WASHINGTON (CNS)—Religious sisters continue to leave the teaching profession as more lay people are focused on the massive flow of people across the border from Mexico to the United States.

Where the government leaders are tackling the migration issues from the perspective of law, sovereignty and economics, though, the Church leaders are zeroing in on the people doing the migrating and the Church’s role in supporting them.

Of concern to the two groups of bishops: protecting the human rights of migrants; supporting migrants in various physical and spiritual ways; showing solidarity with the people and Church of Central America and South America; and issuing a joint statement on migration.

See MIGRATION, page 7

Longtime Fatima Retreat House volunteer Adolph Chrapla, a member of St. Joan of Arc Parish in Indianapolis, reads the inscription on a framed print of “Christ in the House of Martha and Mary” during an Aug. 1 party in his honor. Chrapla volunteered at the archdiocesan retreat center as an accountant and bookkeeper twice a week for 19 years. Fatima staff member Don Baker watches Chrapla open his gift.

Fatima staff members honored Chrapla with a party last month and gave him a “Fatimeal Card” for free lunches and a framed print of “Christ in the House of Martha and Mary.”

See VOLUNTEER, page 3

Lay ministry programs form as well as inform, survey finds

WASHINGTON (CNS)—U.S. Catholic lay ministry formation programs form their students spiritually while preparing them for ministry intellectually and pastorally, according to a national survey of directors of those programs.

A summary of the results of the study, commissioned by the U.S. bishops’ Subcommittee on Lay Ministry and conducted by the Center for Applied Research in the Apostolate (CARA), was sent to the bishops in August.

“This report is a quite positive one,” said Bishop Joseph P. Delaney of Fort Worth, Texas, chairman of the subcommittee.

He said the results indicate “that spiritual formation is being taken very seriously by the programs that are preparing our future lay ecclesial ministers.”

“On average, respondents estimate that approximately one-third of a candidate’s time is devoted to spiritual formation activities,” said the CARA report on the study.

It said the program directors most often cited prayer as one of the most important elements in their candidates’ spiritual formation, with theological reflection also high on the list.

Other elements most frequently cited

See MINISTRY, page 7

Religious sisters continue to leave teaching profession

By Jennifer Del Vechio

Franciscan Sister Julann Butz is part of a disappearing breed—the teaching sister. After 32 years of teaching mathematics at Cardinal Ritter Jr/Sr. High School in Indianapolis, Sister Julann is joining the ranks of sisters who have given up teaching for other ministries.

It’s a common trend as more lay people move into teaching positions at Catholic schools and vocations numbers for women religious continue to decline. Currently, only 6 percent of religious sisters are teachers in Catholic elementary and grade schools across the nation. In

1980, 76 percent of religious sisters were teachers, according to a study by the Center for Applied Research in the Apostolate (CARA) at Georgetown University in Washington D.C.

“Yes, when I would go around [the diocese] I was one of the few still teaching,” said Julann, a sister with the Congregation of the Third Order of St. Francis in Oldenburg, who will assume responsibilities as the coordinator of human resources and mission effectiveness for the Oldenburg motherhouse.

“It used to be if I would move from a teaching position, I would be replaced by another sister,” Sister Julann said. “That’s no longer done.”

It’s not that Sister Julann didn’t like teaching.

Instead, it was time for a change and Sister Julann said she made the decision to shift careers.

Her years at Cardinal Ritter are filled with fond memories.

“I enjoyed it,” she said. “I enjoyed watching the light bulb go on in [the students'] heads when they finally got it. I liked working one-on-one with the students to help them and make sure they understood it.”

Jim Long, a business education teacher
Christian stewardship
Who is a Christian steward?
The U.S. bishops’ document titled “Stewardship: A Disciple’s Response” defines a Christian steward as “one who receives God’s gifts gratefully, cherishes and tends them in a responsible manner, shares them in justice and love with others, and returns them with increase to the Lord.”

SISTER continued from page 1

for 18 years at the school, said Sister Julann was dedicated.

“I remember how much time she put into it,” Long said. “Every time you walked by her door, she was helping kids and teaching. She will be missed.”

Frank Velikan, who taught and also was a principal during most of the years of Sister Julann’s tenure, said she was always “on the cusp of new ideas.”

Velikan, now the assistant principal at Father Thomas Seccina Memorial High School in Indianapolis, said when computers first came into schools, Sister Julann “got right into it” and took classes to learn how to use them.

“There are many qualified lay teachers who are trained and work in Catholic schools, but I really don’t like bookkeeping,” Chrapla said. “I like accounting and preparing statements, but I really don’t like bookkeeping. I like preparing the monthly and annual statements, but you have to do the basic bookkeeping first.”

As the years passed, Chrapla said he continued volunteering because he enjoyed helping in the office and spending time with the staff.

“The people here are wonderful,” he said of the staff. “They’re so dedicated—every one of them, including the ones that are no longer here—and the current staff is just great. They work hard here.”

Fourteen years ago, when DePrey was named Fatima’s director, Chrapla told his friend Cornelia to bring her late wife, with him. “She was in a wheelchair at the time and not in good health,” DePrey said. “He never wanted to leave her by herself. But he still felt dedicated to his volunteer service, so he would bring her with him. It was a time for her to socialize while he worked on the books. My first impression of Adolph was of the love and care and tenderness that he gave her. He’s a very remarkable man.”

Chrapla and his family support all of Fatima’s fund-raising events, DePrey said. “He’s a very social man and he loves to party. He’s a great storyteller, and he knows so many members of the community. He’s very supportive of everything we do.”

“At Fatima, the staff breaks bread together and Adolph would join us for lunch every Monday and Thursday,” DePrey said. “He became part of the Fatima family. We gave him a Fatima meal card so he would continue to join us for lunch.”

Father Albert Ajamie, a retired diocesan priest who assists at Fatima Retreat House in Indianapolis, thanks St. Joan of Arc parishioner Adolph Chrapla for nearly two decades of volunteer service as an accountant and bookkeeper at the retreat center. Chrapla has been honored for 19 years of dedicated service with a Mass and luncheon on Aug. 1.
Disciples in Mission provides parish leadership team training

By Fr. Joe Folzenlogen, S.J.

Six sessions have been scheduled in various locations around the archdiocese to orient parish leadership teams for Disciples in Mission and prepare them to guide the Lenten activities and the steps leading up to them. All the programs will take place on a Saturday beginning at 9:30 a.m. and concluding at 3 p.m. The training sessions begin at Olivia Hall in Oldenburg on Sept. 22 and conclude on Nov. 17 at St. Augustine in Jeffersonsville, with Terre Haute, Indianapolis and Seymour scheduled in between. Members of the archdiocesan leadership team will direct the sessions.

All Disciples in Mission activities include a formation component that deepens an understanding of the vision of evangelization and the call of Christ to join him in his mission. The day also includes some practical instructions on how to promote Disciples in Mission in a parish, models for signing up participants and arranging them in small groups, and information on how to train the facilitators of the groups.

Disciples in Mission is lectionary-based and works from the Lenten Sunday readings. Parish team members will become familiar with the wide range of options the process makes available.

There is a homily guide to assist preachers in looking at the readings from an evangelizing perspective. Bulletin inserts offer catechetical material for learning more about the bishops’ evangelization plan Go and Make Disciples.

