Black Catholics strive for ‘solidarity in action’

CHICAGO (CNS)—Approximately 3,000 African-American Catholics from across the nation celebrated the Labor Day weekend in downtown Chicago at the first National Black Catholic Congress of the 21st century.

The theme of National Black Catholic Congress IX was “Black Catholic Leadership in the 21st Century: Solidarity in Action.” Nineteen delegates from the Archdiocese of Indianapolis attended the conference.

Initiated in 1889 in Washington by Ohio newspaperman Daniel Rudd, the congress has been held every five years since 1987. Chicago last hosted the event in 1889, during which discriminatory actions in

Memorial service at cathedral commemorates Sept. 11

By Mary Ann Wyand

Four fire engines lined up in front of SS. Peter and Paul Cathedral in Indianapolis on Sept. 8 caused motorists driving on North Meridian Street to slow down and look to see if there was some sort of emergency at the church.

But the emergency lights weren’t flashing and the fire trucks were empty because it wasn’t an emergency. Twenty Indianapolis firefighters, along with Indianapolis Mayor Bart Peterson and Indianapolis Fire Chief Louis Dezelan, were attending an ecumenical memorial service commemorating the anniversary of an emergency.


Sponsored by the Church Federation of Greater Indianapolis and hosted by the Archdiocese of Indianapolis and SS. Peter and Paul Cathedral Parish, the afternoon prayer service gave people

Guatemalan adventure fills archdiocesan seminarian with faith and hope

By Scott Nobbe

ANTIGUA, GUATEMALA—My summer played itself out in the midst of the preparations, festivals and liturgical celebrations for recently canonized St. Hermano Pedro of Betancourt in Guatemala.

Any anxieties I may have had about spending my entire summer as a seminarian for the Archdiocese of Indianapolis in Antigua, Guatemala, learning Spanish were vanquished before my Boeing 747 flight left the Atlanta International Airport tarmac on May 23. It was obvious that God sent his angels to watch over me because I met not one, but two Guatemalan priests who were to be my fellow passengers for the three-hour flight south.

For 11 weeks, I studied the language, lived among the people, learned various aspects of the local culture and customs, and worshipped inside some of the oldest and most beautiful churches in Central America.

During those weeks, I felt blessed to be in Guatemala even though 60 percent of the children have not received more than a sixth-grade education and much suffering still exists as a result of a civil war that ended just four years ago. From start to finish, God saw to it that I constantly encountered people who would help me grow as a person and as

Pope urges tackling root causes of world problems

VATICAN CITY (CNS)—Pope John Paul II and other Vatican officials addressed a wide range of justice and peace issues in early September, urging the international community to tackle the global imbalances that aggravate terrorism, political conflict and environmental degradation.

The comments came against a backdrop of three international events: the first anniversary of the Sept. 11 terrorist attacks, a threatened U.S. strike against Iraq and a major U.N. summit on sustainable development.

The pope focused on the root causes of terrorism in a speech on Sept. 7 to the new ambassador of Britain to the Holy See. He said that after Sept. 11 the world recognized the urgent need to combat “well-financed and highly organized international terrorism,” which is built on contempt for human life.

But he said an essential part of the fight against terrorism is easing the “scandalous situations of gross injustice, oppression and marginalization” which oppress millions of people and stimulate the recruitment of terrorists.

He said such inequalities never excuse acts of terrorism, but the international community cannot overlook the “underlying causes that lead young people especially to despair of humanity, of life itself and of the future, and to fall prey to temptations of violence, hatred and a desire for revenge at any cost.”

On several occasions, the pope
Catholic schools were condemned. Although much has changed since the congress was initiated in the 19th century, the event’s agenda remains strikingly similar. The 2002 congress listed spirituality, parish life, youth and young adults, Catholic education, social justice, racism, Africa and HIV/AIDS as issues of greatest concern to African-American Catholics.

According to Therese Wilson Favors, Congress IX facilitator and planner of Congress VIII, the same core issues have taken on different nuances from congress to congress.

“In 1889, we were calling for desegregation of Catholic schools and trying to make sure there were Catholic schools in our communities,” she said. “Now, we are fighting for the schools to stay alive in our communities.”

She said Rudd believed in social justice and saw the Catholic Church as the primary agency to address the needs of the people. “[Similarly], we believe that the only way we are able to address these issues is as a collective body,” said Favors.

Adrian Dominican Sister Jamie T. Phelps, a veteran teacher and one of the presenters for the congress, said black Catholics are concerned “that Catholic schools are closing in black communities and some parishes are being merged and closed.”

“We know that education is key to the black community in general, and research shows that black children who attend Catholic schools perform better in school and in society,” she added.

Fellow presenter and seasoned educator Rosemarie H. Hale stressed the importance of an educational experience that makes religious education a focal point of the curriculum.

“We may be focusing on the wrong thing,” she said. “Students are going to get the academics, but the Catholic education, particularly the black Catholic education, is lost” when Catholic schools close.

She suggested finding creative ways to keep schools viable, such as soliciting the help of religious orders, creating charter schools, combining resources among several different parishes, and opening one school to support the whole community.

In an interview with the Catholic Explorer, Joliet diocesan newspaper, Auxiliary Bishop Joseph N. Perry of Chicago, one of the 11 active African-American Catholic bishops, discussed the unique distinguishing characteristics of African-American Catholic spirituality.

“African-American spirituality, I think, is fed or inspired a great deal by the sagas of captivity, enslavement and discrimination,” he said. “When the slaves were brought to this country, they already had a vibrant spiritual community. When the missionaries gave them the Gospel, they found narratives in the Bible akin to their experience—Joseph being sold into slavery by his brothers, Moses leading the slaves into slavery by his brothers, Moses leading the Israelites out of Egypt. These were very impressive narratives for people who had experienced anything similar.”

Bishop Perry, the hostmistress for the event’s opening Mass on Aug. 29, said that in today’s Catholic Church, African-Americans can offer the gift of a “very vibrant faith and spirit.”

“Faith and religion—they don’t take it for granted,” he said. “It was used as a tool of higher consciousness and freedom, even when society did not give [that freedom] to them. This is the kernel of black religion across the board. Catholic and Protestant.”

Both Bishop Perry and Sister Phelps said that although Protestant ministers were the most active in evangelizing the former slaves after their emancipation, it would be inaccurate to assume that all African-Americans are Protestant, noting that there are presently more than 2 million African-American Catholics.

“The earliest foundations of the United States had black Catholics,” said Sister Jamie. “Catholicism is not culturally foreign to the black experience... [despite the fact that] Catholics don’t think we’re Catholic enough and blacks don’t think we’re black enough. We occupy a middle ground, but it’s a fertile ground. We’ve made significant contributions to both the Catholic Church and the black community.”

In a keynote address on Aug. 30, Bishop Charles G. Palmer-Buckle of Kaduna, Nigeria, discussed the rapidly increasing population of Catholics in Africa and the large number of newly ordained priests in his diocese alone.

“I feel sad when I hear that you have to close down some of your parishies because you don’t have priests, and we have so many priests down there and I don’t think you want them,” he said. “Sometimes, it feels just painful to see our good will from Africa refused.”

He also asked Catholics in America to “become the voice of Africa” by lobbying their government officials for increased developmental aid to Africa.

Bishop Wilton D. Gregory of Belleville, the first African-American to be elected president of the U.S. Conference of Catholic Bishops, urged study of the U.S. bishops’ 2001 statement “A Call to Solidarity with Africa.”

“In the face of serious obstacles and very limited resources, the Church in Africa does not shrink from the Gospel mandate to love, serve and witness to the power of the cross and resurrection,” he said. “The Church in the United States may draw inspiration from these communities of faith who are daily laying down their lives for one another.”

Archbishop Daniel M. Buechlein and Father Kenneth E. Taylor, director of the archdiocese’s Office of Multicultural Ministry, discuss some of the issues raised at the National Black Catholic Congress in Chicago.

“African-American Catholic spirituality is very limited resources, the Church in Africa does not shrink from the Gospel mandate to love, serve and witness to the power of the cross and resurrection,” he said. “The Church in the United States may draw inspiration from these communities of faith who are daily laying down their lives for one another.”

Archbishop Daniel M. Buechlein and Father Kenneth E. Taylor, director of the archdiocese’s Office of Multicultural Ministry, discuss some of the issues raised at the National Black Catholic Congress in Chicago.

“Fall is for Planting”

Plant a tree today! Give us vital oxygen, diminish noise pollution, screen dust and dirt from the air, preserve a healthy earth and give wonderful shade!!

TREE SALE

25% OFF

Come in Today and pick up your COUPON SHEET of SPECIALS!

Hardy Mums $4.99 each or 3 for $12.00

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

1400 N. Meridian St. Box 1717
Indianapolis, IN 46206-1717

Copyright © 2002 Criterion Press, Inc.

POSTMASTER: Send address changes to: The Criterion Press, Inc.
1400 N. Meridian St. Box 1717
Indianapolis, IN 46206-1717.
“The Angel.”

That’s the title of an 11-foot-tall steel sculpture that artist Patrick Mack of Indianapolis created after visiting Ground Zero in New York last February.

Mack, who is a member of St. Pius X Parish, said the time he spent praying on the observation deck and looking at the rubble of the former World Trade Center towers left him with mixed emotions five months after the Sept. 11 terrorist attacks.

“It was very quiet and very moving in a sad way,” he said. “I knew I had to do something to express it.”

Struggling with feelings of anger and sorrow, Mack said he felt compelled to create a sculpture to memorialize the 3,056 people killed when hijacked airplanes crashed in New York, Washington, D.C., and Pennsylvania, destroying the twin towers and a large section of the Pentagon.

After completing production work on another sculpture at a foundry in Brooklyn, Mack returned home and began sketching angels. Next he made a small wire sculpture of an angel with a sword that was inspired by images depicting St. Michael the Archangel as a heavenly protector.

“I started out with the idea of creating a protector angel,” he said, “because I was still processing the experience of feeling very vulnerable.”

But as Mack began welding the sculpture from steel rods, the angel evolved from holding a sword to carrying a baby.

At left, artist Patrick Mack, a member of St. Pius X Parish in Indianapolis, puts finishing touches on the cream-colored angel sculpture he created as a memorial tribute after visiting Ground Zero in New York last February.

Below, Mack’s original design of an angel holding a sword was inspired by an illustration of St. Michael the Archangel, but as he worked on the sculpture it evolved into a gentle and loving image of an angel holding a baby.
Same-sex marriages?

Ever since three homosexual couples, with the backing of the Hawaii Civil Liberties Union, filed for the right to be considered married couples, quite a lot has been written in the secular press about so-called “same-sex marriages.” A letter to the editor in the Aug. 2 issue of The Criterion, in support of same-sex marriage, brought several letters in response, published in our Aug. 23 issue. While we agree with the letters in the Aug. 23 issue and with many of those published in the secular media, we believe that most of the responses concentrated on the “same-sex” issue and not enough on “marriage.” Perhaps we should clarify our thinking about the noun “marriage” before concentrating on the adjective “same-sex.”

“God himself is the author of marriage,” the Vatican II document Gaudium et Spes says (#48.1). To this declaration, the Catechism of the Catholic Church elaborates: “Marriage is not a purely human institution despite the many variations it may have undergone through the centuries in different cultures, social structures, and spiritual attitudes” (#1603). A sense of the purposes of marriage exists in all cultures throughout history. And what are those purposes? Even our secular society agrees with this statement from Gaudium et Spes: “By its very nature marriage and married love ordered for the procreation and education of the offspring and married love is ordered for the procreation and education of the offspring (Canon 1055.1).

There is no logical reason for a “gay marriage.” By definition, by God’s design and by society’s understanding, only in a marriage between a man and a woman can the procreation of children take place. A “marriage” between two men or two women is a physical impossibility.

The Catholic Church teaches that, for a valid marriage, couples must have the physical ability to complete the procreative act. So no married couple, devoted or “in love” homosexual couples might be, do not have the physical capacity for marriage. We can sympathize with homosexually-oriented men and women who would like to live as heterosexually-oriented people. For most homosexuals, their sexual orientation is a severe trial. We encourage them to remain close to the Lord, to try to discern God’s will in their lives, and, as the catechism says, “unto the sacrifice of the Lord the Cross the difficulties they may encounter from their condition” (#2358).

We cannot, though, condone the “gay lifestyle” or any sexual activity (homosexual or heterosexual) outside of the marriage between a man and a woman. — John F. Fink

O n Saturday, Sept. 14, our Church celebrates the feast of the Triumph of the Holy Cross. It seems to me that this feast is a rather appropriate way to end the week in which the poignant memory of 9/11 of a year ago occupies our nation, our world.

Who can forget that fateful day when the horror of the terrorist attacks shook the confidence of the civilized world? Ground Zero, as it came to be called, has come to be a place of somber visitation, reflection and prayer.

Recognition of our helplessness in the face of such unimaginated heartless violence moved thinking people to wonder anew about the need for God in our world. Does the renewed sense of our dependence on God still impress us? Two remaining iron girders of the collapsed World Trade Center Towers form a stark giant cross at the scene.

In its own way, that stark cross leads our thoughts to the cross on which our Lord and Savior Jesus Christ suffered and died for our salvation from sin and death. The stark cross at Ground Zero is a memorial of tragedy and sadness, especially for the thousands of innocent victims of terrorist madness. It is a poignant reminder of those brave and generous first responders, public safety officers of the law who rushed to the scene to help those so brutally victimized on a workday Tuesday they thought would be any one of them.

It is helpful to remember that the cross on which Jesus died was an ignominious instrument for criminal punishment. The criminal’s cross was anything but a popular symbol of something good, but what happened on one of those crosses changed everything.

The feast that celebrates the triumph of Christ on the cross has a history. Early in the fourth century, the mother of Constantine, the Roman emperor, went to Jerusalem on pilgrimage. St. Helena went in search of the places Jesus made holy. Her son, the emperor, set about building the Basilica of the Holy Sepulcher over the tomb from which Christ rose from the dead.

During the excavation, workers found three crosses. It is recorded that the one on which Jesus died was identified when a dying woman was touched by it. The cross instantaneously became an object of veneration, especially on Good Friday. The disgraceful criminal’s cross became the sign of triumph for the human family. Today, the cross is the very image of our Christian faith. It is a sign of hope in the goodness and mercy of God. It is our Catholic custom to show the cross with the image of Christ upon it as a reminder of the personal, the God-man, gave his life that we might be redeemed.

Tradition hands down another story related to the cross of Christ. It is said that the feast of the Triumph of the Holy Cross entered the Church’s universal calendar in the seventh century when the cross was brought back to Jerusalem after being carried off to Persia.

The Emperor Heraclius wanted to carry the cross back into Jerusalem himself. But when he took it up, he wasn’t able to move. Only after he removed his emperor’s clothes and became a barefoot pilgrim was he able to carry the cross to its home.

We see our crosses and crucifixes so often that we take their meaning for granted. How often we make the sign of the cross—it can become so thoughtless and routine. Amazingly, the cross has even become a popular piece of fashion jewelry. We venerate the cross in a moving liturgy on Good Friday. Do we leave it at that? Do we who see the stark remnant cross at Ground Zero not likely to miss its significance as a marker of human tragedy. It is sobering to think that this cross itself was brought by hatred in our world 2,000 years after the death of Christ, who gave significance to that cross.

Is it possible to find some redemptive meaning at the foot of this symbol at Ground Zero? Surely it is possible for us Christians.

The suffering of Christ has helped us make some sense out of the painful twists and turns in the unfairness that is so much a part of human life. No, Christ’s passion and death did not eliminate senseless suffering from human life. But it means so much to know that, in his humiliating suffering, the Son of God experienced solidarity with us in our own pain. More important, his passion and death resulted ultimately in our redemption from suffering, sin and death.

When we look at the cross, even the stark cross back into our world, we can look beyond to the victory of resurrection.
¿Qué es lo que usted ve cuando mira a cruz?

E l sábado 14 de septiembre, nuestra iglesia celebra la fiesta del Triunfo de la Santa Cruz. Me parece que esta fiesta es una forma bastante apropiada de finalizar la semana en que el comemorador recorre el 11 de septiembre pasado preocupa a nuestra nación y al mundo. ¿Quién puede olvidar aquel fatídico día cuando el horror de los ataques terroristas sacudió la confianza del mundo civilizado? “Ground Zero” (o la zona cero) como se comenzó a llamar, se ha convertido en un sombrío lugar de visitas, reflexión y oración.

El reconocimiento de nuestra impotencia en vista de esa descompositoria e imaginable violencia hizo que las personas pensantes se preguntaran sobre una nueva necesidad de Dios en nuestro mundo. ¿Nos sigue imponiendo el renovado sentido de nuestra dependencia de Dios? Dos siglos de hierro pertenecientes a lo que fueran las torres del Trade Center forman una rígida y gigantesca cruz en el lugar.

La rígida cruz tiene su manera de llevar nuestros pensamientos hacia la cruz en la que murió nuestro Señor y Salvador Jesucristo, por nuestra salvación del pecado y de la muerte. La rígida cruz en “Ground Zero” es un monumento de la tragedia y la tristeza, especialmente por las miles de inocentes víctimas de la locura terrorista. Es un recuerdo conmemorativo de aquellos bomberos, oficiales de policía y defensores del estado laicidad valientes y generosos, que corrieron a la escena para ayudar a aquellos que habían sido víctimas del impacto de la locura terrorista. Es un recordatorio de que hacer frente a la muerte es parte de la vida humana. Pero significa tanto que parte de la vida humana.

Desde el momento en que la cruz fue traída nuevamente a Jerusalén después de haber sido llevada a Persia. Aquí se ve la cruz como una cruz de hierro en el Ground Zero, no puede quitar el recuerdo de su repugnante superficie y rugosa, que puede convertirse en un recuerdo de nuestra cruz y crucifijos de hierro, recordando a nuestras cruces de hierro. ¿Deberíamos estar preocupados de que en nuestra cruz sea convertida en un símbolo de miedo y sufrimiento, o debería ser un recordatorio de la cruz de Jesucristo, la Cruz que salvó al mundo 2000 años después de que se produjo el sufrimiento de nuestro Señor y Salvador Jesucristo?

La cruz y los crucifijos de hierro en el Ground Zero, no pueden quitar el recuerdo de su repugnante superficie y rugosa, que puede convertirse en un recuerdo de nuestra cruz y crucifijos de hierro. ¿Deberíamos estar preocupados de que en nuestra cruz sea convertida en un símbolo de miedo y sufrimiento, o debería ser un recordatorio de la cruz de Jesucristo, la Cruz que salvó al mundo 2000 años después de que se produjo el sufrimiento de nuestro Señor y Salvador Jesucristo?

La Cruz de Jerusalén y la cruz de hierro del 11 de septiembre son un recordatorio de que la Cruz de hierro de Jesucristo no fue un símbolo de miedo y sufrimiento, sino un recordatorio de la Cruz que salvó al mundo 2000 años después de que se produjo el sufrimiento de nuestro Señor y Salvador Jesucristo.

La desgraciada cruz criminal se convirtió en un signo de triunfo para la familia humana. Hoy en día la cruz es la imagen real de nuestra fe cristiana. Es un signo de esperanza en el amor bautizado y misericordioso de Dios. Es nuestra costumbre católica mostrar la cruz con la imagen de Cristo en ella como un recordatorio que una verdadera persona, el Dios-hombre, dio su vida por nuestra redención.

La tradición nos da otra historia relacionada con la cruz de Cristo. Se dice que la fiesta del triunfo de la Santa Cruz se celebra en el calendario universal de la iglesia en el día diecisiete cuando la cruz fue traída nuevamente a Jerusalén después de haber sido llevada a Persia.

El Emperador Heracles quería cargar la cruz de vuelta a Jerusalén. Pero cuando la quiso cargar, no la pudo mover. Sólo después de haberse quejado de su repugnante superficie y rugosa, que puede convertirse en un hecho automático y rutinario. Asombrosamente la cruz se convirtió en un recuerdo en un pieza de joyería de moda. Nosotros vemos nuestras cruces y crucifijos de hierro con tanto frecuencia que damos por sentado su significado. Nos hacemos comprensión en la crucifixión de nuestro Señor y Salvador Jesucristo.

Cuando miramos a la cruz, aún a la cruz, veemos nuestra Cruz de Jerusalén y la cruz de hierro del 11 de septiembre. ¿Qué es lo que usted ve cuando mira a cruz? ¿Es posible encontrar un significado de esperanza en el nuevo recuerdo? Seguro que es posible para nosotros los cristianos. El sufrimiento de Cristo nos ha ayudado a encontrar sentido en algunas de las vueltas de la injusticia que parte de la vida humana. No, la pasión y muerte de Cristo no elimina el sufrimiento sin sentido de la vida humana. Pero significa tanto que conociendo que en su humilde sufrimiento el Hijo de Dios experimentó la solidaridad con nosotros en su propio dolor. Más importante aún, su pasión y muerte últimamente resaltaron en nuestra redención del sufrimiento, pecado y muerte. Cuando miramos a la cruz, aún a la rígida cruz de hierro, el 11 de septiembre, podemos ver más allá de la victoria de la resurrección.
Check It Out . . .

**Missionary Activity**

St. Thomas More Parish, 1200 N. Indiana St., in Indianapolis, is offering its **Appleton** on Sept. 13. There will be music, games, crafts and food. For more information, call 317-831-1431.

St. Joan of Arc Parish, 4217 Central Ave., in Indianapolis, is offering its **French Market** from 11:30 a.m. to 1 p.m. on Sept. 14. There will be entertainment, food and artisans. There will also be a Mass at 5:30 p.m. in the church. The children’s area will close at 5 p.m. For more information, call 317-283-5508.

St. Louis Parish, 13 St. Louis Place, in Batesville, is having its **Arizona Festival** from 10 a.m. to 8 p.m. on Sept. 15. There will be chicken and roast beef dinners and a country store. For more information, call 812-934-3204.

The archdiocesan Special Education Task Force is offering its fifth annual **“Surviving with Special Needs”** parent and student information night from 6 p.m. to 9 p.m. on Oct. 1 at Father Thomas Secinna Memorial High School, 5000 Nowland Ave., in Indianapolis. The evening is geared for parents and teachers of students with learning disabilities as well as students in the seventh grade and older. The presenters are professionals in their respected fields. The cost is $5 per family. No childcare is provided. The registration deadline is Sept. 20. To register, mail a check payable to the Office of Catholic Education with name, number attending, phone number, home and/or parish address to Jeanette Hall, Office of Catholic Education, 1400 N. Meridian St., Indianapolis, IN 46202-2367. For more information, call 317-236-1430 or 800-382-9836, ext. 1430.

The Archdiocese of Cincinnati is offering an **Institute for Catholic Evangelization** that will include a pre-conference retreat, mini-sessions, six mini-courses and a closing retreat scheduled over two academic years. It is possible to participate in the entire program, select a mini-series certificate at the end or take an individual course depending on one’s interest and time. Father Robert Hater will present the orientation session, “Catholic Evangelization: The Heart of Ministry,” on Sept. 21. Course offerings are “The Biblical Foundations of Evangelization,” “The Historical Foundations of Evangelization,” “The Evangelizing Family” and “The Evangelizing Parish.” For a brochure on the program, contact Jesuit Father Joe Folzenlock (folzenlock@xavier.edu) or call for a brochure 513-745-1581 or 800-428-3767, ext. 1430, or e-mail evangels@archcincy.org.

Year One of the **Denver Bible Study** is starting at St. Lawrence Parish, 6944 E. 46th St., in Indianapolis. The class will meet every Thursday from 6:30 p.m. to 8:30 p.m. and every Friday from 10 a.m. to noon. The initial meetings are Sept. 12-13. For more information or to register, call Michele Appleman at 317-570-1058 or e-mail mappleman@comcast.net.

The 135th anniversary of the **Divine Mercy Adoration Chapel** will be celebrated with a special liturgy at 3:30 a.m. on Sept. 14. The chapel is located behind St. Michael the Archangel Church, 3354 W. 5th St., in Indianapolis. The liturgy will be presided over by Father Anthony Volyh, the pastor of St. Michael’s Archangel Parish. Refreshments will be offered after the Mass. All are welcome. For more information, call the parish office at 317-826-7359.

**Music**

Musician and composer Christopher Walker will present a **sacred concert and liturgical workshop** in Ferdinand, Ind., in the Evansville Diocese, on Sept. 27-28. It is the fifth in a series of liturgical music events sponsored by Kordes Retreat Center, a ministry of the Sisters of St. Benedict. The concert, “An Evening of Stories and Songs,” will begin at 7 p.m. on Sept. 27 at St. Ferdinand Parish. It is open to the public. The cost is $10 per person. Advance ticket purchase is recommended.

The workshop, from 9 a.m. to 3 p.m. on Sept. 28 at the Kordes Retreat Center, will focus on ways to help parish communities put the Gospel into action. All who minis- ter at liturgies—givers, lectors, eucharistic ministers, musicians, choir directors, deacons and pastors—are encouraged to attend. The cost is $85 per person. Group rates are available for both events. For more information, call the Kordes Retreat Center at 800-880-2777 or 812-367-2777.

St. Philip Neri Parish in Indianapolis will present its annual **Fall Dinner Theatre**. All Because of Agatha, on Sept. 20, 21, 22, 27, 28 and 29 and Oct. 4-6. For Friday and Saturday evening showings, dinner will begin at 6 p.m. followed by the play at 7:30 p.m. For Sunday after- noon showings, dinner will begin at 1 p.m. followed by the play at 2:30 p.m. All shows will be at Basil Hall, 550 N. Rural St., in Indianapolis. The price is $18 per person. There are a limited number of reserved tables for eight and 10 people. For more information, call Judy Vaggi at 317-631-8746.

Joan Appleton, a registered nurse and former member of the National Organization for Women, will speak on “The Myth of Choice” at the **Celebrate Life** dinner on Sept. 25 at the Indiana Convention Center in Indianapolis. Appleton is the founder of The Centurions, a fellowship in the United States for former abortion workers and those who anticipate leaving the abortion industry. The evening, which is sponsored by Right to Life of Indianapolis, will begin at 6 p.m. with a social hour followed by dinner and an awards ceremony at 7 p.m., then a speaker at 8 p.m. Reservations are required and are $45 per person.

**Catholic Choir of Indianapolis**

The Catholic Choir of Indianapolis will present their **seventh annual Fall Concert** in the Bishop Churtrand Chapel at Marian College, 3200 Cold Spring Road, in Indianapolis, at 3 p.m. on Sept. 22. Titled “A Concert of Favorites—Ours and Yours,” the concert will also feature a new work by the choir’s interim artistic director, Darrell Day, called “Standing Tall.” Tickets are $10 for adults, $8 for students and $5 for children 12 and under. For more information or for tickets, call 317-328-6038.

The **Saint Mary-of-the-Woods College Department** will present an **afternoon of chamber music for soprano, clarinet and piano** at 2 p.m. on Sept. 22 in the Cecilian Auditorium of Saint Mary-of-the-Woods Conservatory of Music. The program will feature Alison Richter-Mouth (soprano), Stephen Richter (clarinet) and Darcy Prilliman (piano). The trio will perform “The Shepherd’s Song” by Gaetano Meyerbeck. “Three Songs for Soprano and Clarinet” by Gordon Jacob and “Songs of Innocence” by Arnold Cooke and “To Be Sung Upon the Water” by Dominick Argento. The event is free and open to the public. For more information, call Stephen Richter at 812-535-5280.

**New Sisters of Providence**

Sister Regina Gallo, center, and Sister Margaret Dunlop, right, were received into the novitiate of the **Sisters of Providence of Saint Mary-of-the-Woods** on Aug. 10 in the Church of the Immaculate Conception. They are completing a year as canonical novices. Providence Sister Ann Margaret O’Hara, superior general of the Sisters of Providence, presided at the ceremony. Sister Regina is a native of Chicago and Sister Christina is from Champaign, Ill.

**Concert**

**City by the Sea** (Warner Bros.)

Rated R (Restricted) because of recurring drug con-
ent, some violence and much rough language with
some profanity.

**d**
GUATEMALA

future minister, along with circumstances that challenged my faith.

Many of these people were the teachers and other foreign students that I interacted with during my four days of daily, individualized instruction at Probiqiva, our school.

Other people captured my interest in Antigua’s picturesque Central Park, where seven other seminarians from Saint Meinrad and I engaged in Spanish conversation with the local vendors and street folk from time to time.

The frequent weekend excursions to various parts of the country, whether it was to the top of an active volcano or to the edge of the coastal waters of the Caribbean, gave me ample opportunity to savour the various landscapes divinely created and cross paths with the generous but simple people bound to its care.

Each day spent strolling on the cobble-stoned streets of Antigua gave me the feeling I was a contestant on the old TV game show “Let’s Make a Deal.” Literally anything may lie behind the multicolored, castle-like wooden doors that line each corner.

It was quite easy to get caught up in the tourist action of dining and haggling for merchandise, but difficult to pretend that the beggars and crippled people scattered throughout small towns did not exist as well.

Guatemalans are very proud people and, as I discovered, they would rather give you incorrect directions than admit they had no directions to give at all.

Antigua possesses such a vast international flavor that if I was not careful I could have missed the Guatemalan authenticity all together—the colorfully painted, imported school buses from North America, the intricately crafted arts, and the delicious taste and intoxicating smell of the traditional foods, to name a few memories.

Truly, my seminarian brothers and I were blessed to be in such a special country with special people, but also to be there during a very special time in their history. Never before have I witnessed such spiritual fervor than when Pope John Paul II presided at the canonization Mass of Hermano Pedro on July 29 in Guatemala City.

I have retold my story of this event several times and goosebumps still run the length of my arm and neck with each recitation. I was very humbled and honored to participate in such a momentous occasion in the life of the Church and her people.

I have to admit that the Holy Father’s appearance was a truly wonderful ending to my summer. However, it would be a disservice to everyone I had the pleasure of meeting, the special moments I shared with my seminarian brothers, and my new Guatemalan friends to say it was my most cherished memory.

My return to Indianapolis in early August left me with mixed emotions. Guatemalan friends to say it was my most cherished memory.

Never before have I witnessed such spiritual fervor than when Pope John Paul II presided at the canonization Mass of Hermano Pedro on July 29 in Guatemala City.

I have retold my story of this event several times and goosebumps still run the length of my arm and neck with each recitation. I was very humbled and honored to participate in such a momentous occasion in the life of the Church and her people.

I have to admit that the Holy Father’s appearance was a truly wonderful ending to my summer. However, it would be a disservice to everyone I had the pleasure of meeting, the special moments I shared with my seminarian brothers, and my new Guatemalan friends to say it was my most cherished memory.

My return to Indianapolis in early August left me with mixed emotions. But I was also filled with hope as my thoughts turned to my upcoming third year at Saint Meinrad School of Theology and about accomplishing my ministry with the local Hispanic communities of southern Indiana.

Very shortly, I will know if Irma was right when she told me I was ready. Please God, let it be so!

(Scott Nobbe is a seminarian at Saint Meinrad School of Theology and a member of St. Thomas Parish in Fortville. His studies in Central America were funded by donations to the Archdiocese of Indianapolis from parish collections taken up on ordination weekend. This fund provides for the education and formation of men for the priesthood.)

Archdiocesan seminarian Scott Nobbe looks out over the top of Volcano Pacaya outside Guatemala City during a break from his cultural immersion studies last summer in the Central American country.

Archdiocesan seminarian Scott Nobbe looks out over the top of Volcano Pacaya outside Guatemala City during a break from his cultural immersion studies last summer in the Central American country.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.

An inserted photo of the Antigua church.
an opportunity to share Scripture and song, reflect on the tragedy that transformed American life, and pray for peace and healing.

Memorializing all those who died in the terrorist attacks isn’t easy, the ministers noted in their comments, but it is an important and necessary task for people of faith.

Archbishop Daniel M. Buechlein was unable to attend the ecumenical prayer service, but sent a written reflection.

“One year ago, in my weekly column in The Criterion, I wrote, ‘We continue in stunned prayer for the deceased and living victims of the terrorist attack on America.’” Archbishop Buechlein said in the letter included in the program booklet. “We pray for the deceased firemen and policemen who gave their lives in rescue efforts. We pray for those who continue … to care for the bereaved.”

A year later, the archbishop noted, “We are no longer stunned. We have mourned and buried our dead. We have reduced the rubble to a deep pit in the heart of New York, rebuit the once-blasted wing of the Pentagon, and seen nature begin to heal the scarred earth in Pennsylvania.

“And we have gathered today to show our oneness with those who are bereaved,” he wrote. “Yet we remain as a nation gripped by the moments of Sept. 11. 2001. We need more than time to release this grip. We need to remember and to seek peace through valuing the gift of life.

“Let us remember through this hour of prayer that the Lord is always with his people,” the archbishop noted. “Let us be moved to a renewed hope by the words of prophet, psalmist, seer and evangelist. Let our hope engender a love for all that urges us to continue to rebuild our culture from death to life, from violence to peace, from hatred to reconciliation. Let us be peacemakers in the spirit of the one who saves us.”

Mayor Peterson told several hundred people attending the prayer service that it is nice “to be here with people who have personally provided me with great comfort in the past year—the clergy who are here today and the firefighters.”

It has been a year since the Sept. 11 terrorist attacks, the mayor said, yet it doesn’t seem possible that this time could have passed so quickly.

“I have tried to put the tragedy into some sort of context,” Mayor Peterson said. “This tragedy took place during two hours in one day, and we were able to encapsulate it and study it. We are better people today than we were one year ago. But let us never forget [the attacks]. Let us always remember the lessons we learned from Sept. 11.”

The tragedy has transformed America as a nation, said Rev. Donna Olsen, associate minister at Trinity Episcopal Church in Indianapolis, who spent time at Ground Zero in New York helping the rescue and recovery workers, relatives of victims and other people devastated by the destruction of the World Trade Center towers. Her ministry trip was funded by the Salvation Army.

While I was in New York, I prayed and talked with the people who were searching through the debris,” Rev. Olsen said. “They spent 10 months searching through over 63,000 truckloads of debris.

“Rescue and recovery workers reverently and respectfully handled the human remains, she said. “It is humbling to see a siver of bone and know that that was all that remains of a human life. Even one tiny piece of bone was treated as precious.”

Rev. Olsen said ministering to people at Ground Zero taught her that, “We are very, very precious to one another and to God.

“Even our grief is special,” she said. “The World Trade Center rescue and recovery effort was a testimony to the importance of grieving. People worked 14 hours a day, seven days a week, for months and months and months on end, and they said over and over that they would do it again to help the families have something [of their loved ones] to bury.

“The transformation [I experienced in the realization] that our grief for people we have never seen has taught us new compassion,” Rev. Olsen said. “In the months that followed the attacks, different New York Churches helped people, regardless of their ethnic background and their faith tradition. Those clergy said we are all children of one God and we can all worship together.

“Our oneness as people who love God is greater than our divisions,” she said. “Let us pray that we can learn to know and love one another as much as God loves us.”

Also reflecting on her Sept. 11 experiences was Dr. Westina Matthews Shatteen of New York, a Merrill Lynch employee who was on the 33rd floor of the World Financial Center when terrorists forced two airplanes to crash into the World Trade Center towers.

“As I ran down those 33 flights of stairs,” Shatteen said, “I cried, over and over, ‘Save me, Lord! Save me!’ I took comfort from [the words of] Psalm 23—I will fear no evil, for thou art with me”—as I ran through the valley of the shadow of death.”

The shock and horror of the terrorist attacks caused “a pain so deep that it causes you to cry out, ‘Save me, Lord! Save me!’” Shatteen said. “It is as though you must know pain so deep that you are willing to step out in faith to an unknown future rather than remain in the valley of the shadow of death. It is then that we are fully able to surrender to the Lord.

“We must not allow present circumstances to fill us with despair,” Shatteen said. “We must keep our hope. I have hope because I know that the steadfast love of the Lord never ceases. You, too, as a follower of Christ have been assured that you will have eternal life, and for that you can have hope.”

After the prayer service, Indianapolis Fire Chief Louis Dezelan said the tragedy particularly affected firefighters and police officers.

“Tell of Indianapolis Fire Department firefighters were part of a 62-member emergency response team from central Indiana that helped with rescue and recovery efforts at Ground Zero, he said. “They train together year in and year out to prepare for major disasters like this. The team is funded by the federal government.”

The terrorist attacks of “9-11 changed all of our lives,” Dezelan said, “but I think it had an even more profound effect on firefighters because the New York Fire Department lost 343 firefighters. If that had happened here, it would have been half of our fire department. We were very sad about that.

“There were an additional 140 firefighters that lost their lives across the country, outside of the 9-11 tragedy, during 2001, and that’s not an atypical year,” Dezelan said. “People now realize that firefighters are out there every day doing dangerous things to protect the community and working for the public good. I hope people will take the time to say thanks to the firefighters that work for them in whatever community they live in and whenever fire station they are near.”

Rev. Dr. Angelique Walker-Smith, executive director of the Church Federation, said a free-will offering collected at the conclusion of the prayer service would benefit the federation’s Prayer Vigil Network, an ecumenical ministry organized to pray for victims at murder sites.

“It is so important that we came together in prayer today,” Walker-Smith said. “The tone was not only of the sense of lament, but also of hope in the midst of great trial. Faith and hope help carry people through difficult times.”

Dr. Westina Matthews Shatteen, a Merrill Lynch employee and member of Trinity Church-St. Paul’s Chapel in New York, preaches about her experience at the World Financial Center on Sept. 11 through her faith and the Scripture texts of the ecumenical prayer service on Sept. 8.
LIVING for the LORD

CATECHETICAL SUNDAY 2002
‘Living for the Lord,’ 67th annual Catechetical Sunday

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

This year’s theme for Catechetical Sunday, “Living for the Lord,” is especially applicable during this time when 9-11 is so much on our minds and hearts. Surely one of the effects of tragic world events is that we are drawn to focus more carefully upon our Christian beliefs and values. We are challenged to trust in the creative love of God, who has the power to “make all things new.” Gratefully, we value our faith as a ready source of hope.

Catechetical Sunday, and indeed the whole week, is a time to remember that our spiritual responses to personal and global events are the fruit of God’s grace mediated through the Church. The sacraments of the Church are the primary source of God’s grace in our lives, beginning with our baptism.

And so on Catechetical Sunday, first of all, we thank God for the gift of baptism, and the sacraments Christ gave us. We thank God for those who led us to the waters of baptism. Immediately afterward, it was our parents, our first catechists.

We also pause during this week in which we spotlight catechesis to thank those who assist our parents and us in growing in the faith and our love for God. Namely, we thank our parish catechists, those in our parish religious education programs and in our Catholic schools. We thank all of those who formally help hand on the faith of the Catholic Church to us.

Whenever and wherever Catechetical Sunday is celebrated, it gives us an opportunity to recognize the importance of those who share faith with the adults, families, children and youth of our archdiocese. It’s the work of these catechists—most of them unpaid—is vital to the life of our Church.

As a final word, I urge you parents to take our religious education opportunities seriously. Your children need the help of further religious education. I encourage those of you with strong faith, who sense a gift for sharing the faith of our Church, to consider becoming a catechist. If you can’t be a catechist, then perhaps you can assist those who formally catechize. We need both catechists and volunteer helpers for our programs.

East Deanery Catholic Schools
Where Faith and Knowledge Meet

Holy Cross Central School
Indianapolis
Terri Rodriguez
principal
317-638-9088

Holy Spirit School
Indianapolis
Pita Parsons, principal
317-352-1243

Our Lady of Lourdes School
Indianapolis
Robert Rash
317-357-3316

St. Philip Neri School
Indianapolis
Catherine Spencer, principal
317-636-0134

St. Simon School
Indianapolis
Kathy Wright, principal
317-826-6000

Little Flower School
Indianapolis
Kevin Gavrany, principal
317-353-2282

St. Michael School
Greentree
Theresa Slipher, principal
317-462-6380

Fr. Thomas Scencea
Memorial High School
Indianapolis
Keith A. Marsh, president
Rick J. Ruhl, principal
317-356-6377

Most of all, we need the help of seeing that your family participates in our programs of catechesis. Our goal is to help each other know better what it means to live for the Lord.

By Annette ‘Mickey’ Lentz

Catechists ‘live for the Lord’ by strengthening our faith

Each year on Catechetical Sunday, parishes across the country set aside time to bless those catechists who work in the ministry of catechesis.

This year’s theme for Catechetical Sunday is “Living for the Lord.” Catechists “live for the Lord” in the ways they strengthen and encourage faith in others. On this special day, they are asked to voice their commitment to share the Good News of Jesus with others. However, they need assistance to carry out this responsibility. The family and the parish must form a partnership to embrace this awesome task.

The family is the first place where faith is learned, lived and interpreted. The National Catechetical Directory tells us that parents catechize informally but powerfully by example and instruction, and that catechetical programs are not intended to be a substitute for parents as the primary educators of their children.

The parish community is to assist parents in their role as catechists through liturgical celebrations and programs. The parish is the eucharistic community and the heart of liturgical life for families.

These two sources, family and parish, have appropriate roles and responsibilities for forming children in the four pillars of the Catholic faith: creed, sacraments, Christian life and prayer.

This year is the 25th anniversary of the archdiocesan Association of Professional Administrators of Religious Education (APARE). This organization has done much to strengthen the professional development of its membership as well as those whose lives they touch.

This group of professional administrators of religious education has been extremely helpful in providing much assistance and support to the Office of Catholic Education so that the mission of Catholic education and faith formation can be enhanced throughout the archdiocese.

They have provided a mentoring program for new administrators, planned spiritual formation days, and worked faithfully on a variety of committees and task forces that support the efforts of the Office of Catholic Education. APARE advocates professional training in order to support their catechetical ministry. We are indeed grateful for their commitment.

I also want to acknowledge the work of faith formation committees in their long-range planning efforts. Their support of our most recent process, known as TEAMPLAN, has been a real plus in the work being planned and implemented at the local level to provide the very best programs in catechesis.

In closing, let us celebrate those who dedicate themselves to catechesis. May the Lord bless them for the work they do. Let us pray that, through the Holy Spirit, they will receive the grace they need in their service to the Church.

God bless you in your ministry.

(Annette “Mickey” Lentz is secretary for Catholic education and faith formation for the Archdiocese of Indianapolis.)

Imagine what that could do for your business! Call us and find out.

317-236-1572

200,000 People Will Read This Space In One Week.
Faith 2000 gives focus and accountability to parish and catechetical programs.

By Harry Dudley

We all want to know where our young people are in their knowledge and practice of their faith. We also often wonder, "How Catholic are they?"

Since the publication of the Catechism of the Catholic Church, there has been an increased emphasis on standard curriculums and school programs in building Catholic identity and teaching sound doctrine.

One of the difficulties is, however, that there is very little good data that tells us how much children and youth know about their Catholic faith, or if we should know what they know and where the problems may lie.

The Archdiocesan Education Commission of Indianapolis has mandated that a standardized religion assessment instrument be given each year for students in grades 3, 6, 8 and 11, whether they are in a Catholic school or a parish faith formation (referred to asFaith 2000) program.

"First, through the affirmation it provides, it lets us know where our strengths are and what aspects of our faith are coming through in our sessions," Jacobi said.

"Secondly, it provides us with feedback as to whether we can improve. At least, it opens up another window around which we can communicate with parents and highlight areas they can help us in reinforcing [faith formation] with their child. This third aspect has been the most helpful for me," he said.

The scores of the past three years give clear evidence that, as teachers and catechists, we must make greater efforts to align our sessions more closely with the newly revised Archdiocesan Religion Curriculum Guide, he said.

The archdiocese average percentage scores for faith and formation programs in the faith knowledge section have begun to rise.

Virginia Sutten, principal at St. Charles Borromeo School in Bloomington, recently noted that, "We have used Faith 2000 for three years and are now just beginning to see how we can improve. There have been some years where we have taken it more than once. Our region is also looking at how we can look at the results together and promote the best teaching practices."

Diane Burns, director of faith formation at St. Malachi Parish in Brownsburg, said, "I found that Faith 2000 challenges me to work more closely with my catechists, especially in areas where the program may be weak. I have come to appreciate how the Echoes of Faith catechist formation program addresses many of these concerns, so I can better prepare my catechists to address the weaknesses."

"We don’t encourage comparison between parish programs or school programs because each program participant is, in essence, competing with himself or herself to see how he or she can improve during his or her time in the respective program.

The Faith 2000 data demonstrates that all our youth have shown improvement during the past three years. They are all moving to higher levels of proficiency each year."

We all want to know where our young people are in their knowledge and practice of living for the Lord. Faith 2000 has given us the ability to know how well we have done and where we need to improve.

(Harry Dudley is associate executive director of renovation for the archdiocesan Office of Catholic Education.)
Within a year of starting Hispanic ministry at Holy Spirit Parish in Indianapolis, parishioners learned Spanish to get to know some Hispanic members and initiated a weekly Spanish Mass. But ministry to reach the Hispanic community at the East Deeney parish is only beginning.

In the archdiocese, there are a multitude of parishes that are only at the dawn of their Hispanic ministry. Many parishes are only at the dawn of the inclusion of minorities in parish life. Often, the minorities are invisible to the dominant culture, but census data indicates a verifiable Hispanic population in a city. Those statistics, as well as the emergence of small specialty groceries, shops and other businesses, demonstrate the need for parishes to develop Hispanic ministries. About 60,000 Hispanics live in Indianapolis and approximately 60 percent are Catholic.

Other denominations had already initiated efforts to entice Hispanics to their Churches with announcements on a Spanish radio station, in Spanish publica-tions and on signs with information about worship services in Spanish in front of their churches. These factors provided the momentum for Holy Spirit Parish’s involvement in Hispanic ministry.

Hispanic Catholics said the ministry was important to them for their faith life. “The Spanish Mass makes it different from all the other Churches which have Mass in English,” said Jorge Carrillo. “With the Spanish Mass, we can do the same as in Mexico.”

Others said it was important to have a church in their neighborhood that is reaching out to the Hispanic community. Holy Spirit began its efforts by involving the parish leadership.

The Faith Formation Commission was working on a process called TEAMPLAN to develop three-year goals for catechetical ministry. After much research and discussion, Hispanic ministry was identified as a top priority. Once the commission was committed to the effort, a meeting was held with parish council members to explain our dreams and secure their support. We pointed out some of the potential difficulties and made it clear that we could not succeed without their backing and, in some cases, their intervention.

During these dialogues, Father Joseph Riedman, the pastor, was kept informed of the commission’s plans. “The Spanish Mass is different from all the other Churches which have Mass in English,” said Riedman, the pastor, was kept informed of the commission’s plans. It was affirming for them, and appreciated their customary turf and it is time to negotiate previous meeting places and times. They have rarely receive a compliment of appreciation for achievement in perspective. Remembering that we are a Church with a mission, we continually point out the talent and potential the new parishioners add to our existing talent pool.

As we grew, we found ways to overcome cultural and logistical problems. We had to learn to utilize everyone’s ideas and change our concept of time. Many minorities have a totally different concept of “on time.” There is never any malice intended on either part. It is just different cultural conditioning.

Often, the minorities are invisible to the parish, so using their 10 steps, an announcement was placed in the Sunday bulletin stating that we wanted to initiate a ministry to the Hispanic population on the east side of Indianapolis. Norma Murillo, from left, Martin Ramos and Hector Reyes watch the baptism.

By Sr. Joann Hunt, O.S.B.

By Sr. Joann Hunt, O.S.B.

In the archdiocese, there are a multitude of parishes that are only at the dawn of the inclusion of minorities in parish life. Often, the minorities are invisible to the dominant culture, but census data indicates a verifiable Hispanic population in a city. Those statistics, as well as the emergence of small specialty groceries, shops and other businesses, demonstrate the need for parishes to develop Hispanic ministries. About 60,000 Hispanics live in Indianapolis and approximately 60 percent are Catholic.

Other denominations had already initiated efforts to entice Hispanics to their Churches with announcements on a Spanish radio station, in Spanish publica-tions and on signs with information about worship services in Spanish in front of their churches. These factors provided the momentum for Holy Spirit Parish’s involvement in Hispanic ministry.

Hispanic Catholics said the ministry was important to them for their faith life. “The Spanish Mass makes it different from all the other Churches which have Mass in English,” said Jorge Carrillo. “With the Spanish Mass, we can do the same as in Mexico.”

Others said it was important to have a church in their neighborhood that is reaching out to the Hispanic community. Holy Spirit began its efforts by involving the parish leadership.

The Faith Formation Commission was working on a process called TEAMPLAN to develop three-year goals for catechetical ministry. After much research and discussion, Hispanic ministry was identified as a top priority. Once the commission was committed to the effort, a meeting was held with parish council members to explain our dreams and secure their support. We pointed out some of the potential difficulties and made it clear that we could not succeed without their backing and, in some cases, their intervention.

During these dialogues, Father Joseph Riedman, the pastor, was kept informed of the commission’s plans. “The Spanish Mass makes it different from all the other Churches which have Mass in English,” said Riedman, the pastor, was kept informed of the commission’s plans. It was affirming for them, and appreciated their customary turf and it is time to negotiate previous meeting places and times. They have rarely receive a compliment of appreciation for achievement in perspective. Remembering that we are a Church with a mission, we continually point out the talent and potential the new parishioners add to our existing talent pool.

As we grew, we found ways to overcome cultural and logistical problems. We had to learn to utilize everyone’s ideas and change our concept of time. Many minorities have a totally different concept of “on time.” There is never any malice intended on either part. It is just different cultural conditioning.

Often, the minorities are invisible to the parish, so using their 10 steps, an announcement was placed in the Sunday bulletin stating that we wanted to initiate a ministry to the Hispanic population on the east side of Indianapolis. Norma Murillo, from left, Martin Ramos and Hector Reyes watch the baptism.

By Sr. Joann Hunt, O.S.B.

Indianapolis parish reaches out to growing Hispanic community

Father Mauro Rodas, a retired diocesan priest, baptizes Tonya Elizabeth Reyes at Holy Spirit Church in Indianapolis. Father Rodas helps with the Hispanic Masses at the parish and the sacraments for the growing Hispanic population living on the east side of Indianapolis. Norma Murillo, from left, Martin Ramos and Hector Reyes watch the baptism.

By Sr. Joann Hunt, O.S.B.

In the archdiocese, there are a multitude of parishes that are only at the dawn of the inclusion of minorities in parish life. Often, the minorities are invisible to the dominant culture, but census data indicates a verifiable Hispanic population in a city. Those statistics, as well as the emergence of small specialty groceries, shops and other businesses, demonstrate the need for parishes to develop Hispanic ministries. About 60,000 Hispanics live in Indianapolis and approximately 60 percent are Catholic.

Other denominations had already initiated efforts to entice Hispanics to their Churches with announcements on a Spanish radio station, in Spanish publica-tions and on signs with information about worship services in Spanish in front of their churches. These factors provided the momentum for Holy Spirit Parish’s involvement in Hispanic ministry.

Hispanic Catholics said the ministry was important to them for their faith life. “The Spanish Mass makes it different from all the other Churches which have Mass in English,” said Jorge Carrillo. “With the Spanish Mass, we can do the same as in Mexico.”

Others said it was important to have a church in their neighborhood that is reaching out to the Hispanic community. Holy Spirit began its efforts by involving the parish leadership.

The Faith Formation Commission was working on a process called TEAMPLAN to develop three-year goals for catechetical ministry. After much research and discussion, Hispanic ministry was identified as a top priority. Once the commission was committed to the effort, a meeting was held with parish council members to explain our dreams and secure their support. We pointed out some of the potential difficulties and made it clear that we could not succeed without their backing and, in some cases, their intervention.

During these dialogues, Father Joseph Riedman, the pastor, was kept informed of the commission’s plans. “The Spanish Mass makes it different from all the other Churches which have Mass in English,” said Riedman, the pastor, was kept informed of the commission’s plans. It was affirming for them, and appreciated their customary turf and it is time to negotiate previous meeting places and times. They have rarely receive a compliment of appreciation for achievement in perspective. Remembering that we are a Church with a mission, we continually point out the talent and potential the new parishioners add to our existing talent pool.

As we grew, we found ways to overcome cultural and logistical problems. We had to learn to utilize everyone’s ideas and change our concept of time. Many minorities have a totally different concept of “on time.” There is never any malice intended on either part. It is just different cultural conditioning.

Often, the minorities are invisible to the parish, so using their 10 steps, an announcement was placed in the Sunday bulletin stating that we wanted to initiate a ministry to the Hispanic population on the east side of Indianapolis. Norma Murillo, from left, Martin Ramos and Hector Reyes watch the baptism.

By Sr. Joann Hunt, O.S.B.

By Sr. Joann Hunt, O.S.B.

By Sr. Joann Hunt, O.S.B.

By Sr. Joann Hunt, O.S.B.

By Sr. Joann Hunt, O.S.B.
New generation of catechists are being trained through Echoes of Faith

By Brandon A. Evans

The Echoes of Faith program is reaching all parts of the Archdiocese of Indianapolis through the training of new catechists.

The program, which the archdiocese uses as a tool and certifier for a new generation of catechists, has been in place for several years.

“It began as a province project when I was a member of the Baltimore/Washington region of the National Conference for Catechetical Leadership (NCCL),” said Harry Dudley, associate executive director of faith formation for the archdiocese.

The program has been successful and went national. He said that now it is the starting point for all catechists in the archdiocese, which has been recognized by the NCCL each year for use of the program.

Echoes of Faith blends video learning, readings, and group dynamics of experienced Catholics who want to teach Sunday school, work in adult formation or help with the Rite of Christian Initiation of Adults (RCIA).

The program is designed to take two years for a person to receive an intern catechist certification, and another three years to earn a full catechist certification.

The videos and readings could be done in a much shorter amount of time, Dudley said, but the archdiocese encourages people to pace themselves and take their time.

Group participation, complete with predetermined questions, is central and must be done in spaced meetings.

Echoes of Faith is offered once a month at St. