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 time, talent, treasure and prayer.

“T’im 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.

“They think you can look at any of our deaneries and you will find more going on in one of them now than in entire decades 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.”

Tell City parishioners help the poor in Nicaragua

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 Tell City and shared ministries in the archdiocese are helping the people of Casa Blanca by building a Catholic Church and supporting liturgical needs for 20 years.

Construction of the cement-block church is scheduled to begin in late November and be completed in January.

By Mary Ann Wyand and Pam Drake

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. Their decision to become Christian missionaries 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 Tell City.

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 archdiocese-
Nicaragua in January 2000.

That brief conversation led the Kramers to the 17-member mission- ary group from southern Indiana and Argentina to 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, in Nicaragua.

In January 2000, they accompanied the Church World Services missionary group on a trip 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 properties 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 Nicareans—18 percent of the Third World country’s population—were evacuated as a result of the storm damage and another 20 percent of all households were 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. And 17 percent of all housing was partially or totally destroyed by the flooding and mudslides.

Since then, many denominations have traveled to Nicaragua in January 2000. We were familiarized with the devastation caused by Hurricane Mitch in November 1998.

“Our first trip consisted of one day of orientation in Managua,” Susan Kramer said. “We were then taken up the road into 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 fund the proj ect as an annual Lenten ministry, but felt called to do more to help the struggling Nicareans.

In May, they returned to Managua with their daughter, Katie, and Tom’s sister, Josie Krammer 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 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—where they traveled by car over mountain roads—for five days to visit the people it met a year ago when they helped build houses for them.

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 my global community.”

Since their first visit to the mountain village at Estelí, they discovered that U.S. Army soldiers based at the site began a new health clinic and school there.

“Being around these people, who are only poor materially but are rich in faith, humbled us,” Susan Kramer said. “It reinvigorated the fact that happiness doesn’t come from things. For that is all they are—just things. Being is far more important than things.”

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

“The congregation fell to their knees on the rough concrete floor and held their Bibles upward while shouting in loud voices,” Tom Kramer said. “Susan and I were puzzled, and felt this was probably a form of community mourning. A 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 Indian mission 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 Estelí.

“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 Alvaro, who will oversee construction of the church in Casa Blanca. Father Santiago 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 $60,000. It is to be named the 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 Communication 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 us of equally.”

Their experiences as Christian stewards abroad are what led them to offer their daughter, Katie, and sons, Ryan, Terry and Kory, so they have helped their family grow in faith.

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

“When I first arrived in Nicaragua, I didn’t know what to expect. I had to be flexible and malleable. I turned it over to God and trusted in him. At first, commu nication 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.

“Any time, I had no idea what students or teachers were trying to convey to me,” Katie Kramer said. “I would get frustrated and I had to be discerning and remember that I was there because I wanted to help and do any service I could for the children because I really helped me understand what they were saying.

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

“If 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 our door and beg me to play with them. I feel 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 really was 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. It is a reassuring reminder that God has an incredible plan for me. Every day I thank God for giving me this wonderful experience. Truly conveying how I felt and how I learned has been the challenge in words. The students and people I met have affected my daily life and because of that I would continue to pray for them daily.”

[For information about helping impoverished Nicareans in Managua and Casa Blanca, contact Tom and Susan at Krammer@bbm.net. Parishioner Pam Drake of Tell City assisted with this story.]
Eight men will be ordained to the priesthood this coming June for the Archdiocese of Indianapolis.

Before any of them entered the seminaries, 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 Schaeedel, 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. John of Arc Parish in Indianapolis. "It came out of a luncheon where those 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 1981-82. Father Thomas Murphy, currently pastor of St. John the Evangelist Parish in Indianapolis, served as president in 1979-80.

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 Archdiocese of Indianapolis and president-elect, Sue Cicherski, who will serve her one-year term in 1991-92. 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 members but in its ability to "create and sustain a spirit of hope among young men who might have."
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.