There are several different participant guides for adults, families, teens, language groups like Spanish and Vietnamese as well as cultural groups such as African-American. There will be some specialized sessions to provide more detail on some of these options.

Parish teams face a particular challenge this year because there is such a short time between the end of the Christmas season and the start of Lent. These fall sessions will help the parish evangelization teams prepare to get Disciples in Mission under way in their parishes next year. Parishes also will receive support from the archdiocesan leadership team and from the network of teams from other parishes.

A second round of orientation and training sessions during the winter will prepare parish teams to guide the planning and implementation steps of Disciples in Mission, which will begin during the Easter season.

Seventy-seven parishes and the New Albany Deacon Hispanic ministry have signed up to start the process this year.

(Rev. Joseph Folzenlogen is archdiocesan evangelization coordinator)

Volunteers are needed for National Catholic Youth Conference

The Archdiocese of Indianapolis will host the National Catholic Youth Conference in December and needs help to make the event a success.

More than 28,000 Catholic youth from across the country will gather at the RCA Dome and Indiana Convention Center in Indianapolis on Dec. 28-30.

There are many different volunteer opportunities available, such as helping with the Sunday liturgy, being a hospitality aide, greeting people at the St. John the Evangelist Parish spirituality hub and helping with pedestrian traffic flow.

Highlights of the conference include an interactive theme park, a speech by Miss America 2000, a service project on literacy, workshops, and a speech by WTHR Channel 13 television anchor Anne Ryder of Indianapolis.

To become a volunteer, visit the Web site at www.archindy.org/cync and fill out the on-line form or call Bernie Price at the Catholic Youth Organization at 317-632-9311.

For more information about the conference, call Marlene Stummerman or Mary Gault at the archdiocesan Office for Youth and Family Ministries at 317-236-1439 or 300-382-9836, ext. 1439.

Correction

U.S. Rep. Dan Burton was incorrectly identified in the Aug. 31 issue of The Criterion. He represents the Sixth District of Indiana and is currently serving his 10th term in Congress.

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Inquiry classes

O n Holy Saturday this year, we celebrated 1,380 new Catholics were received into the Church in this archdiocese. At the time, we rejoiced that these new Catholics evidenced that the Catholic Church is alive and well here in central and southern Indiana. Now it is too late to make sure that this growth continues. Those who were received into the Church on Holy Saturday had been part of the Rite of Christian Initiation of Adults process in our parishes.

Inquiry classes, which are usually a part of the initiation process, will begin again in most of our parishes in September. Have you invited anyone to attend them?

The sad fact is that most Catholics don’t evangelize, and the act of inviting someone to accompany you to inquiry classes is an act of evangelization.

As much as we rejoice and celebrate with those 1,380 Catholics who entered our local Church on Holy Saturday, we shouldn’t be too pleased with ourselves. It’s true that the Catholic Church is the largest religious denomination in the United States, but it is not growing as quickly as it should. Members of other denominations are doing a better job of winning converts.

It’s also true that the Catholic population of the United States grew from 48.7 million in 1975 to 59.9 million in 2000. But the percentage of the Catholic population fell from 23 percent of the total U.S. population in 1975 to 22 percent in 2000. And that is despite the influx of many Hispanic immigrants, not uncommon and it reflects a rather widespread anti-institutional mood of our society.

At this time of the year, most of our parishes probably are putting announce- ments in their bulletins about the start of the next initiation classes. Non-Catholic spouses who have dutifully been attending Mass with their Catholic spouses will see them, and this is a welcome source of converts. But we need to get the word out to others in the community, too, to let them know that they are wel- come to join the initiation process.

Nothing beats a personal approach. If we truly value our Catholicism, we should want to share it. With the start of this year’s series of inquiry classes, now is the opportunity. Let’s not pass it up.  

—John F. Fink

Seeking the Face of the Lord

Ministry to youth presents a challenge for all of us

L ast week, I wrote about the upcoming National Catholic Youth Conference, which we will host here in Indianapolis Dec. 6-9, 2001. I remarked that I hoped there would be lots of publicity about this event. The Aug. 11, 2001, edition of The Indianapolis Star men- tioned the conference in the “Faith &Values” section. Actually Michelle Lammers wrote an article which stated “Catholic ministry reaches out to youth” and “Ministry here rooted in pape.”

Ironically, these articles appeared beneath the lead feature “The Cross and the Needle, Christian tattooist puts his mark on spiritually searching clients.” A large photo of tattooed bodies accompanied the feature. As I looked at The Star and read the articles on Catholic ministry to youth, I thought to myself how graphically these arti- cles illustrate the challenge we face as we minister to our youth in our cul- ture.

The first article, “Catholic ministry reaches out to youth, featured the recent YOUTH 2000 retreat (sponsored in conjunction with Bishop Chatard High School) as an example of our Church’s efforts to reach out to youth. In common journalistic fashion these days, before describing the positive experience of YOUTH 2000, the article stated: Ms. Lammers first featured remarks of young adults “who don’t feel the Catholic Church or structured religion in general does a good job reaching out to them.” Actually I think it may be helpful to examine these remarks. 23-year-old interviewee remarked, “I would consider myself a spiritual person rather than a religious person. I think there is a big difference there. In the Catholic Church, there is too much structure for me. I don’t like to be confined.”

I believe most leaders in youth min- istry would agree that this opinion is not uncommon and it reflects a rather widespread anti-institutional mood of our day. It is not so surprising to find this sentiment among teen-agers, but it is disconcerting to find it among 20- year-olds.

It would not be easy to be a spiri- tual person very long without the sup- port of religious belief. Besides providing our youth perceive the essential role of “structure” and “institution” for the realistic function- ing of any and every human community, our Catholic Church faces a prevalent communication issue in our culture. Both in the entertainment and in the news media, we are most often por- trayed as a Church of oppressive rules. Our doctrinal and moral practices are generally perceived as conservative and “outdated.”

We are challenged to counter these media images with the real story about the critical importance of embracing teachings and values that embody unchanging truth. This is especially crucial in stand- ing up for Christ as the Son of God and the dignity of the human person. It is especially crucial in the present spiritual and for- mational challenge “to meet our youth and young adults where they are” in our culture without compromis- ing the truth and practice of our faith. If we tell the truth in love, we’ll do OK.

A 22-year-old, who was raised an Episcopalian but attended a Catholic high school, said, “I don’t consider myself religious at all.”

Referring to both the Episcopal and Catholic religions, she said, “There are so many things out there, I can’t point myself in one direction as far as reli- gion right now [sic]. I’m not sure what to believe.”

She said that although it’s great to see kids who celebrate Catholicism, she doesn’t know how they can be so sure of their faith at such a young age.” Her 19-year-old brother remarked, “Structured religion is forced on many kids by their parents, who eventually pushes them away.”

Some people believe parents and teachers should not stand for any par- ticular religion in relationship to their children—the idea being that every person should make his or her own choice. Several hazards hide in that position.

First of all, parents surely want to share what they value dearly with their children. Surely they teach their chil- dren what they need to know for their personal safety and good health. What is needed for personal salvation and a truthful relationship with God are equally important. Why are these con- victions to be set aside?

