou who have been faithful readers for many years have seen this type of news before.

Once again, I recall the words of the poet William Cullen Bryant as my mother used to recite them to me come fall and winter.

“Melancholy days are come, the saddest of the year...” she would intone when I would remark that I didn’t care for the gray and rainy days of November. Even in my younger years, I thought the poet’s words were apt not only for Mother Nature’s wintering season, but they were also suggestive of our remembrance of “the souls of all the faithful departed” and “the last things” in the month of November.

Yet, as we think of death and the last things, we Christians do so in a different way than does the poet. Actually, the commemoration of All Souls is All Saints’ departed but about life. Despite our fears of dying and our grief at the loss of a loved one, ever since the suffering, death and resurrection of Jesus, we are not defeated by death. We have the gift of faith. We believe that once and for all, Christ destroyed death, and he won eternal life for us. Thank God for the gift of our faith in the grace of our father!

Just as more darkness on the earth and the gracings of the trees and the disapparing of flowers are only a passing season on the way to springtime, so, too, death for us is only a passing on to a beautiful springtime that will last forever. This life on earth to which we die is a threshold to a kingdom where every tear is wiped away. We do not celebrate death. We celebrate life.

This time of year we remember our loved ones whom we miss dearly, but our grief turns to a sweet sorrow because we know that when we die, life is changed and not taken away. And we believe in the communion of saints. We know that our loved ones are with us spiritually as friends. They are with us in our prayer and they pray for us. We celebrate the marvel of God’s grace in their lives and of all the good they did, mostly in an unassuming way.

And for those of our dear ones who may still depend on our prayer as they continue to be purified by God’s merciful love, we gather to pray that they may soon be free of purgatory. One of the gifts of this year of Great Jubilee is the provision of our Church that allows us to gain a plenary indulgence for souls in purgatory. Visits to one of the designated Jubilee churches around the archdiocese with the usual conditions allows us to intercede for loved ones in an extraordinary way this year. Our intercessory prayer helps souls in need to perfect their love for God. And we surely know that we will need those who come after us to pray for us.

As we observe All Saints Day and All Souls Day, we also gather to support each other in faith. We support those of you who suffer deeply because of the loss of a loved one, perhaps as recently as yesterday or today. We support each other in grief. We also come together to remind that we belong to a larger Church than we can imagine. All of those who have gone before us in faith all those many years ago, and those who have only recently left us, remain members of our Church. We believe in the communion of saints through the ages.

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Buscando la Cara del Señor

Los gritos de noviembre e penetrated pensamientos de la muerte y la vida

¿Dónde están las flores, las bellas tierras flores, que hace poco butearon y se esfumaron en el traslúcido, más claro y en los vientos más delicados, una bella cofradía? ¿Ay! Todas reposan en sus sepulcros; la gentil raza de las flores yacen en sus lechos humildes, con lo justo y bendecimiento de nosotros. Cuen las lluvias dónde están, pero la lluvia de noviembre, no llora desde la tierna tierra, otra vez a las canteras.

Los que han sido fieles lectores por muchos años ya han visto estas palabras anteriores. Una vez más recuerdo las palabras del poeta William Cullen Bryant, de la forma que mi madre solía contármelas cuando llegaba el otoño e invierno. Ella saldorriada “han llegado los días melancólicos, los más tristes del año”… cuando yo manifestaba que no me gustaban los días grises y lluviosos de noviembre. Aun cuando yo era joven, pensaba que las palabras del poeta eran acertadas tanto para la estación del invierno de la Madre Naturaleza, como también para hacer nos recordar “las almas de los fieles difuntos” y “las cosas finales” en el mes de noviembre.

Aun así, cuando meditamos sobre la muerte y las muertes, hay un cierto crítico pensamos de modo distinto del poeta. Realmente la conmemoración de los Difuntos es un concepto que sufre profundamente debido a la pér dida de algún ser querido, talvez tan recientemente como ayer o hoy. Nos apoyamos el uno al otro en el dolor. También nos reunimos para recordar que porque el Señor no deshizo la obra de la creación, el amor de Dios es grande de lo que podemos imaginar. Todos los que han partido en fe, esperanza y amor están con nosotros y aquéllos que acaban de fallecer, siguen siendo miembros de nuestra Iglesia. Creemos en la comunión de los Santos por los siglos.

Mantengamos juntos a nuestros seres queridos en los cementerios católicos como un recordatorio de que los Santos en el cielo y las almas en el purgatorio aún son miembros de nuestra Iglesia. La tradición de entierro en los cementerios cristianos es tan vieja como las catacumbas romanas, y es una tradición importante. Nos mant eñemos juntos como una comunidad de fe, aún en la muerte, como recordatorio de que el día final vendrá cuando se nos resucite de entre los muertos. Entonces nuestros cuerpos y espíritus se transformarán de un modo milagroso, que nos permita ver a Dios tal como es. De tal forma que mientras recordemos a nuestros seres queridos en estos días melancólicos, también celebramos la vida y la esperanza. —Traducido por: Language Training Center, Indianapolis

Catholic Social Thought/Fr. William J. Byron, S.J.
The principle of participation

Participation, as the first four letters in the word suggest, means taking part. The word hints at the idea of partnership, but doesn’t claim full partnership status for all participants in any decision-making processes. Catholic social teaching holds that everyone has a part to play in the making of a good society. Each person has a right not to be shut out from participating in those institutions that are necessary for human fulfillment. Nor should anyone be excluded from participation in the decisions and formation of policies that directly affect his or her personal development. This principle applies in a special way to conditions associated with work because it is strongly linked with the fact that the individual participants in God’s creation. If the dignity of work is to be protected, the basic rights of workers—the right to productive work, to decent and fair wages, to organize and join unions, to own private property, to take economic initiatives—must be protected.

Also important (and of special relevance to those of voting age) is the question of voter participation in elections that determine public policy and elect public officials. This is democracy’s way of getting things done. It works best with full voter participation. It cannot work well if voter nonparticipation gives away the political store to those who care little about the common good.

Failure to register to vote, coupled with nonparticipation by registered voters, hands control of the process over to those who resist campaign finance reform and consider themselves entitled to the best government money can buy.

Although money can pollute the political process, it is necessary to move the wheels of commerce. Here again, participation is important. Every day in the marketplace there is a national referendum on taste, style, standards, safety, quality and the characteristics of anything else that can be sold. If enough good people buy the kind of food, drink, clothing, housing, transportation, books, magazines and entertainment that meet the standards of a good society, we will enjoy a good and wholesome way of life.

Low voter participation permits relatively few citizens to control political outcomes. Low buyer participation in markets for products and services that reflect high standards and solid values permits a special breed of memory to define our culture downward.

However, participation considerations extend beyond workplace, polling place and marketplace; they look to decision—making in family, faith and civic communities as well. The principle of participation can be negated in the family circle by a dominant spouse or parent. It can be forgotten in a patriarchal parish. And it can be violated by discrimination against, or inattention toward, would-be participants in private clubs and civic organizations.

Denial of participation is one thing, refusal to participate is another and, in my view, the common problem for most of us. Each of us is responsible for overcoming the inertia, hesitation, fear, selfishness or whatever else that holds us back from doing what should be done if we are to meet our responsibilities as participating human beings.

“Never volunteer for anything” may have been good advice for nervous new- comers to military service in the days of the wartime draft. But faith urges us to help one another in the style of the Good Samaritan and to participate in some way in the political processes that can change unjust social structures or forge new and just ways of ensuring peace and justice for all in the human community.

Jesuit Father William J. Byron, pastor of Holy Trinity Parish in Washington, D.C., is a noted economist, former distinguished professor of the practice of ethics at Georgetown University and former president of The Catholic University of America and the University of Scranton. This B part series will appear biweekly.†

Generation Gap

U.S. Catholics by age group who say the church is the most important or one of the most important parts of their life

<table>
<thead>
<tr>
<th>Age Group</th>
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<tr>
<td>18-38</td>
<td>39%</td>
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<tr>
<td>39-58</td>
<td>46%</td>
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<tr>
<td>59+</td>
<td>66%</td>
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Source: Center for Applied Research in the Apostolate, 1999 poll

© 2000 CNS Graphics

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The Criterion Friday, November 3, 2000

Part III in a series

La intención del Arzobispo Buechlein para vocaciones en noviembre

Las escuelas secundarias católicas: que ellas sean una fuente continua para promover los valores católicos de servir y dedicar su vida como regalo a los demás, especialmente en el cargo de sacerdotes o religiosos.
FaithFit, an ecumenical event, will be held from 10 a.m. to 6 p.m. Nov. 11 in the Exhibition Hall at the Indiana State Fairgrounds, 1202 E. 38th St., in Indianapolis. The Archdiocese of Indianapolis will join area churches to offer information. There will also be three special areas for children, youth and adults. The Church Federation of Greater Indianapolis organizes the day. It concludes with a prayer service and fellowship meal.

Looking for a babysitter to have a morning of free time or a babysitter who has children or strollers, car seats, playpens, diapers and infant formula. Information: 317-636-4478.

The Catholic Diocese of Fort Wayne-South Bend, 202 North Main Street, will host "12-Step Spirituality: New Beginning-New Life," a daylong event for Catholics beginning at 9 a.m. on Nov. 11 at the Indianapolis Marriott Atrium, 7202 E. 21st St., in Indianapolis. Special needs children are often those who are older, who have been abused or who are disabled.

A retreat to help those in a recovery process, called "12-Step Spirituality: New Beginning-New Life," will be held from 7 p.m. Nov. 11 at the Indianapolis Marriott Atrium, 7202 E. 21st St., in Indianapolis. Special needs children are often those who are older, who have been abused or who are disabled.

A retreat to help those in a recovery process, called "12-Step Spirituality: New Beginning-New Life," will be held from 9 a.m. to 1 p.m. Nov. 11 at the Indianapolis Marriott Atrium, 7202 E. 21st St., in Indianapolis. Special needs children are often those who are older, who have been abused or who are disabled.

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CULTURE AND IDENTITY ARE FOCUS OF SPIRIT & PLACE FESTIVAL

BY MARY ANN WYAND

INTERNATIONALLY KNOWN LUTHERAN THEOLOGIAN AND AUTHOR MARTIN M. AND A BUTLER UNIVERSITY STUDENT FROM INDIANA ARE AMONG THE FEATURED SPEAKERS FOR THE FIFTH ANNUAL SPIRIT & PLACE CIVIC FESTIVAL SCHEDULED NOV. 5-12 IN INDIANAPOLIS.

"Growing Up" is the theme for this year's festival, described as "a community-wide conversation about local culture and identity" in central and southern Indiana. The Polis Center at Indiana University Purdue University Indianapolis coordinates the festival programming, which is intended to provide opportunities for reflection on the arts, humanities and religion. This year, the festival offers 53 events that are diverse in theme and format at a variety of Indianapolis-area locations.

A free public conversation between Martin Marty; educator and author Jonathan Kozol, who wrote Savage Inequalities and Ordinary Resurrection; and naturalist Terry Tempest Williams, the author of Leap and Redeem: An Unnatural History of Family and Place, is the signature event of the 10-day festival. Their discussion begins at 4:30 p.m. on Nov. 5 at The Murat Centre Theater, 502 N. New Jersey St., in Indianapolis.