As our Masses this weekend, the story of Zacchaeus, the short, rich tax collector from Jericho, will be proclaimed from Luke’s Gospel. Little 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. As a shrshopublisher 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 $3.36 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 their work 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 scholarships of $500,000.

In addition, parishes that raise more than their United Catholic Appeal goal have the opportunity to receive grants from all of that overage with the home mission funds. Last year, 35 parishes contributed to their parishes’ 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. A bout $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

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 action in good times and in bad.

In the aftermath of the horrible “Attack on America,” we saw a lot of signs that read “We united we stand.” I saw one that read “We stand and 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 or worship some vague and unsubstantial human saint. We do not understand our Catholic teaching on the communion of saints think we do. They are companions for us before the throne of God itself.

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 saints this weekend, I remembered something I read by Cardinal Avery Dulles.

Last year, our Sunday Visitor Publishing Co. returned to us 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”) for you 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 earlier 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 Protestants; 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).

The archdiocese and Vatican Council in its Constitution on the Church taught that the saints, who are “particularly successful images of Christ” (n. 21) in the person 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 their time and place. We also ask 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 particular loved ones, pray 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.
Los Santos son compañeros-para-la-jornada

Necesitamos a nuestros santos! ¿Quizás los necesitamos más que nunca en estos tiempos tan turbulentos.

Necesitamos el fuerte testimonio de aquellos santos que comparten nuestras luchas.

Necesitamos el testimonio de aquellos santos que usan sus propios dones, habilidades y oportunidades para promover los valores católicos de servir y dedicar su vida como regalo a los demás, especialmente en el cargo de sacerdotes o religiosos.

Agradezco el permiso de nuestra Iglesia sobre los santos, me parece que sí lo hacemos. Ellos no adoramos a los santos y algunos de ellos piensan que sí lo hacemos. Ellos no adoramos a los santos y algunos de ellos piensan que sí lo hacemos. Ellos no adoramos a los santos y algunos de ellos piensan que sí lo hacemos. Ellos no adoramos a los santos y algunos de ellos piensan que sí lo hacemos. Ellos no adoramos a los santos y algunos de ellos piensan que sí lo hacemos. Ellos no adoramos a los santos y algunos de ellos piensan que sí lo hacemos. Ellos no adoramos a los santos y algunos de ellos piensan que sí lo hacemos. Ellos no adoramos a los santos y algunos de ellos piensan que sí lo hacemos. Ellos no adoramos a los santos y algunos de ellos piensar que sí lo hacemos. Ellos no adoramos a los santos y algunos de ellos piensan que sí lo hacemos. Ellos no adoramos a los santos y algunos de ellos piensan que sí lo hacemos. Ellos no adoramos a los santos y algunos de ellos piensan que sí lo hacemos.

El cardinal Avery Dulles escribió: “los santos forman un gran coto que consiste de muchas razas, períodos, épocas, hombres y mujeres, 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, los espelefractan de la luz blanca de Cristo en múltiples matices correspondientes a sus propios dones, habilidades y circunstancias.”

El Concilio Vaticano II lo explicó al establecer que los santos nos ilustran la forma de vida que debemos abrazar según el Evangelio. Primero, nada menos, que los santos son ¿retos de las maravillas de la gracia de Dios? En efecto, ellos son el sello de la esperanza para nosotros porque ellos son la evidencia de la presencia de Cristo en el mundo.

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 mismo que ellos hicieron en el suyo. Y ellos también nos ayudan a través de sus oraciones.”

Evangelio es la manera de vida en que rezamos a los santos.

Necesitamos el ejemplo de personas corrientes que llevan la fe como amigos y compañeros.

Necesitamos el fuerte testimonio de los valientes mártires de la fe.

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Necesitamos el fuerte testimonio de los valientes mártires de la fe.

Los Santos son compañeros-para-la-jornada

La intención del Arzobispo Buechlein para vocaciones en noviembre

It is often said that 11 a.m. to noon on Sunday is the most segregated hour of the week. This saying suggests that, when a margin goes to church, whites go to white churches, blacks go to black churches, and Hispanics go to Hispanic churches. Is this an accurate portrayal of faith? I am not so sure.

