



**The**

# Criterion

Serving the Church in Central and Southern Indiana Since 1960

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November 2, 2001

Vol. XXXI, No. 5 50¢

## Give back to God through Called to Serve campaign

*Parishioners asked to return stewardship and United Catholic Appeal intention cards this weekend*

By Greg Otolski

Your contributions to the United Catholic Appeal and your gifts of time, talent, treasure and prayer to your parish will strengthen the Church and its ministries.

A \$125 contribution to the United

Catholic Appeal will provide 25 poor children with a week of lunches during the summer, \$1,330 will pay for the care and support of one retired archdiocesan priest for a month and \$5,000 will provide a family of four with emergency shelter for 36 days. These are just a few examples of how your donations will be put to use.

Catholics throughout the archdiocese are being asked to return their intention cards at this weekend's Masses. The goal for this year's United Catholic Appeal is a minimum of

\$4.85 million. All of the money raised will be used to support home missions and shared ministries in the archdiocese.

Members of the Church are also being asked to remember the needs of their individual parishes with gifts of time, talent, treasure and prayer.

"I'm seeing a new enthusiasm for stewardship out there, because people in the parishes are seeing new churches, new schools and new ministry buildings being built across

the archdiocese," said Patrick McKeever. McKeever and his wife, Dianne, are the general chairs of this year's appeal. They are members of St. Anthony Parish in Indianapolis.

"I think you can look at any of our deaneries and you will find more going on in one of them now than in entire dioceses 10 or 15 years ago," McKeever said. "It's really dynamic. People want to take part in helping do God's work and the best way to do that in our archdiocese is to support our home missions and shared ministries."

See APPEAL, page 7



## Tell City parishioners help the poor in Nicaragua



St. Paul parishioner Katie Kramer of Tell City poses for a photograph with children from the mountain village of Casa Blanca at Esteli, Nicaragua. Her parents, Tom and Susan Kramer, are helping the people of Casa Blanca by building a Catholic Church and helping support liturgical needs for 20 years. Construction of the cement-block church is scheduled to begin in late November and be completed in January.

## Bishops challenged to live among poor as synod closes

VATICAN CITY (CNS)—Calling an October Synod of Bishops "almost a new beginning" for the Church, Pope John Paul II urged bishops to courageously promote Church teaching and work for Church unity.

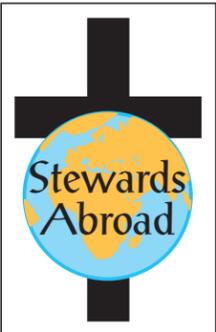
The pope praised the "climate of communion" he said characterized the month-long bishops' meeting and said "the Church's strength is her communion; her weakness is division and internal strife."

"A credible answer can be given to the challenges that come from today's social and cultural context only if the deep and convinced unity of the shepherds among themselves and with the successor of Peter—as well as of the bishops with their priests—is clearly perceptible," he said during a synod closing Mass Oct. 27 in St. Peter's Basilica.

Nearly 250 bishops from more than 110 countries had attended the synod, which was focused on the bishop's role in the Church. After four weeks of speaking and small-group discussions, they issued a message to the world and handed a confidential list of 67 proposals to the pope.

The bishops' message said the credibility of their ministry depends largely on how effectively they reach out to the poor, the suffering and the alienated. It touched on the main topics of the synod: the bishop as a figure of holiness, as a "weaver of unity" at every level of the Church, and as a voice of hope in a world marked by violence and injustice.

See SYNOD, page 8



*Editor's note: "Stewards Abroad" is an occasional series that will look at the missionary efforts of Catholics from the Archdiocese of Indianapolis throughout the world.*

By Mary Ann Wyand and Pam Drake

TELL CITY—St. Paul parishioners Tom and Susan Kramer of Tell City believe that God works in amazing ways and in unexpected places.

Their decision to become Christian stewards abroad and help with mission work in Nicaragua resulted from a "chance" conversation with Rev. Ben Keckler, the former pastor of the Evangelical United Church of Christ in

Tell City, while watching a Tell City High School football game on a Friday night two years ago.

They had thought about doing missionary work in the past, but the opportunity never presented itself until that night, when Susan Kramer learned that members of the Evangelical United Church of Christ in Perry and Spencer counties were participating in a Church World Services mission trip to

See STEWARDS, page 2

## National Catholic Youth Conference expecting record crowd

By Jennifer Del Vecchio

Despite concerns raised by the Sept. 11 terrorist attacks, this year's National Catholic Youth Conference in Indianapolis is expecting a record attendance.

With a month still to go, 22,000 youth and adults have registered for the conference, which will be held Dec. 6-9 at the

Indiana Convention Center and RCA Dome.

**Volunteers needed for youth conference. See page 8.**

The Archdiocese of Indianapolis expects to see its largest turnout ever for a youth conference with 964 archdiocesan

teen-agers registered for the conference. That's double the number who attended the last national youth conference, according to the Office of Youth and Family Ministries for the Archdiocese of Indianapolis.

Scholarship money made available by the national office for the conference has

See YOUTH, page 8

# STEWARDS

continued from page 1

Nicaragua in January 2000.

That brief conversation led the Kramers to join the 17-member missionary group from southern Indiana and assist impoverished Nicaraguans struggling to recover from the devastation caused by Hurricane Mitch in November 1998.

As a result of that initial mission trip, Tom and Susan Kramer have pledged to build a Catholic Church for the people living in the mountain village of Casa Blanca at Esteli, Nicaragua.

In January 2000, they accompanied the Church World Services missionary group on a flight to Managua, the capital of the beleaguered Central American country, then traveled with them to the village of Casa Blanca, which means "white house," to help Nicaraguans who lost their homes and possessions during the hurricane.

In the wake of the massive storm, Catholic News Service reported that Hurricane Mitch was the worst natural disaster to hit Central America in recent history. More than 2,500 people were killed in Nicaragua alone, according to the official count, but private sources said the death toll was higher. Another 900,000 Nicaraguans—18 percent of the Third World country's population—were evacuated as a result of the storm damage and 17 percent of all housing was partially or totally destroyed by the flooding and mudslides.

The worst hit areas were the poor rural communities, where subsistence farmers lost their basic crops when the hurricane destroyed around 40 percent of arable land dedicated to beans and 32 percent of land used to grow corn.

Since 1998, Christian stewards from many denominations have traveled to Central American countries to help the people rebuild their lives.

"Our first trip consisted of one day of orientation in Managua," Susan Kramer said. "We were familiarized with the devastation of Hurricane Mitch in the community of Casa Blanca, where we would be working side by side with the people to build new homes. We spent 10 days

living, working and playing with these people. Our work primarily consisted of digging the foundations for 40 homes."

One focus of the United Church of Christ mission project was providing school bags and supplies for students.

The Kramers arranged for St. Paul parishioners to help with that service project as an annual Lenten ministry, but felt called to do more to help the struggling Nicaraguan people.

In May, they returned to Managua with their daughter, Katie, and Tom's sister, Josie Kramer of Cleveland, to help repair buildings and work with students at the Escuela Cristiana de Sordos, a Christian school for the deaf started by missionaries Eva and Matt Barlow.

"Our second trip was the result of Katie learning of the need for help at the school," Susan Kramer said. "We spent four days there. Tom and I mostly assisted with painting and other maintenance projects while Katie helped students. Tom's sister held workshops for the teachers to demonstrate how learning can be accomplished successfully by using the other four senses since the students are deaf."

Now a graduate student at Gallaudet University in Washington, D.C., Katie Kramer is pursuing a master's degree in deaf education. Last summer, she decided to stay in Managua for five weeks to tutor deaf students at the school.

After helping at the school for four days in May, the Kramers returned to Casa Blanca—a five-hour journey by car over mountain roads—for five days to visit the people they met a year ago when they helped build houses there.

When they arrived in Casa Blanca, Tom Kramer said, the people asked, "Why have you come back? What do you want? No one has ever come just to visit!"

Because of their mission experiences in Nicaragua, he said, "my faith has been strengthened by a sense of God working in our global community."

Since their first visit to the mountain village at Esteli, they discovered that U.S. Army soldiers had helped build a new health clinic and school there.

"Being around these people, who are only poor materially but are rich in faith, humbles us," Susan Kramer said. "It rein-



Above: Tom and Katie Kramer pose for a photograph with students at the Escuela Cristiana de Sordos, a Christian school for the deaf in Managua, Nicaragua. The Kramers delivered school bags and supplies donated by members of St. Paul Parish in Tell City. Other school bags and supplies from St. Paul parishioners were given to students in the mountain village of Casa Blanca at Esteli, Nicaragua.

Left: Susan Kramer helps a student at the Escuela Cristiana de Sordos, a Christian school for the deaf in Managua, Nicaragua, assemble a puzzle.

forces [the fact] that happiness doesn't come from things. For that is all they are—just things. 'Being' is far more important than 'having.' "

During their second visit, Catholics in Casa Blanca invited the Kramers to worship with them at a home.

"The congregation fell to their knees on the rough concrete floor and held their arms upward while shouting in loud voices," Tom Kramer said. "Susan and I were puzzled, and felt this was probably a form of communal confession. As their shouting grew louder and their tears began to fall, we realized that this was an expression of their gratitude for God's blessings. Their want was simply to live. These people had not only lost their homes, but also their farmlands and hence their livelihood, yet they could still find reason to give thanks and praise. How beautiful!"

Food, health care and sanitation are the greatest needs in Casa Blanca as the people continue to rebuild their lives after losing everything in the devastating hurricane, he said. But God's presence is apparent even in the midst of their struggles through the relief efforts underway by Protestants and Catholics.

Just two years after learning about the southern Indiana missionary outreach to Nicaragua, the Kramers are finalizing plans to use their own funds to build a small cement-block church for Catholics in Casa Blanca. They also are facilitating the start of a relationship between St. Paul Parish in Tell City and the community of Casa Blanca in Esteli.

"The people of Casa Blanca asked for our help to establish a Catholic Church in their community," Susan Kramer said. "We just got the OK from Father Bayardo Alfaro, who will oversee construction of the church in Casa Blanca. Father Santiago José Aguirre is the priest responsible for this area. We didn't think it would happen this fast. Construction work will start in late November and we expect the church to be completed in January, when we plan to return to Casa Blanca. We have pledged, as a family, to support this church community for 20 years."

Construction of the church, which will be built by volunteers, will cost about \$6,000, she said. It may be named Our Lady of Hope Church, and also will serve as a gathering place until a community center can be built in the village. Additional expenses include Communion wafers and candles.

"It is very primitive there," she said. "The people don't have a lot. The simple things in life are what is most important. Even though we have many differences,

we share a common God who loves each of us equally."

Their experiences as Christian stewards abroad are priceless life lessons for their daughter, Katie, and sons, Ryan, Terry and Rory, she said, and have helped their family grow in faith.

Katie Kramer plans to return to Managua for three months next summer to help students at the school for the deaf.

"When I first arrived in Nicaragua, I didn't know Nicaraguan Sign Language and knew only a little bit of Spanish," she said. "I knew it was going to be hard to communicate. I truly turned it over to God and trusted in him. At first, communication was difficult, but daily, even hourly, it got better. The students at the school were so eager to help me. They would teach me all they knew.

"Many times, I had no idea what students or teachers were trying to convey to me," Katie Kramer said. "I would get really frustrated. I had to step back and remember that I was here because I wanted to help and do any service I could for them. With God knowing that, he truly helped me understand what they were saying."

She taught the students some American games and enjoyed playing cards with them after school.

"The students would sit outside my door and wait for me to play with them," Katie Kramer said. "They would be respectful, and not want to bother me. At other times, they would knock on my door and beg me to play with them. I feel I helped bring a new idea to this school—learning can be fun. By the time I left, all the students knew their numbers and colors. It was truly a wonderful and humbling experience to watch them learn. Experiences like teaching students how to write and sign their names will always be in my heart."

Before volunteering as a steward abroad, Katie said, "I knew I had a strong faith. But these experiences renew my faith and reassure me that God has an incredible plan for me. Every day I thank God for giving me these wonderful experiences. Truly conveying how I felt and what I learned can never be described in words. The students and people I met have impacted my daily life and because of that I thank them. I continue to pray for them daily."

(For information about helping impoverished Nicaraguans in Managua and Casa Blanca, contact Tom and Susan Kramer at [tkramer@psci.net](mailto:tkramer@psci.net). St. Paul parishioner Pam Drake of Tell City assisted with this story.) †

## Correction

In the Missions Office advertisement listing archdiocesan missionaries in the Oct. 19 edition of *The Criterion*, there were errors in the listing compiled by the Missions Office from information furnished by the various orders and groups that sponsor missionaries.

Franciscan Father Michael Perry was inadvertently omitted. Also, Franciscan Brother Steve Suding is no longer serving in Nigeria. He is now ministering in Brussels, Belgium.

Franciscan Brother Jeffrey Haller is serving as a missionary in the People's Republic of China. He has been in Asia for 10 years, eight of them in mainland China. Brother Jeff is with the depart-

ment of foreign languages at Guangzhou University.

His name was deleted from the listing at the last minute because of concern for his well-being. Other religious orders with members serving in mainland China have asked that the names of their missionaries serving there not be listed. A response to our telephone inquiry to the Sacred Heart Provincial Headquarters of the Order of Friars Minor came the day after *The Criterion* went to press. We had decided to err on the side of prudence and deleted Brother Jeff's name, which, as it turns out, was not necessary.

—WRB



11/02/01

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The Criterion • P.O. Box 1717 • Indianapolis, IN 46206-1717

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

1400 N. Meridian St.  
Box 1717  
Indianapolis, IN 46206-1717  
317-236-1570  
800-382-9836 ext. 1570  
[criterion@archindy.org](mailto:criterion@archindy.org)

Periodical Postage Paid at Indianapolis, IN.  
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1400 N. Meridian St.  
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Indianapolis, IN 46206-1717.

# Serra Club of Indianapolis to celebrate 50 years of service

By Brandon A. Evans

Eight men will be ordained to the priesthood this coming June for the Archdiocese of Indianapolis.

Before any of them entered the seminary, they were prayed for and during their formation they were partnered with someone who continued to encourage them.

And when they are ordained, these new priests will remain in the prayers and minds of those who have been with them in spirit.

These are some of the chief ways the members of the Serra Club of Indianapolis help foster vocations to the priesthood. The Indianapolis club is celebrating its 50th anniversary this month.

The primary focus of Serra is to pray for and nurture vocations to the priesthood and religious life. Pope John Paul II considers the group so important that he once called it a "vocational arm of

the Church."

"The Serra Club has been and continues to be an invaluable help in surfacing new vocations and sustaining our seminarians during their years of training," said Msgr. Joseph Schaedel, vicar general.

"Serra was founded by six men in Seattle, Wash., in 1935," said George Maley, former president of Serra International and a member of St. Joan of Arc Parish in Indianapolis. "It came out of a luncheon atmosphere where these men met every week to discuss Church affairs. They decided to formalize their meetings and went to the bishop ... and asked what particular mission they might have."

He suggested that their mission be to foster vocations to the priesthood.

From that very simple beginning, the Serra Club has expanded to 37 countries with 23,540 members worldwide.

Since the local club was chartered on

Nov. 6, 1951—during the tenure of Archbishop Paul C. Schulte—two men from the archdiocese have been the president of Serra International. Maley served his one-year term in 1991-92. Father Thomas Murphy, currently pastor of St. John the Evangelist Parish in Indianapolis, served from 1978-79.

At the time, Father Murphy was a lawyer. In 1981, he left his law practice for four years of theological studies and was ordained a priest in 1985 by Archbishop Edward T. O'Meara.

"He made us all proud," said Bob Alerding, a 50-year member of the local club. He joined Serra a few months after the charter meeting and has recently helped compile a history of Serra's life in Indianapolis.

To celebrate their golden anniversary, the Serra Club is having a Mass and dinner on Nov. 6 at Fatima Retreat House in Indianapolis.

Archbishop Daniel M. Buechlein will

celebrate Mass. Six past world presidents will be in attendance, including the two from the archdiocese and the current president-elect, Sue Cicherski, who will take office next June.

Though the Serra Club was founded as a fraternal group for men, it opened its doors to women in 1987.

Membership requirements include attending two meetings each month, which usually include a special speaker. Some members also pair up with seminarians to keep in touch with them and to pray for them.

"We as a club attend a Mass on the first Friday of every month at a different parish or institution," Alerding said. "Each Serran is assigned to a day of the month which they are asked to attend Mass and receive holy Communion for vocations."

Maley thinks that the strength of Serra lies not only in the prayer of the mem-

See SERRA, page 22

# Archdiocese is hiring educators to run Project EXCEED program

By Jennifer Del Vecchio

The Archdiocese of Indianapolis is hiring educators to help implement a new education program.

The program, Excellence in Catholic Expectations for Education, also known as Project EXCEED, is being funded with a \$10 million grant from Lilly Endowment Inc.

The grant—the largest the archdiocese has ever received—will be used to develop programs for archdiocesan schools in Marion County.

Teachers and administrators will be hired to oversee programs to recruit, retain and reward Catholic school teachers and administrators, to assess and report on student performance and progress, to provide state-of-the-art technology and training, and to meet the needs and enhance the educational performance of urban, Hispanic and special-needs student populations.

The project also will open up other positions within Catholic schools that will need to be filled if current educators apply for the Project EXCEED positions, said G. Joseph Peters, associate executive director for Catholic education.

A director of Project EXCEED will be responsible for daily administration and operation of the Lilly grant. The director also will outline project goals and objectives for the other components of Project EXCEED.

The coordinator of the Teacher Advancement Program (TAP) will identify leading teachers. TAP will award those teachers with a different salary structure for doing more and different tasks. There also are a performance award component and an accountability component. Teachers can apply for TAP and will be accepted after meeting certain criteria, Peters said.

A learning resource coordinator will lead Project EXCEED special-needs education initiatives and act as a training

resource for teachers.

An urban education coordinator will oversee programs in center-city schools and urban schools in Indianapolis—schools outside the center-city but not in the suburbs—by partnering with colleges and universities to find the "best practices for urban schools," which includes addressing the increasing Hispanic student population, Peters said.

Project EXCEED also will include components for technology and professional development.

The instruction technology consultant will implement training for educators and work to increase technology capabilities at urban schools. The coordinator for the Center for Catholic School Excellence will oversee a wide range of professional development programs for educators.

There also are administrative assistant positions open.

Peters said the positions should be filled at least on a part-time basis by

January with hopes of implementing the project by the 2001-2002 school year.

Nearly 13,000 students in kindergarten through grade 12 in 29 Catholic elementary schools and four interparochial high schools will benefit from Project EXCEED.

The \$10 million grant was given only for Catholic schools in Marion County, however Peters hopes to eventually use Project EXCEED throughout the archdiocese. The archdiocese is in the process of raising \$5 million in matching funds.

Peters expects the grant to pay for Project EXCEED for about three to five years.

"After that, we will need to find ways to sustain and replicate the program throughout the archdiocese," he said.

(For more information about Project EXCEED and the new jobs, contact Barbara Fox in the Office of Catholic Education at 317-236-1436 or 800-382-9836, ext. 1436.) †

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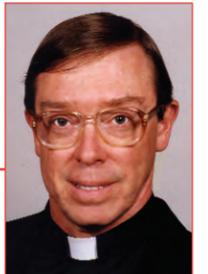
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Official Weekly  
Newspaper of the  
Archdiocese of Indianapolis  
Rev. Msgr. Raymond T. Bosler  
1915 - 1994  
Founding Editor

Most Rev. Daniel M. Buechlein, O.S.B., *Publisher*  
Greg A. Otolski, *Managing Editor*

William R. Bruns, *Executive Editor*  
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## Editorial

### A generous response

This weekend, most parishes in the archdiocese will be observing "Commitment Sunday." It is the time when parishioners offer to God, our parishes and the larger Church in central and southern Indiana their annual pledges of time, talent and treasure.

At our Masses this weekend, the story of Zacchaeus, the short, rich tax collector from Jericho, will be proclaimed from Luke's Gospel. In that story, Jesus invites himself to Zacchaeus' house—much to the confusion of the townspeople who regard the chief tax collector as a sinner.

But Jesus touched Zacchaeus by offering to spend time with him and to enter into a relationship with him.

Zacchaeus, in turn, responds to Jesus' generosity by offering to give half of all he owns to the poor and to pay back four times what he had cheated people out of.

Touched by the Lord, Zacchaeus responds generously.

The aim of Called To Serve: Parish Stewardship and the United Catholic Appeal is to help all of us focus on our own response to God's generous touch in the gifts he has given us. And, as Archbishop Daniel M. Buechlein often reminds us, everything we have—everything—comes to us as a gift from God.

So, as we prayerfully reflect on these gifts and how we are (or are not) using them in generous and responsible ways, let's remember to thank God for his generosity and respond with generous hearts to our families (the domestic Church), our parishes and the local Church beyond our parish boundaries.

Our financial response to the United Catholic Appeal portion of the Called To Serve effort will support shared ministries and home missions throughout the Church in central and southern

Indiana. The overall goal this year is \$4.85 million.

Shared ministries are those vital undertakings of the Church that no one parish can accomplish alone—support for our seminarians, Catholic Charities activities, Catholic education, family ministries, evangelization, and spiritual life and worship. The goal this year to fund these ministries is \$3.6 million.

The campaign also hopes to raise at least \$1.25 million for our home missions—those parishes or schools in our archdiocese that cannot effectively carry out their mission on their own because of demographic or economic challenges. Home mission grants from the new St. Francis Xavier Home Mission Fund will come in the form of direct parish subsidies of \$550,000 and direct school subsidies of \$700,000.

In addition, parishes that raise more than their United Catholic Appeal goal have the opportunity to share some or all of that overage with the home missions. Last year, 35 parishes contributed funds from their surpluses to the home mission fund. These parish donations and approximately \$100,000 in earnings from the Legacy of Hope Home Mission Endowment enabled seven parishes and one school to receive grants from the fund totaling \$286,000. About \$60,000 remains in the fund to meet additional home mission needs in early 2002.

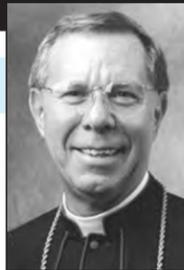
Plans are also in the works to eventually be able to track gifts of time and talent throughout the archdiocese and include them in the annual accountability report just as the year's financial information is included.

So, we urge our readers to respond generously this weekend. We, like Zacchaeus, have all been touched by the Lord; may our responses be just as generous. †

— William R. Bruns

## Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



# Saints are companions for the journey

We need our saints! Perhaps we need them more than ever before in these troubled times. We need the strong witness of courageous martyrs for the faith. We need the example of everyday faithful people like us who carried the faith and proclaimed it in word and in action in good times and in bad.

In the aftermath of the horrible "Attack on America," we saw a lot of signs that read "United we stand." I saw one that read "United we pray."

We need to know that the saints are our friends and that they pray with us and for us. No, we do not worship the saints as some who do not understand our Catholic teaching on the communion of saints think we do. They are companions for us before the throne of God.

On Nov. 1, we celebrate the feast of All Saints. The next day we commemorate all the souls of the faithful departed.

When I decided I wanted to write something about our Church's teaching on the saints this week, I remembered something I read by Cardinal Avery Dulles.

Last year, Our Sunday Visitor Publishing Co. released a book by the cardinal titled *The New World of Faith*. In a clear and readable manner, the cardinal presents an overview of our Catholic faith (from "A to Z," if you will) for uncertain times. I am amazed at his ability to treat complex theological teaching in such a succinct way. I recommend it for anyone, but especially for those who tend to believe the Church is "not up to the times." The cardinal has this skepticism in mind when he remarks in the introduction, "It would be better to ask whether the world of nonbelief is still lagging far behind the revolutionary vision that Christ brought into history" (p. 11).

In the chapter on the "Communion of Saints," the cardinal notes that from about 1965 to 1975 devotion to the Blessed Virgin Mary and the saints suffered a notable decline especially in Western Europe and America. He lists some of the complex reasons for this decline. They ring a bell: "an aspiration to renew the Church by returning to an early stage before these devotions had developed; a liturgical renewal aimed to focus attention on God and on the mysteries of the life of Christ; an ecumenical spirit, seeking the greatest possible rapprochement with

Protestantism; and perhaps a touch of secular agnosticism, which subjects all assertions about the 'world beyond' to the corrosive acids of doubt. In great parts of the world, the predominant danger for Catholics is no longer that of superstitious excess but of skeptical minimalism" (p. 72).

In fact, the Second Vatican Council in its Constitution on the Church taught that the saints, who are "particularly successful images of Christ," manifest the presence and features of God. Through them, God speaks to us and calls us to himself (cf. *Lumen Gentium*, #50).

Cardinal Dulles wrote: "The saints form a great choir consisting of many voices—men and women, rich and poor, black and white, young and old; people of every race, nation and language. All of them reflect the glory of God shining in the face of the incarnate Son. Like prisms in the sunlight, they refract the white light of Christ in multiple hues corresponding to their own particular gifts, abilities, and circumstances" (p. 72).

The Second Vatican Council implies that the saints picture for us the Gospel way of life that we are to embrace. First and foremost, the saints are like portraits of God's marvelous grace. In that sense, their primary importance is to give glory to God. But they also exist for our sake, for the sake of the Church still journeying here on earth toward the kingdom. They show us how to trust in Christ. They are a sign of hope for us because they are evidence of what God's grace can accomplish in weak humanity.

Cardinal Dulles remarks that the saints also keep us humble "by showing us how little we have done for Christ in comparison with them ... They arouse in us the desire to do for our time and place what they did for theirs. And they also assist us by their prayers" (p. 73).

Clearly, we don't pray to the saints in the same way that we pray to God. We pray to them in the way of asking them to remember us and to help us in our prayer to God. Surely in our troubled times the saints, including our departed loved ones, stand with us as our friends and companions. They give us hope and as a great choir of many voices they intercede for us before God's throne.

We are not alone on our way home to God. †



Published weekly except the last week of December and the first week of January. Mailing Address: 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 2001 Criterion Press, Inc. ISSN 0574-4350.

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Advertising .....317-236-1572  
Toll free: .....1-800-382-9836, ext. 1570  
Circulation: .....317-236-1425  
Toll free: .....1-800-382-9836, ext. 1425

#### Price:

\$20.00 per year 50 cents per copy

#### Postmaster:

Send address changes to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206

#### World Wide Web Page:

www.archindy.org

#### E-mail:

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#### Archbishop Buechlein's intention for vocations for November

**Catholic high schools:** that they may be a continued source for promoting the Catholic values of service and giving of one's life as a gift for others, especially as priests or religious.

## Buscando la Cara del Señor

Arzobispo Daniel M. Buechlein, O.S.B.



# Los Santos son compañeros para la jornada

**N**ecesitamos a nuestros santos! Quizás los necesitamos más que nunca en estos tiempos tan atribulados.

Necesitamos el fuerte testimonio de los valientes mártires de la fe. Necesitamos el ejemplo de personas fieles, comunes y corrientes, como nosotros, quienes llevaron la fe y la proclamaron en palabra y obra, tanto en los tiempos buenos como en los malos.

Como consecuencia del horrible "Atentado a América" vimos muchos letreros que decían "Permanecemos unidos". Yo vi uno que decía "Rezamos unidos".

Necesitamos saber que los santos son nuestros amigos y que ellos rezan con nosotros y por nosotros. Nosotros no adoramos a los santos y algunos que no entienden nuestras enseñanzas católicas en la comunión con los santos, piensan que sí lo hacemos. Ellos son nuestros compañeros ante el trono de Dios

El 1 de noviembre celebramos la fiesta de Todos los Santos. Al día siguiente conmemoramos las almas de los fieles difuntos.

Cuando decidí que esta semana quería escribir algo sobre las enseñanzas de nuestra Iglesia sobre los santos, me acordé de algo que leí, escrito por el Cardenal Avery Dulles.

El año pasado, la editorial Our Sunday Visitor Publishing Co., publicó un libro escrito por el Cardenal, titulado *The New World of Faith* (La fe del nuevo mundo). De una manera clara y legible el cardenal presenta un repaso de nuestra fe católica (de la "A a la Z", si lo quieren expresar de alguna manera) para los tiempos difíciles. Me asombra su habilidad para tratar complejas enseñanzas teológicas de una manera tan sucinta. Yo lo recomiendo para cualquiera, pero especialmente para aquellos quienes tienden a creer que la Iglesia "no está al día". El cardenal tiene en mente este escepticismo cuando él resalta en la introducción, "Sería mejor preguntar si todavía sigue rezagado el mundo no creyente de la visión revolucionaria que Cristo trajo a la historia". (Pág.11).

En el capítulo de "La Comunión de los Santos", el cardenal nota que desde, alrededor de 1965 a 1975 la devoción por la Santísima Virgen María y los santos sufrió una notable disminución, especialmente en el oeste de Europa y América. Él menciona algunas de las complejas razones por las cuales hubo esta disminución. Las mismas llaman la atención: "una aspiración para renovar la Iglesia, retornando a los primeros tiempos antes que las devociones se hubiesen desarrollado, una renovación litúrgica que enfoca su atención en Dios y en los misterios de la vida de Cristo; un

espíritu ecuménico, buscando el mayor acercamiento al protestantismo; y quizás un toque de agnosticismo secular, el cual somete todas las declaraciones sobre el "mundo del más allá" a los ácidos corrosivos de la duda. En gran parte del mundo, el peligro predominante para los católicos, ya no es el exceso de superstición sino el minimalismo escéptico". (Pág. 72)

De hecho, en la Constitución de la Iglesia del Concilio Vaticano II, se enseñó que los santos, quienes son "imágenes particularmente exitosas de Cristo", manifiesta la presencia y las características de Dios. A través de ellos, Dios nos habla y nos llama hacia él. (Cf. *Lumen Gentium*, #50)

Dulles escribió: "los santos forman un gran coro que consiste de muchas voces: hombre y mujeres, ricos y pobres, negros y blancos, jóvenes y viejos, personas de todas las razas, naciones e idiomas. Todos ellos reflejan la gloria de Dios iluminando la cara del Hijo Encarnado. Como prisma en la luz, ellos se refractan de la luz blanca de Cristo en múltiples matices correspondientes a sus propios dones, habilidades y circunstancias". (Pág. 72)

El Concilio Vaticano II implica que los santos nos ilustran la forma de vida que debemos abrazar según el Evangelio. Primero que nada, los santos son como retratos de la maravillosa gracia de Dios. En ese sentido, lo más importante para ellos es dar gloria a Dios. Pero ellos también existen por nuestro bien, por el bien de la Iglesia que sigue su jornada aquí en la tierra hacia el Reino de Dios. Ellos nos muestran como confiar en Cristo. Ellos son el símbolo de la esperanza para nosotros porque ellos son la evidencia de lo que se puede lograr en la débil humanidad con la gracia de Dios.

El Cardenal Dulles resalta que los santos también pueden mantenernos humildes "mostrándonos lo poco que hemos hecho por Cristo, comparado con ellos... Ellos animan nuestro deseo de hacer en nuestro tiempo y lugar lo que ellos hicieron en el suyo. Y ellos también nos ayudan a través de sus oraciones". (Pág. 73)

Evidentemente, no rezamos a los santos de la misma manera en que rezamos a Dios. Les rezamos para pedirles que nos recuerden y que nos ayuden en nuestra oración a Dios. Seguro que en nuestros tiempos atribulados los santos, incluyendo a nuestros seres queridos ya fallecidos, están con nosotros como amigos y compañeros. Ellos dan esperanza y como un gran coro de muchas voces ellos interceden por nosotros ante el trono de Dios.

No estamos solos en nuestro camino a casa con Dios. †

Traducido por: Language Training Center, Indianapolis

## 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.

## Letters to the Editor

### Pray for our armed forces

I appreciated Archbishop Buechlein's spiritual advice regarding how Catholics should respond to the terrible attacks on our country on Sept. 11.

In light of his good counsel, I would like to make one small suggestion that every Catholic parish pray for the men and women who serve in the U.S. armed forces. They are putting themselves in harm's way to protect our liberty and values. This is no small sacrifice, and we cannot minimize in any way their courage and sense of duty.

Pope John Paul II frequently exhorts Catholics everywhere to learn from the wisdom of the Eastern Churches. In the Divine Liturgy of St. John Chrysostom, the more common eucharistic liturgy of the East, there is a special prayer for the nation's armed forces in that part of the liturgy that corresponds to our Prayers of the Faithful. Perhaps Roman Churches should emulate this, especially in the months to come. It would be a wonderful show of support for our military servicemen and -women and their families if parishes prayed for their own parishioners who are serving in the military by name at every Sunday Mass.

Michael Perigo, Indianapolis

### Research for the Church/James D. Davidson

## Catholic parishes more integrated than other local churches

It is often said that 11 a.m. to noon on Sunday is the most racially segregated hour of the week.



This saying suggests that, when Americans go to church, whites go to white churches, blacks go to black churches, and Hispanics go to Hispanic churches.

Is this an accurate portrait of Sunday morning in America? How segregated are America's churches? Are some more segregated than others? Are Catholic parishes any more, or less, segregated than Protestant congregations?

Purdue University sociologist Kevin Dougherty has examined these questions using data from a national study of 625 local churches equally divided among the Roman Catholic Church, the Assemblies of God, the Southern Baptist Convention, the Evangelical Lutheran Church of America and the Presbyterian Church USA.

Dougherty concludes that Sunday morning is, indeed, a highly segregated time of the week. He reports that 43 percent of the churches in his study are completely segregated. Others are somewhat more integrated. But, "even in churches where multiple racial groups are present," Dougherty writes, "these groups do not remotely approximate equal proportions nor do they match racial proportions of the United States."

Why are some local churches more integrated than others? Dougherty examines a number of possible influences, including external factors having to do with the places where churches are located, and internal factors having to do with their religious traditions and organizational characteristics.

His analysis pointed to the following conclusions. First, churches located in the West are more racially integrated than churches in other regions of the country. Churches located in the Midwest and the South are the most segregated.

Second, the larger the community, the more integrated churches are. Churches in cities with populations of 50,000 or more are the most integrated.

### Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 200 words) are more likely to be printed.

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

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).

Third, Catholic parishes and Pentecostal Protestant congregations belonging to the Assemblies of God are more integrated than local churches associated with the other three religious traditions. Catholic parishes are the most integrated of all.

Fourth, churches that sponsor small faith communities are somewhat more integrated than ones that do not. Although this factor does not explain as much of the variation as other influences do, it makes a small contribution to racial integration.

Fifth, although church members' income levels have no significant effect, their educational levels do. Educationally diverse congregations are more racially integrated than ones that are educationally homogeneous.

Sixth, external factors (region of the country and community size) have more impact than internal factors (religious group, small faith communities and educational levels). Thus, opportunities for interracial contact are greater in some regions and localities than others, and these opportunities have important effects on the racial makeup of local churches. Although these opportunities are necessary, they are not sufficient conditions for integration. Even in regions and localities that offer significant opportunities for interracial contact, the worship experiences, teachings and social dynamics in some local churches are more conducive to racial integration than in others.

In short, 11 a.m. to noon on Sunday is a very segregated hour, but it is more segregated for some churches than others. It is most segregated for educationally homogeneous mainline Protestant churches that have no small groups and are located in small towns in the Midwest and the South. It is most integrated for educationally diverse Catholic and Pentecostal churches that do sponsor small groups and are located in large metropolitan areas of the West.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind. His most recent book is *American Catholics: Gender, Generation, and Commitment*, Alta Mira Press, 2001). †

## Check It Out . . .

A concert titled "A Tribute to Our American Veterans" will be held at 7 p.m. on Nov. 11 at St. Augustine Church, 315 E. Chestnut St., in Jeffersonville. The event will feature soloists Amy Julius, Raymond Fehr and pianist Tom Mueller. A free-will offering will be taken. For more information, contact the parish at 812-282-2677.

"Seeking a Better Understanding and Relationship with the Islamic Community" will be offered in two sessions as a means of dialogue with the Islamic community of Terre Haute. The first session will be held from 7:30 p.m. to 9 p.m. on Nov. 8 at St. Margaret Mary Parish, 2405 S. Seventh St., in Terre Haute. The second session will be offered from 3 p.m. to 4:30 p.m. on Nov. 11 at the First Congregational Church, 630 Ohio St., in Terre Haute.

The Department of Performing and Visual Arts at Saint Mary-of-the-Woods College recently announced the **2001-2002 Faculty and Student Chamber Music Series**. The season includes concerts on Nov. 5, Jan. 15, Feb. 5, March 11 and April 2. All concerts begin at 7 p.m. in the College Art Gallery, located in the Mary Fendrich Hulman Hall for the Arts and Sciences, and conclude with a reception. For more information, call assistant professor of music Stephen Richter at 812-535-5280.

A two-hour program titled "Grief and the Holidays: Honoring Our Loved Ones" will be presented from 2 p.m. to 4 p.m. on Nov. 11 in the parish hall at St. Paul Parish, 814 Jefferson St., in Tell City. A series of speakers will address important issues that arise during the holidays, then a brief ritual will be held to honor departed loved ones. All are invited to this free event. For more information, call Franciscan Sister Janet Born at 812-547-7994.

Thirty-eight people from several states recently completed anti-racism training sponsored by the Sisters of Providence of Saint Mary-of-the-Woods. The **Anti-Racism Team** will address systematic racism within the Sisters of Providence, related institutions, places of mission and ministry, and the larger society. Several teams, comprised of teachers, researchers, organizers and spiritual life leaders, will be clustered around Terre Haute and Chicago. The regional teams will present workshops for the congregation,

the congregation's sponsored ministries, staff members and different segments of society. For more information, call Providence Sister Patty Fillenwarth at 773-235-6202 or 773-235-8264, or e-mail her at [mbvmpf@aol.com](mailto:mbvmpf@aol.com).