Marty has achieved recognition as a religion scholar and author of more than 50 works. During the panel discussion, he will explore the relationship of religion to the common good and how ideas about the public face of religion have matured.

Also on Nov. 5, Marty will analyze "Religion as America's Rebellious Child" at 1:30 p.m. at the First Lutheran Church Sanctuary, 701 N. Pennsylvania St., in Indianapolis. The program will focus on how religious freedom has been a powerful force in the development of American democracy, yet often has been a source of division.

Kozol and Williams will lead a "Grief and Loss" panel at 1:30 p.m. on Nov. 6 at the Carmelite Monastery, 2500 Cold Spring Road, in Indianapolis.

Halibegovic said she witnessed many wartime atrocities in her home country, yet refuses to hate the people who forced them on her. She is part of a "Growing into Oneness: Interfaith Peace Prayer Service" at the monastery. Representatives of the major world religions will participate in the prayer service.

Marian College in Indianapolis will host two Spirit & Place Civic Festival programs that require advance registration and participation fees that benefit the festival.

Finding Meaning at Work: An Evening with Jon Jan "How to explore the author's global study on spirituality in the workplace.

The protection of human life and the promotion of human dignity are inseparable," he said. "It would be nice if we had a political party which didn't separate them.

Quoting from the U.S. bishops' document Living the Gospel of Life, Ginter said the bishops emphasize that, "We live the Gospel of Life when we live in solidarity with the poor of the world, standing up for their lives and dignity. Yet abortion and euthanasia have become pre-eminent threats to human dignity because they directly attack life itself.

The most fundamental human good and the condition for all others." Ginter said the bishops "call on U.S. Catholics—us Catholics—to recover their identity as followers of Jesus Christ and to be leaders in the renewal of American respect for the sanctity of life.

Explaining that "we know that we have entered upon a new Dark Age when self-evident truths are no longer evident to society," Ginter said, "The Gospel of Life is a big project, but Jesus promised us the grace to accomplish it as his body on earth. We need to form the leaders who are going to help establish the culture of life in America. It's going to take a while, but don't despair, God is the victor."

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From the Archives

Archbishop Biskup decided to renovate cathedral; supported Total Catholic Education concept

In 1967, during Archbishop Paul C. Schulte’s 22nd year as spiritual leader of the Catholic Church in central and southern Indiana, the Most Rev. George J. Biskup, bishop of Des Moines, Iowa, was named coadjutor archbishop, with the right of succession, to the archbishop of Indianapolis. He also served as pastor of Holy Cross Parish in Indianapolis.

A native of Cedar Rapids, Iowa, George Biskup was born in 1911 and ordained in Rome in 1937. Following ordination, he served as an assistant pastor of the cathedral parish in Dubuque, Iowa. From 1939-1948, he was a professor at Loras College.

In 1948, he was assigned to the Sacred Congregation for the Oriental Church in Rome, and in 1949, he was named a papal chamberlain.

He was named the archbishop of Dubuque before becoming vicar general of Dubuque and chaplain at the motherhouse of the Presentation Sisters there. He was named auxiliary to the archbishop of Dubuque in 1957 before becoming bishop of Des Moines in 1965.

When Archbishop Schulte resigned in 1970, Archbishop Biskup succeeded him. During his time as archbishop of Indianapolis, Archbishop Biskup decided to renovate SS. Peter and Paul Cathedral, although the actual renovation would be carried out by his successor. He also supported the concept of Total Catholic Education and the establishment of lay boards of education. It was during his administration that the archdiocese became known nationally for its holistic approach to Catholic education under the leadership of Father Gerald A. Gettelinger, then superintendent of Catholic education (now bishop of Evansville).

Archbishop Biskup resigned in March 1979 due to failing health. He died in October of that year and is interred at Calvary Cemetery in Indianapolis.

(This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, IN 46206-1410. Newland may be reached at 317-216-1429 or 800-982-9820, ext. 1429, or e-mail at archives@archindy.org.)

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Parishes plan Jubilee tour of Marian image

The missionary image of Our Lady of Guadalupe, a life-sized photographic replica of the original tilla and miraculous image of the patroness of the Americas, will be displayed for veneration at these locations from Nov. 7-16:

Nov. 7, 10:30 a.m.-noon—Indiana Girls’ School, Plainfield, program and video.
Nov. 7, 2:30 p.m.-5 p.m.—St. Elizabeth’s, Indianapolis, program and video.
Nov. 8, 8 a.m.-10:30 a.m.—St. Bartholomew School, Columbus, Mass at 8:15 a.m. for students in the fifth through eighth grades followed by vigil.
Nov. 8, 10:45 a.m.-11 a.m.—St. Bartholomew Church, Columbus, program for preschool students.
Nov. 8, 11:45 a.m.-12:45 p.m.—St. Bartholomew Church, Columbus, noon Mass; Men’s Ministry, with blessing, Angels and procession.
Nov. 8, 1 p.m.-8 p.m.—St. Bartholomew Church, Columbus, eucharistic adoration, rosary and meditation.
Nov. 9, 8:30 a.m.—St. Charles Borromeo Church, Bloomington, Mass.
Nov. 9, 9 a.m.-11 a.m.—pro-life prayer walk outside Planned Parenthood abortion clinic, Bloomington.
Nov. 9, 1 p.m.-5 p.m.—St. Vincent Hospital, North Vernon, display of missionary image and program with Christian musician Marty Rotella of Ridgefield Park, N.J.
Nov. 9, 7 p.m.-8:30 p.m.—Holy Trinity Church, Edinburgh, Guadalupe Troupe, program with Marty Rotella and vigil.
Nov. 9 and Nov. 10, 6:30 p.m.-8 a.m.—Holy Trinity Church, Edinburgh, vigil.
Nov. 10, 8:30 a.m.-10 a.m.—St. Rose of Lima School, Franklin, program for students with Marty Rotella.
Nov. 10, noon—St. Mary School, North Vernon, program for students with Marty Rotella.
Nov. 10, 5 p.m.—St. Mary Church, North Vernon, free concert by Marty Rotella.
Nov. 10, 6 p.m.—St. Mary Church, North Vernon, Spanish Mass and Guadalupe Troupe.
Nov. 10, 7 p.m.-7:30 p.m.—candlelight procession, North Vernon.
Nov. 10, 7:30 p.m.—St. Mary Parish Hall, North Vernon, fiesta with music, food and games.
Nov. 10 and Nov. 11, 7 p.m.-9 a.m.—St. Mary Church, North Vernon, eucharistic adoration and vigil.
Nov. 11, 8 a.m.—St. Mary Church, North Vernon, blessing of the sick.
Nov. 11, 4:45 p.m.—St. Bartholomew Church, Columbus, blessing and Mass at 5 p.m.
Nov. 11, 6:45 p.m.—St. Bartholomew Church, Columbus, blessing, Spanish Mass at 7 p.m., Guadalupe Troupe.
Nov. 11, 8:30 p.m.—St. Bartholomew Church, Columbus, free concert by Marty Rotella.
Nov. 12, 7:30 a.m.-1:30 p.m.—St. Bartholomew Church, Columbus, Mass at 7:45 a.m., 10:15 a.m. and noon. (No veneration after 10:15 a.m. Mass.)
Nov. 12, 2:30 p.m.-5 p.m.—St. Ambrose Church, Seymour, rosary walk to outside Planned Parenthood clinic for pro-life prayers, followed by music, dance, rosas procession and Living Rosary by students at the church.
Nov. 12, 5 p.m.-midnight—St. Ambrose Church, Seymour, Spanish Mass at 5 p.m. Guadalupe Troupe, eucharistic adoration.
Nov. 13, 7 a.m.-11 a.m.—St. Ambrose Church, Seymour, Mass at 8 a.m. followed by 15-decade rosary.
Nov. 13, 9:30 a.m.—St. Ambrose Church, Seymour, program for students and prayer service.
Nov. 13, 1 p.m.-2:15 p.m.—St. Bartholomew School, Columbus, program for students in kindergarten through fourth grade.
Nov. 13, 2:30 p.m.-3:30 p.m.—outside Planned Parenthood clinic, Columbus, for pro-life prayer service.
Nov. 13 and Nov. 14, 4:30 p.m.-8 p.m.—St. Patrick Chapel, Madison, Mass at 6 p.m., eucharistic adoration and vigil.
Nov. 14, 8 a.m.-10 a.m.—St. Patrick Chapel, Madison, Mass at 8:15 a.m. for Pope John XXIII School and Father Michael Shawe Memorial Jr./Sr. High School students.
Nov. 14, 12:30 p.m.-3 p.m.—St. Charles Borromeo School, Bloomington, program for students in preschool through eighth grade.
Nov. 14, 6 p.m.-9 p.m.—St. Paul Catholic Center, Indiana University, Bloomington, rosary at 6:30 p.m. and Spanish Mass at 7 p.m. followed by veneration.
Nov. 14 and Nov. 15, 10:30 a.m.-8 a.m.—outside U.S. Penitentiary, Terre Haute, prayer vigil for Death Row inmate David Hammer, scheduled to be executed Nov. 15.
Nov. 15 and Nov. 16, 5 p.m.-8 a.m.—St. Charles Borromeo School, Bloomington, program for St. Patrick School students and area high school students.
Nov. 15 and Nov. 16, 5 p.m.-8 a.m.—St. Vincent de Paul Church, Bedford, vigil.
Nov. 16, 8:30 a.m.-noon—St. Vincent de Paul School, Bedford, program for students and veneration.
Nov. 16, 1 p.m.-6 p.m.—St. Vincent de Paul Church, Bedford, veneration and Mass at 5:30 p.m.
Consultant says Catholic education makes a difference

By Jennifer Del Vechio

The goal is to help parents. But to do it, parents have to risk being “weird and bizarre,” said John Findlater, an educational consultant to Catholic schools.

Findlater spoke Oct. 17 at St. Jude Parish in Indianapolis on raising Catholic children. His main message was that Catholic kids “better be different from others.”

“When your child gets their first job or shares a dorm room with a kid that has never been to a Catholic school, I pray God someone stops them and says, ‘Did you go to a Catholic school. You are so weird.’”

Parents in the audience laughed as Findlater told them what will make them stand out.

They’ll be the parents who send their kids out with Catholic Relief Services boxes collecting coins for Greenville instead of candy to teach the virtue of sacrifice and giving to the poor. They’ll require their children to be home for dinner and accept no telephone calls during that time to teach them the importance of family time.

Nor will they focus their attention on test scores and grades, but will be more concerned with the virtues their children are being taught in school.

Many times it will go against society’s norms, but Findlater said it’s worth it.

Findlater, a former principal of the University of Detroit Jesuit High School and Academy and the founder of Martyrs of Uganda Catholic Academy, an inner-city school in Detroit, began touring the country three years ago to help parents and teachers get back to Catholic basics.

After all, what’s the point of teachers expending energy for little pay and parents struggling to pay for Catholic schools if children aren’t going to be different, Findlater asked.

“If we are turning out kids like public schools, then we have a problem,” Findlater said. “I’m not against public schools, but we aren’t involved in public schools.”

The speech was held for all Indianapolis South Deanery schools to help parents be “proactive instead of reactive,” said Cindy Kiesel, president of the Roncalli High School parents’ association.