True, at some point, a mature per- son embraces these values as one’s own. True, if “oppressively forced” on youth, there may well be rebellion, but it is not an option to bracket out faith in rearing a child. If anything, the negative remarks of the youth quoted in The Star illustrate the cultural importance of intelligent religious education. If given the intel- lectual tools they need to understand, I find our youth ready and willing to embrace the faith.

Let’s remember, the family is the first school. Our parishes programs and schools are here to help you parents. Religious education is a cooperative mission.
**A profile of parishioners and nonparishioners**

In the 1995 national study that became the basis of *The Search for Common Ground*, colleagues and I explored this issue once again (partly to see if we could replicate our earlier findings) and found that the results were not essentially the same result. Sixty-seven percent of Catholics are registered parishioners; 33 percent are not. In the 1995 study, we identified groups that were especially likely to be on parish rolls. These included middle-aged married couples who frequently talked with them about religion, were highly religious when they were young. They also included married Catholics, people who had a Catholic spouse and people whose social network included other religiously active Catholics. Finally, they included people who had more than a college education and high family incomes.

We also located groups that were over-represented among the Catholics who do not register. These included men, Hispanics and African Americans; and converts. They also included people whose parents were not religious, or who did not encourage them to be religious. They had a high school education, a nonreligious relationship or less and modest to low family incomes.

Our 1999 survey does not permit direct comparisons on all of these factors, but produces a similar profile of parishioners and nonparishioners (see box). Parishioners are more likely to be women, whites and Asians, older Catholics, married people, and highly educated and economically prosperous Catholics. Parishioners also are more likely to include people who were born and raised Catholic, have the most years of Catholic schooling, could not imagine leaving the Catholic Church and attend Mass weekly or more. Nonparishioners are more likely to be men; Hispanics and African-Americans; young adults; divorced, separated, widowed or single (never married) persons; the less educated; and the less prosperous. They also are more likely to be converts, people with the fewest years of Catholic schooling, Catholics who say they could imagine circumstances under which they might leave the Church and people who seldom or never attend Mass.

Together, these findings indicate that people with social advantages, personal religious commitment and religiously active Catholic relationships tend to become parishioners. In light of their life circumstances, registering in a parish makes sense and is relatively easy to accomplish. On the other hand, people who are less fortunate socially, less attached to the Church, and less likely to interact with active Catholics are not as likely to join a parish. In relation to their upbringing and their current life circumstances, registering in a parish tends to be a low priority and a more difficult thing to do. Certainly there are some fortunate and active Catholics who are not attached to parishes, just as there are some less fortunate and less religious individuals who do belong, but these are exceptional cases.

These findings imply at least three main challenges for Church leaders. For one thing, leaders need to understand the social and religious conditions that make it difficult for some Catholics to join parishes. Leaders, especially parishioners who share nonparishioners’ social attributes, ought to build relationships with nonparishioners and discern their social and spiritual needs. Finally, leaders need to create conditions in their parishes that would be welcoming to nonparishioners.

*James D. Davidson is professor of sociology, Purdue University in West Lafayette, Ind. His latest book, American Catholics, is published by Alta Mira Press, 2001.*

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**La intención del Arzobispo Buechlein para vocaciones en septiembre**

Maestro/Director de Educación Religiosa, que ellos puedan contar con la fuerza y dirección del Espíritu Santo cuando pasen la fe Católica a los jóvenes y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa.

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**The Technology for the Church/James D. Davidson**

A profile of parishioners and nonparishioners

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**Research for the Church**

A profile of parishioners and nonparishioners

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**Making the Grade**

Most U.S. Catholics give their pastors high marks. Overall Job Preaching

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**Not Registered Parishioners (percent)**

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<td>High school or less</td>
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A motorcycle ride fund-raiser to benefit Nathan’s Battle Foundation will be held from 9:30 a.m. to 4 p.m. on Sept. 16. The ride will start at Steeldreams Custom Cycles, 3990 Georgetown Road, in Indianapolis and end at the Southside Harley-Davidson, 4930 Southport Road, in Indianapolis. The Family Day will be at Southside Harley-Davidson. The ride will begin at 10:30 a.m. and the Family Fun Day will start at 11 a.m. Registration for the ride will be from 9 a.m. to 10:30 a.m. at Steeldreams Custom Cycles. Nathan’s Battle Foundation raises money to help fight Batten Disease. Nathan and P.J. Milto of St. Barnabas Parish in Indianapolis have been diagnosed with the fatal disorder that causes blindness, loss of motor skills and a life expectancy of 10 to 12 years. Contributions can be made to Nathan & P.J.’s Ride/Family Day, 520 N. State Road 135, Suite M-PMB 113, Greenwood, IN 46142 or by calling 317-253-5900 or 317-885-7423.

A program titled “Everyday Sanctity Compartment” will be presented at 2:30 p.m. on Sept. 9 at Mary’s King’s Village Schoenstatt near Rexville, located on 925 South, 8 miles east of 421 South, 12 miles south of Versailles. Father Elmer Burwinkel will celebrate Mass at 3:30 p.m. There also will be a Fall Field Mass in the Landry Shelter at Mary’s King’s Village Schoenstatt on Sept. 16 at 3:30 p.m. Before that, there will be a holy hour at 2:30 p.m. After Mass, there will be a presentation by Schoenstatt Sister Mary Danielle Peters, Schoenstatt coordinator, and a pitch-in with drinks and desserts provided. For more information, call 812-689-3551 or e-mail eburwink@eisdata.com.

Laulus Cantores (Praise Singers), the principal choir of SS. Peter and Paul Cathedral in Indianapolis, will begin its choir season under the direction of Ed Greene with a rehearsal from 7 p.m. to 9 p.m. on Sept. 10 at the cathedral. Choral experience is required. For more information, call 317-634-4519, ext. 14.

SS. Peter and Paul Cathedral, St. Mary and Holy Cross parishes in Indianapolis are planning a joint three-night mission titled “Our Call to Holiness: Our Vocation to be Church” from 7 p.m. to 9 p.m. Sept. 19-21 at the AMF French Market Indianapolis. Choral experience is required. For more information, call 317-283-5508.

St. Louis Parish, 13 St. Louis Place, in Batesville will have its parish festival from 10:30 a.m. to 8:30 p.m. on Sept. 16. For more information, call 812-934-3204.

The Catholic Single Adults Club is sponsoring an evening of bowling at 7:45 p.m. on Sept. 15 at the AMF Rose Bowl Lanes in Louisville, Ky. For more information and directions, call 902-934-6756.

The Archdiocesan Choir will sing for the annual Golden Wedding Jubilee celebration at 2 p.m. on Sept. 24 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Rehearsals will be Sept. 11 and Sept. 18. New members are welcome. For more information, call the archdiocesan Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483.

The Caregivers Support Group, which meets on the second Monday of each month, offers spiritual support and prayer for those who are giving assistance to others. New members are welcome. The group meets next on Sept. 13 in Room 1 of the church buildings at St. Louis Parish in Bradford. Women from the parish meet once a week throughout the year to make quilts for the picnic, which will be on Sept. 25.

There also will be a midnight Mass devoted to the Immaculate Heart of Mary, followed by the recitation of the rosary. For more information, contact Robert Ludwig at 502-583-2827.