A group of **secular Franciscans** is being organized in the Batesville and Oldenburg area. There will be an information gathering from 10 a.m. to noon on Nov. 10 at Holy Family Church, on Main St., in Oldenburg. For centuries, secular Franciscans have lived according to the Gospel by following in the footsteps of St. Francis of Assisi. All are invited to learn more about the secular Franciscan way of life. For more information, call 812-934-3013.

**Maryknoll Father Roy Bourgeois**, the founder of the School of the Americas (SOA) Watch, is speaking at 3 p.m. on Nov. 4 at the St. Thomas Aquinas Center, 535 W. State St., in West Lafayette, in the Lafayette Diocese. SOA Watch works to inform the public, Congress and the media about how the military training at the School of the Americas affects the poor in Latin America. For more information, call Hank and Nancy Coyle at 765-362-7436, Patricia Henley at 765-464-1876 or John Wilson at 765-567-6282.

Our Lady of Grace Monastery, 1402 Southern Ave., in Beech Grove, will host "Living Monastic Life in a Secular World" from 7 p.m. to 9 p.m. on Nov. 8 as part of the Spirit and Place Festival, an annual civic event. The evening starts with a 20-minute evening prayer service, followed by a panel discussion about an ancient way of life and how it survives in a culture and society that can challenge it. Judith Cebula, a religion reporter for *The Indianapolis Star*, will interview three members of Our Lady of Grace Monastery and two lay oblates. The program will include questions from the audience. For more information, call the monastery at 317-787-3287.

St. Luke Parish, 7575 Holliday Dr. East, in Indianapolis, is looking for vendors interested in booth space for the **Christmas Bazaar** to be held from 9 a.m. to 5 p.m. on Nov. 17. The event is held to benefit the youth ministry Program. For more information or for applications, call Virlee Weaver at 317-872-5280 or e-mail her at [virleer@hotmail.com](mailto:virleer@hotmail.com). †

## Awards

The Indiana Religious History Association (IHRA) has awarded its Certificate of Highest Achievement in the writing and publication of local religious history by a professional writer for a congregation of more than 500 members to **James J. Divita** for *Splendor of the South Side: A History of Sacred Heart of Jesus Catholic Parish in Indianapolis, 1875-2000*. Divita is a history professor at Marian College. The award was presented at the IRHA annual meeting on Oct. 27. †

## U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

**K-PAX** (Universal)

Rated **A-II (Adults and Adolescents)** because of a few violent images and brief crass language.

Rated **PG-13 (Parents are Strongly Cautioned)** by the Motion Picture Association of America (MPAA).

**The Last Castle** (DreamWorks)

Rated **A-III (Adults)** because of some brutal violence, frequent rough language and an instance of profanity.

Rated **R (Restricted)** by the MPAA.

**Life as a House** (New Line)

Rated **A-IV (Adults with Reservations)** because of an attempted suicide, a few sexual encounters, sporadic drug use, implied male prostitution, brief rear nudity and some rough language.

Rated **R (Restricted)** by the MPAA.

**On the Line** (Miramax)

Rated **A-II (Adults and Adolescents)** because of fleeting violence, a few crude expressions and occasional toilet humor.

Rated **PG (Parental Guidance Suggested)** by the MPAA.

**Thirteen Ghosts** (Warner Bros.)

Rated **O (Morally Offensive)** because of much horror violence with disgusting gore, sporadic nudity and some rough language with frequent profanity.

Rated **R (Restricted)** by the MPAA. †

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 Thank you for having responded to my call."

For additional information, please contact:  
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# APPEAL

continued from page 1

Home missions are parishes and archdiocesan schools that need the financial support of all Catholics in the archdiocese

to operate. Shared ministries support people in every parish by paying for needs, such as the cost of educating our 22 seminarians, caring for our 31 retired priests, supporting the work of eight Catholic Charities agencies and paying for evangelization and liturgical renewal efforts.

## 2001 United Catholic Appeal Gifts

**Minimum Treasure Goal**  
**\$4.85 million**

**Shared Ministries:**  
**\$3.6 million**

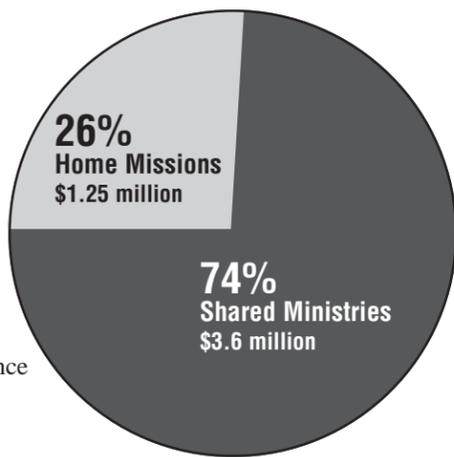
**Pastoral Ministries – \$1.58 million**  
Supports our 22 seminarians currently studying to be archdiocesan priests and our 31 retired clergy. The average investment in seminarian room and board, tuition, stipend and health insurance is \$20,000 per year.

**Catholic Charities – \$516,000**  
Serves more than 189,000 people in need annually through the 30 social service programs of Catholic Charities.

**Catholic Education – \$918,000**  
Teaches Catholic beliefs, traditions and values to nearly 50,000 children, youth and adults through 71 Catholic schools, the Catholic Youth Organization, parish religious education programs and Newman Centers.

**Family Ministries – \$244,000**  
Promotes and develops services to support youth, young adults, families and multicultural communities on their journey of faith.

**Evangelization, Spiritual Life and Worship – \$341,000**  
Promotes retreat and renewal ministries, training and resources for those who evangelize and lead us in prayer in our parishes and archdiocesan-wide celebrations.



**Home Missions:**  
**\$1.25 million**

**Direct Parish Subsidies – \$550,000**  
Provides direct subsidies to parishes unable to meet the annual spiritual, material and personal ministerial needs because of demographic and economic challenges.

**Direct School Subsidies – \$700,000**  
Provides direct school subsidies to our eight center-city Catholic elementary schools. These schools rely on this support to educate 1,688 students (66 percent are minorities, 68 percent are non-Catholic and 63 percent live below the poverty level).

During the past year, people from the archdiocese who have been directly affected by home missions and shared ministries shared their thanks with the archdiocese's Stewardship and Development office staff.

Brian Esarey, a seminarian at Saint Meinrad School of Theology, said it would have been difficult for him to cover the cost of his education without the support of the United Catholic Appeal, which pays an average of \$20,000 per seminarian each year for tuition, room and board, and a small stipend.

"I'm from Cannelton, a small town in the southernmost tip of the archdiocese, within the Tell City Deanery," Esarey said. "This area once had five priests. Today there are only two. Inspired by the quiet dedication of these hardworking men, I felt called to play my part by serving as an archdiocesan priest."

"However, I couldn't do this without the continuous encouragement, prayers and financial support of others," he said.

A former client of the St. Elizabeth's Regional Maternity Center in New Albany said, "Without St. Elizabeth's, I couldn't be where I am today. I now have a job, my car is paid off and I started college at Indiana University Southeast this fall. The best part is that I am moving out in a few months to start my life with my four-month-old son. St. Elizabeth's will always be in my heart and I will always

be thankful for such a wonderful place."

St. Elizabeth's Regional Maternity Center in New Albany and St. Elizabeth's in Indianapolis provide support to women experiencing crisis pregnancies. Both Catholic Charities agencies receive financial support from the United Catholic Appeal.

Father James Dede retired in 1996. He served in several parishes in the archdiocese during his 45 years as an assistant pastor and pastor. He said when he was ordained in 1951, his salary was \$400 a year and he had no medical or dental insurance and no retirement plan. Now all of his needs are met through money raised from the United Catholic Appeal.

"Your help has been very important to me," Father Dede said. "During the last eight years, I have had four serious operations. What would I have done without the support of the archdiocese, which is really you, the lay people, who give so generously to the United Catholic Appeal? Thanks to you, I not only have a good medical plan, but also a retirement plan that gives me dignity in my golden years. I thank you so very much."

McKeever said there are thousands of examples like these each year of people being helped by programs supported by funds from the United Catholic Appeal.

"It is truly amazing what all of us are able to accomplish each year when we combine our gifts," McKeever said. †

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# YOUTH

continued from page 1

helped more teen-agers attend, especially teen-agers in rural, urban and center-city areas of the archdiocese. Organizers said they expect as many as 2,000 more people from across the country could register for the conference. While early projections estimated that 26,000 teens and adult chaperones planned to attend the conference, some dioceses have cancelled registrations since the Sept. 11

terrorist attacks, said Paul Raspa, director of development and marketing for the conference. However, Raspa said that the early projections were based on a poll before the registration process began. "We think there was some effect since Sept. 11," Raspa said. "Some dioceses have had zero drops and those located in proximity to New York have had larger drops." Due to the Sept. 11 terrorist attacks, security measures have also been increased, Raspa said. "It's not dramatic, but we have added some levels that weren't present in the past," he said. For instance, people entering the conference space will

need approved identification. If they don't have the necessary credentials, they won't be allowed inside. "It's not meant as an inconvenience. We just mean to be vigilant about security," Raspa said. "It's not the type of thing where people will feel they are in a military state either." "We just want to be prudent and reasonable and proactive." Raspa sent security guidelines to each diocese. Volunteers also will be issued credentials in advance and all contractors have been required to have credentials for the conference. †

## Volunteers needed for National Catholic Youth Conference

By Jennifer Del Vecchio

To host the largest National Catholic Youth Conference ever, many more volunteers are needed. "We are only halfway there," said Bernie Price of Indianapolis, volunteer coordinator for the event. "We need the message to get out that we need your help." About 24,000 teen-agers are expected to attend the conference on Dec. 6-9 at the Indiana Convention Center and RCA Dome in Indianapolis. The Archdiocese of Indianapolis is hosting the event, which is designed to help teen-agers gain a greater understanding and appreciation for the Catholic faith. Some of the highlights will include a keynote speech by Miss America 2001 and an interactive theme park. Also, 49 bishops from across the country are expected to attend the conference. Hundreds of volunteers are needed to make the conference a success. At least 1,700 volunteers are needed to help with the Sunday liturgy, to be hospitality aides, to greet people at the St. John the Evangelist Parish spirituality hub and to help with pedestrian traffic flow, Price said.

Price urged people not to wait until the last minute to volunteer because training sessions are needed for volunteers. She added that only a three- to four-hour block of time is needed from each volunteer. "This is going to be something to see with this many kids from all over the U.S.," Price said. "We want to be a good host." The conference, "Hope at the Crossroads," includes workshops, liturgies, motivational speeches and entertainment. Teen-agers also will have a chance to ask the 49 bishops who will attend questions about the faith during a special youth congress. On Dec. 8, teen-agers will hear a keynote speech by vocalist Renee Bondi and a motivational speech by Angela Perez Baraquio, Miss America 2001. Bondi will tell her life story and how being confined to a wheelchair has not stopped her from doing God's work. A Christian singer, Bondi was left a quadriplegic following an accident at her home. She broke her neck after falling out of her bed while she slept. Bondi, who was engaged at the time, went on to marry and have a child. Baraquio, often referred to as the "Catholic Miss America," is a teacher in Hawaii. Immediately after win-

ning the crown, Baraquio was expected to go to New York for several national interviews with celebrities such as David Letterman and the hosts of "Good Morning America." However, she was scheduled to leave on a Sunday morning. Baraquio said she would fulfill the engagements, but first she would attend Mass as a way to keep her faith in the forefront as she began her time as Miss America. In an interview with *St. Anthony Messenger* magazine, she stated that she remembered that her parish priest told her that everyone is connected to the Eucharist, no matter where they are. The youth conference also will include a dance and concert, a coffeehouse and faith workshops. Archbishop Daniel M. Buechlein will preside at the closing liturgy on Dec. 9. (To volunteer or for more information, contact Bernie Price at 317-632-9311. Also, people may register to volunteer by coming to the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, from noon to 5 p.m. on Nov. 11 or by completing the registration form on the Archdiocese of Indianapolis Web site at [www.archindy.org/nycy](http://www.archindy.org/nycy).) †

# SYNOD

continued from page 1

The five-page message said bishops could not close their eyes to the "collective tragedies" of the world. Besides condemning terrorism as completely unjustifiable, the message said a drastic moral change is needed to

address the fact that 1.2 billion people in the world live on less than \$1 a day. It said the modern bishop should not only be holy, but should practice "Gospel poverty" in imitation of Christ. "We should be poor in the face of our brothers and sisters, marked by a style of life which draws people to Jesus the Lord. The bishop is the father and the brother of the poor," it said.

Archbishop Telesphore Toppo of Ranchi, India, said at a press conference Oct. 26 that, with its approach to the world's poor, the synod marked the start of a "silent revolution." He noted that the pope, in his opening Mass for the synod, had strongly reminded bishops of the need to live with the poor in the style of Jesus. "This synod has presented a new image of the bishops, in the image of Jesus, the poor, who emptied himself," Archbishop Toppo said. He said the synod could turn out to be prophetic, especially in Asia, where nearly two-thirds of humanity lives. "Unless the Church becomes the Church of the poor and the bishops [become] friends and fathers of the poor, we will be failing to carry the message of this synod," he said. As he has done in previous synods, the 81-year-old pope personally attended all of the meeting's group sessions, telling pilgrims later that he was "relishing the climate of communion that characterized [the gatherings] and listening with great interest to the reflections proposed." He said the Second Vatican Council had dedicated great attention to the bishop and his Church role, "but this teaching needed to be further deepened and appropriately adjusted to the evolving of the times and situations." The pope's observation about unity at the synod was

See SYNOD, page 21



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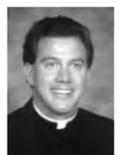
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Parish Disciples in Mission teams reflect on their experiences.

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FaithFest 2001 offers activities for people of all ages.

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National organizations offer rich resources to support the ministry.

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## DISCIPLES IN MISSION

An Evangelization Experience

# Discipleship is a lifelong mission

By Archbishop Daniel M. Buechlein, O.S.B.

There is a hymn from the African-American tradition titled "A Follower of Christ."

The lyrics talk about wanting to be a follower of Christ, one of his disciples, who wants to live in the newness of life and be a fisher for Christ now, bringing others to him.

The song ends with a series of questions: "What do I have to do?"

What do I have to say?  
How do I have to walk each and every day?  
Tell me, what does it cost if I carry the cross? Just let me be a follower of Christ."



Archbishop Daniel M. Buechlein, O.S.B.

### Stewardship and discipleship

We bishops in the United States have been trying to help our Catholic sisters and brothers live out their desire to be disciples of Christ. We have been offering responses to the questions from the song. In fact, next year we will celebrate the 10th anniversary of two very important documents on discipleship. In 1992, we issued both *Stewardship: A Disciple's Response* and *Go and Make Disciples*. Right now, we as an archdiocese are engaged in two processes that involve us in the implementation of those two documents.

Once again this fall, we are conducting our archdiocesan Called to Serve: Parish Stewardship and United Catholic Appeal. In the presentations I have been giving, I always refer to *Stewardship: A Disciple's Response*. I am sure you are hearing about that vision of discipleship in your parishes as well.

It has been very consoling to me in my nine years as archbishop to see the growth of the understanding of the full sense of stewardship in the people of the archdiocese.

We also have been working at expanding and enriching our understanding of evangelization.

### Disciples in Mission process

In January, we will initiate a new effort throughout the archdiocese with the Disciples in Mission process. This evangelization experience will involve participants in prayer, Scripture reflection, study, planning and implementation as we learn to bring others to Christ.

As we engage in these efforts, I would like to offer some background reflection on the key elements of discipleship.

### Discipleship is lifelong

First, discipleship is lifelong. It is not an isolated event or even a series of projects. We become disciples at our baptisms, and we continue to our deaths and on into eternity.

### Discipleship and relationship

Discipleship is a lifelong relationship. Our faith is centered on a person, Jesus Christ. He gives us the gift of a relationship with him. But he does not stop there. Jesus himself wants an ever closer relationship with each of us. He continues to expand and deepen that relationship as we develop more and more intimacy with him. If we look back over the history of Christian spirituality, the movement is always toward greater unity with God.

### Discipleship is about learning

Discipleship is lifelong learning. God is always more. There is always more we can discover about Jesus Christ. Our understanding of Jesus Christ grows in the school of the heart, not just in our heads. Both nationally and locally, we bishops have called people to this experience of lifelong faith formation.

### Discipleship is about conversion

Discipleship is lifelong conversion. Our relationship with Jesus Christ changes us. Our knowledge of Jesus Christ transforms us—again, and again, and again. We are constantly challenged to open ourselves to new possibilities. In the Old Testament, God forms his people "on the road." Jesus also noted that he was a leader on the move with nowhere to lay his head.

### Discipleship is about service

Discipleship is lifelong service. Our following of Christ expresses itself in action. We reach out to others. We welcome and invite. We notice and respond to the needs of others. We work to bring Gospel values to society and to culture. We show others the face of Christ by the way we live.

### Discipleship is about faithfulness

Discipleship is lifelong fidelity. We are called to keep close to Christ and to take on his way of looking at things. Many factors in our world try to pull us away from Jesus. There is a cost to carrying the cross, but we stay the course and live as

companions of Jesus in the community of the Church.

Since the Disciples in Mission process is a new opportunity in our archdiocese, I would like to note a few ways that it contributes to each of these elements of discipleship.

**Lifelong**—Disciples in Mission is a process that develops attitudes and habits for the long haul. It helps us integrate evangelization into the ongoing elements of Church life so it can become a consistent part of the way we operate as Church.

**Lifelong relationship**—Disciples in Mission begins with a prayer campaign that acknowledges the Holy Spirit as the principal agent of evangelization. It invites us to connect with Christ, the source and focus of our faith.

**Lifelong learning**—Disciples in Mission grounds us in the Sunday Scriptures of Lent. We hear preaching from an evangelizing perspective and have the opportunity to explore the Sunday readings in groups or families. We learn about the U.S. bishops' evangelization plan. We pay attention to how all this touches our hearts.

**Lifelong conversion**—Disciples in Mission leads to discernment. What has God already been doing in our personal and parish lives? What next steps is God inviting us to take?

**Lifelong service**—Disciples in Mission moves us to action. Scripture reflections include ways to practice the wisdom gained. The parish plans its evangelization focus and narrows it down to a couple of practical strategies to work on during the year.

**Lifelong fidelity**—Disciples in Mission promotes accountability. Have we been faithful to our selected strategies? How do we build planning from an evangelizing perspective into the life of our parish and archdiocese?

As we work on the evangelization theme of our Journey of Hope, I invite and encourage you to reflect on what it really means to be a follower of Christ. Take advantage of the opportunities offered in your parishes. Become involved in Disciples in Mission, continue it through Lent and follow through after Easter.

We all want to follow Jesus. Let's do it. †

# Faithfest 2001 offers prayer, information, fun, community

Explore a Jubilee of Faith! *Descubra un jubileo de fe!*

FaithFest 2001 invites people to come to the Blue Ribbon Pavilion at the Indiana State Fairgrounds at 38th Street and Fall Creek Parkway in Indianapolis from 10 a.m. to 6 p.m. on Saturday, Nov. 10.