“Parents and all of us, are so busy,” Kiesel said. “We thought [Findlater] could give us the tools to use to raise better kids and lead kids a better way.”

Tim and Ann Schubach, members of Nativity of Our Lord Jesus Christ Parish in Indianapolis, said they will soon have children in school and the talk reinforced the importance of Catholic education.

“A lot of what he said makes sense,” Tim Schubach said. “We just need to be reminded of it.”

Other parents brought up questions about how to start the process or how they could get back to being more of an authority.

Findlater said parents often make the mistake of thinking of their children as adults because they grow up so quickly and “talk like adults.”

“But they are still children,” he said. “We have to remember that.”

He added that nothing changes overnight, but to start slowly.

“You can’t handle everything tomorrow,” he said. “Think deeply and pray fervently on how you will respond to the task the Lord has given to you, and sometime this week start improving one thing.”

Catholic school in Greenwood starts golf team

By Jennifer Del Vechio

When eighth-grader Cara Gaughan heard she could play on the first middle school golf team in the archdiocese, she started thinking about her future.

She saw it as an opportunity to help her make the golf team at Roncalli High School, the Indianapolis South Deanery interparochial high school, next year. She also thinks it will help her in college.

She didn’t see why golf had to end and why it couldn’t be extended six or seven more weeks,” Plew said.

The problem was that there wasn’t any organized archdiocesan middle school golf teams.

Plew contacted the Catholic Youth Organization and Our Lady of the Greenwood’s athletic board. He was told golf was not a CYO sport, but encouraged to still try to form a team.

From there, Plew held an organizational meeting and ended up with 21 boys and five girls playing in grades sixth through eighth.

But scheduling matches proved to be difficult, and Plew began contacting Johnson County public middle schools.

Students ended their season with a 4-1 record.

“If we are turning out kids like public schools, then we have a problem,” Findlater said. “I’m not against public schools, but we aren’t involved in public schools.”

The season ended last month after five matches and a record of 4-1.

The goal is to have at least 12 matches and other parochial schools in the archdiocese participating by next fall, Plew said.

Students interested in becoming a part of the league next season can phone Plew at 317-888-7369.

Protest march to end death penalty set for Nov. 10-14

Participants in the National March to Stop Executions will walk from the Federal Courts Building in Indianapolis to the U.S. Penitentiary in Terre Haute from Nov. 10-14.

The march is organized by volunteers of various amnesty organizations working under the auspices of the Abolitionist Action Committee. Interested persons are invited to join the group for all or part of the march along the U.S. 40.

St. Susanna parishioner Karen Burkhart of Plainfield, the Indiana Death Penalty Abolition Coordinator for Amnesty International, said the marchers also will gather at the Plainfield Friends Meeting, 105 S. East St. in Plainfield, at 7 p.m. on Nov. 11 for an educational program about “Healing Over Vengeance.” The program is open to the public.

Burkhart said speakers include Bill Pelke and George White, who are relatives of murder victims and oppose the death penalty in all cases. They will speak about the power of forgiveness and reconciliation and the importance of breaking the cycle of killing in the United States.

Abbie Bonowicz, who represents Citizens United for Alternatives to the Death Penalty and has helped organize the march, will discuss the group’s advocacy efforts.

(For information about the march or program, call Karen Burkhart at 317-839-1618 or Ann Tarvin at 317-839-6490.)

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A message from the archbishop

Continuing the Journey of Hope

“...urgently desire to encourage all the members of God’s people, particularly those living in America...to take up this [new evangelization] and to cooperate in carrying it out.” — Pope John Paul II

We...in the Archdiocese of Indianapolis want to respond to this powerful call issued by our Holy Father, Pope John Paul II, in Ecclesia in America (The Church in America). Our Jubilee celebrations have been wonderful, but they are not the end of our journey. Rather they are the beginning of the next stage of that journey. Our prayer in the weeks before Sept. 16 and our celebration that day were a strong request that the Holy Spirit would mobilize and energize us for the efforts we will make the next several years.

Lifelong discipleship

At our Celebration in the Spirit of Hope at the Great Fall Festival of Faith in Indianapolis that Saturday afternoon we confirmed more than 3,000 young people and adults. The sacrament of confirmation is not a graduation. Along with baptism and the Eucharist it is one of the sacraments of initiation. We are initiated into lifelong discipleship. We continue to grow through all the stages of our lives. As my fellow bishops and I wrote in our pastoral plan for adult faith formation in the United States, Our Hearts Were Burning Within Us, “The Church’s pastoral ministry exists to sustain the work of the Gospel. One way it does this is by nourishing and strengthening lay men and women in their calling and identity as people of faith, as contributors to the life and work of the Church and as disciples whose mission is to the world. To grow in discipleship throughout our life, all believers need and are called to build vibrant parish and diocesan communities of faith and service.”

Jesus Christ is our center of faith

The center of our faith is a person—Jesus Christ. So the first step in coming to faith is getting to know him and to accept him as our Lord and Savior. But our relationship with Christ is dynamic, it keeps growing. So we need to open ourselves again and again to a deepening relationship with Jesus. If we do that, we experience a call to commit ourselves to joining Christ in continuing his mission to bring the Good News of God’s love to people in ways that are concrete and effective.

Next leg of journey: evangelization

Over the next few years as an archdiocese, we are going to focus our efforts on growing in this kind of discipleship. The Church of the United States, Hope 2001 emphasizes evangelization as an ongoing call and challenge that renewes and transforms all our church life. We have been engaged in evangelization already. But we need to become more intentional in the way we live our lives and practice our ministries.

The Disciples in Mission process

The principal resource we are making available to the parishes of the archdiocese is Disciples in Mission: An Evangelization Experience. This process was developed by the Paulist National Catholic Evangelization Association to aid the implementation of our national Catholic evangelization plan, Go and Make Disciples. A shorthand version of the three goals is: Enthusiasm for faith Welcoming and inviting Gospel impact on society. This Disciples in Mission process takes a two-pronged approach to foster these goals.

First, it assists in raising the overall awareness of the evangelizing dimension of our church life. Second, it assists in developing a pool of local leaders who can keep evangelization in the forefront of our planning and our actions and keep moving it along over the long haul.

Disciples in Mission helps us notice how much we have already been doing in evangelization and it encourages us to operate with an evangelizing perspective. It helps us identify what is God calling us to do next and helps us commit ourselves to taking two or three concrete steps toward actually doing it.

Jesus helps us with challenge

This call to become a consciously evangelizing faith community can seem challenging indeed. But whenever we start feeling overwhelmed, we need to turn to Jesus. We bishops found a model for adult faith formation and for evangelization in the Gospel scene where Jesus joins the disciples on the road to Emmaus. Jesus walks with these disciples and listens to the story of their dreams and their grief. He opens up a wider perspective for them by connecting their story with the larger story of the people of God.

Four questions to consider

Through the gift of his Spirit, Jesus has given us the ability to walk with people in a similar way. I am trying to spend a little time reflecting on four questions.

First, “What do you enjoy most about being Catholic?” The key word in this question is enjoy. I am not asking what you consider most important, but what makes you happy and excited about our faith. After all, joy is one of the fruits of the Holy Spirit. When this question has been proposed in retreats and other gatherings, it generates a number of responses. People say how much the Mass means to them. They speak of how wonderfully it is to receive Christ in Holy Communion. List the blessings of the sacraments. And they appreciate the gift of belonging to a faith community. As they talk about these things in our Catholic faith that give them joy, it is often hard to stop the conversation and bring the group back to order. This is an example of what we bishops were after when we made enthusiasm for the faith the first goal of Go and Make Disciples. We do not have to fake it. We just need to recognize that we have already experienced it and talk about it naturally.

My second question for reflection is: “Can you think of some times in your life when things were really difficult and your faith helped you get through?” If you polled the people who begin the process of entering the Church and ask them how God led them there, most frequently they will talk about Catholics they know who made an impression on them. They have seen people who lost a loved one, who experienced debilitating or life-threatening illnesses, who have faced a whole litany of tragic circumstances. And yet those people have found the companionship of Jesus who walked the way of the cross. And those observing them say, “If their faith could get them through something like that, then that’s what I want for myself and my family.”

Third, “Have there been times in your life when something wonderful happened, and your faith helped you celebrate it?” Some critics of Christianity have said that our version of the Good News is often neither good nor news. Christ indeed walks with us through the valley of the shadow of death but we do not remain there forever. The Jesus we follow is the risen Christ. One of the gifts people find in the sacraments is that they do help us celebrate key moments in life. We have an Easter faith.

Finally, I ask, “What is it about our faith that we most want to pass on to the next generation?” We always want to share with our young people the best we have to offer. And so the values and beliefs of our faith are treasures we want to share. It is so encouraging to see ways this is already taking place. I have been impressed with the young people who have made the long bus trip to take part in the pro-life rally in Washington, D.C., each year. I am delighted with the high school students who respond to the A Promise to Keep program. I am happy to hear of the fine work done in service programs. What would we want to share with these young people? Or, if you are a young person, what would you want us “elders” to share with you?

I am sure that every one of you had something to say in response to these questions.

Sharing what nourishes

These questions simply offer you an opportunity to name some ways that your relationship with Jesus and your life in the Church has made a difference in your life. And that is the core of evangelization. One definition of evangelization is what takes place when one hungry person tells another where he or she found bread. And so our participation in the Disciples in Mission process over the next few years will be an opportunity to recognize how we have been blessed by the Good News of Jesus Christ in word and sacrament. We will have the chance to deepen our appreciation of the gift of faith and to share that awareness, first with each other within our faith communities, and then by reaching out to those Catholics who are no longer active and to those without a church family.

Our own Emmaus experience

My prayer is that as we continue our Journey of Hope through the Disciples in Mission process, we will have an experience of Jesus similar to that of the disciples on the road to Emmaus. May that experience motivate us to rush to join various groups of our brothers and sisters to tell them, “Our hearts were burning within us” so that their hearts may be set on fire as well.

—Most Rev. Daniel M. Buechlein, O.S.B.
Disciples in Mission process is in preparation phase

In 1974, a Synod of Bishops convened in Rome to address the issue of evangelization. They posed three questions:

- What has happened to that hidden energy of the Good News, which is able to have such a powerful effect on the human conscience?
- Is the evangelical force of the Gospels capable of transforming lives?
- What methods should be followed to insure that the Gospel may have its proper impact?

In response to these questions and the deliberations of the synod, Pope Paul VI wrote a pastoral exhortation, *Evangelization in the Modern World (Evangelii Nuntiandi)*, which was published on Dec. 8, 1975. This document has been a major catalyst in the renewal of Catholic evangelization, and it was the foundation of national evangelization plan produced by our American bishops in 1991, *Go and Make Disciples*.

From Christ the Evangelizer to the Evangelizing Church.

Kingdom and salvation are the words of news of Jesus Christ. The Gospel is the Good News to all creation. Although Jesus, “Go to the whole world and proclaim the Gospel,” everyone is included in the command of the Church. It preaches hope in the promises of Jesus Christ. It proclaims fidelity in the promise of life eternal. It proclaims love in the love of God, and it proclaims justice in the justice of God. It proclaims the Good News to all creation.

The Spirit of Evangelization.

In the new context of the modern world, the Church needs to be more effective in evangelizing. The Church needs to be more effective in communicating the Gospel to the modern world. The Church needs to be more effective in communicating the Gospel to the modern world.