There will be a Mass at 7 p.m. on Sept. 13 at St. Michael the Archangel Parish, 3534 W. 30th St., in Indianapolis to celebrate the 12th anniversary of the Divine Mercy Adoration Chapel. The celebrant will be Father Anthony Volz and the homilist will be Father Paul Landwerlen. A reception will follow.

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MIGRATION

continued from page 1

Surprising as it may sound for two countries that share a great deal of common his-
tory as well as a huge border, the sessions are the first time the U.S. bishops and Mex-
ican bishops have collaborated on migration concerns at the national level, said Bishop Nicholas A. DiMarzio, chairman of the U.S. bishops’ Committee on Migration.

Cross-border pastoral statements issued by both conferences—as the one expected from the migration panels next year—are even more unusual. “Remember, episcopal conferences themselves are fairly new,” said Bishop DiMarzio, who heads the Diocese of Camden, N.J. “They’ve only been around for about 30 years.”

Bishops of border dioceses have long worked together on issues of mutual interest, including migration, poverty and regional concerns. For instance, in 1992, the bishops of El Paso in Texas, Las Cruces in New Mexico and Ciudad Juarez in Mexico issued a joint statement calling for justice for migrant farmworkers.

The U.S. bishops from the Pacific Northwest in the United States and British Columbia in Canada earlier this year issued a joint statement on the future of the Columbia River watershed.

But while the work of the bishops’ migration commissions of Mexico and the United States is the first time such cooperation has been expanded to the national confer-
cence level, Bishop DiMarzio said: “The issues of migration are now more numerous issues,” he explained, noting that there are Mexican immigrants in many parts of the United States that had none just a decade ago.

When the bishops’ migration commis-
sions meet again in October, they will continue to work on the planned joint statement on migration. Bishop DiMarzio said the elements of the statement have been settled—its primary focus is human rights—and the drafting process has begun. It’s expected to be presented to the Mexican bishops at their annual meeting in April and to the U.S. bishops at their general meeting in November 2002, he said.

MINISTRY

continued from page 2

as most important were experience of a sense of community, retreats and develop-
ment of a healthy sense of self. Diocesan, college and university-spon-
sored programs are more likely to require formation directors and spiritual directors as part of their program. While independent and clinical pastoral educa-
tion programs are far more likely to focus on monitoring approaches, the report said.

Currently there are more than 300 professional Catholic lay ministry for-
mation programs in the United States. They have a combined enrollment in excess of 35,000—about 10 times the number of seminarians in post-graduate studies and 13 times the number of men in deacon formation programs.

The Archdiocese of Indianapolis has a lay ministry formation program, which is intended for lay ecclesiastical ministers, who work for the Church at least 20 hours per week. The program is run by the Saint Meinrad School of Theology, part of the arch-
diocese. For more information about the program, write to Suzanne Magnant, Director of Lay Ministry Formation, Archdiocese of Indianapolis, 1400 N. Meridian St., Indianapolis, IN 46202-
2367 or call 317-236-7325 or 800-382-
9836, ext. 7325.

The CARA study was based on a 117-
item questionnaire sent to directors of 33 lay ministry formation programs. CARA received 207 completed question-
naires, a 64 percent response rate.

More than 70 percent of respondents said their program includes a “formal spiritual formation component.” More than half said their program included a screening process to assess a candidate’s spiritual readiness for the program, and 28 percent said they had a formal process to assess the spiritual formation of their students.

Bishop Delaney said the responses indicate that “these programs recognize and act on their responsibility to go beyond academic formation and address the fuller, spiritual development of the person.” Of the programs represented in the survey, 89 were diocesan, 62 were in a college or university, 25 were in a semi-

ary or theological school, 11 were independent and 11 were clinical pas-

toral education programs.

Some respondents did not name or identify the type of program they had; the study included their responses in the general analysis but excluded them when comparing different types of pro-
grams.

The program directors reported that two qualities particularly characteristic of candidates coming into their forma-
tion programs were commitment to the person of Jesus Christ and a desire to serve others. Other qualities ranking close behind were commitment to the Catholic Church and a sense of personal call.

On a four-point scale of “very much,” “somewhat,” “only a little” and “not at all,” from 93 to 98 percent of the direc-
tors described their incoming candidates as having those qualities “very much” or at least “somewhat.”

The responses indicated that candi-
dates advance significantly in those and other areas of personal and spiritual development as they go through their formation. Only 54 percent of directors described their incoming candidates as “very much” committed to Christ, but 85 percent described their graduating students that way.

Similarly, 62 percent rated incoming candidates as “very much” having a desire to serve others; 84 percent rated their graduating students that way.

Bishops or directors of directors ranked incoming students high (“very much”) on a number of qualities important in ministry, including their commit-
tment to social justice and their ability to articulate personal faith experiences, to invite others to a life of faith, to engage in discernment or to reflect theologi-
cally. By contrast, depending on the item, from 42 percent to 75 percent of direc-
tors described their program graduates as having high ratings there.

There were some areas of difference, however. There were some areas of difference, though. For instance, the U.S. bishops had to help their Mexican brothers under-
stand their interest in encouraging Mexican priests, religious and lay minis-
tionaries to accompany migrants to the United States, even if only temporarily. In his own Diocese of Camden, Bishop DiMarzio, for the last two summers, has recruited Mexican seminarians to spend two months of their vacation at New Jersey parishes with concentrations of Mexican immigrants, he said.

At dinner with the visiting seminarians a few weeks ago, Bishop DiMarzio said one told him: “I experienced here what we do not have in Mexico—the faith of my people.”

Both the religious workers who return to Mexico and the immigrants to the United States benefit from such visits and other types of exchanges, he explained. With a greater lay staff and staff resources, the U.S. bishops have pledged to provide most of the labor necessary for the joint effort, Bishop DiMarzio said.

The U.S. bishops’ Committee on Migration can’t directly finance a project in Mexico, but it can help by sending staff, by helping the Mexican bishops obtain funding through founda-
tions or by encouraging the support of Catholic Relief Services, the U.S. bish-
opes’ overseas relief agency.

He’s also urging the Mexican bishops to look to Europe for examples of how the Church in other countries has handled mass migration. For example, the Catholic Church in Spain and Italy sent missionaries with people who left those countries in search of better lives in Germany, France and England, he said.

What does the U.S. bishops’ confer-
cence get out of this collaboration? “We get a partner,” Bishop DiMarzio said. “Dealing with migration with defini-
tion international is a lot difficult to deal with without a partner. With the Mexican bishops, we have a partner.”

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Irish Festival

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Advance sale tickets are $10 for two day passes and $6 for one day passes. Tickets are $8 at the gate.

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The Criterion  Friday, September 7, 2001
Page 7
Repair work set to begin at fire damaged Indianapolis church

By Jennifer Del Vechio

Four months after a fire caused an estimated $5 million damage to Sacred Heart of Jesus Parish in Indianapolis, parishioners took one last look at the destruction before repairs begin.

After Masses on Labor Day weekend, parishioners toured the empty church at 1530 Union St. before scaffolding is installed to fix the walls and ceilings. The April 27 electrical fire started beneath the high altar.

The historic altar—built by Bernhard Ferring and dating back to the 1800s—was destroyed. However, firefighters saved the tabernacle, which opened in layers, from the altar.

The parish finance council is trying to handle both the fire damage restoration project and look for ways to repair the steeples, Warner said.