The New World of Faith

The Year of Saint 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 liturgy that corresponds to our Prayers of the Faithful. Perhaps Roman Churches should emulate this, especially in the next months to come. It would be a wonderful show of support for our military service-men and -women and their families.

Michael Perigo, Indianapolis

Research for the Church

James D. Davidson

Catholic parishes more integrated than other local churches

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Michael Perigo, Indianapolis

Third, Catholic parishes and Pentecostal Protestant congregations belonging to the Assemblies of God are more integrated than others. It would be a wonderful way to protect our liberty and values, and it might even help us to get along in a temperate in time. They must reflect a basic sense of courtesy and respect.

We would love the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensibly and content (including spelling and grammar). In order to encourage contributions 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.

Letters Policy
“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 French Hulman Hall for the Arts and Sciences, and conclude with a reception. For more information, call assistant professor of music Stephen Ritcher at 812-335-5280.

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 Terre Haute. A series of speakers will address important issues of grief 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 an 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 Filliwarth at 773-235-6202 or 773-235-8264, or e-mail her at rbv@comcast.net.

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. 30 at Holy Family Church, on M A 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 812-334-3013.

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 Coyte 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 Mosaic Life in a Secular World” from 7 p.m. to 9 p.m. on Nov. 8 as part of the Spirit and Peace 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 Vini Warner at 317-873-5280 or e-mail her at viniteer@hotmail.com.

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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 Terre Haute. A series of speakers will address important issues of grief 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 an 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 Filliwarth at 773-235-6202 or 773-235-8264, or e-mail her at rbv@comcast.net.

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. 30 at Holy Family Church, on M A 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 812-334-3013.

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 Coyte 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 Mosaic Life in a Secular World” from 7 p.m. to 9 p.m. on Nov. 8 as part of the Spirit and Peace 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 Vini Warner at 317-873-5280 or e-mail her at viniteer@hotmail.com.

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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 archdiocese-wide celebrations.

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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.

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 United Catholic Appeal funds. He commented, “It is truly amazing what all of us are able to accomplish each year when we combine our gifts.”

McKeever said.

McKeever said.

The Ole Swimming Hole—The all new indoor water playground!

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Musical Review
“Christmas from The Heart”

“The Ole Swimming Hole—The all new indoor water playground!

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76% Home Missions $1.25 million

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INCLUD
Volunteers needed for National Catholic Youth Conference

By Jennifer Del Vechio

To host the largest National Catholic Youth Conference ever, many more volunteers will be 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.”

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.

Bernie Price urged people not to wait until the last minute to volunteer because training sessions are needed for volunteers.

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 adjusted to the evolving of the times and situations.

“A rich man is a pope who doesn’t know the face of the poor,” it said.

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.

The youth conference also will include a dance and concert, a coffeehouse and faith workshops.

A ribbitsh Bishop Telesphore Toppo of Ranchi, India, said at a press conference Oct. 26 that, with its approach to the world’s poor, the synod represented a step toward 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 empIished himself,” Archbishop Toppo 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 “rethinking 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 developed and appropriately adjusted to the evolving of the times and situations.”

The pope’s observation about unity at the synod was seen SYNOD, page 21.

From across the country could register for the conference.

Besides condemning terrorism as completely unjustifiable, bishops who will attend questions about the faith during a special youth congress.

By Jennifer Del Vechio
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?” But just let me be a follower of 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 historical development of the Christian faith, 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 join 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? Livelong 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 strategic objectives? How does this enhance the Church’s life and identity? A s 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

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 local programs and awareness.

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 holy days of obligation are over, it will be time to put all that preparation to work.

Lent is so early next year that there is nothing in 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 discernment process. 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 are also 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 need 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 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 God 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 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.
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 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.

Father Charles Chesnubrow, pastor, sent a personal letter of invitation to all the pastors in the Bloomington Deanery telling them that their parishes 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 question is: "Have you thought about your relationship with your Lord in your life? Who comes first? What are you willing to do to create your world? Are you willing to become a savior for your life or others?"