The Beneficiaries of Evangelization.

Everyone is included in the command of the Church. Go to the whole world and proclaim the Gospel. The Good News to all creation. The Holy Spirit is the principal agent of evangelization who inspires each individual to proclaim the Gospel. There are obstacles like lack of recognition, the need to re-evangelize for those who were baptized but in effect formless, and the need to evangelize for the non-baptized. Therefore, a special call to put to use every Christian and evangelical possibility in the affairs of the world.

Dec. 8 marks 25th anniversary of evangelization in modern world

In the last 25 years, the Church has made significant progress in evangelization. The Church has made significant progress in evangelization. The Church has made significant progress in evangelization.

The Criterion  Friday, November 3, 2000

Archbishop Daniel M. Buresh has reminded us that the Disciples in Mission process takes a two-pronged approach to helping a diocese foster the evangelization dimension of its life and ministry as a local Church. First, it tries to raise everyone’s level of awareness of our call to join Christ in continuing his mission. Second, it trains a pool of local leaders to help keep the evangelization agenda on the table and moving along. What are some of the specific steps involved?

Right now we are in what is called the “preparation year” of the Disciples in Mission process. Paulist Father Bob Rivers spoke to both the archdiocese’s Management Council and the Priests’ Council last January. Their favorable reaction led to a presentation at the February Priests/Parish Life Coordinator business meeting and the eventual decision to make this resource available to the parishes of the archdiocese. Since then additional presentations were made to the educational administration’s gathering in August and to several deanery meetings this fall. Mailings went out to youth ministry and the leaders of various organizations and movements which have a liaison with the archdiocese. Archbishop Daniel and evangelization coordinator Jesuit Father Joe Folzenlogen have featured Disciples in Mission in their columns in The Criterion.

Our Jubilee celebration has evangelization as its focus. Archbishop Daniel gave a stirring homily during the Sept. 16 jubilee liturgy, showing how evangelization grows naturally out of our experience of God. If prisoners in a maximum security prison can learn to share faith, then certainly the rest of us can.

We have formed an archdiocesan team composed of the Evangelization Commission, the Multicultural Commission and a Field Team. Father Folzenlogen from the Evangelization Commission and Celina Acosta-Taylor from the Multicultural Commission traveled to Washington, D.C. in late August to participate in the training workshop for diocesan coordinators of Disciples in Mission. In early December, two members of the Disciples in Mission staff, Notre Dame Sister Susan Wolf and Paulist Father Ken Boyack, will come to Indianapolis to train the diocesan team, which will in turn support parishes in their participation in the process.

Then the focus shifts to the parishes themselves. From mid-January to mid-March there will be a series of deanery information sessions offered around the archdiocese. These gatherings will give parishes a chance to talk through the process, and appropriate committees and individuals the opportunity to get the data the parish needs to make its own decision whether to participate or not, and if so, to what extent.

Once a parish decides to commit to the process, the next step is to find a parish coordinator. Together with parish leadership, that person recruits people to become members of the parish team. It is very important to recognize that the role of this group is not to do all the work, but rather to assist fellow parishioners in recognizing their own call and to become more active in responding to it.

Several training sessions will be offered to assist parish coordinators and the teams. During the summer, training days for parish coordinators will be offered at several regional sites. In the fall, there will be a round of deanery training days for parish teams to get them started on preparing for the Lenten formation activities. In late winter, there will be a similar round to prepare for the parish reflection/planning days during the Easter season. By gathering together with other parishes for training, people begin to build a peer network which they can draw on in the future.

The parish as a whole becomes more active with the prayer campaign, which begins in January of 2002. The main formation activities take place during Lent.

Pastors are encouraged to preach on the Sunday Lenten readings from an evangelization perspective. Parishioners will be invited to participate in small groups to reflect on and share the Scripture readings for the upcoming Sunday. Options like family activities or age-level groups for teens will also be offered. Each week there will be bulletin inserts offering material about our American bishops’ evangelization plan, *Go and Make Disciples*.

But we do not just want to talk about evangelization, we want to do some. So during the Easter season the parish comes together for a day of reflection and planning. Using the Lenten experiences and the three goals of *Go and Make Disciples*, the parish asks what it has already been doing in evangelization. Most of the time, parishioners are pleasantly surprised how much they are doing. They just never realized it was evangelization.

Then the parish asks what God is asking it to do next. It is encouraged to boil this down to a couple of specific next steps it can work on during the next nine or 10 months. It commits itself to working on these, and shares its plans in a report to the archdiocesan team. That group reviews the report and offers feedback. If the parish has resources needed to assist parishioners in what they have planned to do, then we repeat the whole process in 2003 and 2004.

By then we will have developed a perspective and a way of operating that will allow us to go about our church life and ministry with a more intentional approach to the evangelization dimension of our commitment to Christ. We will be better Disciples in Mission.

Photograph by Father Joe Fozenlogen

Timetable for Disciples in Mission

2000

- November 3—Evangelization Supplement for The Criterion

- November 8—Update at Clergy/PLC business meeting

- December 1—Paulist Training workshop for Diocesan Leadership Team

2001

- Mid-January through mid-March—Deanery Information Sessions

- Mid-March to mid-April—Commitment Decisions by parish

- Spring—Appointment of parish coordinators, start forming parish teams

- Summer—Kickoff of training for parish coordinators

- Summer—Complete formation of parish teams

- Fall—Round 1 of parish team training

2002

- Pre-Lent—Prayer campaign

- Lent—Preaching, scripture reflection groups, inserts on *Go and Make Disciples*

- Late Winter—Round 2 of parish team training

- Easter Season—Parish reflection planning days

- July—Parish reports and plans submitted

- Summer—Review of reports and plans by diocesan team

- Identifying common threads for resources and support
Disciples in Missions information sessions January-March

Disciples in Mission is a resource that the archdiocese is making available to its parishes. It is also a resource that includes a wide variety of options. To help parishes make their decision about whether they will participate and just how they will participate, there will be a series of information sessions held between mid-January and mid-March of 2001. These two-hour presentations will be conducted by Jesuit Father Joe Folzenlogen and one or two members of the archdiocesan leadership team. There will be at least one session in each of the deaneries outside of the Indianapolis area. In Indianapolis, there will be one weekday evening session and one Saturday morning session. In addition there will be one session in Spanish in the Indianapolis area and at least one in another location in the archdiocese.

Each parish will receive a copy of the Disciples in Mission preview kit. This includes a brochure outlining the process, a summary of Go and Make Disciples, an informational brochure to use on a parish sign-up day, prayer cards, posters, a set of the Lenten bulletin inserts on Go and Make Disciples, a copy of the homily helps, and samples of the participant booklet and leader’s guide, the teen booklet and leader’s guide, and the family activity booklet.

In going through the training workshop, the archdiocesan team will have the benefit of using the newly published second editions of both the diocesan and parish leadership team manuals. These documents now incorporate the wisdom gleaned from the experience of dioceses and parishes who have been doing Disciples in Mission the last three years. Their insights are included in the text and also highlighted in special “tip” items designated in the margins by a light bulb. There are also a good number of web resources marked by an icon of a computer mouse. They can be accessed at www.disciplesinmission.org.

There is a profile of Sister Susan in an article on page 14 of this issue. Father Boyack is the director of the Paulist National Catholic Evangelization Association and also the director of the Disciples in Mission team. He has published two collections of articles on Catholic evangelization: Catholic Evangelization Today: A New Pentecost for the United States and The New Catholic Evangelization. Together with Paulist Father Frank DiSiano, he has collaborated on three other publications: Creating the Evangelizing Parish, Commentary and Planning Guide for Go and Make Disciples and Discovering My Experience of God: Awareness and Witness. He has also served as a consultant for the evangelization committee of the National Council of Catholic Bishops.

Members of the Archdiocesan Leadership Team are looking forward to their training overnight Dec. 1-2 at the Benedict Inn Retreat and Conference Center in Beech Grove. Notre Dame Sister Susan Wolf, Executive Director of the Paulist National Catholic Evangelization Association, and Paulist Father Ken Boyack, President of that organization, will facilitate the event. The session begins on Friday evening and concludes with a Eucharistic Liturgy Saturday afternoon.

The purpose of the program is to give the team an overview of the Disciples in Mission process as it will unfold in the Archdiocese of Indianapolis. In addition, there will be specific presentations to prepare those team members who will be training and assisting parish coordinators and parish teams as they guide the process in their respective faith communities.

There will also be input on analyzing the parish reports and then preparing a diocesan report and communicating it.

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Archdiocesan leadership team formed for Disciples in Mission

Disciples in Mission works by involving an ever widening circle of participants. Each circle receives training to resource and support the next larger circle. One of the first groups in the series is the Disciples leadership team. In the Archdiocese of Indianapolis this has three components: the Evangelization Commission, the Multicultural Commission, and the Field Team. Together they will oversee the Disciples in Mission process, making sure that parishes receive the help they need to use the process, and review the parish reports looking for common themes that could benefit from some form of archdiocesan support.

The very structure of the Evangelization Commission reflects the archdiocesan vision that evangelization is not a set of separate projects but rather the dimension of every aspect of our church life and ministry. The members and the ministry areas they represent are: Sandra Behringer, Stewardship and Development; Harry Dudley, Catholic Education; and Faith Formation; Charlie Gardner, Spiritual Life and Worship; Tom Gaybrick, Catholic Charities and Family Ministries; Sister of Providence Marilyn Herber, Clergy and Parish Life Coordinators: Formation and Personnel; Ed Isakson, Lay Ministry and Pastoral Services; Steve James, Finance and Administrative Services; Susan Schramm, Communications; and Ann Tully, Vicariate Judicial.

In a similar fashion, the Multicultural Commission helps the archdiocese incorporate the perspective of our diverse ethnic and cultural heritage in all our endeavors. Current members include: Celia Acosta-Taylor, Sacred Heart Parish, Jeffersonville; Gladys Jaen Doll, St. Anthony Parish, Morris; Father Rick Ginther, SS. Peter and Paul Cathedral and Office for Worship; Ed Isakson, Department of Human Resources; Lillian Stevenson, St. Rita Parish, Indianapolis; Blanche Stewart, St. Lawrence Parish, Indianapolis; Angela Strong, Indiana- polis; Olga Villa-Para, Indianapolis; Maru Villalta, Indianapolis; Jo Garcia Hoy, Indianapolis; Carmen Montene, Terre Haute; Nhan Nguyen, Vietnamese Catholic Community, Indianapolis; Diane Ore, St. Andrew Parish, Indianapolis; David Weir, Holy Angels Parish, Indianapolis; Oscar Morales, St. Patrick Parish, Indianapolis; Jacqueline Tong, Korean Catholic Community, Indianapolis; Karen Tully, Vicariate Judicial.

The important thing to keep in mind is that we needed to foster the family as the domestic Church. We will always be working on it. We need to adapt, adapt, adapt. The archdiocese has already set an example of adaptation in the way it has formed its diocesan leadership team. The manuals offer a model sample of a group of a dozen people each with particular connections and skills. But examining the tasks the team needed to deal with, we could see we already had groups doing those tasks. A parish which already has an active evangelization committee can simply ask that group to undertake this agenda rather than trying to create a new group. Or in places where three parishes share a pastor, there might be only one team rather than three. They can simply pool their resources and link those that are working together.