After the fire, the parish received about $67,000 in donations that will help with needs such as steeples, lighting, air-conditioning or other areas that would not be covered by the fire insurance.

Since the fire, parishioners have met for Mass at the parish hall at 1125 S. Meridian St.

"We're doing as well as we can in a difficult situation," Warner said. "It is working out, but it doesn't meet all our needs."

To help Sacred Heart Parish, call 317-638-5551.

The Sacred Heart of Jesus statue at the very top, and the "Christ dying on the Cross in the presence of his Mother and John the Evangelist" were destroyed in the fire. Statues of Saints Peter and Paul that flanked the crucifixion group were also destroyed.

A statue of the Last Supper enclosed under the altar in a glass case was salvaged and had minimal damage.

Details on restoring the high altar are still being worked out.

Since the fire, all the other statues, side altars, communion rails, confessional doors, pews have been removed and placed in warehouse storage, said Jeri Warner, pastoral associate.

The organ has also been inspected and will receive a new console due to water and heat damage.

The choir loft of the church sustained extensive damage because the fire traveled through the center of the church through the choir loft.

The parish is also awaiting a time-line from the project manager on how long it will take to restore the church. However, the church has other problems.

Before the fire, the parish was looking at repairing the two steeples.

Copper sheeting often falls from the steeples and flies through the neighborhood during bad storms. Water also leaks into the church. Warner said.

The cost of that project is estimated at $500,000.

The inside of Sacred Heart of Jesus Church in Indianapolis is empty after an electrical fire on April 27 that started under the high altar. Protective flooring was laid for contractors to begin work on the walls and ceilings. Parishioners toured the church after Masses on Labor Day weekend.

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AUGUST 25, 2001
MESSAGE TO THE WORLD
of the Blessed Virgin Mary
(Medjugorje, Bosnia-Herzegovina)

"Dear children!

Today I call all of you to decide for holiness. May for you, little children, and for each situation, holiness be in the first place, in work and in speech. In this way, you will also practice. Little by little, step by step, prayer and a decision for holiness will enter into your family. Be real with yourselves and do not bind yourselves to material things but to God. And do not forget, little children, that your life is as passing as a flower."

Thank you for having responded to my call."
Many cultures influenced the Scriptures

By Fr. Eugene LaVerdure, S.S.S.

Throughout the Old Testament and the New Testament, God revealed himself to human beings. In the Scriptures, we hear the words of God in human words. Many cultures, including nomadic, agricultural and urban cultures, influenced the Scriptures.

In fact, Adam and Eve, the primal couple, are personal symbols of the whole human race and of every culture, including nomadic culture and agricultural culture. Their son, Cain, is a symbol of agricultural culture. The people of God—including Abraham, Isaac and Jacob—came from a nomadic, patriarchal culture. But after the exodus from Egypt, they lived in Canaan—the Promised Land—in an agricultural, sedentary culture. For many years between the times of nomadic culture and agricultural culture, the people of God lived in Egypt in a slave culture.

Thus, in times past, God spoke to the Hebrews, including Abraham and Sarah, who were living in a nomadic, merchant culture, traveling from oasis to oasis. And, in times past, God spoke to Moses, who was living in a pharaoh’s palace in an urban culture. Moses’ name was Egyptian. He saw the pyramids, the tombs of the ancient pharaohs of Egypt. Moses spoke the Egyptian language.

In times past, God also spoke to the Israelites at the height of their power in the culture of the kingdom of David and the kingdom of Solomon. From far away, everyone came to Jerusalem and it became a metropolis in the Near East. Also in times past, God spoke to the divided kingdoms of Judah and Israel, as well as to the Israelites in Babylon, where they were deported from Jerusalem.

Again, in times past, God spoke to the Jewish people living under the influence of Greek culture. It is worth noting that before the conquest of Alexander the Great, the holy lands faced to the east, to the deserts, to the river Euphrates and the city of Babylon, a capital of the world. Thus, for many years, these two cultures influenced the Scriptures.

But after Alexander’s conquest, the holy lands faced west, to the Mediterranean Sea, and to the cities of Alexandria and Antioch. Before Rome conquered them, Alexandria and Antioch were rivals to be capitals of the world. Thus, for many centuries, the culture of the West influenced the Scriptures.

Vatican Council II said: “The words of God, expressed in the words of men, are in every way like human language; just as the Word of the eternal Father, when he took on himself the flesh of human weakness, became like men” (“Constitution on Divine Revelation,” No. 13).

The Word of God became flesh in Jesus Christ, the Son of God, to reveal God his Father to us. Jesus revealed God to our cultures with his personal presence, daily life, relationships, ministry, and teaching and preaching.

Jesus was born in the mountains of Judea in Bethlehem, just a few miles from Jerusalem. He was raised in the Jewish town of Nazareth in the Galilee hills, attending the synagogue and reading the Scriptures.

The beginning of his ministry was at the fishing village of Capernaum. He finished his ministry in Jerusalem. Jewish culture influenced his preaching and teaching of God’s Word in human words. Roman culture also influenced his proclaiming of the Gospel of God: “This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the Gospel” (Mk 1:14-15).

(Blessed Sacrament Father Eugene LaVerdure is a Scripture scholar and senior editor of Immanuel magazine.)

Hebrews struggled to maintain identity, values

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

When Israel began to tell the story of how it was related to the various peoples in its part of the world, it used the form of a genealogy—a family tree.

Chapter 10 of Genesis relates all the peoples of the known world as descendants of Noah’s three sons: Japheth, Ham and Shem.

These genealogies set the stage for Abraham’s appearance in the story (Gn 11:27). Abraham’s family belonged to the Semitic-speaking Akkadians and Arameans. Genesis says Abraham was the owner of herds of sheep and goats.

Many of Abraham’s descendants felt Israel was compromising its way of life and religion to an urban culture shaped by the values of Mesopotamia and Canaan.

After Abraham migrated to Canaan, he did not forget his relatives among the herdsmen in upper Mesopotamia. Genesis 24 relates how Abraham took steps to secure a wife for his son, Isaac, from them.

It was an ongoing struggle for Abraham’s descendants to maintain their distinctive identity and values against the Canaanite peoples. After living in Canaan, Abraham’s grandson, Jacob, migrated to Egypt to escape famine.

Under the leadership of Jacob’s son Joseph, Jacob’s family prospered there. Then a new Pharaoh took harsh measures against the Hebrews. Among these Hebrews was a man with an Egyptian name, Moses.

During his time near Mount Sinai, Moses encountered the Lord at the burning bush and was commissioned to lead the Hebrews out of Egypt to the land of Canaan. When the Hebrews escaped from Egypt, various other indentured servants or marginalized peoples fled with them.

This experience of deliverance and time in the Sinai wilderness led to the incorporation of these diverse peoples into the covenant community of Israel. This desert location as a place of coming to know and be committed to the Lord shaped the biblical understanding of the Lord.

(Benedictine Father Dale Launderville is a Scripture scholar at St. John’s University in Collegeville, Minn.)

Discussion Point

Scriptures inspire meditation

This Week’s Question

Imagine yourself in a biblical story—present at the Sermon on the Mount, for example. What is your role as you imagine it? What might you have done or thought?

“My role [at the Sermon on the Mount] would be a listener in the crowd, and my thought would be [that] it’s easier said than done: To suffer ... is not something anybody hopes for or wants. However, if it brings me closer to my goal of faith and this charismatic man, being blessed and living forever with him, then it’s worth it.” (Diane Willis, McAlester, Okla.)

“In the story of the woman at the well, I’m an anxious observer, and I’m amazed—considering the ethnic differences and her reputation—that Jesus is so insistent that she draw a drink for him. I see myself as a little jealous, but more unsettling is that she knew so much about her, yet he was so kind.” (Cathy Jones, Elsmere, Del.)

“I would have been amazed [at the Sermon on the Mount] at what Jesus said—that God was merciful and loving, not a vengeful God as we believed then, and that he wanted us to act the same way.” (Alberta Donaldson, Alexandria, S.D.)

Lend Us Your Voice

An upcoming edition asks: As a volunteer parish leader, what information/preparation did you receive for your role?

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

CNS photo

As a child, Jesus attended the synagogue in Nazareth and read the Scriptures. As an adult, Jewish culture influenced his preaching and teaching of God’s Word in human words. Roman culture also influenced his proclaiming of the Gospel.

Faithful Lines/Shirley Vogler Meister

Dealing drudgery and mystery from history

In the 1980s when I was a non-traditional college student, I avoided taking history courses because they stressed facts, dates, and figures. By the time I entered seminary in 1991, I had written a book partly filled with facts, figures, and dates. My history was ancient history. His theory is that we are all descended from Eve's daughters. Thus, the Bible tells us everyone is a descendant of Eve, whose DNA still licks in the genes of people of every day women and men.

Well, that's not exactly news, is it? A newspaper editor declares, “Mirror, mirror on the wall, I am the fairest of them all.” Yet his work spurs me to better scholarship. It's human to repeat the sins of the past, but it's also human to improve ourselves through prayer and hard work. And we can depend only upon DNA to effect it.

The faults we deplored in our parents can be overcome in ourselves through prayer and hard work. And we can depend only upon DNA to effect it.

The facts we deplored in our parents can be overcome in ourselves through prayer and hard work. And we can depend only upon DNA to effect it.

The facts we deplored in our parents can be overcome in ourselves through prayer and hard work. And we can depend only upon DNA to effect it.
The Book of Wisdom provides this weekend’s liturgy with its first reading.

This final reading for this book is “The Wisdom of Solomon,” based on the work of Solomon himself. Rather, it purports to be the representative of the mind of Solomon, who was revered as the wisest and greatest of Israel’s kings.

In ancient Jewish times, applying the name of a great figure to a manuscript was seen as the highest compliment. Our customs look upon such a technique differently today, but we must judge the process by the thinking in vogue at the time.

In this reading, the message is quite clear: Humans can never discern God’s mind. God is supreme, all-knowing and eternal, and limitless in knowledge. He is, after all, the Creator of life and all creation. He created and sustained reality itself, as humans know reality. Nothing is beyond or outside God.

As in the case of the other Wisdom writings, this book was composed to enable faithful Jews to confront the overwhelming Greek culture, with its paganism that surrounded them.

Two points in this prevailing culture lie behind this reading.

First, the Greeks celebrated human wisdom as if human wisdom could answer all the questions and know all things. Only thought and study were needed to produce this ultimate knowledge of reality.

Second, the Greek divinities had some supernatural qualities, at least as Christians thought and study were needed to produce questions and know all things. Only God could be tricked. They knew more than the Greeks and built up supernatural qualities, at least as Christians thought. This reading makes the point that surrounded them.

Since Onesimus was by his own baptism a brother in the Lord, Paul told Philemon that he must welcome Onesimus home. St. Luke’s Gospel supplies the last reading.

In reading this Gospel passage, or many others, it is important to recall that the Gospels were not composed at the time of Jesus. They are not newspaper accounts of what happened the day before. Rather, they were written generations after Jesus and in circumstances that had their own impact.

By this time the Gospel was written, Christians already were carrying the burden of cultural disapproval, and also of legal problems. The culture first looked upon them disdainingly, then as threats to society. The law followed suit.

The author of this Gospel had to teach a people about what it meant to be a Christian. Quite understandably, he recalled—and added to his Gospel—words of Jesus predicting persecution and offering the solution to persecution.

Persecution, however defined in life, will not simply go away. Christians must face it. This Gospel is dictating persecution and offering the solution to it.

This week’s Gospel passage encourages us to be prepared for an inevitable persecution. It is not possible to have a faith that can bear all the weight of worldliness and sin without the pain of persecution.

Reflection

The Church led us through the summer, calling us to a strong and committed discipleship. It never takes us down the primrose path. It invites us to Christianity in its deepest sense, but it never colors the picture so that the hardships of being a Christian are overlooked or minimized.

Thus, the Church has called us to be followers of Jesus, but it repeatedly has told us that, in effect, as Christians we will live in an alien land. This week, it repeats the message. We all may be victims as was Onesimus. Unwelcome, or at least unwelcome, conditions may envelop us, as slavery once enveloped him.

Such is life. The Church in these readings tells us that we can depend on no one but God. He is the wisest of all. His word is the wisest of all. If we follow any other word, we do so at our peril.

Question Corner/Fr. John Dietzen

Canon law allows funeral for infant that dies before baptism

Catholics receive much opposition and ridicule because of the Church’s position that human life begins with conception. Doesn’t the Church itself make a distinction between the moral status of human life in and out of the womb when it does not require a baptism, funeral or Christian burial after a miscarriage? (Louisiana)

After we read your column on Mormon beliefs in relation to Christian faith, our daily paper reported that Mormon baptism is an extension of the Holy Trinity. When baptized members of these communities are received into the Catholic Church, they are not rebaptized.

Many Christian teachings have significant different meanings for Mormons. The Mormon baptism formula—“I baptize you in the name of the Father, the Son and the Holy Spirit”—only appears to be Trinitarian.

Mormons, said the Vatican article, believe the Father is “an exalted man, originating from another planet, who acquired his divine status through a death similar to human death,” the necessary way to becoming divine.

“God’s Father has a wife, the Heavenly Mother, with whom he shares responsibility for creation,” the article continued, “and the Holy Spirit is their children. Mormons teach that baptism is not a sacrament established by Jesus Christ, but was begun by God, and the first baptized was Adam. In that context, Mormon baptism could not be what Christians believe this sacrament to be."

The Criterion  Friday, September 7, 2001

Daily Readings

Monday, Sept. 10
Colossians 1:24-23
Luke 6:27-6, 9

Luke 6:6-11
Tuesday, Sept. 11
Colossians 2:6-15
Psalm 145:1-2, 8-11
Luke 6:12-19

Wednesday, Sept. 12
Colossians 3:1-11
Psalm 145:2-3, 10-13
Luke 6:20-26

Thursday, Sept. 13
John Chrysostom, bishop and doctor of the Church
Colossians 3:12-17
Psalm 150:1-6

Friday, Sept. 14
The Exaltation of the Holy Cross
Numbers 21:4-9
Psalm 78:1-2, 34-38
Philippians 2:6-11
John 3:1-17

Saturday, Sept. 15
Our Lady of Sorrows
1 Timothy 1:15-17
Psalm 113:1-5a, 6-7
John 19:25-27
or Luke 2:33-35

Sunday, Sept. 16
Twenty-fourth Sunday in Ordinary Time
Exodus 32:7-11, 13-14
Psalm 53:3-4, 12-13, 17, 19
1 Timothy 4:6-12
Lk 15:1-32
or Luke 15:1-10

Christian funerals after a miscarriage

A child that dies before baptism raises many questions that must be answered. In human parlance, one does not abase oneself …”

Worthy In His Love

Should we in deep humility say, “Lord, I am not worthy you should come to me”? …

When He Who is all holy, all adored, Has told us, “Come,” that we are family?

In human parlance, one does not abase oneself …”

Worthy In His Love

Should we in deep humility say, “Lord, I am not worthy you should come to me”? …

When He Who is all holy, all adored, Has told us, “Come,” that we are family?

The guest invited him to a festive meal, But, in a heartfelt effort to reveal His welcome, leads him to a special place.

With love beyond our finite human ken, Our Father bids us to come near and far. How tearless to respond, “Not worthy,” when Our Lord Himself has told us that we are.

Should not each one, in awestruck happiness, Go forth to meet Him as His honored guest?

By Anna Margaret O’Sulllivan

Go forth to meet Him as His honored guest?

By Anna Margaret O’Sulllivan

My Journey to God

Anna-Margaret O’Sullivan is a member of St. Rose of Lima Parish in Franklin.)
The Criterion; Notices must be in our office by 10 a.m. Monday the week prior to the event.

**Weekly**

**Sundays**
Holy Rosary Church, 520 Stevens St., Indianapolis. Indianan Mass, 10 a.m.

**St. Joan of Arc Parish, 4217 Central Ave., Indianapolis.**
Bible sharing, 7 p.m. Information: 317-283-5508.

**Wednesdays**

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

**Archbishop Ó Malley Catholic Center, 1480 N. Meridian St., Indianapolis.**
Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1535.

**Immaculate Heart of Mary Church, 5062 Central Ave., Indianapolis.**
Mission of Priests prayer candle, 1 p.m. Information: 317-257-2266.

**Holy Rosary Church, 520 Stevens St., Indianapolis.**
Adoration of the Blessed Sacrament, between Masses, noon-3:30 p.m. Information: 317-636-4478.

**Thursdays**
St. Lawrence Chapel, 4944 E. 46th St., Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

**St. Mary Church, 415 E. 8th St., New Albany.** Shepherds of Christ for prayer and any religious vocation, 7 p.m.

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

**E-mail from my teacher. It says, ‘Turn off the computer and do your homework’**

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---See ACTIVE LIST, page 11---
and Mass. Archdiocese of Indianapolis. Priests and religious are invited to participate in a retreat at St. John Vianney Seminary, 10 a.m.

{The Active List, continued from page 12}

Sacrament after 5:30 p.m. Mass-Adoration of the Blessed Stevens St., Holy Rosary Church, 520 Road, St. Peter Church, 1207 East vice.

5:30 p.m. Benediction and ser-
Sacrament after 7:15 a.m. Mass-Exposition of the Blessed polis Kessler Blvd. E. Dr., 9 p.m. Mass-midnight.

5:15 p.m. Benediction 4:45 p.m., Mass-adoration, reconciliation, after 9 a.m. Mass, St. Joseph Church, 113 S. 5th restaurant.

First Saturdays St. Nicholas Church, 6461 E. St. Nicholas Dr., Summit Mass, prayer and worship, 8 a.m. then SACRED gathering in the school.

Little Flower Chapel, 4720 E. 13th St., Indianapolis. Apostolate of Fatima holy hour, 2 p.m.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Devotions and Exposition of the Blessed Sacrament, 8 a.m. Mass.

Holy Angels Church, 740 W. 28th St., Indianapolis. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Mary Church, 415 E. Eighth St., New Albany. Eucharistic adoration and confessions after 9 p.m. Mass.

Second Mondays Church at Mount St. Francis. Holy hour for vocations to priesthood and religious life, 7 p.m.

Sacrament, prayer service, 7:30 p.m. Saturday Information: 317-636-4478.

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Second Mondays Church at Mount St. Francis. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays St. Pius X Parish, 7200 Sarto Dr., Indianapolis. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays Focal Point Movement, Kenmore, Indianapolis. Eucharistic adoration after 8 a.m. Mass.

Holy Family Parish, Main St., Oldenburg. Support group for the widowed, 7 p.m. Information: 812-934-2524.

Second Sundays Christ the King Church, 1827 Kessler Blvd. E. Dr., Indianapolis. Holy hour for priestly and religious voca-

Third Sundays Christ the King Church, 1827 Kessler Blvd. E. Dr., Indianapolis. Holy hour for priestly and religious voca-

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

Third Wednesdays St. Jude Church, 5353 McFar-

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Food For The Poor adds Colombia to its Home Building Program

For refugees in Colombia, “home” is often a cardboard box, a tin shack or a makeshift shanty.

Luis Antonio, 81, lives with his wife, Isabel Varela de Murcia, 71, just outside the city of Bogotá, Colombia. Their home is a canvas cloth tied around some wooden poles. Newspapers cover the inside walls in an effort to keep the shelter warm.

Tears roll down Luis’s face as he recalls the overnight burst of violence in his hometown, located in the province of Cundinamarca, that left seven of his neighbors dead and forced him and his wife to flee the area. He describes how they hid in nearby woods for two weeks before making their way to the outskirts of the city. He says the sounds of gunshots still ring in his ears.

“It was our worst nightmare,” he says. “We had to get up and run and leave everything behind. We used to have a small farm and some animals. Now, we have nothing,” he says, dragging his bare feet across the cold, dirt floor. “We cannot even earn enough money to buy food.” Often the couple goes without.

“My farm wasn’t big, but at least we could work and we could eat. Now, all we have left is this patch we bought with our savings.” Antonio bows his head and cries.

Although the family has managed to escape the violence in the countryside, there are still many other dangers where they now live. These conditions are all too familiar to Father Alberto Jimenez. He knows the daily dangers the nine crowd together inside a one-room shack made from a patchwork of rusted corrugated metal, wood, and plastic. Wind and rain blow through the holes in the black plastic siding. They have no running water and no sanitary facilities, only a bucket.

Less than a hundred yards away, Carlos Eduardo lives with his wife, Marcela, and their six children. Carlos’s niece also lives with the family. The nine crowd together inside a one-room shack made from a patchwork of rusted corrugated metal, wood, and plastic. Wind and rain blow through the holes in the black plastic siding. They have no running water and no sanitary facilities, only a bucket. At night, they huddle together in two beds in order to keep warm.

The nine are there when they return home. They have no certainty of whether all the children will find work to help feed their children, there is still the constant fear of not having food. Sometimes, we have some leftovers from the day before and I heat them up for breakfast. But when we’re without work, it’s very difficult to find food.”

For Fr. Jimenez, organizations such as Food for the Poor play a crucial role in helping the poor who so desperately need help. There are currently 2 million displaced people in Colombia.

Robin Mahfood nods in agreement. The president of the international relief organization Food For The Poor has recently agreed to help build homes in Colombia. “A call to serve Christ is a call to serve Him in these poor people,” he says. “It’s not a question of where they are,” he says, “but a matter of who they are — children of God and our brothers and sisters in Christ.”