These inserts feature the question and simple facts about the mission like dates and times. The 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 prepared and 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 roles, the babysitting, the greets and other details that make people feel welcome and help the mission flow smoothly. This builds a broader ownership base.

One of the mission's "M I s i o n 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 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 Criscie Bill, Helen Burke, Dan Dunham, Laura Johnson, Sheila Kaufman, Joanna Niehoff, Donna O'Donnell, Chris Silveus, Bob Supan and Bob Tyburnski organized an awareness program last October and November. The awareness program included comments from Msgr. Francis R. Tuskey, 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 mini-Minute during all of the Masses that take place once a weekend. Parishioners were asked to take home the flyers in the pews, complete them and return them to the committee. The committee 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

Disciples in Mission includes Hispanics

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 outreach program to the Disciples in Mission last winter and recently moderated Spanish breakout sessions during the parish team training day in Indianapolis.

Father M ichael O'Mara, pastor of St. Mary Parish in Indianapolis, and past oral associates Ricardo Jesus Imand and Oldenburg Franciscan Sister Theresa Wente are making the process available to both English and Spanish-speaking communities in the parish. They participated in one of the archdiocese's 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. Conventional Franciscan Father Tom Smith, coordinator for the ministry, likened the idea that participants can use the materials in their homes and families. The coordinator is a member of the archdiocesan Disciples in Mission team.

In addition to Oscar and Eva Morales, the archdiocese Disciples in Mission leadership team has been able to draw on the bilingual services of Celina A costa-Taylor of Sacred Heart Parish in Jeffersonville; Maru Villalta of Our Lady of Perpetual Help Parish in New Albany; Joe Seaver, director of the Disciples in Mission team at Peace Parish in Madison; and Fr. Stan O'Donnell, a Catalan priest at the training session in Seymour.

For more information about Christ the King Parish's listening sessions, call the parish office at 317-325-3666.

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

Parishes devise varied evangelization efforts

As the articles about St. Charles Borromeo Parish in Bloomington and Christ the King Parish in Indianapolis indicated, 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 Faithful fundraiser. The Parishes in the Peace Parish in Madison makes a point at the training session in Seymour.

The pastoral council at St. Benedict Parish in Terre Haute is considering how they are going to promote active 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.  

Carmen Montez of the archdiocesan Disciples in Mission leadership team prays the Spanish sections of the bilingual opening prayer for the parish team training session.
By Lisa Perdiew

parish and several new faces to our parish what he was talking to her about, he said he

with the waitress. When I asked him Catholic schools.

of the teachers stopped me and said she Holy Spirit.

remaining positions or they came to us by the From there, we invited others to help fill the

formed from our adult faith committee, recruiting? How could we involve more of our

Spirit Fest. How could we be more warm and answered our prayers that evolved from

It was time for me to share my story. Church. Some 20 years later, I came home.

age of 17, I quickly fell away from the The theme was "Spirit, Alive in our Midst." 

the annual St. Patrick Parish Spirit Fest. 

(Lisa Perdiew is the parish coordinator for Last November, I was asked to speak at the

Sacred Heart Parish in Greenwood.)

St. Patrick Parish does not have a large Our Disciples in Mission team was

mission and the archdiocesan Disciples in Mission leadership

Early on, Msgr. Lawrence Moran, pastor, 

have a team of 12 Spirit-filled individual! We have just
gone through our group training and are 

the meetings have charged the mem-

waiving 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. I immediately said, yes, this is now our coordinator for Catholic schools.

Recently, I was at a meeting for our parish leaders. Our Cubmaster was chatting with the principal. When I asked him what he was talking 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 are already evangelizing 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 ba-
tioned this group to include our special-needs individuals in the parish. Our coordi-
nator 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.

We have had a few obstacles, I find it difficult to answer yes. There have been many more "peaks" than "valleys." Since Sept. 11, St. Patrick's lead-


ership 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. A men!

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 the coming months.

Although my wife has been involved with KCA for years, I had not sought formal committee representation. A decade later, Father Raymond Schafer had men-
tioned 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 "I can't." Catholicism does not have to be a barrier. When we started call-


ing 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 organ-


ditional 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, boilerplate 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 meet-

ings to be "both invigorating and enlighten-


ing. We come together as people from different walks of life and faith experi-

ences towards a common goal."

The meetings have charged the mem-

bers 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 mis-

sion is becoming clearer. We have a better understand-
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 Folzelenzinger, evangelization coordinator, four or five times a year to brainstorm practical and creative ideas for 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 Joseph Folzelenzinger presented the Disciples in Mission information to us, I think we all had similar thoughts—“Why weren’t we the ones to think of 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 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. A nother 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 would feel that God will provide for all that we need.

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

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 deeply held questions including, “Is this a time to take on something new?” We’re 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 at the beginning of the new millennium. Reflection on those documents and their vision of evangelization has focused on discussions such as meeting the parish’s needs for adult religious education and catechizing, 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 the weekly meetings, Terri Bolles, representing youth ministry, and Mary (a 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.)

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 each other was their “glads” and “sads” about evangelization in their parish. St. Jude Parish has been blessed with numerous “glads” such as an open, caring pastor and staff, wonderful facilities, very active and well-respected school lay leaders, reflected deeper commitment for St. Jude Parish in Indianapolis. We are beginning to change our mindset for the Disciples in Mission team at St. Jude Parish.

The leadership 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. 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. A nother interesting hurdle could present itself as a result of the tragic events of Sept. 11.

Begun in earnest at St. Jude Parish on the south side of Indianapolis, 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. A nother 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 would feel that God will provide for all that we need.

(Bonnie Hicks is the Disciples in Mission coordinator at St. Agnes Parish in Nashville.)
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 last year. Previously, two or three receptions per year were the norm.

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.

A significant factor was the involvement of adult members of St. John’s Church in Georgetown, as well as its youth group.

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 function—sustainable groups throughout the parish.

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

The word “evangelizer” 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

Our Sunday Eucharist is more welcoming 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 Sharing 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 leaders 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 September with all organizations and ministers 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 set 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 a well-directed-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

After many years of struggling to develop a young adult ministry, it was through the enthusiasm of the participants of the
New faith-based parish planning process begins next year

By Sr. Susan Wolf, N.D.

Jesu 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 Eisenhower (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 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 a part of PPEP, PNCEA trains the parish planning executive leadership team—the pastor, planning coordinator or co-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 fives 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 latest project, an Evangelizing Perspective in the fall of 2002, log on to www.pncea.org and click on Parish Planning.

(Brede 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 Ministry 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. 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 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.

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

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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.

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

Photo by Joseph Folzenlogen

Notre Dame Sister Susan Wolf (left), executive director of the Paulist National Catholic Evangelization Association, meets with Celina Acosta-Taylor (at left) and 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 and click on Parish Planning.

(Notre Dame Sister Susan Wolf is executive director of the Paulist National Catholic Evangelization Association.)
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 person, 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 Niel'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 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 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."

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.)

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

“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 to 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 “sacramental” 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.
The men mentioned in Eucharistic Prayer I

Last week, I wrote about six of the men we honor in the Eucharistic Prayer I: Linus, Clement, Sixtus, Cornelius, Cyprian, and Lawrence. There are six more whom I’ll describe briefly here. I admit, of course, that there are 15 other people named Sixtus, and I’ll get to them in later columns. As mentioned in my last column, those saints named above were all popes, the second, third, fourth, 24th and 25th, 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 apostle to Five Saints. As we saw last week, pope is Sixtus, listed earlier in the second column.

Cornucopia/Cynthia Dewes

On the road to cultivating a saintly soul

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

Kids of all ages love to dress up for Halloween, despite some bad publicity, I think that’s an October high point. If you want to make 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, we remember all who have died. 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 Christmas.

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 on in self-indulgence and eating locusts in the desert and things like that, a bit too far from us to think about them when the greatest depravation we experience in our time is fasting one hour before Holy Communion, or trying to convince teenagers that they want to get up for Mass.

We may not have to do our usual war or famine or religious persecution to stand in the way of our achieving sainthood. We are occupied these days with things that aren’t war or famine or religious persecution, but with torture and a martyr’s death. We don’t 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 inside, but it’s how we respond to them that’s crucial to reaching our goal. Protecting one’s virginity from rape is the same thing as gaining 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. A saint is a person who, despite the times, it’s like a virus that erodes our moral tis-sue. You might say it’s the AIDS of spiritual health.

Even our favorite bogeyman du jour, Osama bin Laden, could not mount mur-derous campaigns against innocents unless he had persuaded him that it is doing God’s will. It’s my contention that sinners have so rationalized their choices that they become dehumanized. We can adapt sin until we’re virtuous.

In the end, it’s always personal choice that we struggle with. 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 such 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 let our words of godly, celebrity, power and intellect-ual pride in such seductive cathedrals as TV shopping and self-absorption. We can lie by word or can accept responsi-bility.

We’re all on that journey to peacem 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 man who refuses to be convinced about something that others find obvious.

The idioms originate with Christ’s disciples, and there is even some proof of the Resurrection before he ascended into heaven.

We use hundreds of such idioms knowing their meaning, but without knowing their sources. Recently, a friend shared information about Common Phrases and Where They Come From, which revealed some fascinating facts. I’ve had fun with the ($19.95) book ever since it arrived. The Library of New York (www.yorkpubliclibrary.org)

Although I knew how the term “Adam’s apple” got its name—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, as the Romans do” comes from St. Augustine. He sent St. Ambrose to Milan to Rome, but the man puzzled about the proper day to fast; for in Rome, it was different than his custom. Common Phrases book listers say St. Augustine’s famous saying is “both wise and practi-cal” and “one of the world’s noblest maxims” and “I agree.”

Most sources attribute this quote not to St. Augustine but to St. Ambrose and most say that St. Augustine borrowed it from a saying posed by St. Monica, Augustine’s mother. It’s usually given in two forms: “Quido hic sum, non ieiuno Sabbato; quando principia laboris in ostentatione, id est, in civitate, it’s like a virus that erodes our moral tis-sue. You might say it’s the AIDS of spiritual health. The book lists “hastens the day” (“When I am at home, tomorrow is Saturday; when I am in Rome, I fast on Saturday.”) The other form is “Si fueris in urbe Romana, velet tibi Sabato.” (“If you are present in Rome, let your Sabbath be Sunday.”)

The authors of Common Phrases are 99 year old M. Sea Karon, a lawyer who’s spent most of his life collecting and researching idioms, and John M. Urquhart, a psychologist and writer whose father is in Kos, Florida golfing friend. They have enough material for several more books. In one of Kozach and Murch’s chap-

ters facetiously called “Cardinal Sins,” they share why the following phrases became popular: “back, prick-ings of conscience, anxious speech, cheating the ghost, by the skin of the teeth,” the benefit of clergy, cock and bull story, talk-ing through your hat, true blue, Black Friday and rob Peter to pay Paul. They sprang from a wealth of sayings from many cultures. They are not the only ones to do this, and it’s like saying that God is doing God’s will.

Even our favorite bogeyman of the day, Osama bin Laden, could not mount murderous campaigns against innocents unless he had persuaded him that it is doing God’s will. It’s my contention that sinners have so rationalized their choices that they became dehumanized. We can adapt sin until we’re virtuous. In the end, it’s always personal choice that we struggle with. 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 such 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.

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

Do not be afraid: still good advice

Fears. Feeling it a bit more than usual these days? You’re not alone. In these strange, sad days, we are confronting something that terrifies 11, lots of people, no matter what age, are feeling fearful about daily life than they ever have before.

Sales of gas masks and guns are 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. Is there the water safe? The mail? It’s not just the fear of death. 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 reserve to see service. It’s even good enough for you to turn and consider whether to join up or not?

I’m not going to sit here and tell you that there’s nothing to be afraid of. At this point, there is. Our world has worked very hard since Sept. 11 to round up sus-pected terrorists, so the chances of an attack are probably less than before, but they are, we have to admit, still there. War is a reality. Those who participated in our country’s last war effort of 6,000 innocent people on Sept. 11 declared the war.

We are going 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 our networks, and it’s not in the newspaper:

“Do not be afraid” (M1:17). 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. Not quite. Jesus doesn’t promise free-dom from suffering to his followers. In fact, he indicates pretty consistently that there are going to be more than a few hard-ship and suffering in this world, for those who follow him that they will suffer. Why? Because, quite simply, fear and faith don’t go together. Mind you, if Jesus tells us not to be fearful, he’s not telling us to be foolishly. He’s not say-ing that we should not protect ourselves and others from poten-tial harm.

But he’s reminding us that fear crowds out faith. When we live in fear, we don’t hear the voice of God, 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.)

†
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 concerned with 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.

In eerie rout to realm of witch and war
At last the ghastly goblin tribe has fled

October’s mad, bright beauty yields its crown
A polished locket on the silken fold

Behind pure pearly skies, the crystal-gold
That welcome lingers in a firelit room.

Against the moon, now lifts a drifting
The spectral chimney, leaning crook’d
The trees that tossed their branches
To days whose soft black shadows fall like lace.

By Anna M. argaret O’Sullivan

My Journey to God

Sonnet for All Saints Day

At a last ghastly goblin tribe has fled
In eerie rout to realm of witch and war.

The trees that tossed their branches overhead
To frighten children have withdrawn their might.

The spectral chimney, leaning crook’d and high
Against the moon, now lifts a drifting plume
Of smoke to signal homebound parsoners
That welcome sings in a fireside room.

Behind pure pearly skies, the crystal-gold
November sky shines exquisitely fair;
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, N.J.)

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

**Wednesday, Nov. 7**
Romans 13:8-10
Psalm 112:1-2, 4-5, 9
Luke 14:23-33

**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 3:9-11, 16-17
John 2:13-22

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

Sunday, Nov. 11
Thirty-second Sunday in Ordinary Time
2 MacCubbins 7:1-2, 1-14
Psalm 17:1, 5-6, 8, 15
2 Thessalonians 2:16; 3:5
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 priest if I could receive Communion with her. He refused because I am not of the same faith. What if 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.

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 these carefully you can understand that different judgments are possible in different places, though all are based on the same framework of these ecumenical guidelines.

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, the above elements for example, the conditions are more complicated.

Diocesan bishops or 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, seem to be 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 ‘judges 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.”

Q Is it true that the prayer “Hail, Holy Queen” has been deleted from the rosary?

A The “Hail, Holy Queen” was not deleted from the rosary. It was never in any official print 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 prayer has been widely used in our country in the past decades, but is not universal.

Some are no longer allowed to say the rosary, in fact, different countries, different Catholic cultures, sometimes vary a good deal in the sequence and number of prayers before, during and after the Hail Marys and reflections on the chief events in the life of Christ.
SYNOD

continued from page 8

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 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.”

“A love 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 4,638 total, according to the Vatican’s statistics office.

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


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Serra, Continued from page 3

Started 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 be more involved.

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

They will “work together within a Serra group dynamic to effectively foster and promote vocations to the priesthood and religious life.”

The goal is to have 50 well-formed, dedicated, active members of the Serra Club of Indianapolis by 2006. They will “work with the archdiocese to effectively foster and promote vocations to the priesthood and religious life.”

The Serra Club institute a strategic plan called “In His Steps.” Peters is the immediate past president of the local group.

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. Pamphlets from the pamphlet will be donated to Catholic relief agencies.

A mother tool is the Web site www.theserrawebsite.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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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 spirals of violence, renewed his appeal that everyone abandon their weapons and return to negotiations," Vatican spokesman Joaquin Navarro-Valls said after the Oct. 3 meeting. The spokesman said Arafat met 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.

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