One of the features that appealed to the archdiocesan Pastors’ Council in recommending Disciples in Mission was its flexibility. The process offers a wide range of resources and presents a well-structured but a rather loose structure, a parish is free to tailor it to its own circumstances. In fact, one of the things Jesuit Father Joe Polenzan and Celina Taylor-Acosta heard frequently when they talked with diocesan coordinators at the Washington workshop was, “Adapt, adapt, adapt.”

Disciples in Mission encourages parishes to discover their own way of sharing the faith with the communities they minister to.

Archdiocesan Disciples in Mission leadership team:

Celia Acosta-Taylor, (left) a member of the Archdiocese of Indianapolis’ Multicultural Commission and Pastoral Council, picks up some pointers about Disciples in Mission from Margo Johnson, coordinator of parish teams for the Diocese of Covington, Ky.

Oddie, Office of Catholic Education; and Angies Munoz-Silver, New Albany, Ind. Father Kenneth Taylor is the director of the Multicultural Commission.

Finally, there is a group of people of people who will team up with Jesuit Father Joe Polenzan, evangelization coordinator and archdiocesan coordinator of Disciples in Mission, to offer direct services to parishes. They have no need to disband, but can start over. They can simply use Disciples in Mission as a way of encouraging the formation of additional groups. They can use their own resource materials and link those to the reflection/planning day.

Flexibility is hallmark of Disciples in Mission program.

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Discipulos Misioneros Una Experiencia Evangalizadora

¿Qué es Discipulos Misioneros?
Discipulos Misioneros es un proceso que integra las liturgias dominicales, los grupos que comparten la fe, la catequesis, las actividades familiares, la planificación y las actividades de implementación en una experiencia evangelizadora y unificada para toda la parroquia. Su objetivo es colocar la esencia de nuestra fe, de la catequesis, de los cultos parroquiales y la labor evangelizadora que la parroquia ya está llevando a cabo, en un proceso que los fieles pueden entender.

¿Cómo funciona Discipulos Misioneros?
La Asociación Paulista Nacional para la Evangelización Católica (PNCEA) trabaja en colaboración con la diócesis para crear un equipo promotor que organice y coordine Discipulos Misioneros. Los equipos promotores locales que ejecutan el programa, y que ofrecen apoyo continuo. El programa enlaza en un patrón de conjunto-diversos ministerios y culturas, y todos los elementos de la vida pastoral para lograr un meta común: una Iglesia santa y misionera.

¿Proporciona la PNCEA a todos los materiales para Discipulos Misioneros?
Sí. Todos estos materiales enriquecerán las homilías, la preparación de agentes pastorales y la labor evangelizadora que la parroquia ya está llevando a cabo, ayudando a iniciar los nuevos.

¿Se puede obtener Discipulos Misioneros en español?
Sí. Hay una edición en español de Discipulos Misioneros para responder a los hispanos, importante segmento de la población católica. Tanto de edición en castellano como en inglés son de lectura fácil, con conciencia de la diversidad cultural católica.

Ruegen diariamente para que Dios bendiga este ministerio.

Above, the Celebration in the Spirit of Hope: The Great Jubilee, on Sept. 16 in the RCA Dome in Indianapolis was a wonderful opportunity to recognize the gifts of the diverse cultures within the Archdiocese. The archdiocese already has a multicultural mission, and that group has agreed to serve on the Disciples in Mission diocesan leadership team. Members of the commission will participate in the team training on Dec. 1-2 at the Benedict Inn Retreat and Conference Center in Beech Grove. From them on, Disciples in Mission will always be an agenda item for all their meetings. †
Across the United States there are 21 dioceses that have been engaged in Disciples in Mission over the past three years. Their observations give the Archdiocese of Indianapolis an idea of what it can look forward to as it enters this process.

Diocese of Raleigh, N.C.
The Most Rev. F. Joseph Gossman, Bishop of Raleigh, N.C., commented on the changes he saw in his diocese after the first two years of Disciples in Mission. He identified three major areas of impact: stewardship and evangelization, building bridges to other parishes and dioceses, and encouraging involvement of youth. Parishioners become leaven as they see and become a part of what is going on in the diocese. Parishioners are trained by people who look like themselves. Parishioners become leaven as they see and become a part of what is going on in the diocese. Parishioners are trained by people who look like themselves.

Diocese of Brooklyn, N.Y.
Enthusiasm for Disciples in Mission was also reflected in the observations of Diocesan Leadership Team Members. For instance, Father Dennis McAskill from the Office of Catholic Education in the Diocese of Brooklyn noted that Disciples in Mission puts flesh on the bishops’ national plan, Go and Make Disciples. People are becoming more comfortable inviting people to attend church with them and welcoming new people. People are buying Bibles and reading them. Non-Catholic spouses participated in the Lenten faith sharing. Teenagers have gotten involved. Many people now feel that they can speak as a diocesan-identified small groups. There is a formal outreach to inactive Catholics underway.

Archdiocese of Chicago
There is also positive feedback from the parish reports. Here is a sampling of comments from parishes in the Archdiocese of Chicago:

“Parishioners were positive in their remarks about gathering and sharing Scripture in small groups. Many expressed their appreciation for meeting acquaintances with friends and other parishioners and shared their vision for our parish. Participants were encouraged, welcomed, and introduced others from their groups at Sunday Liturgies. Anxieties about sharing personal faith in the weekend Liturgies of enthusiastic sharing among groups. Participants became more aware of the act of giving at the Liturgy. Names and faces of parishioners came together.”

— St. Emily Parish, Mount Prospect, Ill.

“The faith sharing groups have helped to bring so many of us closer together. More of our parishioners are reading the Bible and they are enjoying it! They are asking how they can be better Catholics. For the most part, we felt that the interaction and dialogue with other parishioners was very worthwhile. It helped us to meet new people and to get to know others even better. The Parish Day of Reflection was the other success story. Those who attended the reflection day expressed their wishes and goals for our parish.”

— St. Enda Parish, Maywood, Ill.

“Many of the participants felt inspired and spiritually moved by being in a small group and sharing Scripture and faith with other members of our parish. They had the chance to go back to known growers and they would normally recognize only by sight. The participants felt better prepared to participate in faith in the weekend Liturgies having reflected on the readings beforehand. Homilies were more meaningful for them. They carried the words with them throughout the week in a more profound way.”

— St. Alphonsus Liguori Parish, Prospect Heights, Ill.

“Reflecting on the three goals helped identify and affirm what we are already doing the parish (PADS, Food Pantry, Ministry of Care, Hospitality, Welcoming, Meaningful Liturgies, etc.) as well as make some suggestions for fostering more family-oriented activities. Because of this we have a Family Ministry and special emphasis on a Family Mass each month and various activities fostering family participation.”

— St. Alphonsus Liguori Parish, Prospect Heights, Ill.

“We decided to adopt Disciples in Mission because we liked the small group materials. We soon discovered that Disciples in Mission was not just another small group program, but a more holistic process. The Lenten small group experience was excellent and we look forward to next Lent. The parish reflection day was also an excellent experience and we hope that it will help to focus our evangelization efforts.”

— St. Vincent Ferrer Parish, River Forest, Ill.

“There is a real sense of something very special happening in our parish and there is a feeling of wanting to continue the prayer and faith sharing beyond the original time. Participants felt that reading and discussing Scripture before they were proclaimed on Sunday helped them to listen to them with a different perspective and there was a very real energy present at our reflection day.”

— Our Lady of the Snows Parish, Chicago, Ill.

“We thought we would be lucky to get 50 people to sign up to be in a small group and got almost twice as many. Participating in Disciples in Mission made the team as well as the parish more aware of the need to be more welcoming and effective in our mission of evangelization. That is our goal for the upcoming year.”

— St. Dorothy Parish, Chicago, Ill.

“An overwhelming majority of participants have a clearer understanding of the goals and objectives of Catholic evangelization for our parish and are able to see how our current programs and ministries are carrying out the evangelizing mission of Jesus Christ. We are encouraged by the fact that Disciples in Mission was well received and expect that this year’s success will lead to even greater successes next year.”

— St. Columba Parish, Chicago, Ill.

“The faith sharing groups have encouraged people to speak more openly about their faith experiences and to read the Scriptures in the context of the parish reflection evening was upbeat and positive. We believe that Disciples in Mission is a useful tool to encourage the ongoing faith development of its parishioner. We have gone through the initial group and are associated with starting a new endeavor, and we believe we have the basic organization in place. Based on our experience, the team has decided to participate a second year.”

— St. Gertrude Parish, Chicago, Ill.

Feedback From National Workshop
During the training weekend for diocesan coordinators, there was a session in which the dioceses gathered in groups according to their year in the process. The veterin shared some of their highlights and successes and offered some suggestions to those just beginning the process.

Those who had completed three years reported that once the program got out into the parish it began to operate on auto-pilot. It was lay led, and people were carrying on just fine. There were many small groups established and continued. One diocese had a diocesan day of evangelization as one of its results. There was a heightened awareness of the connections between evangelization and stewardship. Dioceses reported having more welcoming communities. One diocese initiated a home visiting process called Emmaus 2000. The teen had met with positive feedback.

Those finishing two years felt they had found gifted and skilled leaders. They said there was now a sense that evangelization is double. The process enchanced the “sensus fidelium,” the sense of the faithful. There is a real hunger for small faith sharing groups. There is better collaboration at the deanery level. People have the practical Jesus and not just an intellectual Jesus.

Challenges
Although there is a lot more positive feedback that could be shared, it is important to note that there have been some difficulties and challenges in doing Disciples in Mission. Both the participants and the Dioceses in Mission team were honest about these issues, and their frank discussion and subsequent action have resulted in improvements like the revised Family Activity Booklet and the second edition of both the diocesan and parish leadership team manuals.

Some of the issues that dioceses commented on were the cumbersome paperwork involved in the first attempts at the reporting process. This has now been simplified and streamlined. As could be expected, many dioceses reported a wide range of commitment and enthusiasm in the parishes in their area. For those in leadership, this can create a tension between leaders who happen and “following the rules.” It is hard to maintain the understanding that Disciples in Mission is a process and not a program.

The multi-racial, multi-cultural components met with mixed success. In some places people learned and grew, in others they simply ignored the possibility, and in a few places there was some outright resistance.

Balance Sheet
Even though there were these and other problems, those dioceses doing Disciples in Mission in 2000 were unanimous in saying they were happy they had chosen to do the process. They had strong words of encouragement for the places just starting out and assured them they would both enjoy the process and would see some positive results in both parishes and the diocese as a whole.
Paulist National Catholic Evangelization Association encourages evangelization ministry

PNCEA stands for Paulist National Catholic Evangelization Association. The organization was founded in 1977 by Paul Father Alvin Illig. It has three main goals:

• Building up the body of Christ
• Equipping active Catholics for the work of evangelization
• Proclaiming the gospel of salvation in Jesus Christ to inactive Catholics and the unchurched.

The Archdiocese of Indianapolis is entering into one of the resources developed by PNCEA, namely Disciples in Mission. But the organization has other ministries as well.