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Although the work of Food For The Poor is just beginning in the country, Mahfood believes that through the support of the American people, the organization can make a difference in the crisis. "It won't happen overnight but through the continued efforts of our donors, we can change things for the better in Colombia. And we will begin by taking it one day at a time, one family at a time."

Fr. Jimenez puts love into action in Colombia.

For more than 25 years, Fr. Jimenez has worked to build homes for the poor — a mission which began when he visited families living in the suburbs of the cities, like those on the outskirts of Bogotá. Each day, he would see hundreds of families who had been displaced by the country’s war living in little more than black plastic tied around wooden poles. If they were lucky, they had a roof — usually made from rusted corrugated metal. They had no running water, sanitary facilities, electricity, or food, he recalls.

And without basics like a home, Fr. Jimenez says, a family has no foundation for stability. “So, I felt an obligation to give what I had and what I know to these people,” he says. Fr. Jimenez was working at a center for social research at the time and saw that housing was the greatest social problem in the country.

“We couldn’t stand idly by, say that we love God and allow our brothers and sisters to continue to suffer like this, and not even have something as basic as food and shelter for their families,” he says.

The nine are there when they return home. They have no certainty of whether all the children will find work to help feed their children, there is still the constant fear of not having food. Sometimes, we have some leftovers from the day before and I heat them up for breakfast. But when we’re without work, it’s very difficult to find food.”

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Since its inception in 1982, Food For The Poor has served the needy of the Caribbean and Latin America by providing critically needed supplies to the priests, pastors, and nuns who live and work among the poor. Thrilled to know his contribution to the organization could provide a home to a family in need, John Wilding was thrilled. The money I gave served a permanent purpose. A family is going to have a roof over their heads – a place to call home – and that’s important," he said. "The value is great. It’s amazing to see how little it takes to accomplish something so meaningful." Under Food For The Poor’s current home-building program, each gift of $2,000 sponsors a complete home. However, smaller contributions can be combined to produce a "team-built" home. This allows virtually anyone to participate in the outreach and enjoy the satisfaction of giving such a significant gift.

Many contributors to the program say their gifts are a response to the blessings God has bestowed on them. "A home has been our top priority in the 50 years we’ve been married, and we thought someone else should have the same advantage," said Patricia Perkins. Edward Larragee had a similar viewpoint after he visited with the poor in the Caribbean and Latin America. "Ask yourself, ‘Would I want to live like that?’ " he said. "If you wouldn’t, then what are you going to do about it?"

Over the coming year, Food For The Poor will build more than 2,000 homes for the poorest of the poor. The houses, which will be built in Jamaica, Haiti, Nicaragua and now Colombia, will not only give destitute families shelter, they also will provide security and the opportunity to recover from tragic suffering. "Yes, we are providing much more than shelter," said Food For The Poor President Robin Mahfood. "We are giving people the chance to begin again and build their dreams for the future."

Food For The Poor Shares Church’s Love For The Poor

Food For The Poor President Robin Mahfood said that God is calling us through the words of the gospel and the words of the Holy Father to put our love into action. "As it says in the second book of James: Faith by itself, if it has no works, is dead," he said. "That’s why we encourage American Christians to take the Pope’s words to heart and to make a pilgrimage with us to an area of need, or even to invite priests who have visited these countries to speak in their parishes. It’s important that Christians know firsthand about the poverty in other countries. It’s not even important how much they give. The important thing is that they do give and help their brothers and sisters in Christ who are suffering.”

For more information, visit www.foodforthepoor.org.

How You Can Help:

Readers interested in making a tax-deductible donation for this work should send their gifts to: Food For the Poor Inc., Dept. 26799, 550 SW 12th Avenue, Deerfield Beach, FL 33442. You may also make a donation by logging onto www.foodforthepoor.org.
CAGAYAN DE ORO, Philippines (CNS)—More than 1,000 Muslims and Catholics packed the Mass of an Irish missionary shot dead in the Philippines, an outpouring that one Church official said showed the “fruit of his work.”

Irish Columban Father Rufus Halley “accomplished in death what we have been toiling for through the years,” Msgr. Edwin dela Peña, Marawi’s apostolic administrator, said at the Sept. 1 funeral Mass.

Father Halley, 57, worked for many years in Malabang, part of Marawi Prelature in Mindanao, a predominantly Muslim area. He was shot dead Aug. 28 when he refused to go with three kidnappers from the Moro Islamic Liberation Front rebels, police told U.S. News, an Asian Church news agency based in Thailand.

The son of a rebel commander has been implicated in the priest’s death, police said.

In a telegram, Pope John Paul II expressed his sadness at the “brutal murder” of the missionary. He sent his condolences to Father Halley’s friends, family and colleagues in Ireland and the Philippines.

The pope praised Father Halley’s “devoted service” and said he was confident that “his memory will inspire those in Ireland and the Philippines.

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BEDEL, Margaret S., St. Louis, Batavia, Aug. 27. Mother of Mary Jane, Arthur David and Stephen Bedel. Sister of Helen Tebbe, Rita Bledsoe, Young, KY, Kenneth, Marvin, Urban and Vincent Duerstock.


BLOOM, Thelma S., St. Louis, Batavia, Aug. 27. Mother of Margaret. Sister of Mary and Jim Bloom. Great-grandmother of six. Sister of Helen Tebbe, Rita Bledsoe, Young, KY, Kenneth, Marvin, Urban and Vincent Duerstock.

BLOOM, William, St. Louis, Batavia, Aug. 27. Father of Robert and James. Great-grandfather of six. Sister of Helen Tebbe, Rita Bledsoe, Young, KY, Kenneth, Marvin, Urban and Vincent Duerstock.

Booth, Margaret, St. Louis, Batavia, Aug. 27. Mother of Margaret. Sister of Mary and Jim Bloom. Great-grandmother of six. Sister of Helen Tebbe, Rita Bledsoe, Young, KY, Kenneth, Marvin, Urban and Vincent Duerstock.

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Booth, Robert T., St. Louis, Batavia, Aug. 27. Brother of Robert and James. Great-grandfather of six. Sister of Helen Tebbe, Rita Bledsoe, Young, KY, Kenneth, Marvin, Urban and Vincent Duerstock.

Booth, William, St. Louis, Batavia, Aug. 27. Father of Robert and James. Great-grandfather of six. Sister of Helen Tebbe, Rita Bledsoe, Young, KY, Kenneth, Marvin, Urban and Vincent Duerstock.


BRENNER, Margaret, St. Louis, Batavia, Aug. 27. Mother of Margaret and William. Sister of Michael and James. Great-grandmother of eight. Grandson of seven. Sister of Helen Tebbe, Rita Bledsoe, Young, KY, Kenneth, Marvin, Urban and Vincent Duerstock.


CHAMBERLAIN, Joseph W., St. Louis, Batavia, Aug. 27. Brother of Robert and James. Great-grandfather of six. Sister of Helen Tebbe, Rita Bledsoe, Young, KY, Kenneth, Marvin, Urban and Vincent Duerstock.


CHAPMAN, Robert T., St. Louis, Batavia, Aug. 27. Brother of Robert and James. Great-grandfather of six. Sister of Helen Tebbe, Rita Bledsoe, Young, KY, Kenneth, Marvin, Urban and Vincent Duerstock.


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