If you accept the invitation from the Church Federation of Greater Indianapolis, you will find a spirit-filled gathering that will offer interesting and entertaining ways to enhance and enlarge your faith horizons.

You can start by browsing through more than 100 multicultural exhibits provided by churches, ministries and faith-based organizations. In addition, there will be a number of businesses exhibitors who offer goods and services helpful to churches and their ministries.

While you are in the main hall, you can check out the stage area, where there will be diverse expressions of liturgical art forms: choirs, bands, soloists, drama and creative movement hosted by radio and TV personalities.

If you have children, be sure to check out the special room set aside for them. The featured guest will be Timothy Churchmouse from the television show "Time for Timothy." The St. Andrew Methodist Church puppet ministry will perform in the morning, storytellers will be on hand in the afternoon and face-painters will be on duty at various times throughout the day. And right outside the door, children can jump and play inside an inflated "Moon Walk."

Young people can head to the coffee house atmosphere of the Youth Zone, where experienced youth ministers will facilitate discussions on current topics ranging from "Can I Be Cool and Christian?" to "Parents Just Don't Understand" to "Grown Up As I

Wanna Be."

Upstairs, a prayer room will offer space for quiet meditation. There also will be periods when a leader will guide the group in praying a particular prayer. Prayer topics include marriage and family, violence, victims of terrorism, healing and several other petitions. The final session will be an open prayer session.

There also will be two special times of prayer in the main hall. At 1 p.m., there will be a dedication ceremony. At 4 p.m., all other FaithFest activities will cease as those present gather for a community prayer service. The prayer committee has modeled the community prayer along the lines of the theme for the 2002 Week of Prayer for Christian Unity, which is "You Are a Fountain of Life."

The Archdiocese of Indianapolis will again have a booth to share the story of our Church and its ministries. Three representatives of the archdiocese have been involved in the preparation and planning.

Father Clarence Waldon, pastor of Holy Angels Parish in Indianapolis, is on the board of the Church Federation of Greater Indianapolis, and Holy Angels Parish also will have a booth.

Jesuit Father Joseph Folzenlogen, evangelization coordinator for the archdiocese, has been meeting with the steering committee and also taped a segment titled "Faces in Faith" dealing with FaithFest.

Father Thomas Murphy, director of ecumenism for the archdiocese and pastor of St. John the Evangelist Parish in Indianapolis, has worked with the committee designing the prayer service.

In addition, members of Good Shepherd and Sacred Heart of Jesus parishes in Indianapolis will help at the booth sponsored by the Garfield Park Clergy Association. †



FaithFest 2001 offers activities and opportunities for people of all ages. There will be a children's area with puppets, face painting and storytelling. The Youth Zone will feature a coffee house atmosphere and conversations on topics like "Can I Be Cool and Christian?" The prayer room will focus on different intentions as well as an open session. There also will be a prayer service and fellowship meal.



Holy Spirit parishioner Brian Foust of Indianapolis; Father Thomas Murphy, pastor of St. John the Evangelist Parish in Indianapolis; Franciscan Father Michael Barrett, pastor of Sacred Heart of Jesus Parish in Indianapolis; and Jesuit Father Joseph Folzenlogen, evangelization coordinator for the archdiocese, gather in the archdiocesan booth at last year's FaithFest in Indianapolis.

## Parishes to launch Disciples in Mission starting in New Year

More than 75 parishes and ministries in the archdiocese will begin 2002 by launching the Disciples in Mission process with their parishioners.

Since June, pastors and their staffs have been recruiting parish coordinators, assisting them in forming leadership teams, and encouraging them to participate in orientation and training sessions. Once the holidays are over, it will be time to put all that preparation to work.

Lent is so early next year that there is no cushion time between New Year's Day and the start of Disciples in Mission. At the same time, there could hardly be two better liturgical feasts for the beginning of the process. On Epiphany, we celebrate the manifestation of Christ to the nations. A week later, we have the feast of the Baptism of the Lord. Jesus' own baptism and call to mission reminds us that we share his mission and call through our own baptism.

During those few weeks before Ash Wednesday, several important things will be happening. The first is the start of a prayer campaign. This effort is really an invitation to look at all the different ways we pray individually and as a community. We are called to be more focused and intentional about the way we pray. And there may be some special prayer cards as a sign of our commitment to more frequent and deeper prayer.

Disciples in Mission is focused on the person and mission of Jesus Christ, and prayer fosters our relationship with him and opens us to the influence of his Holy Spirit.

There also are a few practical matters that need attention during this time as well. Disciples in Mission offers several options for spiritual growth during Lent. These options need to be explained, and there needs to be an opportunity for parishioners to sign up for the option they

prefer. Leaders for each of the options need to be recruited and prepared.

What are those Lenten options? Two of them are very simple, and you participate just by coming to Mass each weekend of Lent. Those preaching during Lent will have a special commentary resource to help them prepare their homilies from an evangelizing perspective. How do the readings call us to connect with Christ and continue his mission? There also will be a special bulletin each week that helps people become better acquainted with *Go and Make Disciples*, the bishops' plan for Catholic evangelization in the United States.

In addition, there will be several options for "getting a head start" on the Scripture readings for the upcoming Sunday readings. People will be able to sign up to be part of a group, which will gather to read, reflect on and talk about the readings and how they apply to our lives.

There is a book with a commentary on the readings, reflection questions, prayer rituals and action steps to assist this conversation. These books come in a variety of formats to assist different groups. There are Spanish and Vietnamese versions available. There is an edition that draws on the rich heritage of Black Catholics. There is a modified version for parents who would like to do the reflection with their children within their own family. There is a teen version for use in youth and campus ministry settings.

This immersion in the word of God serves to sharpen and expand our vision and to energize us with Christ's spirit. During the Easter season, we try to focus that energy and identify some priorities to work on during the coming year. There will be a parish reflection and planning day, which guides participants through a discernment process.

First, we hold up a mirror. Using the three goals from the bishops' evangelization plan as a guide, we name what we are already doing. In every case, this is much more than we might have thought initially.

We celebrate the way the Spirit has

already been at work through us, and we then ask what next steps God might be inviting us to take in the future. We might generate a long list, but the process helps us pare it down to two or three items. We then make a firm commitment to work on those between this time and the start of next Lent.

Then we do it. †

### Winter Parish Team Training Dates

- Saturday, Jan. 26: Archbishop O'Meara Catholic Center, Indianapolis
- Saturday, Feb. 2: Olivia Hall, Oldenburg
- Saturday, Feb. 9: St. Augustine Parish, Jeffersonville
- Thursday, Feb. 14: Archbishop O'Meara Catholic Center, Indianapolis
- Saturday, Feb. 16: St. Ambrose Parish, Seymour
- Saturday, March 9: Kramer Hall, St. Ann Parish, Terre Haute

All sessions begin at 9:30 a.m. and end at 3 p.m.



Holy Spirit parishioner Brian Foust of Indianapolis, a member of the archdiocesan Disciples in Mission leadership team, explains a display he created for the Ministry Fair at Holy Spirit Parish in Indianapolis. The display has been moved to the church vestibule, where it serves as an ongoing communications center.

## Billboards promote St. Charles Borromeo's parish mission

When Father James Farrell met with the committee that was organizing a parish mission for St. Charles Borromeo Parish in Bloomington, he challenged them to think of inviting people beyond their own parish and even beyond the other Catholic parishes in the Bloomington area.

Committee members accepted his challenge, and if you drive into Bloomington or wander around the downtown area you are likely to come across one of the three billboards that ask if you would like to receive the love of God.

The billboards are part of the invitation to the whole community to come to the mission at St. Charles Borromeo Parish on Nov. 4-6. Father Farrell, the mission presenter, is the pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis.

Janis Dopp, pastoral associate at St. Charles Borromeo, said there have been other forms of outreach as well, including press releases to local papers and invitations to local parishes, to promote the parish mission.

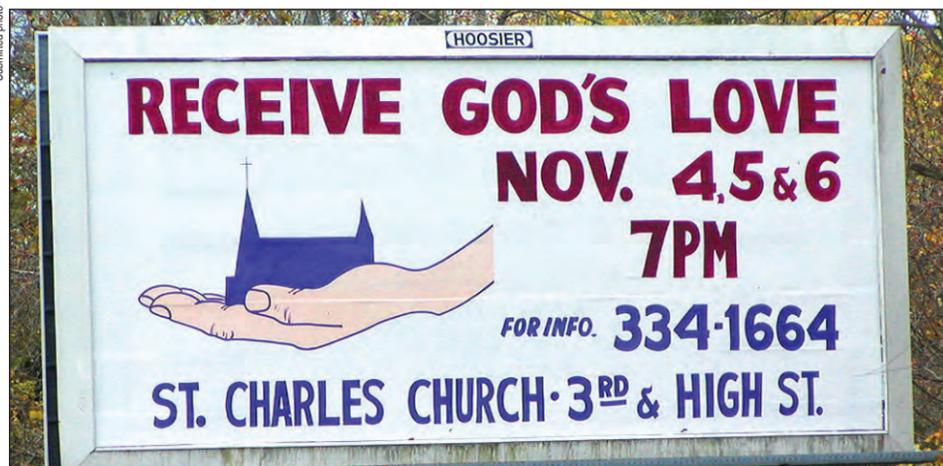
Father Charles Chesebrough, pastor, sent a personal letter of invitation to all the pastors in the Bloomington Deanery telling them that their parishioners would be welcome at the

mission.

The committee hasn't neglected its own parishioners and is making a concerted effort to generate a good turnout from members of the St. Charles Borromeo faith community. Each week, there has been a brightly colored insert in the church bulletin with a question on it. The questions include: What is missing in your life? Who comes first? What are you willing to do to recreate your world? Are you willing to surrender your life to Christ?

These inserts feature the question and simple facts about the mission like dates and times. Closer to the date of the mission, there will be a mailing to all parishioners with more details about the mission events. A mission prayer has been composed and will be distributed to pray both before and during the mission.

Another way of getting parishioners engaged in the mission has been to ask various groups and ministries in the parish to take responsibility for some aspect of the mission. Representatives of the parish council, school commission and youth ministry are taking charge of one of the socials, the babysitting, the greeting and other details that make people feel welcome and help the mission flow smoothly. This builds a broader



St. Charles Borromeo Parish in Bloomington is using billboards to invite everyone in the community to come to their parish mission led by Father James Farrell, pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis.

ownership base.

The theme of the mission is "Mission Impossible: With God All Things Are Possible." Father Farrell will preach at all the liturgies during the weekend of Nov. 3-4. His mission presentations will begin at 7 p.m. on Nov. 4-6. On the first night, his topic will be "God's Invitation—Our Response." He will follow that with "Healing Our Way to Wholeness." He will conclude with "Building Community: What Does It Mean To Be Church?"

Dopp said the planning of the mission was completed before Sept. 11. However,

she feels the mission offers an excellent opportunity to deal with the important questions and the powerful feelings generated by those tragedies and the aftermath. In some ways, Americans may have prematurely terminated the grieving process after the terrorist attacks, and this mission offers a time to focus on feelings in a faith-filled setting.

If you are in the Bloomington area in early November, you are invited to take part in some or all of St. Charles Borromeo's parish mission. The parish telephone number is on the picture of the billboard on this page. †

## Christ the King Parish reaches out to inactive Catholics

By Joanna Niehoff

The evangelization committee at Christ the King Parish in Indianapolis was formed in April 2000 and began monthly meetings to discuss parish evangelization efforts.

The committee decided to plan listening sessions for inactive and alienated Catholics for March 2001. The dates were chosen to lead into Holy Week and Easter.

Committee members Gracie Bill, Helen Burke, Dan Dunham, Laura Johnson, Sheila Kaufman, Joanna Niehoff, Donna O'Donnell, Chris Silveus, Bob Supan and Bob Tyburski organized an awareness program last October and November. The awareness program included comments from Msgr. Francis R. Tuohy, pastor, during Masses, articles in the church bulletin, announcements during Mass, Prayers of the Faithful and flyers in the pews.

The committee also coordinated a Ministry Minute during all of the Masses one weekend. Parishioners were asked to take home the flyers in the pews, complete them with the names of people they think might be interested in the listening sessions, and return the flyers to the collection baskets the following weekend.

The faith formation committee promoted evangelization through other ministries. Religious education students drew pictures, which were hung in the back of church on

"Welcome Home" banners.

Prior to the listening sessions, the committee advertised the events in *The Criterion*, area newspapers and church bulletins in other parishes.

During the first weekend in February, parishioners received prayer cards and prayed a special prayer during all the Masses. Baskets containing the names of invitees were taken to the front to be placed on the altar. Later, invitations were mailed and follow-up calls were made a few weeks later.

Nine people attended the first listening session on March 5 and committee members were pleased with this response. The sessions were held in the Resource Center of Christ the King School. Refreshments were served and three facilitators helped with the program. One of the facilitators talked about his journey back to the Catholic faith. He had been away from the Church for a long time and shared his personal story.

At the first session, facilitators asked the participants to list issues and concerns they wanted to discuss during the remaining sessions. Committee members used the lists as a guideline to prepare for the following sessions. The committee also offered childcare, which was used by one participant. Not all nine of the initial participants made it to each session, but four to six people attended most of the sessions.

Each session started with a prayer then

moved into a discussion of different topics based on the participants' issues and concerns. A question and answer session followed the break. The facilitators tried to keep each session to an hour and a half in length.

Dick Powell, a religion teacher at Bishop Chatard High School, explained the sacraments during one session and Msgr. Tuohy discussed marriage, divorce, remarriage and the annulment process during another session. Powell also presented discussions on personal prayer and community worship. Gracie Bill discussed the formation of conscience and explained how the "Missalette" is used to follow the Mass.

Each session closed with a prayer service in the chapel of Christ the King Church. After a welcome, opening prayer and a Scripture reading, participants were asked to write down prayer petitions, which were placed in a bowl. The group gathered around the altar and each petition was read unless noted otherwise. After the petitions were read, the papers were burned and the prayer service concluded with a final blessing. This was a spiritual experience for the participants and committee members, and was a wonderful way to come together as a group for prayer.

The entire evangelization committee attended the final session.

The committee is planning another set of listening sessions from 7 p.m. to 9 p.m. on



Joe Seaver, a member of the Disciples in Mission team at Prince of Peace Parish in Madison, makes a point at the training session in Seymour.

Feb. 11, 18 and 25 and March 4, 11 and 18 in the Resource Center at Christ the King School.

Catholics are asked to consider friends, family members, coworkers and neighbors who want to return to the Catholic Church and are searching for help. The listening sessions are a non-threatening way to ask questions and begin the journey back to a faith-filled life.

For more information about Christ the King Parish's listening sessions, call the parish office at 317-255-3666.

(Joanna Niehoff is the evangelization chairwoman at Christ the King Parish in Indianapolis.) †

## Disciples in Mission includes Hispanics



Carmen Montanez of the archdiocesan Disciples in Mission leadership team prays the Spanish sections of the bilingual opening prayer for the parish team training sessions.

Disciples in Mission follows the example of Jesus and reaches out to everyone. Several parishes around the archdiocese are utilizing the Spanish resources available in the program to invite Hispanic people to participate.

At St. Patrick Parish in Indianapolis, Oscar and Eva Morales are guiding the efforts of their parish team. He is a member of the Archdiocesan Multicultural Commission and both serve on the archdiocesan leadership. They presented a Spanish information day on Disciples in Mission last winter and recently moderated Spanish breakout sessions during the parish team training day in Indianapolis.

Father Michael O'Mara, pastor of St. Mary Parish in Indianapolis, and pastoral associates Ricardo Jesus Imand and Oldenburg Franciscan Sister Theresa Wentz are making the process available to both the Anglo and Hispanic communities in the parish. They participated in one of the Indianapolis parish team trainings and took home both English and Spanish materials.

Disciples in Mission team members at St. Monica and St. Gabriel parishes in

Indianapolis and St. Joseph Parish in Terre Haute are hoping to have at least some Spanish groups for the Lenten activities.

At the southern end of the archdiocese, the New Albany Deanery Hispanic Ministry is offering the process to Spanish-speaking people in that area. Conventual Franciscan Father Tom Smith, coordinator for the ministry, likes the idea that participants can use the materials in their homes and families. The coordinator is Ann Cherry and the staff liaison is Carole Strohbeck, director of religious education at St. Mary Parish in New Albany.

In addition to Oscar and Eva Morales, the archdiocesan Disciples in Mission leadership team has been able to draw on the bilingual services of Celina Acosta-Taylor of Sacred Heart Parish in Jeffersonville; Maru Villalta of Our Lady of Mount Carmel Parish in Carmel, in the Lafayette Diocese; Carmen Montanez of St. Joseph Parish in Terre Haute; and Angie Munoz Silver, a member of Our Lady of Perpetual Help Parish in New Albany. †

## Parishes devise varied evangelization efforts

As the articles about St. Charles Borromeo Parish in Bloomington and Christ the King Parish in Indianapolis indicate, Disciples in Mission is not the only evangelization process being used in the archdiocese.

A brief sampling would need to include the outreach to inactive Catholics at St. Luke Parish in Indianapolis, which used the Paulist Landings program. St. Paul Catholic Center in Bloomington also has worked with inactive Catholics using the process designed by Sally Mews from Chicago. They also have hired a multicultural minister to respond to the growing Hispanic presence in their area.

The pastoral council at St. Benedict Parish in Terre Haute is considering how they might initiate ministry to inactive Catholics in their faith community.

If we listed all of the retreats and missions that take place in the archdiocese, the list would look like a telephone book. The Holy Spirit has a very fertile imagination and is not afraid to use it! †



Msgr. Lawrence Moran, pastor of St. Patrick Parish in Terre Haute, talks with parishioners about Disciples in Mission plans.

## St. Patrick Parish follows Spirit Fest with Disciples in Mission

By Lisa Perdiew

Last November, I was asked to speak at the annual St. Patrick Parish Spirit Fest. The theme was "Spirit, Alive in our Midst."

Having converted to Catholicism at the age of 17, I quickly fell away from the Church. Some 20 years later, I came home. It was time for me to share my story.

In less than a year's time, the Lord answered our prayers that evolved from Spirit Fest. How could we be more warm and inviting? How could we involve more of our parish? How could we reach out to everyone else? Why is it important to share our faith? The answer was Disciples in Mission.

Our Disciples in Mission team was formed from our adult faith committee, which had been in place for many years. From there, we invited others to help fill the remaining positions or they came to us by the Holy Spirit.

I was leaving school one day when one of the teachers stopped me and said she wanted to be involved with Disciples in Mission, and she is now our coordinator for Catholic schools.

Recently, I was at a meeting for our Boy Scout den leaders. Our Cubmaster was chatting with the waitress. When I asked him what he was talking to her about, he said he was telling her about the Catholic faith and trying to get her to come to church. Wow! He is now the coordinator for parish groups.

We also have team members that have not been very involved with groups in the parish and several new faces to our parish and school groups. The Lord truly formed

this leadership team. We now have a team of 12 Spirit-filled individuals! We have just gone through our group training and are very motivated.