Share the Word

One of these is Share the Word: Scripture Reflections for Today’s Disciples. Begun 20 years ago, this insightful commentary on the Sunday Scripture readings has adopted a new format which provides: commentary on the Sunday readings, reflections on the daily Scripture readings, articles that nourish readers’ Catholic faith and inspire them to share it with others and suggestions for group use. Experts in Scripture, Catholic evangelization and spirituality present practical ideas about evangelization in an engaging, easy-to-read style.

Parish Missions

A new resource the PNCEA has made available in the past couple of years is Parish Missions: A Spirituality for an Evangelizing Parish. Parish Missions are a week-long spiritual experience for parishes seeking a fresh encounter with Jesus Christ and a deeper understanding of the new evangelization. Available in both English and Spanish, the missions are designed to help people catch the evangelizing spirit. They are a community religious experience meant to foster understanding, attitudes, and behaviors that lead the parish to become spiritually renewed and more missionary minded.

Prison Ministries

Through Prison Ministries the PNCEA supports prison chaplains and volunteers with the reproducible newsletters Let’s talk! and Hablemos! PNCEA provides prisoners with Bibles, Share the Word, Invitation, and much more. PNCEA promotes a prayer crusade for inmates, their families, victims of crime, and all prison ministers.

Evangelization Resources Catalogue

Finally PNCEA produces an Evangelization Resources Catalogue. Books, videos, ecclesial documents, and practical tools essential to implementing the vision of Catholic evangelization—especially the vision expressed in Go and Make Disciples—are described in this 8-page publication.

New Venture

Looking to the future, the PNCEA team is developing a new service called PPEP, Parish Planning from an Evangelizing Perspective. This process will include training for parish leaders, a trained facilitator to work with the parish design team for large group events, and leadership development opportunities for the pastor. Two parishes will pilot this process in spring 2001 and the service will be launched nationally in fall 2001.

Web resources for Disciples in Mission and evangelization

• PNCEA—Disciples in Mission http://www.pncea.org/evangelization/incip.htm
• Diocese of Raleigh—Disciples in Mission http://www.raldio.org/evangelization/disciples.html
• Archdiocese of Indianapolis—Disciples in Mission http://www.indianapolisarch.org/DM/
• NCCB/USCC Bishops’ Conference Evangelization Committee http://www.nccbuscc.org/evangelization/index.htm
• National Council for Catholic Evangelization http://www.catholicevangelization.org

Contact Information

For more information call 202-832-5022, fax 202-269-0209; write PNCEA, 3031 Fourth Street NE, Washington, D.C., 20027-1102, email pncea@pncea.org, or check out the website at www.paulist.org/pncea/.
National Council for Catholic Evangelization makes changes

The leadership of the National Council for Catholic Evangelization (NCCE) will breathe a sigh of relief when the year 2000 comes to a close. It may have been the Jubilee Year, but for NCCE it was filled with challenges and hard rather than leisurely celebrations. However, the organization has weathered the storm and is looking forward to the new millennium with renewed vigor.

Last January the executive director resigned abruptly. NCCE called on Servants of the Holy Heart of Mary Sister John Mary Vianney to serve an interim director. Then it arranged a series of meetings to take a hard look at its mission and its goals and objectives. It seemed best to cancel its annual conference while this was going on.

Religious of Jesus and Mary Sister Priscilla Lemire was selected as the new executive director on May 22, and assumed her position on Sept. 1. A native of New Hampshire, Sister Priscilla has been in religious life for 40 years. Her love for her faith and her zeal in sharing it have been expressed in her ministry as educator, school administrator, parish minister, and director of evangelization for the Diocese of San Diego. For most of her 25 years in San Diego she served in catechetical ministry as Region 12 representative and in that capacity coordinated the highly successful annual conference. In addition, Father Larry Espisitor, a native of Webster, Mass., is well known to NCCE members. He has been an active member since 1985 and in that brief period of time has served as Region 1 representative, conference coordinator in 1998, vice-president, and now president. He is also pastor of St. Joseph’s parish in Aubum, Mass., and the Director of the Office of Evangelization for the Diocese of Worcester.

What is the organization that these people lead, and what does it offer to the parishes of the Archdiocese of Indianapolis? The mission statement tells us that NCCE is an independent membership organization founded in 1983 to promote evangelization as based on Evangelii Nuntiandi (Evangelization in the Modern World) by Pope Paul VI. The NCCE exists to affirm, to motivate and to network Catholic evangelization efforts throughout the United States in order to work towards a united national effort to proclaim Christ and to extend his Church.

The last several years the Archdiocese of Indianapolis has sent its evangelization coordinator and one member of its to the annual conference. In addition, Father Clarence Waldon, one of the founders of NCCE and pastor of Holy Angels Church in Indianapolis, and Sister of St. Joseph Kathleen Karbowsk, school evangelizer at Holy Angels, have been regular attendees and have also presented workshops. The past three years, the conference followed the Jubilee preparations of themes for the parishes of the Trinity.

In addition to the conference, the NCCE publishes an quarterly newsletter, publishes an edition of Go and Make Disciples that incorporates reflection questions and a planning process, and offers workshops on Go and Make Disciples in parishes and dioceses.

Jesuit Father Joe Folzenlogen is the Indiana state representative for Region 7 of NCCE. Twice annual he meets with the state representatives from Illinois and Wisconsin along with the Region 7 NCCE board representative. The most recent gathering was in Chicago on Oct. 19. The group shares what is going on in the dioceses in their state and gets caught up on NCCE business. Father Folzenlogen brought along several items connected with our Jubilee celebration in the RCA Dome in Indianapolis.

In 2001, the annual conference will be held in Raleigh, N.C., from June 6-9. The theme will be “Holy Ground.” Bishop Kenneth Unteren of Saginaw, Mich., will be the presenter for the preaching day, June 6. Warren Grayson Brown will present a concert and offer a workshop. The Mexican American Cultural Center will do a keynote in both English and Spanish on “What it Means to Welcome in a Culturally Diverse Church.” They will also do a workshop on “Los de Hispanios to Other Faiths” and a second one on “Reaching Out to Youth.”

More details about other offerings at the conference will be published when the presenters have been confirmed.

There are several kinds of membership in NCCE on national, diocesan, parish, and individual levels. For more information contact NCCE by writing Suite 90, McCormick Pavilion at Theological College, 415 Michigan Ave. NE, Washington, DC 20017, or call 800-786-NCCE, or visit the web site at www.catholicevangelization.org.

Oración Para Discípulos Misioneros

Amoroso Dios, Nos llamaste por nuestro nombre, y entregaste a tu único Hijo para redimirnos. En tu fidelidad envejaste el Espíritu Santo para completar la misión de Jesús entre nosotros.

Abre nuestros corazones a Jesús. Danos valor para anunciar su nombre a los que están cerca de nosotros, y generosidad para compartir su amor con los que están alejados.

Te pedimos que cada persona en este mundo sea invitada a conocer y amar a Jesús como Salvador y Redentor. Que todos comencen su infinito amor. Que ese amor transforme todas las esferas de nuestra sociedad.

Te lo pedimos por Cristo, nuestro Señor,

Amen.

Maria, Madre de la Iglesia, ruega por nosotros.

San Pablo Apóstol, ruega por nosotros.

Prayer for Disciples in Mission

Loving God, you called us as each by name and gave your only Son to redeem us. In your faithfulness, you sent the Holy Spirit to complete the mission of Jesus among us.

Open our hearts to Jesus. Give us the courage to speak his name to those who are close to us and the generosity to share his love with those who are far away.

We pray the every person throughout the world be invited to know and love Jesus as Savior and Redeemer. May they come to know his all-surpassing love. May that love transform every element of our society.

We ask this through Christ, Our Lord.

Amen.

Mary, Mother of the Church, pray for us.

St. Paul the Apostle, Pray for us.
Dignity of a person is a transcendent value

By Fr. Herbert Weber

Sometimes God hits me with more than one eye-opener at a time. The following four interactions happened within a week of each other. These stories, about people’s lives, all help to transform human rights from an abstract notion into something concrete.

Donny and Danielle invited me to visit them and their newborn baby, whose name is Hope. The child had not been expected to survive to full-term in the womb. When she was born, there were indeed serious problems. Nonetheless, the tiny girl fought to stay alive. When I visited them, I held the child, who was light as a feather. A tiny tube inserted through her nose provided nourishment because she had become too exhausted each time she had tried to eat.

Regardless of her various physical impairments, her parents were as proud as any parents. I knew I was holding one of God’s special children. The child was loved and considered of tremendous worth.

A day later, I made my weekly visit to Ohio’s death row at the state penitentiary located two miles from my church. Only five prisoners are allowed to attend our Mass each week. The others I visit cell-to-cell. Kneeling on the floor so I could talk through the food-tray slot, I prayed with a prisoner named Tom and shared Communion with him.

Afterward, out of the blue, Tom handed me six-unused, stamped envelopes and asked me to give them to the poor. As I looked at them, I asked about his gesture. He responded that he receives $51 per month. His gift was only that he could think of to tithe his income. He added, “I have to live my faith as seriously as everyone else.”

Later that day, I returned to the church and stopped at the free lunch program housed in the basement. I noted a volunteer cleaning the tables. She gently approached a young mother with two children. In a grandmotherly way, she asked if she could get anything for her three-year-old. Her mother was exhausted each time she had tried to eat.

Then she went back to get a cup of punch for the little girl. Upon returning, the older woman sat down and visited with the client, much as any two women anywhere would do over the kitchen table.

Each of these episodes reminded me of the core of any discussion on human rights, namely, the innate dignity of the human person.

Whether the picture is of a vulnerable newborn child or of a criminal sentenced for execution, one cannot deny the personal worth of each human being—worth that is not related to one’s accomplishments, productivity or achievements.

Pope John Paul II wrote in his 1998 World Day of Peace message that “the dignity of the human person is a transcendent value.”

Just as that dignity cannot be forfeited through crime, whether the person is of a vulnerable newborn child or a disfigured criminal sentenced for execution, one cannot deny the personal worth of each human being—worth that is not related to one’s accomplishments, productivity or achievements.

A question that a prayer leader asked during my recent sessions with prisoners was: How do you think of God? The prisoners’ answers to this question were as varied as the prisoners involved.

The Church, along with its emphasis on human rights, reminds us of family rights. To speak of family rights is to signal that there is no such thing as the autonomous, unrelated, unrelated family. All human rights, though expressed in personal, individual terms, have a social dimension because every person is a social being.

Moreover, if the family had no rights and no protections, then this fundamental community, which Pope John Paul II calls a “school of a deeper humanity,” could not do its job of teaching about human rights and responsibilities, of instilling respect for them and encouraging behavior that promotes them.

Just as the state does not give a person human rights, neither does it confer fundamental family rights. The family exists before any other society or the state.

In 1983, the Vatican prepared a Charter of the Rights of the Family and presented it to nations and organizations as a way of safeguarding the family and guaranteeing the safe exercise of human rights by all people. The charter makes it clear that these rights arise from that “law which is inscribed by the Creator in the heart of every human being.”

(H. Richard McCord is the director of the U.S. bishops’ Secretariat for Family, Laity, Women and Youth.)
Benedictine Father John Neumann was born on March 28, 1811, in Bohemia, part of the Czech Republic. He was always small, as he grew to be only 5 feet 2 inches tall.

He studied for the priesthood and was ready to be ordained, but his father was put off because (a reason we find difficult to believe today) he decided it had enough priests. Since he was not needed as a priest in Bohemia, he moved to America and chose to take up the work of missionaries in the United States and decided to go there.

Bishop John Dubuis of New York was glad to see him because he had only 36 priests to care for the 200,000 Catholics in his diocese. The bishop ordained him on June 25, 1836, and sent him to Buffalo. His parish consisted of 900 square miles in western New York. He built a log cabin for himself and lived in it, suddenly building a fire even during the winter's upstate New York. He became a meager diet and just a body of bread and water. He walked to other towns in the parish, sometimes 30 or 40 miles away, in all kinds of weather, heating Mass for parishioners in log cabins.

In 1840, Father Neumann decided to become a Redemptorist priest. He formally applied for admission to the congregation and was accepted, becoming the first novice of doctors of Redemptorists in the United States. He spent his novitiate year preaching missions in cities in a wide area of the eastern United States: Baltimore, New York, Rochester, Buffalo, Norwalk and three places in Ohio—Rudolph, Randolph and Steubenville.

He made his religious profession on Jan. 16, 1842. Then, as a profession Redemptorist, he continued his missionary work despite the fact that he suffered constantly from poor health. He worked primarily among the Germans and became popular among them. He wrote a small and a large German catechism and a German Bible history.

In 1851, the Vatican appointed Father Neumann the fourth bishop of Philadelphia. He was consecrated on March 28, 1852, when he was 41.

Later in 1852, the U.S. bishops held the first Plenary Council in Baltimore. Bishop Neumann was asked to revise the catechism he had written earlier. It was then that he started his priestly career. He formalized for admission to the congregation and was accepted, becoming the first novice of doctors of Redemptorists in the United States. He spent his novitiate year preaching missions in cities in a wide area of the eastern United States: Baltimore, New York, Rochester, Buffalo, Norwalk and three places in Ohio—Rudolph, Randolph and Steubenville.

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The Book of Deuteronomy is the source of the first reading this weekend. Deuteronomy’s name is Greek in origin, meaning “second.” However, the book is not second on the list of Old Testament writings as they have been grouped in the Bible. It is actually the fifth book.

Nevertheless, it very much is one of the first five books of the Bible, and this means that it is part of the Torah, the basic law and philosophy of Jewish life. Drawn from the teachings of Moses, these five books contain the premises and requirements that even today ideally guide every aspect of Jewish life. It has been the case for millennia.

Central to the Jewish concept of reality is the idea of God. It is much more refined than the idea of a person, a power or a being that a divinity exists. Essential to divinity itself are the facts that the deity is a person. Revelation even gave the person a name, but pious Jews felt themselves unworthy even to pronounce the name or write it. Thus, the title “God” came to be substituted for the name in discussion and prayer. It is a custom that remains today among Christians.

Critical also to the concept of divinity was the notion of God as one. All around the Jews were societies where religion meant many gods. For the Jews, to multi-

The first and third readings today can be reduced to calls for pure intentions or warm feelings in religion and in the conduct of life. The admonition to love often is stated, But what does one mean by love? What is love as the God loving us. Love is more than a kind instinct. It is a full and free gift of self. It is the greatest statement of the diversity of creation and of personal direction and sense of self. In the love of God are not only creation, but also order and peace in every sense of existence. Qualifying love, or loving nature, upssets the order of existence. It separates us from God. It denies God. It brings disorder and misery in its wake.

Reflection

As Jesus uttered these words, they fell with a tone of great familiarity on the ears of the Jews who heard them. As noted above, they were the basic, and often repeated, notions and confessions of Jewish belief. In invoking them, Jesus stood firmly and clearly in the great current of Revelation that had come from God to the Jews through Moses and the prophets. Again the emphasis is upon love, upon a relationship between God and humankind.

Question Corner/ Fr. John Dietzen

Church prays for people that commit suicide

Q Last year, our 22-year-old son committed suicide. I seemed to be happy, was an altar server, helped around church and had a good job and a lady friend. Needless to say, we miss him dearly. I go to Mass daily and offer my Communion for him. When he died, many of our priests comforted us with the assurance that our Lord would welcome Michael home. He must have been very troubled over something, but some people say the sin of suicide is never forgiven. That would be more than I could bear. How is suicide treated in the Catholic faith? Is Catholic burial always permitted? Will he be allowed to go home to our Father? I pray every day that he has found the peace he couldn’t find on this earth. (Ohio)

A First, I am pleased that you had priests who supported you and your faith in such a good way. I hope you take faith and confidence in what they told you.

The Catechism of the Catholic Church reflects this same good theology when it says we each have responsibility for our lives, but we should not despair of the salvation of persons who take their own lives.

By ways known to him alone, God has ways of providing for them spiritually, and the Church always holds them (as it does all the departed) in its prayers (# 2339).

Much of the Catholic Church’s beliefs on the subject are reflected in its funeral policies. Canon law is very brief: those who are to be deprived of Catholic burial rites. Among these are “manifest sinners who commit suicide.” They are excluded from Christian burial services. They are excluded from Christian burial services. They are excluded from Christian burial services. They are excluded from Christian burial services.

Some people are not apparent, which is a serious matter. But the Church has the indi-

In offering Christian burial rites, we make no judgment on the individual’s relationship with God. Again, as for all of us, the Church simply brings God’s mercy for the deceased and for those who have been hurt by the death. As I said, it seems to me that the encouragement that your priests gave you was based on solid Catholic belief about God and on what we understand today about suicides as your son’s.

(Read questions for this column to Father John Dietzen, Box 325, Peoria, IL 61651 or by e-mail to jdietzen@aol.com.)

Daily Readings

Sunday, Nov. 5, 2000

• Deuteronomy 6:2-6
• Hebrews 7:23-28
• Mark 12:28-34

My Journey to God

The Choice

Would I … would you? … change places with a soul whose boot seems familiar, brighter, with more charm than ever I could muster, speak more truly? A personality engaging, warm?

To exchange one’s self means to relinquish All cherished memories, even sorrow And loved ones, steadfast, from whom I’ve been parted. How long since done penance for my own?

My nondescript, small self must be my choice. God made me childlike; may I heed His voice.

By Anna-Margaret O’Sullivan

(Anna-Margaret O’Sullivan is a member of St. Rose of Lima Parish in Franklin.)
November 4-5 St. John the Baptist Church, 25743 State Road 1, Dover. Craft show, Sat. 9 a.m.-4 p.m. Sun. 11 a.m.-5 p.m. Information: 812-625-2899.

November 5 Brebeuf Jesuit Preparatory School, 2801 West 86th St., Indianapolis. Mass, 11:30 a.m. open house, 12:30-3 p.m. Information: 317-876-4726.

St. Nicholas Hall, 6461 E. St. Nicholas Dr., Summan. Seventh and eighth grades sponsoring whole hog sausage and pancake breakfast, 7:30 a.m. noon. Presses offering .

Monte Cassino Hall Clumb, St. Mary of Nazareth, 38 E. Main St. Run or walk through halls. Registration: 8 a.m.-12:30 p.m. Start at 2 p.m. Information: 812-357-6501.

Catholic Ritter High School, 3360 West 30th St., Indianapolis. Open house, 11 a.m.-1 p.m. Information: 317-924-4133.

St. Mary Church, 415 E. Eighth St., New Albany. Passionist Mission, 1 p.m. Information: 812-944-0417.


November 10 Little Flower Ladies Club, 1401 N. Bosart Ave., Indianapolis. Card party and luncheon, 10 a.m.-4:30 p.m. Information: 317-357-3212 or 317-359-5717.


November 11 St. Rose Parish, U.S. Highway 40 West, Knightstown. Holiday craft bazaar and luncheon, baked goods, handmade items, 8 a.m.-2 p.m. Information: 765-345-2405 or 765-345-2617.

Hayden Museum and Hayden Pavilion, U.S. 50 to County Road 675 West, Hayden, north 1/4 mile to County Road 20 South. St. Joseph Parish Rosary Society, 19th annual craft bazaar, 9 a.m.-4 p.m. Information: 317-346-8868.

St. Maurice Church Hall, 8874 West 67th St., Indianapolis. Smorgasbord, 4:30-7:30 p.m., $10. Information: 317-955-6451.

November 12 Little Flower Church, 4720 E. 15th St., Indianapolis. "Glory Day," 8 p.m., free-will offering to benefit school restoration. Reservations: 317-357-8352.

November 14-15 Little Flower Church, 4720 E. 15th St., Indianapolis. "Easter Night," 8 p.m., free-will offering to benefit school restoration. Reservations: 317-357-8352.


November 16-17 Little Flower Church, 4720 E. 15th St., Indianapolis. "Good Friday," 8 p.m., free-will offering to benefit school restoration. Reservations: 317-357-8352.

November 18 St. Michael Church, 326 N. Green St. (Highway 267), Brownstown, Nell Hall, annual Christmas bazaar, Santa arrives 1 p.m., free admission. Information: 317-867-7569.

December 1-5 The Spirituality of St. Paul," Father John Buckle, "Exploring Our Faith" workshop, Fri. 7:30 p.m. Sat. 9 a.m.-noon and 1-4 p.m., $50, senior discount. Registration: 317-955-6451.


December 5-6 Little Flower Church, 4720 E. 15th St., Indianapolis. "Easter Night," 8 p.m., free-will offering to benefit school restoration. Reservations: 317-357-8352.


December 27-28 Little Flower Church, 4720 E. 15th St., Indianapolis. "Glory Day," 8 p.m., free-will offering to benefit school restoration. Reservations: 317-357-8352.


December 29-30 Little Flower Church, 4720 E. 15th St., Indianapolis. "Glory Day," 8 p.m., free-will offering to benefit school restoration. Reservations: 317-357-8352.


December 31-1 January 1 Little Flower Church, 4720 E. 15th St., Indianapolis. "Glory Day," 8 p.m., free-will offering to benefit school restoration. Reservations: 317-357-8352.


January 2-3 Little Flower Church, 4720 E. 15th St., Indianapolis. "Glory Day," 8 p.m., free-will offering to benefit school restoration. Reservations: 317-357-8352.

January 3-4 Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. "Good Friday," 8 p.m., free-will offering to benefit school restoration. Reservations: 317-357-8352.

January 4-5 Little Flower Church, 4720 E. 15th St., Indianapolis. "Glory Day," 8 p.m., free-will offering to benefit school restoration. Reservations: 317-357-8352.

January 5-6 Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. "Good Friday," 8 p.m., free-will offering to benefit school restoration. Reservations: 317-357-8352.
Holy Name Parish, 89 N. 17th St., Beech Grove. Prayer group, 2:30-3:30 p.m.


Wednesday Services

Divine Mercy Chapel, 3334 W. 30th St. (behind St. Michael Church), Indianapolis. Marian prayers for priests, 5:30-4 a.m. Information: 317-717-0016.

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

Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Adoration of Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1530.

Immaculate Heart of Mary Church, 5602 Central Ave., Indianapolis. Marion Movement of Priests prayer council, 6 p.m. Information: 317-251-6495.

Thursday Services

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

St. Mary Church, New Albany. Shepherds of Christ prayer service for low mass, 2 p.m.

St. Malachy 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, 1400 N. Post Road, Indianapolis. Eucharist, 1 p.m. Information: 317-638-8416.

Sacred Heart Church, 1125 S. Meridian St., Indianapolis. Mass for widowed, 7 p.m. Information: 317-638-5551.

St. Lawrence Church, 4052 E. 30th St., Indianapolis. Eucharist adoration after 8 a.m. Mass.


St. Vincent de Paul Church, Bedford. Exposition of Blessed Sacrament, 8:30 a.m. Mass; 9 p.m., reconciliation, 4-5 p.m.

St. Joseph University Church, Terre Haute. Eucharistic adoration, after 9 a.m. Mass.

St. Mary Church, New Albany. Eucharistic adoration, reconciliation, after 9 p.m. Mass; midnight Mass.

St. John the Baptist Church, 1827 Kessler Blvd. E. Dr., Indianapolis. Exposition of the Blessed Sacrament after 7:15 a.m. Mass.

St. Peter Church, 1207 East Road, Brookville. Exposition of the Blessed Sacrament after 8 a.m. Communion service.

First Saturdays

St. Nicholas Church, Sunman. Mass, 4 p.m. and 8 a.m., then SANCRED gathering in the school.

Little Flower Chapel, 13th and Roosevelt. Apostolate of Fatima holy hour, 2 p.m.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Devotions and sacred recitation of Our Lady of the Greenwood, 8 a.m. Mass.
Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections.


MENCHOFER, John, 77, St. Christopher, Indianapolis, Oct. 18. Father of Paul Cahen and Bill Menchhof.


OWENS, Maurices, 72, St. Christopher, Indianapolis, Oct. 5. Father of Mises Bixel.


WILLIAMSON, Gregory C., 55, Our Lady of Lourdes, Gays Mills, Wis. †. Father of Victoria and Ryan Williamson. Son of Charles Williamson. Brother of Lynn Bogle, Leda, Hodge, Katherine Meadows, Anne Sweeney, Marie and Mark Williamson.

Providence Sister Eva Mary Lucye taught in Indianapolis

Providence Sister Eva Mary Lucye died Oct. 26 at Union Hospital in Terre Haute. She was 83. The funeral Mass was held Oct. 31 in the Church of the Immaculate Conception at Mary’s-Wood of the Marys. Born in LaPorte, Sister Eva, also known as Sister Mary Ignatia, entered the Congregation of the Sisters of Providence in 1934, and professed first vows in 1937 and final vows in 1943. Sister Eva taught in schools staffed by the Sisters of Providence in Indiana, Illinois, California and the District of Columbia.

In the archdiocese, she taught at St. Philip Nee School in Indianapolis and the former St. Agnes Grade School and St. Agnes Academy in Indianapolis.

She also ministered to the elderly in Illinois.

She is survived by three sisters, Patricia and Theresa Lacey of LaGrange, Ill., and Sylvia Cheever of Guay Mills, Wis.†.

Legal Advice for Senior Citizens

LEGAL ADVICE FOR SENIOR CITIZENS

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Pope attends Jubilee for Athletes

A child reacts in front of Pope John Paul II as Italy nearly scores a goal during an exhibition soccer match in Rome’s Olympic stadium Oct. 29. The 80-year-old pope, an avid sportsman earlier in his life, celebrated a Mass and attended the match for the Jubilee for Athletes.

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Paul Marshall, senior fellow at the center and general editor of the study, said countries were judged on some 80 criteria listed in the survey’s appendices.

Countries were judged on freedom of conscience, worship, religious education and instruction, and clergy, as well as on rights to social participation, self-govern-ment for religious bodies and equal-ity/bondiscrimination of individuals and institutions.

More than 60 scholars gathered data over an 18-month period prior to Jan. 1, said Marshall. Authors of country profiles were asked to consider significant changes over 10 years, with special reference to the last two years.

Center director Nina Shea said her organization hopes to repeat the survey, biennially. The 2000 study, which contains essays by Shea, Marshall and others, was published by Broadman & Holman of Nashville, Tenn.

In summarizing the main findings, Marshall said the major exception to the worldwide trend of deteriorating religious freedom is “Latin America, which has consistently improved over the last 10 years.”

The situation is especially bad in coun-tries with large populations, he said, such as China, India, Indonesia and Nigeria, all rated 6.

“China has always been repressive of religion in the last 50 years,” he said, but “in the last decade and the first Chinese crackdown on religion has intensified.”

Falun Gong has been a continuing focus of persecution, along with unregis-tered Catholic and Protestant groups. Muslims and other Buddhists, he said, Indonesia, said, and both have “rulers that are self-professed atheists.”

He said several general patterns emerged: countries with a Christian background, except Cuba, scored well; countries with a Buddhist background, except those still under communist rule, scored fairly well; traditionally Hindu countries deteriorated in recent years; and traditionally Islamic countries scored poorly.

Marshall said countries from the former Soviet Union scored across the board, from best for Estonia to worst for Turkmenistan.

However, the same day the survey was released, religious freedom in Russia—which got a 4 for partly free—was the subject of a letter to President Clinton.

The independent U.S. Commission on International Religious Freedom urged Clinton to discuss religious free-
dom with Russian President Vladimir Putin at a planned meeting in mid-
November.

According to a statement, “the com-
misson is concerned about a Dec. 31, 2000, deadline by which religious groups in Russia must register or be liquidated.”

Saint Bridget’s Grade School somewhat prepared me for the Cathedral High School experience. Enrolling at Cathedral High School was the beginning of my academic and spiritual growth and development. The Brothers of Holy Cross, who taught at Cathedral with great dedication, demanded that we (black, white, inner city, upper or middle class students) understand and focus on learning. There were no allowances for differences based on class or race. The Brothers’ expectations concerning our overall development were uncompromising.

Our class was fortunate to come in contact with and to benefit from a dedicated group of lay teachers who also served as coaches. There were the likes of Joe Dezeln, Tom O’Brien, Pete Weigand and others who reinforced learning by doing and motivated us at every opportunity. These individuals taught us about athletics, discipline and the importance of what it was to be part of a team.

After my college years and upon entrance to the world of work, it became clear to me how important my educational experience at Cathedral was and how it impact affected my everyday living. I value the sense of responsibility and citizenship, the desire for learning and helping others that I learned at Cathedral. To this day, when I come in contact with a Cathedral alum, I still feel a sense of team, responsibility and a shared feeling that we have experienced a unique time and space at Cathedral High School.
Book Reviews

**Hitler, the Catholic Church and the Holocaust**

Author: Ronald L. Rychlak
Publisher: Indiana University Press
Price: $29.95

Reviewed by John F. Fink

Yes, two more books about the role of the Catholic Church, and especially Pope Pius XII, during the Holocaust. Thankfully, the two books are by authors who have a sister living in Indianapolis. He is now associate dean for academic affairs and professor of law at the University of Indianapolis. Rychlak, author of *The Catholic Church and the Holocaust, 1930-1965*, définitive popular history of the papacy of Pope Pius XII in his time, has just published a book by John F. Fink, “The Catholic Church saved some 400,000 Jews from certain death.” In 1955, thousands of Jews made a pilgrimage to the Vatican to thank the pope. The Israel Philharmonic Orchestra gave a special performance of Beethoven’s ninth symphony in the Papal Consistory Hall as an expression of gratitude. Fink is not as effusive about Pope Pius XII as Rychlak is. He concedes, though, that the pope’s anti-Semitism, but he does fault him for his silence during the Holocaust. He presents a number of reasons the pope remained silent and some of them are elaborated on in Rychlak’s book:

- Fear of communism was a threat that ran through Pius XII’s papacy, and he wanted to see Germany defeated. Rychlak, however, quotes numerous sources that show that the pope thought that both communism and Nazism were evil but that the latter was the greater threat.
- As a former Vatican nuncio to Germany, he had a soft spot for the German people. He did, indeed, but not for the Nazi government.
- When a few bishops spoke out, the Nazis’ reaction was to arrest and kill more Jews, especially those who had converted to Catholicism, such as Edith Steiner, her sister and hundreds of others in the Vatican. The pope was aware that this would be the result if he spoke out.
- He believed the pope could accomplish more through diplomatic channels than by speaking out. His top objective during the war was to keep Rome from being bombed. He appealed to President Roosevelt to spare Rome, but the city (and the Vatican) were bombed several times.
- Hitler threatened to take over the Vatican and take the pope prisoner if he spoke out. At the time, German troops had the Vatican surrounded and thousands of Jews were being sheltered there.
- Pius XII was not completely silent about the Holocaust, though. According to Rychlak, between 1941 and 1944 the Vatican sent 14 letters of protest, of which The New York Times praised the pope editorially as “a lone voice in the silence and darkness enveloping Europe. ... He is about to be the only ruler left on the Continent of Europe who dares to raise his voice at all.”
- In 1943, the Vatican issued a memorandum warning that the Germans had death camps for Jews where “it is said that by the hundreds they are shut up in chambers where they are gassed to death.” The U.S. State Department repeated that “there exists no sufficient proof to justify a statement regarding executions in gas chambers.”

Rychlak’s book tells much more about what other Catholics, besides the pope, did to save Jews. He notes that the Germans executed 231 priests in France, 170 priests in northern Italy and thousands in Poland for running rescue operations. Only one member of the hierarchy, the archbishop of Lodz, Twardowski, was executed for hiding Jews. Rychlak maintains that “individuals saved Jews, but governments and churches did not” and that “only in Italy did bishops work energetically to save Jews.”

Rychlak, though, disputes that. He quotes sources that call the relief efforts supervised by the pope “probably the greatest Christian program in the history of Catholicism.” He says, “Pius sent a letter by hand to the bishops instructing them to open all convents and monasteries throughout Italy so that they could become safe refuges for Jewish people.”

One hundred fifty such sanctuaries were opened in Rome alone, a number that is exceeded only by St. Peter’s. In the last chapter of his book, Rychlak answers 10 questions about Pope Pius XII’s leadership of the Church during World War II. The first of the questions he follows the epitaph for the pope in which he is described as a “man of integrity and reason.” The book presents a picture of Pius XII as a pope who accomplished much during his time. He was a great statesman but still a pope. The archbishop of Lodz, Twardowski, was executed for hiding Jews. Rychlak maintains that “individuals saved Jews, but governments and churches did not” and that “only in Italy did bishops work energetically to save Jews.”

A powerful vision of salvation

Author: Miguel de Unamuno
Translator: Jaime R. Vital
Publisher: Franciscan Press, Quincy University
Price: $19.95

Reviewed by Ricardo Paez

A new book blends biblical scripture, poetic imagery and spiritual contemplation to create a meditative vision of Christ overcoming death by undergoing it. For the author, it is a victory in the existential struggle against meaninglessness. When a few bishops spoke out, the Nazis’ reaction was to arrest and kill more Jews, especially those who had converted to Catholicism, such as Edith Steiner, her sister and hundreds of others in the Vatican. The pope was aware that this would be the result if he spoke out.

A dedicated seeker of truth who struggled with faith and reason, Unamuno struggled to rise above superficial rationalism and what he called easy belief or simple faith. Unamuno can be described as a writer and thinker in the agonic tradition of struggling with faith, a part of the human experience that claims to be alive today. In *The Christ of Velázquez: A Poem*, Miguel de Unamuno, Spain’s famous 20th century existentialist philosopher and writer. The Christ of Velázquez is a poetic meditation on Diego Velázquez’s paint-
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