The training session given by the archdiocese was very uplifting and informative. Learning about Disciples in Mission has shown us that we already evangelize through our many groups that have been in place for some time. It is now time to "polish" our efforts and move forward.

St. Patrick Parish does not have a large multicultural group; therefore, we have tailored this group to include our special-needs individuals in the parish. Our coordinator for this position works in the school system with special-needs individuals and is already working on the details of this aspect of Disciples in Mission.

When asked if there have been any obstacles, I find it difficult to answer yes. There have been many more "peaks" than "valleys." Since Sept. 11, St. Patrick's leadership team feels an even stronger need and desire to share our faith. The unity is truly amazing, even in our small hometown. We are hearing the call of our Lord now more than ever!

Early on, Msgr. Lawrence Moran, pastor, asked us to share his goal for Disciples in Mission. Let us fill the church at every Mass every Sunday, like it is filled at Christmas and Easter. Please join St. Patrick parishioners in sharing this goal. Amen!

(Lisa Perdiew is the parish coordinator for the Disciples in Mission program at St. Patrick Parish in Terre Haute.) †

## Sacred Heart Parish couples share Disciples in Mission leadership

By Gordon Crawford

My wife, Judy, and I, along with Tom and Judy Gettelfinger, share the leadership responsibilities for the Disciples in Mission program that you will hear more about in



Celina Acosta-Taylor describes herself as the cheerleader for her home parish Disciples in Mission team at Sacred Heart Parish in Jeffersonville. She also serves on the archdiocesan Multicultural Commission and the archdiocesan Disciples in Mission leadership team. She gave a witness talk during the revival service at the diocesan coordinators' national gathering in Washington, D.C., in August.

the coming months.

Although my wife has been involved with RCIA for years, I had not sought formal committee involvement for over a decade. Father Raymond Schafer had mentioned that he needed chairpersons for our parish and we both said yes. My response surprised Judy, but also made her happy.

We had prayed over our commitment and had looked over the information and goals of the program. Our response didn't waver. There was no epiphany or "tongues of fire," but a calm resolve that we could do this.

This is a large and far-reaching program that needed quite a few people with "can do" ability and faith. When we started calling and getting such quick and positive responses, we knew some special angels were working with us. It took only a few weeks to form the initial group and most were couples. We have had several organizational meetings separately. We are moving in a sure path of progress while still feeling a little bit of anxiety.

We hope our work will bear fruit by the parish involvement and acceptance of our efforts. In our prayers, alone and together, we are feeling strong that God is behind our work.

(Gordon Crawford is one of the parish coordinators for the Disciples in Mission program at Sacred Heart Parish in Jeffersonville.) †

## Our Lady of the Greenwood team plans two Parish Reflection Days

By Mary Ann Turner

Evangelization. Is it a word known only to those outside of the Catholic Church?

Many people view evangelization as what occurs on late-night television shows. It's not a Catholic practice. Or is it? Actually, Catholics evangelize every day of their lives—many do so intentionally and even more evangelize without realizing it.

That's what members of the Disciples in Mission formation team at Our Lady of the Greenwood Parish in Greenwood have been discovering. Evangelization is not a prepared, boisterous speech, but rather a manner of living by which we openly witness to our faith in Jesus Christ.

The formation team at Our Lady of the Greenwood Parish is led by parishioner Mike Martin, who acknowledges the team's director to be the Holy Spirit.

Martin said that forming the 16-member team has been "a blessing to me personally. We have a wonderful group of people and there is a tremendous amount of enthusiasm for what we are doing."

The team began meeting this past summer and has been following the *Go and Make Disciples Planning Guide*.

Evangelization planning coordinator Mary Richards has found the initial meetings to be "both invigorating and enlightening. We come together as people from different walks of life and faith experiences towards a common goal."

The meetings have charged the members to share their feelings about Scripture and their goals for the program.

Mary Eakman, Our Lady of the Greenwood Parish's coordinator for home-schooled families, said, "Our mission is becoming clearer. We have a better understanding of Catholic evangelization and how we can achieve our goals."

The team's formation has had its effect on the personal lives of team members as well.

Fred Rivera, coordinator for cultural

groups, said that he is "experiencing a spiritual transformation during the formation period" and "started to go to daily Mass and to pray more."

Our Lady of the Greenwood's formation team realizes the myriad of challenges it faces. One of the teen coordinators, Helen Flanigan, believes the most significant challenge will be parishioners who are "scared of the word 'evangelization' and will tune us out."

Her fellow team member, Helen Cerimele, who serves with her husband, Ben, as a prayer coordinator, believes the team has the challenge of "being creative about the ideas that will work in our parish."

Judy Koch, the pastoral assistant at Our Lady of the Greenwood, serves as parish staff representative for the team. She noted that the team itself needs to "affirm each other to keep our enthusiasm alive."

The most exciting plan of the team to date has been the decision to conduct two Parish Reflection Days in April 2002 in order to accommodate as many parishioners' schedules as possible. The team is brainstorming to determine ideas in which parishioners will be "comfortable with the idea of evangelization," said Martin. He wants them to be able to "fully embrace the Disciples in Mission ministry."

Our Lady of the Greenwood team members are preparing activities, to be addressed through small groups, for adults in the parish, home-schooled students, teen-agers, and students in the school and Sunday morning religious education program. The hope is to be able to "emphasize that evangelization is a part of our everyday lives, be it at home, school, or the workplace," said Flanigan.

Every member of the team is dedicated to presenting the Disciples in Mission program to the parishioners at Our Lady of the Greenwood Parish.

Ben Cerimele said he hopes to "return fallen-away Catholics to the faith," and his wife, Helen, believes that the team's enthusiasm "will grow and be contagious."

Overall, the formation team wants to help instill in the parishioners the desire to reach within themselves so they can reach out to other members and the community at large.

Koch hopes that parishioners recognize the call to "make disciples, not just be disciples," and Martin said he hopes that parishioners fully embrace this program in order that they may "fully live their lives in Christ and freely share their faith with others."

Evangelization will no longer be outside of Our Lady of the Greenwood Parish. The Holy Spirit is guiding its entrance.



St. Pius X parishioner Mark Braun of Indianapolis, a member of the archdiocesan Disciples in Mission leadership team, explains some of the resources for parish team formation.



Mike Martin, coordinator for the Our Lady of the Greenwood Parish Disciples in Mission leadership team, emphasizes some points at one of their meetings.

# St. Jude Parish is ready to 'Go and Make Disciples'

By Peggy Clegg

Preparation for Disciples in Mission, a three-year evangelization experience, has begun in earnest at St. Jude Parish on the south side of Indianapolis.

Recruitment for team members took place through pulpit announcements, bulletin inserts and *The Parish Press*, a quarterly newsletter. Those who volunteered to be on the leadership team attended an information meeting in August, at which an overview of the program was presented. They shared their personal views on evangelization with Father Gerald Kirkhoff, pastor, and Peggy Clegg, pastoral associate and team coordinator of Disciples in Mission for St. Jude Parish.

Many of those in attendance have experienced firsthand the benefits of belonging to small faith-sharing groups so they are excited about offering this opportunity for spiritual growth to all parish members.

On Sept. 22, the team traveled to Oldenburg for a training session and a more detailed explanation of the process. One of the things they were asked to share with everyone in attendance was the "glads" and "sads" about evangelization in their parish.

St. Jude Parish has been blessed with numerous "glads," such as an open and caring pastor and staff, wonderful facilities, very active and well-respected school

and religious education programs, and ongoing Christ Renews His Parish Retreats and small Bible Study groups. "Sads," or challenges, the team saw for St. Jude Parish include the very large size of the parish, the time and energy commitments placed on families due to sports and extracurricular activities of their children, and the difficulty connecting with young adults, singles, the homebound and those who are inactive.

Team members found it interesting that parish size, whether large or small, was a concern for other leadership teams as well.

The opportunity for all parishioners to belong to a small faith-sharing group during Lent to reflect on the Scripture readings and how Christ is calling us to conversion still today is one of the reasons the team is excited about bringing Disciples in Mission to St. Jude Parish.

Deciding on the best way to implement the program so that more parishioners can be involved has been a challenge. Some ideas the team has come up with include arranging for two or three families to form a group, offering groups before or after the various liturgies throughout the week, perhaps forming a group with teachers and students, and offering babysitting for those participating in a group.

Plans are already underway to have the entire parish involved in the prayer



Members of the Disciples in Mission parish leadership team from St. Jude Parish in Indianapolis gather to review what they learned during the training session at Olivia Hall in Oldenburg.

campaign. Students, from both the school and religious education program, will be encouraged to write personal prayers for evangelization to publish in the parish bulletin. All parishioners will be given a prayer card to use at home. At the weekend liturgies, everyone will recite a prayer for evangelization. All organizations will be encouraged to pray for the success of the program at meetings and activities.

Although it is possible to adjust some of the different aspects of the program as

presented by the Paulist National Catholic Evangelization Association, the team from St. Jude feels the basic guidelines are very appropriate for the parish. The leadership team looks forward to helping the parish become a place where the Holy Spirit is active and leading all 5,000 members to follow Christ's commission to "Go and make disciples" (Mt 28:19).

(Peggy Clegg is the pastoral associate at St. Jude Parish in Indianapolis.) †

## St. Agnes evangelization group evolves into Disciples in Mission parish leadership team

By Bonnie Hicks

Having served on the South Region Evangelization Advisory Committee since 1997, I was keenly aware of the archdiocese's interest in evangelization efforts. I, along with several people from the Indianapolis South Deanery, would meet with Father Joseph Folzenlogen, evangelization coordinator, four times a year to provide a more grassroots perspective on evangelization needs and serve as a sounding board for the Evangelization Commission and coordinator.

It was in this committee that we first came to hear about "Disciples in Mission." We were all very excited that the Paulists had put together a program addressing the evangelization ideas we were concerned about. When Father Folzenlogen presented the Disciples in Mission information to us, I think we all had similar thoughts—"Why reinvent the wheel? The Paulists have it covered in this process."

My position as chair of the evangelization committee at St. Agnes Parish in Nashville naturally evolved into the parish coordinator for Disciples in Mission. The people on my committee were recruited in a number of ways—some were personally invited by me, some were recommended by our parish life coordinator, Benedictine Sister Mildred Wannemuehler, and some simply answered a notice in the church bulletin.

We have seven people on our committee, and we've had six or seven meetings since November 2000. We've had a chance to share some of our personal faith stories, and we are now comfortable working with each other.

We are beginning to change our mindset

from being the evangelization committee to becoming the Disciples in Mission parish leadership team. We are currently going through the formation process recommended in the *Parish Leadership Team Manual*. The team is trying to become parish experts on Catholic evangelization by reading *Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States*. Starting in November, the parish leadership team will work through a book called *Discovering My Experience of God: Awareness and Witness*.

Each person on the team has read the job descriptions in the leadership manual and has been asked to take on the responsibilities required of a certain position. We've tried to consider everyone's schedule and family considerations. Some of the challenges include getting perfect attendance at just one team meeting.

We've yet to have all seven team members at the same meeting, but we keep in contact via the agenda sent out before each team meeting. Another interesting hurdle could present itself as a result of the tragic events of Sept. 11. Our small group coordinator is a member of the Navy Reserve and could be called to active duty. We can simply pray for peace and hope she won't be needed.

So the journey into Disciples in Mission continues to unfold for St. Agnes Parish in Nashville, and we trust that God will provide for all that we need!

(Bonnie Hicks is the Disciples in Mission coordinator at St. Agnes Parish in Nashville.) †



Bonnie Hicks and the Disciples in Mission team from St. Agnes Parish in Nashville share ideas with Vicki Button and others from SS. Francis and Clare Parish in Greenwood.

## Disciples in Mission enhances, expands efforts at St. Monica Parish

By Margot Bradbury

"Why are we doing this?"

The question, asked in a meeting of parish lay leaders, reflected deeper questions including, "Is this a time to take on something new?"

With more than 70 active ministries, including large RCIA classes, 300 participants in small church communities, Christ Renews His Parish (CRHP) retreats for the 23rd year, growing interest in outreach ministries, and a construction project underway, why, indeed, would St. Monica parishioners "need" something else?

The pastoral team chose to participate in Disciples in Mission primarily because it offers ways to reach those who are not connected to the community in other ways. Many parishioners want to deepen their faith experience but cannot make the long-term commitments for CRHP, RCIA or even joining a regular faith-sharing group. Often, the average parishioner feels inadequate about his or her own understanding of the Catholic faith and is uncomfortable even volunteering as a Sunday School teacher.

The pastoral team recognized that Disciples in Mission provides opportunities for spiritual enrichment in the short timeframe of Lent. New parishioners can easily get involved and parishioners can invite non-Catholic friends or relatives to share the experience. Plus, the bilingual materials will facilitate the participation of the Spanish-speaking community.

In light of the events of Sept. 11, the Disciples in Mission process represents a hopeful course of action. One of the goals of the process is for personal conversion, which initiates the kinds of personal changes that bring positive changes in families and eventually affects society.

The parish steering team assembled represents different aspects of the parish community and spans five decades in

ages. It includes longtime parishioners and newcomers, recent graduates of RCIA, young parents, experienced lay ministers, the pastor and director of religious education.

During formation, the team has discussed a document on evangelization from the United States Conference of Catholic Bishops and a statement by Pope John Paul II issued at the beginning of the new millennium.

Reflection on those documents and their vision of evangelization has focused discussions on such issues as meeting the parish's needs for adult religious education and catechesis, expanding Bible study to increase appreciation for The Word, and accommodating the needs of the parish's changing population, especially the growing Spanish-speaking community.

(From 250 to 400 Hispanics attend the weekly Spanish Mass and more than 80 Spanish-speaking children participate in the Sunday

religious education classes.)

In coming weeks, John and Laura Noel, the team's liturgy coordinators, will guide the group in preparing a prayer and prayer card for use by the parish during the coming year.

Terri Bolles, representing youth ministry, and Mary Jo Thomas Day, director of religious education, are reviewing the materials prepared for Disciples in Mission to see what can be used at different age levels for faith formation. Sunday School, Liturgy of the Word for Children and teen discussion groups are possible venues.

If the enthusiasm and commitment of the team so far is an indication of how this will be received by the parish, we can expect that the coming three years in the Disciples in Mission process will bring spiritual enrichment and growth in surprising ways to all who participate.

(Margot Bradbury is a co-coordinator for the Disciples in Mission team at St. Monica Parish in Indianapolis.) †



# Disciples in Mission makes a difference

In September 2000, the Disciples in Mission staff asked selected parishes in nine archdioceses and dioceses that were participating in their second or third year of Disciples in Mission what difference this evangelization experience had made for them. Here are some of the responses.

The RCIA continues to flourish. Weekly inquiry sessions welcome people to seek answers to their questions. The numbers of those received at Easter-time during the three years of Disciples in Mission increased—five during the first year, 12 during the second year and seven during the last year. Previously, two or three receptions per year were the norm.

*Church of the Holy Family  
Diocese of Ogdensburg, N.Y.*

For the first time in the parish's 206 years of existence, St. Francis sponsored a week-long Vacation Bible School in June of 1999 and 2000. Sixty to 90 children (including Hispanics) from other parishes and the surrounding countryside attended. A significant factor was the involvement of adult members of St. John's Church in Georgetown, as well as its youth group.

*St. Francis de Sales Parish  
Diocese of Lexington, Ky.*

Registration has increased, both in our Catholic school and in our parish school of religion. We have experienced parents returning to their Catholic faith, older children receiving their sacraments and

younger children being baptized.

*St. Mary's Cathedral  
Diocese of Ogdensburg, N.Y.*

Faith-sharing is now an integral part of our parish council, welcoming committee and Disciples in Mission team meetings. We begin our meetings with a Scripture reading and faith sharing.

*Our Lady of the Snow Parish  
Archdiocese of Chicago, Ill.*

We had tried for several years to establish small faith-sharing groups that sustained themselves. It is only since the Disciples in Mission program that we now have functioning sustainable groups throughout the parish.

*St. Peter Parish  
Diocese of Ogdensburg, N.Y.*

The word "evangelize" is now part of our vocabulary; it is better understood and more clearly. A teen group was formed in 1999 as a result of our first Parish Reflection Day. In 2000, this teen group formed their own faith-sharing group for Lent.

*St. Eulalia Parish  
Archdiocese of Chicago, Ill.*

We began a parish "Town Meeting Day" so that all parishioners can feel they are welcome to give input on what happens in our parish.

*St. Anne and St. Patrick parishes  
Diocese of Worcester, Mass.*

Our Sunday Eucharist is more welcom-

ing to newcomers, strangers and previous members due to the fact that many of the members got to know one another through the small faith-sharing groups during Lent.

*St. William Parish  
Diocese of Covington, Ky.*

The parish welcoming committee began making personal contact with newcomers to the parish through telephone calls and personal visits.

*Our Lady of the Lake Parish  
Diocese of Nashville, Tenn.*

Our parish continued having faith-sharing groups throughout the year using Share The Word.

*Our Lady of Lourdes Parish  
Diocese of Ogdensburg, N.Y.*

Our confirmation class took part in the Disciples in Mission activities for families. As a result, we have young lectors for the Masses. The youth are more involved and as a result of Disciples in Mission, our parish council meetings have taken on a renewed energy and spirit. We have organized a ministry fair the past two Septembers with all organizations and ministries participating. This event attracted 30 to 40 new parishioners each year.

*Our Lady of the Snow Parish  
Archdiocese of Chicago, Ill.*

An evangelization committee, which includes a cross-section of the parish community, has been formed.

*St. Gerard Majella Parish  
Diocese of Brooklyn, N.Y.*

For those participating in the small group process, Disciples in Mission took the fear out of reading the Bible. It gave many of the participants confidence in sharing their faith response to Scripture. We cannot let up on the focus of discipleship and Bible reading. Many participants have said please do not drop this program after three years.

*Christ the King Parish  
Diocese of Pueblo, Colo.*

At the request of our teens following their Disciples in Mission series, we have initiated Lectionary-based catechesis in our total youth ministry programming.

*St. Mary Parish  
Diocese of Raleigh, N.C.*

Our parish is beginning to support a Native American parish in Colorado.

*North American Martyrs Parish  
Diocese of Worcester, Mass.*

After many years of struggling to develop a young adult ministry, it was through the enthusiasm of the participants of the



Ann Tully of the archdiocesan Metropolitan Tribunal and Judy Koch, pastoral associate at Our Lady of the Greenwood Parish in Greenwood, gave presentations for the archdiocesan leadership team during the parish training at the Archbishop O'Meara Catholic Center in Indianapolis on Oct. 25.

small faith-sharing groups that we were able to surface leadership. This ministry is not only functioning but flourishing for the first time.

*St. Peter Parish  
Diocese of Ogdensburg, N.Y.*

Because of Disciples in Mission, our parish has developed a tithing program where we donate to social agencies where our parishioners volunteer.

*Cathedral Basilica  
Diocese of Covington, Ky.*

Our parish has included in the parish bulletin a Public Policy Corner to address and educate the parishioners regarding various advocacy issues.

*St. Mary Mother of Jesus Parish  
Diocese of Brooklyn, N.Y.*

As a result of Disciples in Mission, the coordinating committees of English- and Spanish-speaking parishioners came together and held bilingual meetings to plan both the Parish Reflection Day and the Family Activity Day. This was the first time that parishioners worked together, holding meetings with simultaneous translations. Two hundred and twenty-five parishioners participated in the Parish Reflection Day and more than 120 parishioners participated in the Family Activity Day.

*St. Michael Parish  
Diocese of Brooklyn, N.Y.*

As a result of Disciples in Mission, we began to strategize as to how to bring people of different racial and cultural backgrounds into leadership in our Church.

*Holy Name Cathedral  
Archdiocese of Chicago, Ill.*



Participants in the Oldenburg parish team training session check out the "sads, glads and dreams" that other parishes had identified.

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# New faith-based parish planning process begins next year

By Sr. Susan Wolf, N.D.

Jesus spoke constantly about his mission and ours—to carry out the Father's plan. In the Lord's Prayer, we fervently ask that God's will be accomplished "on earth as it is in heaven." We say this prayer for ourselves and for our parish communities.

While our prayers are fervent and genuine, it seems that in this complex world—where so many values are competing for our attention—we also need a new method to help us to discern God's will for us as a parish community. We need an effective process to help us focus parish attention and resources on mission.

In the fall of 2002, the Paulist National Catholic Evangelization Association (PNCEA), the creator of Disciples in Mission, is launching a new ministry, Parish Planning with an Evangelizing Perspective (PPEP) to meet these needs.

PPEP is a planning process that is rooted in honest listening and prayerful discernment, and invites parishioners to determine the specific attitudes, behaviors and activities that better reflect a Christ-centered and mission-focused parish. In addition, parishioners recommend specific steps to accomplish these results.

The research and development for PPEP began in March 1999. The pilot phase began in January 2001 in three parishes—Our Lady of Joy Parish in Pittsburgh, Pa.; Holy Infant Parish in Durham, N.C.; and Holy Trinity Parish in Whitestone, N.Y.

The members of the three executive leadership teams met each other at their training in Washington, D.C., in January. They have kept in contact through an Internet e-mail group and by two conference calls. All three parishes have moved successfully through the first four phases of the process and are now at the beginning of the all-important implementation phase.

In November, the executive leadership teams will meet again in Washington, D.C., to share their experience of the planning process and the results of the first months of implementing their plans. PNCEA will incorporate information from the pilot experience into the final editions of the training and resource materials.

As part of PPEP, PNCEA trains the parish planning executive leadership team—the pastor, planning coordinator or coordinators and a representative of the parish pastoral council—to implement the planning process. The process includes a parish-wide evangelization survey instrument developed with and administered by the Center for Applied Research in the Apostolate (CARA).

PNCEA provides a trained, large-group facilitator and a step-by-step manual to carry out the five phases of the planning cycle, as well as informative bulletin inserts, homily hints and helps, and handouts.

Many parishes in dioceses completing Disciples in Mission have indicated a desire to do more comprehensive pastoral planning in the context of Catholic evangelization as a follow-up to Disciples in Mission. PNCEA's



Submitted photos  
Notre Dame Sister Susan Wolf (left), executive director of the Paulist National Catholic Evangelization Association, meets with Celina Acosta-Taylor and Jesuit Father Joseph Folzenlogen during the National Disciples in Mission Coordinator Conference in Washington, D.C.

Parish Planning with an Evangelizing Perspective will help them do just that.

To learn more about the launch of Parish Planning with an Evangelizing Perspective in the fall of 2002, log on to [www.pncea.org](http://www.pncea.org) and click on Parish Planning.

(Notre Dame Sister Susan Wolf is executive director of the Paulist National Catholic Evangelization Association.) †

## Bishops' evangelization committee offers Web resources, plans future retreat, seminar

By Fr. Joseph Folzenlogen, S.J.

Recognizing the importance of evangelization, the United States Conference of Catholic Bishops has designated it as a separate secretariat.

The bishops' Committee on Evangelization also created a United States Commission on Catholic Evangelization. It has an executive committee and four standing committees: evangelization ministries, multicultural ministries, national Catholic organizations and publicity.

Jesuit Father Joseph Folzenlogen, evangelization coordinator for the Archdiocese of Indianapolis, serves on the Evangelization Ministries committee, representing the five dioceses in Indiana.

Of more interest than the organization structures are the services and resources made available by the evangelization arm of the bishops' conference. The committee maintains an excellent Web site at [www.usccb.org/evangelization](http://www.usccb.org/evangelization). The newest section of that Web site is the link to diocesan evangelization resources with materials designed and published by dioceses that would be helpful to other local churches.

The Archdiocese of Louisville has listed two resources titled *Christian Hospitality: A Handbook for Parishes* and *Reaching Out: A Manual for Evangelizing Inactive Catholics*.

The Archdiocese of Baltimore offers two items useful for evangelization in school settings: *Come and See What God Has Done: For Parents and Family Members Interested in Inquiring about the Catholic Faith* and *Evangelization in the Catholic School*.

The Archdiocese of Milwaukee provides help in forming parish evangelization teams and fostering evangelization efforts with a resource book titled *Evangelization Handbook for Parishes*.

The evangelization office tries to support ongoing formation and growth for those who serve in diocesan evangelization leadership. There was a successful retreat for these diocesan leaders in November 2000. The decision was made to hold such an event every other year. The next retreat, Convocation 2002, is scheduled for Sept. 13-17 at the San Damiano Retreat Center in Danville, Calif.

There also is a growing need for more formal education

for evangelization leadership so, from July 9-13, 2003, the first North American Institute on Catholic Evangelization will take place at the University of Portland in Portland, Ore.

The purpose of the institute is to provide a forum for Catholic leadership to come together and reflect on the essential mission of the Church and explore ways with their colleagues to foster their respective ministries through the lens of evangelization. It is being designed for Church leadership on the national, diocesan and parish levels.

(Jesuit Father Joseph Folzenlogen is the evangelization coordinator for the Archdiocese of Indianapolis.) †



Members of the team from St. Monica Parish in Indianapolis work together to form an initial snapshot of their parish as they begin the Disciples in Mission process.



Don and Barb Pierce and Nancy Fallon, members of the Disciples in Mission leadership team at Holy Trinity Parish in Edinburgh, and Bob Borchelt from St. Rose of Lima Parish in Franklin, compare strategies at the training session at St. Ambrose Parish in Seymour.

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# NCCE Conference reverences holy ground

*National evangelization conference plans to meet in St. Louis in 2002*

By Fr. Joseph Folzenlogen, S.J.

"I have never taken my shoes off and put them back on so many times in the course of one meeting."

That was the tongue-in-cheek comment Edward P. Isakson made about his experience at the National Council of Catholic Evangelization Conference in Raleigh, N.C., from June 6-9. Isakson is the human resources director for the Archdiocese of Indianapolis and also is a member of the archdiocesan Evangelization Commission. It was in that capacity that he participated in the 17th annual NCCE conference, which had the theme "Holy Ground."

The conference focused on evangelization and cultures. The theme statement read, "Our first task in approaching another people, another culture, another religion, is to take off our shoes—for the ground we are approaching is holy."

Bishop F. Joseph Gossman of Raleigh, N.C., said in his welcome letter, "The theme of the conference this year—Holy Ground—reminds us that the Good News of Jesus Christ makes a claim on every human being, in every time, place and culture. It challenges us to reflect on our faith carefully and respect God's work in the lives of other people, to respect the dignity of others. Evangelization is never to be manipulative or dismissive in its approach to someone else's faith. True evangelization is characterized by the spirit of invitation, a dialogue of sharing faith from our personal experience and friendship."

For Isakson and others participating in the conference, it was an outstanding event. Isakson liked Paulist Father Bruce Nieli's observation that culture and inculturation have their root in the word cultivate. So culture refers to how we cultivate relationships with each other and with God.

As the Church becomes more multicultural, we will learn new ways of relating to each other and to God as we benefit from the beauty and richness of each culture.

Other images of unity and diversity came from gardening and cooking. Holy ground occurs when I realize that my ground needs to be nourished with the nutrients from your soil. The mode is not a melting pot, but a recipe where there is both a new taste of the whole and where each ingredient retains its original flavor.

Isakson also attended sessions on specific cultural groups, including presentations about the Vietnamese, Hispanics, African-Americans, youth and family.

One of the speakers suggested that there is only one vocation—to be Christ.

There is a double movement. The first is inculturation, making the Gospel relevant to different cultures. This is similar to the Incarnation of Jesus in that the Word of God became present to the Jewish culture. The second movement is introducing people and cultures into the Church. This transforms these cultures through Christian values of peace, love and other values.

Next year, the resources of the National Council of Catholic Evangelization Conference will be more accessible to people living in the Archdiocese of Indianapolis. The conference will be held on June 6-8 in St. Louis. The theme will celebrate the 10th anniversary of the publication of *Go and Make Disciples*, the U.S. bishops' plan for Catholic evangelization in the United States. It reads: "Bring the Good News ... into every human situation."



The diverse prayer experiences at the 2001 National Council for Catholic Evangelization Conference ranged from quiet meditation to enthusiastic celebration.

Paulist Father Frank DeSiano, one of the principal resource people who helped compose the document, will be one of the keynote speakers. The first day of the conference will examine "Proclamation of the Word in Preaching" and "Proclamation of the Word in Catechesis."

(Jesuit Father Joseph Folzenlogen is the evangelization coordinator for the Archdiocese of Indianapolis.) †



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## Pope and bishops affirm need for adult catechesis

By Daniel S. Mulhall

In my younger days, I used to watch “Saturday Night Live” on television. My favorite character was the late actress Gilda Radner’s rendition of Miss Emily Latella.

Miss Latella, an ordinary citizen, appeared regularly to do guest commentaries on a newscast. My favorite skit was when she wondered aloud why there was a need for a homeland for crustaceans since they had the whole ocean floor. When told that the homeland was for Croatians, not crustaceans, Miss Latella, as she always did, responded sheepishly, “Never mind.”

Today, much is said of the need for adult catechesis. This, however, is not one of Miss Latella’s misunderstandings—(“What’s all this about the need for adult cat sitters?”)—but reflects growth in our understanding of how people mature in faith.

The call for adult catechesis is not new. Vatican Council II’s decrees on Christian education and on bishops spoke of the need for a well-educated Catholic laity. The 1971 *General Catechetical Directory* published by the Vatican Congregation for the Clergy spoke of adult catechesis as the chief form of all catechesis, a statement affirmed and emphasized by Pope John Paul II in his 1979 apostolic letter on catechesis (“*Catechesi Tradendī*”).

Most recently, the Vatican’s 1997 *General Directory for Catechesis* and the U.S. Bishops’ 1999 pastoral plan for adult faith formation, “Our Hearts Were Burning Within Us,” state in the strongest language yet the importance of adult catechesis.

But even with all these statements in support, parishes and dioceses are still greatly challenged to make the formation of adults a reality on the large scale.

Why do Catholic adults sometimes respond to opportunities of faith formation with their own version of Miss Latella’s sheepish “never mind”?

I have worked in the area of adult faith formation for more than 20 years, and I’ve had my own share of workshops and class offerings routinely ignored by the vast majority of adult parishioners. Yet I’ve never given up my conviction regarding the importance of adult catechesis or its viability.

Here are a few things I’ve learned over the years that may prove helpful to others attempting to plan programs that adults will welcome.

- Adults are hungry for spiritual growth—Books on the spiritual life are continual best sellers. That’s because people are looking for assistance in improving their own prayer life. Most of these adults are practical learners. They want to practice praying and not necessarily study “about” prayer.

- Think “formation,” not information—Adult catechesis sometimes is little more than mini-lectures taken from college or graduate school notes. But most adults are looking for guidance in how to live better, more faithful lives.

- Family comes first—I often say that the best adult catechesis program I ever attended was a session titled “How to Father a Successful Daughter.” Held right at the end of the workday for a fee of \$25 a person, the session was jammed with men between the ages of 24

and 40 seeking guidance on being a better parent.

There is an adage from the movie *Field of Dreams*: “Build it, and they will come.” But this is only true if you build what people truly desire.

- My way or the highway—I’ve sat through many planning sessions in which programs were scheduled because of the availability of a speaker rather than on the basis of any interest within the community in a particular topic. I can almost guarantee that we’ll draw more adults to a program on “Growing in Intimacy With Your Spouse” than to “A Series on Moral Theology.”

- Christian auto mechanics—In the 1970s, Leon McKenzie wrote a series of books on adult catechesis. He claimed that any area of concern to Catholics was a starting point for faith formation. Thus, a class on automotive basics for car neophytes might express the Church’s concerns for the real needs of parishioners. Add prayer at the beginning and end of the class, incorporate time for reflection and conversation around a moral or social issue like the environmental cost of driving, and you have a ready-made program for adults.

The No. 1 response to surveys about adult catechesis reveals that people are interested in knowing about the Bible.

However, that does not mean an academic course on Scripture. People want to know the difference between the Old and New Testaments, how all the animals found space on the ark and why Peter sank while walking on the water.

In other words, the best way to find out what people want and need is to ask them questions, and then listen intently to their answers.

So, are adults interested in catechesis? You’d better believe it. But catechesis must be offered at their own speed and in response to their own issues.

How can parishes succeed at providing what adults want and need? That’s a question for Miss Latella.

(Daniel S. Mulhall is assistant secretary for catechesis and inculturation in the U.S. Conference of Catholic Bishops’ Department of Education.) †

## Dialogue strengthens faith formation

By Fr. Herbert Weber

In the middle of a parish finance committee meeting, Laura became animated. We had been talking about stewardship and ways to help people give more.

“Get all the people to understand their faith better,” Laura said, “and they will want to give more.”

Laura explained that being a sponsor in the Rite of Christian Initiation of Adults had helped her appreciate her faith, which, in turn, led her to give more generously.

Adult catechesis, or ongoing Christian formation, does not have the ulterior motive of getting parishioners to contribute more. Yet Laura’s statement was on target. When people understand their faith more fully, there will be bountiful results for everyone.

Adult catechesis takes place in a variety of ways. Some



Are adults interested in catechesis? Yes, but at their own speed and in response to their own issues. These students attended a symposium on the appropriate response to terrorism at The Catholic University of America in Washington, D.C.

parish activities may be categorized more as spiritual formation. Others may focus on developing a social conscience or an awareness of the community. Some study groups, presentations or classes provide teaching on Scripture, doctrine or other aspects of Church life.

Good adult catechesis takes advantage of what already is happening and what interests the parish’s adults. People learn best when they want to learn. Adult education has to do more than provide facile answers. Good questions, properly handled, lead to even better and deeper questions. All adult faith formation includes reflection, both on teachings and also on how they intersect with one’s life.

(Father Herbert Weber is pastor of St. Peter Parish in Mansfield, Ohio.) †

## Discussion Point

### Faith is meant to be shared

#### This Week’s Question

Tell of a context in which you, as an adult, explored the meaning and content of Christian faith in a rewarding way.

“We have a daughter who was diagnosed with cancer. We have been very much in awe at the outpouring of Christian support we have received, not only from our church but from others throughout the town.” (Karen Struble, Conway Springs, Kan.)

“I was in the Peace Corps, and in the midst of that assignment it struck me that it would have been good to be there as a missionary. Now I try to go about my work at the nursing home in missionary fashion. I attempt to bring Christ to others—patients and staff—by recognizing Christ in them. I try to give something

of myself to the people there, yet so often I find that I get something back from them in return.” (Dennis Gaidosik, Milwaukee, Wis.)

“We have several small-group communities here, and joining one has been a very rewarding experience for me. We explore our faith and share it one-on-one within a group of people that we have grown to love and trust.” (Connie Finney, Lakeside, Calif.)

#### Lend Us Your Voice

An upcoming edition asks: How can we be “sacramental” in daily life? What makes us “sacraments” for each other or for the world?

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



From the Editor Emeritus/John F. Fink

# The men mentioned in Eucharistic Prayer I

(Second of three parts)

Last week, I wrote about six of the men we honor in the first part of Eucharistic Prayer I: Linus, Cletus, Clement, Sixtus, Cornelius and Cyprian. There are six more whom I'll describe briefly this week. I know, of course, that there are 15 other people mentioned later in that Eucharistic Prayer, and I'll get to them in later columns.

As mentioned last week, the first five saints named above were all popes, the second, third, fourth, 24th and 21st, respectively. Cyprian was the bishop of Carthage, an important see in northern Africa during the third century. Here is what we know about the other six men honored in that Eucharistic Prayer:

Lawrence is perhaps the best known of the men honored. He was a deacon and an aide to Pope Sixtus II. As we saw last week, that pope is Sixtus, listed earlier in the



prayer, who was martyred in 258 during the persecution of Emperor Valerian. Six of Rome's seven deacons died with Sixtus, Lawrence being the only survivor. St. Ambrose wrote that Lawrence was overcome with grief but rejoiced when Pope Sixtus told him that he would soon follow him into martyrdom.

Lawrence was spared because, as a deacon, he was charged with the responsibility for the material goods of the Church. The prefect of Rome demanded the Church's treasures and Lawrence agreed to show them to him. He gathered up the poor, the crippled, the blind and the lame and told the prefect that these were the Church's treasures. The prefect was furious and told Lawrence that he would die a slow and painful death. He had a great gridiron prepared and had Lawrence's body placed on it. After suffering great pain, he is supposed to have made his famous comment that he was roasted on one side and should be turned over.

Chrysogonus is one of those saints we know almost nothing about. We know only that he was a martyr of Aquileia, Italy, and

that he died around the year 304 during the persecution of Emperor Diocletian.

John and Paul are two more saints about whom little is known. We don't even know when they lived. All we know about them is that they were brothers who were martyred in Rome. They must have been celebrated at the time, though, because they were honored by a basilica on the Caelian Hill of Rome.

Cosmas and Damian were also brothers, but we know a bit more about them. They were Arabs who studied medicine in Syria and soon became famous for their skills as physicians. They were called the *Amargyroi*, "the moneyless ones," because they did not charge a fee for their services when caring for the poor.

During Diocletian's persecution in 303, Cosmas and Damian were taken before Lysias, governor of Cilicia, in Cyrrhus (modern Turkey). They were tortured and beheaded along with their brothers Anthimus, Euprepius and Leontius. Their relics were taken to Rome where legends grew around them during the Middle Ages. †

Cornucopia/Cynthia Dewes

## On the road to cultivating a saintly soul

Our granddaughter, Kelly, celebrated her first Halloween dressed as a tiny peapod. A sweet pea, of course.



Kids of all ages love to dress up for Halloween and, despite some bad publicity, I think that's an OK way to celebrate the eve of All Saints Day. There are times when we all feel like

being someone else, if only to demand candy from strangers.

Of course, the "someone else" we ultimately aim to be is a saint. So, on the next day, we remember the named and unnamed souls who are now with God, and we honor their happy example.

On All Souls Day, which we celebrate today, our mood becomes more serious as we consider the obstacles to our own and our loved ones' sainthood, usually obstacles of our own making. With these feasts, the Church provides us with appointed times for reflection, repentance and possible change, just in time for Advent.

Now, some of the early saints may seem a bit daunting to modern sensibilities. Their examples may not exactly move

us to righteous action because, according to legend, they seemed to go in for self-flagellation and eating locusts in the desert and things like that. It's hard to relate to them when the greatest deprivation we experience in our time is fasting one hour before Holy Communion, or trying to convince teen-agers that they want to get up for Mass.

Most of us do not have territorial wars or famine or religious persecution to stand in the way of our achieving sainthood. We are not preoccupied with survival or threatened with torture and a martyr's death. We do not feel called to reform the Church because of heretical aberrations.

No, our obstacles are likely to be more subtle. In these times, temptations that threaten our quest may come from outside, but it's how we respond to them that's crucial to reaching our goal. Protecting one's virginity from barbarians somehow seems an easier way to become a saint than remaining chaste in our modern society.

The thing about sin is, it adapts to the times. It makes itself appealing in whatever way will charm the modern soul into embracing it. And, once it gets a foothold, it's like a virus that erodes our moral tissue. You might say it's the AIDS of spiritual health.

Even our favorite bogeyman *du jour*, Osama bin Laden, could not mount murderous campaigns against innocents unless he'd persuaded himself that he is doing God's will. It's my contention that sinners have so rationalized their choices that they become convinced not only that they're expedient, but that they're virtuous.

In the end, it's always personal choice that decides our fate. We can spend our spare two hours a week reading favorite stories to our kids, or we can tell them to "go play" while we watch reality TV. We can convince ourselves that two incomes are necessary to provide our kids with a good life, or we can give them five or six years of our time and attention at home.

We can sit quietly in God's presence for part of every day, or we can worship the gods of money, celebrity, power and intellectual pride in such seductive cathedrals as TV, shopping and self-absorption. We can lay blame or we can accept responsibility.

We're all on that journey from peapod to resident of heaven. And today is the day to refine our itinerary.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

## Idiomatic (common) phrases considered for fun

It's doubtful there's a Christian who doesn't know what a "doubting Thomas" is—a person hard to convince about something that others find understandable. The idiom originates with Christ's disciple, Thomas, who needed proof of the Resurrection before he believed.



We use hundreds of such idioms knowing what they mean but without knowing their sources. Recently, a friend shared information about *Common Phrases and Where They Come From*, which reveals some of their beginnings. I've had fun with the (\$19.95) book ever since it arrived from The Lyons Press of New York ([www.lyonspress.com](http://www.lyonspress.com)).

Although I knew how the term "Adam's apple" developed (supposedly a stuck piece of apple "inherited" from the throat of the first man in the Garden of Eden), I didn't know that "When in Rome, do as the Romans do" comes from St. Augustine. He sent St. Ambrose of Milan to Rome, but the man puzzled

about the proper day to fast; for in Rome it was different than his custom. *Common Phrases* authors say St. Augustine's famous answer is "both wise and practical" and "one of the world's noblest maxims"—and I generally agree.

Most sources attribute this quote not to St. Augustine but to St. Ambrose and most say that Ambrose is answering a question posed by St. Monica, Augustine's mother. It's usually given in two forms: "*Quando hic sum, non ieiuno Sabbato; quando Romae sum, ieiuno Sabbato.*" ("When I am here [in Milan], I do not fast on Saturday; when I am in Rome, I fast on Saturday.") The other form is "*Si fueris Romae, Romano vivito more; si fueris alibi, vivito sicut ibi.*" ("When you are in Rome, live in the Roman style; when you are elsewhere, live as they live elsewhere.")

The authors of *Common Phrases* are 99-year-old Myron Korach, a lawyer who's spent most of his life collecting and researching idioms, and John Murdoch, a psychologist and writer whose father is Korach's Florida golfing friend. They have enough material for several more books.

In one of Korach and Murdoch's chap-

ters facetiously called "Cardinal Sins," they share why the following phrases became popular: *never look back, prickings of conscience, anxious seat, cheating the devil, by the skin of the teeth, with benefit of clergy, cock and bull story, talking through your hat, true blue, Black Friday and rob Peter to pay Paul.* They sprinkle a few religiously related anecdotes in other chapters, too.

Idiomatic phrases are used by everyone in all walks of life—and they're constantly in print. In one *Barron's* column alone, the authors found 28 idioms, including *hell in a handbasket, scared stiff, bucked the trend, nip in the bud, keeps close tabs, picks up steam, clear as crystal, feeling some pain and vicious circle.* Watching TV's "Law and Order," they heard more than a dozen well-known idioms.

Unfortunately, these aren't included in their first *Common Phrases* edition; but I look forward to learning their origins in the sequels.

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

Coming of Age/Amy Welborn

## Do not be afraid: still good advice?

Fear. Feeling it a bit more than usual these days?



Don't worry. You're not alone. In these strange, sad weeks since Sept. 11, lots of people, no matter what age, are feeling a lot more fearful about daily life than they ever have before.

Sales of gas masks and guns are way up. Pharmacists have run out of Cipro, the antibiotic used to treat anthrax. People are staying at home, not traveling as much as they used to.

Even celebrities aren't immune. In mid-October, Drew Barrymore canceled the premier of her new movie, to be held in New York, for fear of terrorist attacks.

Perhaps you've felt it too. Maybe tall buildings and airplanes evoke different feelings than they used to. You've wondered if you really want to go to a football game or concert at a stadium. What's in that big truck that just passed your car on the interstate, anyway? Is the water safe? The mail?

It's not just the terrorist threat, though. It's the war, of course. Everyone from the president on down is telling the country to get ready because this effort might take a long time. How long? Long enough for your dad or mom who's in the reserves to see action? Long enough for you to turn 18 and consider whether to join up or not?

Listen. I'm not going to sit here and tell you that there's nothing to be afraid of. At this point, there is.

Our government has worked very hard since Sept. 11 to round up suspected terrorists, so the chances of another attack are less than before, but they are, we have to admit, still there. War is a reality. Those who participated in any way, shape or form in killing 6,000 innocent people on Sept. 11 declared the war.

It's natural to be anxious, worried, nervous or even afraid. We almost can't help feeling that way, considering the news we're seeing and hearing every day.

But here's some more news, and it doesn't come from the networks, and it's not in the newspaper:

"Do not be afraid" (Mt 17:7).

That little verse from Matthew isn't the only place you'll hear Jesus saying those words, you know. He says them over and over, throughout the Gospels, whenever he finds people trembling with fear. Do not be afraid.

Is Jesus being unrealistic? Is he telling his listeners that there's nothing to be afraid of?

Not quite. Jesus doesn't promise freedom from suffering to his followers. In fact, he indicates pretty consistently that the opposite is true and practically guarantees those who follow him that they will suffer.

But he still tells them not to be afraid. Why?

Because, quite simply, fear and faith just don't go together. Mind you, when Jesus tells us not to be afraid, he's not telling us to be foolhardy. He's not saying we shouldn't be cautious or try to protect ourselves and others from potential physical harm.

But he's reminding us that fear crowds out faith. When we live in fear, we're letting external circumstances and other people control our lives—and guide our choices—instead of God.

Do not be afraid. (Amy Welborn is a regular columnist for Catholic News Service.) †

Thirty-first Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Nov. 4, 2001

- Wisdom 11:22-12:2
- 2 Thessalonians 1:11-2:2
- Luke 19:1-10

The Book of Wisdom is the source of this weekend's first reading.



This reading is highly relevant in an age so interested in the environment. Here the holy writer presents God as the Creator, as the author of all life and the governor of all nature. Because of nature's origin in God, it is

good. It should not be spoiled or recklessly exploited.

Wisdom was composed at a time when paganism and, in particular, Greek mythology were the philosophical systems that answered the ultimate questions of life. These philosophies also looked at nature with great regard.

But the pagan focus was different. The gods and goddesses were often within nature in a sense, and nature limited them or expanded their powers, whichever might have been the case.

The author of Wisdom makes clear that nature is God's creation. Never, in any sense, does nature either limit God or somehow extend God.

Therefore, the ultimate message is that God is the supreme Creator. God rules all. Furthermore, God is magnificently generous in mercy and love.

For the second reading, the Church presents this weekend the Second Epistle to the Thessalonians.

Almost inevitably, the Pauline epistles stress again and again the great gift given Christians in their knowledge of God and in their faith in God. Each Christian therefore should be worthy of the extraordinary gift given by God—the gift of Revelation, the gift of faith.

The epistle called the Christians of Thessalonica to an awareness of this gift and to an expression in their lives of the power and insight flowing from the grace of their contact with God.

Clearly pragmatic and useful, the epistle recognizes that fear or confusion at times beset the Christian life. It calls all to strong resolution and confidence in God and in faith itself.

St. Luke's Gospel supplies the last reading.

The story is familiar. Jesus is passing through Jericho, an ancient city mentioned in several dramatic Old Testament passages, and a city living still today but very much caught in the turmoil so evident in the region now. Jericho is east of Jerusalem, at the foot of the Judaeian mountains that dramatically rise as backdrops to the west.

Then, as now, Jericho was distant from Jerusalem. Of course, Jerusalem was the city of God. It was the heart of the Jewish homeland and of Jewish culture. For Luke, Jesus always was en route to Jerusalem. Ultimately, in Jerusalem, Jesus would die for the sins of humanity and then triumphantly rise from the dead.

In this story, however Jesus is in Jericho. He has gone to a place far removed from Jerusalem to bring to people hungry for hope and life the knowledge of God and the mercy of God.

Zaccaeus was a wealthy man. Luke always saw the poor, not the rich, as God's special people. Zaccaeus also was a tax collector, a dishonorable job, and indeed a traitor to his people and to his people's values.

Yet Jesus forgave him. However, Zaccaeus had to look for Jesus. He climbed the tree to see Jesus. He had faith.

## Reflection

The Church approaches the close of its year. This is early November. In a few weeks, after the majestic celebration of Christ the King, the Church will begin its new year.

As it looks ahead to the closing of this year, the Church stresses God's mercy. God is love. God forgives us our sins. God blesses us with the greatest of all gifts—knowledge of God and the faith to live in God and in God's love.

God reaches to us, as God through Jesus once reached to the people of Jericho, as God in Jesus once reached to the people of Thessalonica. We are indeed in the eternal love of God, each of us individually, regardless of our failures and faults.

Still, we must climb our trees to see Jesus. We must discover the Lord above the contrary elements of our nature and of the times and conditions amid which we live.

We must search for the Lord, as did Zaccaeus. If we search for Jesus earnestly, we will find Jesus, and in Jesus we will find God with the abundance of love, forgiveness and life. †

## Daily Readings

Monday, Nov. 5  
Romans 11:29-36  
Psalm 69:30-31, 33-34  
Luke 14:12-14

Tuesday, Nov. 6  
Romans 12:5-16a  
Psalm 131:1-3  
Luke 14:15-24

Wednesday, Nov. 7  
Romans 13:8-10  
Psalm 112:1-2, 4-5, 9  
Luke 14:25-33

Thursday, Nov. 8  
Romans 14:7-12  
Psalm 27:1, 4, 13-14  
Luke 15:1-10

Friday, Nov. 9  
The Dedication of the Lateran Basilica in Rome

Ezekiel 47:1-2, 8-9, 12  
Psalm 84:3-6, 8, 11  
1 Corinthians 3:9c-11, 16-17  
John 2:13-22

Saturday, Nov. 10  
Leo the Great, pope and doctor of the Church  
Romans 16:3-9, 16, 22-27  
Psalm 145:2-5, 10-11  
Luke 16:9-15

Sunday, Nov. 11  
Thirty-second Sunday in Ordinary Time  
2 Maccabees 7:1-2, 9-14  
Psalm 17:1, 5-6, 8, 15  
2 Thessalonians 2:16; 3:5  
Luke 20:27-38  
or Luke 20:27, 34-38

Question Corner/Fr. John Dietzen

## Ecumenical rules explain reception of Communion

**Q**I am Methodist and am happily married to my Catholic husband. Our three children are baptized and have been raised in the Catholic faith. Because of work obligations, my husband was unable to attend the first Communion of our youngest daughter.

I asked the pastor if I could receive Communion with her. He refused because I am not of the same faith.

When we were married, I was given Communion, no questions asked. Please explain why some priests allow non-Catholics to participate in Communion and others do not. People have told me to take Communion anyway, but to me it would be like going to someone's house for dinner uninvited.

Am I or am I not welcome to receive the Eucharist in the Catholic Church? (Wisconsin)

**A** According to present Catholic ecumenical regulations, there is an explanation for why you might receive conflicting answers to your question.

Four basic conditions are required for administering the Eucharist to a baptized person of another faith:

- The individual must be unable to approach a minister of his or her own Church to receive the sacrament.
- The person must ask for the sacrament on his or her own initiative.
- The person must manifest Catholic faith in this sacrament.
- The person must be properly disposed spiritually.

In danger of death, Catholic ministers may administer the sacrament whenever these conditions are present. In other situations (yours for example), the conditions are more complicated.

Diocesan bishops and national conferences of bishops are encouraged to establish general norms for applying the conditions mentioned to specific circumstances of "grave and pressing need," and for verifying the conditions mentioned.

Up to now, however, the U.S. Conference of Catholic Bishops has not established such supplementary norms. To my knowledge, only relatively few dioceses

have done so. Most have not.

Most Catholics, including many priests it seems, are not aware that in these circumstances Catholic ministers (normally pastors) may themselves judge individual cases, observing the norms mentioned above.

Catholic ministers of the Eucharist are to "judge individual cases and administer these sacraments [Eucharist, penance and anointing of the sick] only in accord with established [national or diocesan] norms, where they exist."

When these norms do not exist, they will judge each case and administer the sacraments only in accord with the above four conditions for eucharistic sharing. (All these regulations are found in the 1993 *Vatican Directory for the Application of Principles and Norms on Ecumenism*, Nos. 130-131.)

Confusing as it may appear, if you read the above carefully you can understand that different judgments are possible in different places, though all judgments should be made within the framework of these ecumenical guidelines.

**Q**Is it true that the prayer "Hail, Holy Queen" has been deleted from the rosary? Is so, why? (Illinois)

**A**The "Hail, Holy Queen" was not deleted from the rosary. It was never in any official way part of the rosary.

The prayer we call the rosary has taken many forms. The core seems always to have been 150 Hail Marys (15 decades) in imitation of the 150 Psalms, which people who could not read could not share in the liturgy.

Another similar prayer of 150 Our Fathers was popular for a time in some parts of the Church.

In various times and places, additional prayers before, during and after the Hail Marys became common. The "Hail, Holy Queen" is one of those prayers. This particular ending has been widely used in our country in the past decades, but is not universal.

There is no required way to say the rosary. In fact, different countries, different Catholic cultures, sometimes vary a good deal in the sequence and number of prayers, though all are based on 150 Hail Marys and reflections on the chief events in the life of Christ. †

## My Journey to God

### Sonnet for All Saints Day

At last the ghastly goblin tribe has fled  
In eerie rout to realm of witch and broom.  
The trees that tossed their branches overhead  
To frighten children have withdrawn their doom.  
The spectral chimney, leaning crook'd and high  
Against the moon, now lifts a drifting plume  
Of smoke to signal homebound passersby  
That welcome lingers in a firelit room.

Behind pure pearly skies, the crystal-gold  
November sky shines exquisitely frail,  
A polished locket on the silken fold  
Of heaven's mantle, luminously pale.

October's mad, bright beauty yields its grace

(Anna-Margaret O'Sullivan is a member of St. Rose of Lima Parish in Franklin.)



To days whose soft black shadows fall like lace.

By Anna-Margaret O'Sullivan

## The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

### November 2

St. Patrick Parish, 1807 Poplar St., **Terre Haute**. World Community Day for Church Women United, dessert and coffee, 12:30 p.m., worship, 1:30 p.m. Information: 812-232-8400.

Calvary Cemetery Mausoleum, 4227 Wabash Ave., **Terre Haute**. All Souls Day Mass, 4 p.m.

### November 2-3

St. Martin of Tours Church, 639 S. Shelby St., **Louisville**, in the Archdiocese of Louisville, Ky. "Alliance of the Two Hearts/Two Hearts Devotion," confession, 7 p.m., Mass, 8 p.m., followed by exposition of the Blessed Sacrament, adoration, confessions, Midnight Mass and recitation of the rosary. Information: 502-582-2827.

### November 2-4

Mount Saint Francis Retreat Center, **Mount Saint Francis**. "HIV: A Reposition Weekend,"

\$30 per person, registration deadline Oct. 26. Information: 317-631-4006 or 877-420-7515.

### November 3

St. John the Apostle Parish, 4607 W. State Road 46, **Bloomington**. Holiday craft show, 33 vendors, handcrafted items, pictures with Santa Claus, 10 a.m.-4 p.m. Information: 812-876-1974.

St. Martin of Tours Parish, 1720 E. Harrison St., **Martinsville**. Annual holiday bazaar, 28 vendors, bake shop, 9 a.m.-3 p.m. Information: 317-831-7293.

St. John Church, State Road 1, **Dover**. Craft show, 9 a.m.-4 p.m., dolls, wood, floral, ceramics, baked goods, soup and sandwiches served 11 a.m.-2 p.m.

### November 4

Oldenburg Academy, 1 Twister Circle, **Oldenburg**. Open house, 1-3 p.m. Information:

812-934-4440.

St. Michael School, lower classroom, 519 Jefferson Blvd., **Greenfield**. "The Prodigal Son," 9:15 a.m., Information: 317-462-5010.

St. Francis Xavier Parish, Hwy 31 and Hwy 60, **Henryville**. Smorgasbord, 11 a.m.-1 p.m.

St. John Church, State Road 1, **Dover**. Craft show, 11 a.m.-5 p.m., dolls, wood, floral, ceramics, baked goods, chicken dinner served 11 a.m.-5 p.m.

Saint-Mary-of-the-Woods College, Cecilian Auditorium in the Conservatory of Music, **St. Mary-of-the-Woods**. Scholarship benefit recital, violinist Jorge Avila, \$10 adults, \$7 seniors, \$3 students. Information: 812-535-5230.

### November 5

Saint Mary-of-the-Woods College, Mary Fendrich Hulman Hall for the Arts and Sciences, **St. Mary-of-the-Woods**. Faculty and student chamber music series, 7 p.m., reception. Information: 812-535-5280.

St. Martin of Tours Church, 639 S. Shelby St., **Louisville**, in the Archdiocese of Louisville, Ky. Holy Hour for an end to abortion, 6:30 p.m. Information: 502-582-2827.

### November 5-8

St. Mary Church, 415 E. Eight St., **New Albany**. Passionist mission, 7 p.m. each evening. Information: 812-944-0417.

### November 6

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Office of Worship, "Liturgy Basics, Session III, Celebrating Times and Seasons, 6:30-9:30 p.m." Information and reservations: 317-236-1483 or 800-382-9836, ext. 1483, or e-mail [worship@archindy.org](mailto:worship@archindy.org).

### November 8

St. Joseph Parish, 125 E. Broadway, **Shelbyville**, 2001 Fall Speakers Series, "A Welcoming Church," Benedictine Father Matthias Neuman. Information: 317-398-8227.

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Adult education series, "The Church's Position on Controversial Topics," Father Martin Peter, 7:30 p.m. Information: 317-843-1652.

St. Michael School, lower classroom, 519 Jefferson Blvd., **Greenfield**. "The Prodigal Son," 7 p.m., Information: 317-462-5010.

### November 10

Marian College, 3200 Cold Spring Road, **Indianapolis**. Information session on parish nursing, 9:30-11:30 a.m. Information and R.S.V.P.: 317-955-6132.

St. Therese of the Infant Jesus (Little Flower) School, 4720 E. 13th St., **Indianapolis**. School reunion for all graduates, Mass, 5 p.m., dinner, awards, social. Information and R.S.V.P.: 317-357-8352.



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St. Maurice Parish, 8874 Harrison St., **Napoleon**. Fall smorgasbord, 4:30-7:30 p.m., \$7 adults; \$3 children; \$1.50 children aged 3-6. Information: 812-852-4394.

### November 11

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., **Indianapolis**. Open house, guided tours, dinner, 4:30-7 p.m. Information: 317-356-6377 or 317-322-2044.

St. Paul Parish Hall, 814 Jefferson St., **Tell City**. "Grief and the Holidays: Honoring Our Loved Ones," 2-4 p.m.

St. Augustine Parish, 315 E. Chestnut St., **Jeffersonville**. Concert, "A Tribute to Our American Veterans," 7 p.m., free-will offering. Information: 812-282-2677.

St. Michael School, lower classroom, 519 Jefferson Blvd., **Greenfield**. "The Dishonest Steward," 9:15 a.m., Information: 317-462-5010.

### Recurring

**Daily**  
Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Prayer line: 317-767-9479.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

### Weekly

#### Sundays

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 6 p.m., confessions, Benediction.

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.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

#### Mondays

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

#### Tuesdays

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

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

#### Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

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

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266. †

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# SYNOD

continued from page 8

echoed by other participants, including two prominent cardinals.

Cardinal Carlo Maria Martini of Milan, Italy, said the gathering marked a high point in Church unity, despite some disagreement over the relationship between the local and universal Church.

Dozens of participants had asked that local Churches and bishops' conferences be given more decision-making authority on practical and pastoral issues. In addition, seven Eastern Catholic patriarchs at the synod gave the pope a document primarily asking him to bring Church law into conformity with traditional Eastern autonomy.

"Probably in the history of the Church there's never been a moment like this, in which the Church—although spread out across the world, in many languages and cultures—felt so united and gave such an example of communion," Cardinal Martini told reporters Oct. 22.

"I think that in this synod there has been a level of communion and serenity in relations, which does not demand a drastic and dramatic change, but foresees a deeper reflection on these themes," he said.

The cardinal said the consensus of the synod was that the tools of collegiality—including synods, bishops' conferences, *ad limina* visits by bishops to Rome and their regular relations with Vatican agencies—should be perfected, in a way that increases mutual understanding and the possibility of variety in unity.

Cardinal Joseph Ratzinger, head of the Vatican's doctrinal congregation, said the synod's primary result was a newfound unity in announcing Christ to the world. He said the gathering wisely avoided over-focusing on issues like bishops' conferences and the relationship between bishops and the Roman Curia.

"For me, the essential effect of this synod is a new, deep unity among the bishops, in moving forward together to announce Christ to a world that needs a new proclamation of Christ and the Gospel," the cardinal told Fides, the Vatican's missionary news service, Oct. 26.

He said the synod had risked getting caught up in discussions on Church governance, which would have been "a way to strangle the life of the Church" by talking too much about secondary things and forgetting essentials.

Nonetheless, two U.S. participants said the synod raised the profile of bishops' conferences and advocated decentralization of decision making on certain pastoral issues.

"There was a lot of agreement that the rights of bishops' conferences should be more recognized," said Bishop Joseph A. Fiorenza, president of the U.S.

bishops' conference. "There was also a very strong feeling, even among some of the [Roman] Curia cardinals, that there should be more frequent meetings with the presidents of conferences."

Cardinal William H. Keeler of Baltimore said he thought the synod would lead to a "heightened sense of collaboration" between bishops' conferences and Vatican agencies.

"In terms of mutual comprehension, I think this synod has given those who reside here in Rome an opportunity to see ways in which they can be of greater service to the Church in other parts of the world," he said.

Both U.S. prelates also said they were sure the synodal process would come in for improvements, following many calls for better methodology, greater efficiency and better use of time.

The pope was expected eventually to issue a document on the bishop's ministry and issues raised at the synod, in part using the list of proposals drafted by



Bishops from around the world join Pope John Paul II at Mass in St. Peter's Basilica, closing the special month-long synod.

participants.

In his closing homily, the pope warned bishops to be aware of modern challenges to Christian faith posed by "a mentality based on human criteria that sometimes relativizes God's law and plan."

He said that, as a "teacher

of the faith," the bishop should "promote all that is good and positive in the flock entrusted to him, support and guide those who are weak in the faith, and intervene to unmask falsehoods and combat abuses."

"Above all, he must have

the courage to proclaim and defend sound doctrine, even when this entails sufferings," he said.

In his only piece of practical instruction, the pope asked bishops and regional conferences to allow retired prelates who are still in good

health to put their experience at the Church's service, for example, in bishops' commissions. As of mid-October, there were 870 retired bishops, representing almost 20 percent of the 4,618 total, according to the Vatican's statistics office. †

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# 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 to it.

**AEMMER, Helen A.**, 87, Our Lady of Perpetual Help, New Albany, Oct. 10. Mother of Donna Condra, Mary Kannapel, Catherine Sowders, Anthony, Richard, Robert and William Aemmer. Sister of Margaret Craft and John DeVore. Grandmother of 35. Great-grandmother of 43. Great-great-grandmother of eight.

**BECK, Bertha C. (Dugan)**, 101, St. Roch, Indianapolis, Oct. 19. Mother of Kathleen Dietz and Dolores "Becky" McHugh. Grandmother of 10. Great-grandmother of 23. Great-great-grandmother of six.

**BLED SOE, Magdalene Ruth (Sater)**, 83, Our Lady of Lourdes, Indianapolis, Oct. 15. Mother of Julie Miller, Karen, Charles Jr. and James Bledsoe. Sister of Gary Sater. Grandmother of seven. Great-grandmother of 10.

**BRYAN, Joan M., (Courtney)**, 75, St. Joan of Arc, Indianapolis, Oct. 2. Mother of Larry

Lael. Grandmother of four.

**BURCH, Paul John, Jr.**, 67, St. Jude, Indianapolis, Oct. 21. Father of Colleen Meguiar, Dorothy and Julianne Stenger, Andrew, John and Neil Burch. Brother of Joseph and Robert Burch. Grandfather of nine.

**CAREY, Calvin**, 76, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 18. Father of John "Donny" Carey. Brother of Barbara Shearen. Grandfather of seven.

**COFFEY, Henry**, 88, St. Pius X., Indianapolis, Oct. 5. Husband of Rosamond Coffey. Father of Barbara Marer, Anne Marie Piersol, Deborah Sova and Thomas Coffey. Grandfather of five. (correction)

**COX, Betty Jane**, 70, St. Gabriel, Connerville, Oct. 25. Wife of William T. Cox Sr. Mother of Garry, Jerome, Mark, Wilbur and William Cox. Sister of Sylvester Trabel. Grandmother of six.

**DARLING, Robert**, 80, St. Anthony, Clarksville, Oct. 5. Husband of Nanette Darling. Father of Daniel, John, Michael and Robert Darling Jr. Brother of George Darling Jr. Grandfather of eight. Great-grandfather of eight.

**GREEN, C. Louise (McGovern)**, 86, Our Lady of Lourdes, Indianapolis, Oct. 20. Mother of Linda Hupp,

Jacqueline Trees, James and Thomas Green. Grandmother of 10. Great-grandmother of two.

**JACKSON, James Edward**, 81, St. Mark, Indianapolis, Oct. 20. Husband of Mary Jo (Fabiano), Jackson. Father of Jeanne Brady, Janet Jackson and Theresa Triplett, Kim and Robert Grissom.

**LeBEAU, Evelyn T. (Williams)**, 89, Our Lady of Lourdes, Indianapolis, Oct. 15. Mother of Micheal, Stephen and Thomas LeBeau. Sister of Barbara Lenahan and Marilyn Turk. Grandmother of 15. Great-grandmother of 21.

**LENAHAN, Barbara A.**, 71, Nativity of Our Lord Jesus Christ, Indianapolis, Oct. 21. Wife of F. Joe Lenahan. Mother of Susan Seeks and Marty

Lenahan. Grandmother of three.

**LINDEMAN, Mary Margaret (Blottman)**, 94, Our Lady of Lourdes, Indianapolis, Oct. 14. Mother of Mary Ann Ferymuth, Judy Johns and Dr. James Lindeman. Grandmother of eight. Great-grandmother of three.

**MacDOUGALL, Mary Elizabeth**, 88, St. Anthony, Clarksville, Oct. 11. Mother of Margaret Jones, Marilyn Lilly, Joann Paris, Charity of Nazareth Sister Betty MacDougall, Charity of Nazareth Sister Dorothy MacDougall and Dr. Daniel MacDougall. Sister of Wilma Belviy, Clara Weidner, Frank and George Hutt. Grandmother of 16. Great-grandmother of eight.

**MADDEN, Anna Agnes**, 93,

St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 14. Mother of Donald, James and Michael Madden. Sister of Mary Ward.

**McDONOUGH, Helen (Showalter)**, 89, St. Gabriel, Connerville, Oct. 18. Mother of Pat Creech and Dorothy Powell. Sister of Norma Poe. Grandmother of four. Great-grandmother of three.

**McKINLEY, Mary Olivia**, 96, Our Lady of Perpetual Help, New Albany, Oct. 7. Mother of H. Fred and Thomas McKinley. Grandmother of 15. Great-grandmother of 34. Great-great-grandmother of one.

**MORTON, Lee E., II**, 44, St. Malachy, Brownsburg, Oct. 16. Husband of Patricia Morton. Father of Marie and

Mike Morton. Son of Mary and Lee Morton. Brother of Dana Emery and Kathy Morton. Grandson of Helen Morton.

**RENQUETTE, Judy (Esslinger)**, 59, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 12. Mother of Andrea and Corrine Renquette. Daughter of Theresa Esslinger. Sister of Teresa DeBruhl, Barbara Hendrickson, Mary Montgomery, David, Dennis, Gerry, James and Larry Esslinger. Grandmother of one.

**SMITH, Richard Scott**, 33, St. Mary, Navilleton, Oct. 16. Father of Jacob Smith. Son of Linda (Libs) and Richard Smith. Brother of Kelly and Kevin Smith. Grandson of Eva Libs, Rosetta and Julius Smith. †

## SERRA

continued from page 3

bers, but also in their witness and works.

The local Serra Club has worked with Father Joseph Moriarity, vocations director, on several projects. The group has worked with such archdiocesan projects as the Men in Black program and the Called by Name program.

Serra also has sponsored trips for boys to Saint Meinrad Seminary and trips to convents for girls. They also sponsor retreats for eighth-grade students.

"In the early years, we made ourselves available to talk about vocations any place that we could be heard," Alerding said.

Serra also sponsors an annual religious vocations essay contest.

Maley said that living a good Christian life sums up the "witness" of a Serran. And for most people that starts within the family.

"Family is essential, critical," Father Murphy said. "I think that we have to create an awareness among the people of God and in families so that once again there will be an atmosphere with parental encouragement."

Msgr. Schaedel agrees with Father Murphy on the need for families to nurture vocations.

"In years past, families were proud to foster vocations," he said. "Now that does not seem to be the case."

Msgr. Schaedel said that Serra has a new role in stepping in and encouraging a vocation that parents may have never thought to notice.

"This is something that Serra is positioned to do perhaps better than any clergy or religious could do," the

vicar general said.

"We pray for the strength and the inspiration of the Spirit to guide Serra," Father Murphy said, adding that God has prepared the club to help with "this critical moment in the Church."

In many places, there is a shortage of vocations to the priesthood. Even in the Indianapolis archdiocese, the number of priests being ordained is not enough to fill the void left by those priests who are retiring or have died.

It has been 27 years since there was an ordination class as large as the eight men who will be ordained next June. There were nine ordinands in 1974. The average over the last decade has been about three per year.

G. Joseph Peters, associate executive director of Catholic Education for the archdiocese, helped the local Serra Club institute a strategic plan called "In His Steps." Peters is the immediate past president of the local group.

The goal is to have 50 well-formed, dedicated, active members of the Serra Club of Indianapolis by 2006. They will "work together within a Serra group dynamic to effectively foster and promote vocations to the priesthood and religious life."

Included in the major priorities of this plan are the implementation of vocational outreach programs, more internal programs to educate the membership in a university-level environment on key issues affecting the Church, culture and Serra mission, more recruitment and better Christian witness.

As the local group celebrates 50 years, this "vision for a preferred future" challenges them to constantly improve.

"We have to meet our responsibility in a better way, to work harder," Father Murphy said. †

## Providence Sister Hermine Heck taught in archdiocesan schools

Providence Sister Hermine Heck died on Oct. 22 in Karcher Hall at Saint Mary-of-the-Woods. She was 92.

The funeral Mass was celebrated on Oct. 26 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Agnes Cecelia Heck was born on March 7, 1909, in Kirksville, Mo.

She entered the congregation of the Sisters of Providence on Aug. 22, 1928, professed first vows on Feb. 24, 1931, and professed final vows on Jan. 23, 1936.

Sister Hermine taught at schools staffed by the Sisters

of Providence in Indiana, Illinois, Massachusetts and the District of Columbia.

In the archdiocese, she taught at St. Patrick School in Terre Haute, St. Luke School in Indianapolis, Immaculate Heart of Mary School in Indianapolis and Holy Spirit School in Indianapolis.

Sister Hermine also ministered as a receptionist and resident visitor at the Providence Retirement Home in New Albany.

Surviving are a brother, Benedictine Father Theodore Heck of Saint Meinrad Archabbey, and many nieces and nephews and great-nieces and great-nephews. †

## Catholic resources address responses to terrorism

Resources that address what the Church teaches in light of the recent terrorist attacks on America are available.

*Our Sunday Visitor* has produced a pamphlet, "What the Church Teaches, When Evil Strikes," as a tool for pastors, educators and others wanting to know how to respond as Catholics to the attacks.

The one-page resource guide addresses the issues of

evil and faith, just war and the desire for vengeance. It also includes prayers for families. The resource materials are also available in Spanish and in a four-color pamphlet. Proceeds from the pamphlet will be donated to Catholic relief agencies.

Another tool is the Web site [www.whatthechurchteaches.com](http://www.whatthechurchteaches.com), where the brochure is available online. Additional materials from the *Catechism of the Catholic Church*, the U.S. Conference of Catholic Bishops and links to Catholic-sponsored charities are available on the Web site.

(For more information visit the Web site or call *Our Sunday Visitor* at 800-348-2440.) †



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# Pope, Arafat meet in Vatican, express hope for peace

VATICAN CITY (CNS)—Two days after Israeli troops withdrew from Bethlehem, Palestinian leader Yasser Arafat met with Pope John Paul II to brief him on the most recent wave of Israeli-Palestinian violence.

“His Holiness, in expressing his condolences for the numerous victims of the unending spiral of violence, renewed his appeal that everyone abandon their weapons and return to negotiations,” Vatican spokesman Joaquin Navarro-Valls said after the Oct. 30 meeting.

The spokesman said Arafat came to the Vatican to

inform the pope “about the worrying situation in the Palestinian territories with particular reference to the recent tragic events in which even Christian holy places were involved.”

Following the Oct. 17 murder of Israel’s tourism minister, Israeli troops moved into Bethlehem and several other towns that had been under the control of the Palestinian National Authority. In the confrontations that followed, several people were killed, including some in Bethlehem’s Manger Square near the church marking the birthplace of Jesus.

The Israeli army withdrew from Bethlehem and Beit Jalla Oct. 28, but continued to occupy several other towns. Government officials said the occupation would continue until Arafat demonstrated his willingness and ability to arrest Palestinians who attack Israelis.

Arafat, who greeted Pope John Paul by kissing his ring, told him the Palestinian people want peace, and he condemned every form of terrorism, Navarro-Valls said.

The Palestinian leader’s private meeting with the pope lasted about 15 minutes. †

## Classified Directory

For information about rates for classified advertising, call (317) 236-1572.

### Prayers Answered

**THANK YOU** Sacred Heart of Jesus & St. Jude for prayers answered B.J.M.

**THANKS TO** St. Jude for prayers answered S.M.

**THANK YOU** Blessed Mother, St. Jude & Little Flower for prayers answered T.M.

**THANKS** St. Jude for answering my urgent prayer M.I.S.

**THANKS YOU** St. Jude for prayers answered M.B.

**THANKS YOU** Sacred Heart, Blessed Virgin, St. Joseph, St. Jude & St. Anthony for prayers answered T.W.

### Animal Adoption

**Dachshund Rescue**  
is in need of foster homes for dogs waiting for adoption. For details, call Janet **317-636-3256**.  
For adoption info: [www.drna.org](http://www.drna.org)

### For Sale

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**TWO SIDE**-by-side cemetery lots in Holy Cross. \$1,800. **317-888-1808**

**NW SIDE** 2,500 sqft. home, 4BR/2½BA, 15'x38' deck, Large master BR, \$199,900. Motivated seller relocating. Call evenings **317-387-1471**

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## Director of Stewardship and Parish Administration

Sacred Heart Catholic Church in Jeffersonville, Indiana, a vital and active community of faith, seeks a creative individual to serve as the primary steward of the parish's human and financial resources. The director, who serves as a member of the parish's pastoral team, has four primary responsibilities.

- Maintain proper internal controls on all parish funds and assets
- Coordinate the annual Archdiocesan Stewardship Renewal process and assist in stewardship education
- Provide leadership and coordination of all parish budget preparations
- Maintain all personnel records, salary and benefits programs, administer payroll, tuition and fee collection, and oversee parish property, casualty and liability and worker's compensation.

A complete job description is available on request. Interested candidates are asked to submit a cover letter, résumé and references to:

Please send résumés with three references to:  
Search Committee  
Sacred Heart of Jesus Catholic Church  
1840 E. Eighth Street  
Jeffersonville, Indiana 47130  
or e-mail documents to [sachrtjf@aye.net](mailto:sachrtjf@aye.net)

## Fatima Retreat House 5353 E. 56th St.

Fatima Retreat House is seeking a **part-time housekeeper** to assist in maintaining the order and cleanliness of the facility, for the comfort of the guest. This person would also help with general set up of meeting room space. This position averages 18 hours per week, including occasional weekend hours.

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Office of the President  
Cathedral High School  
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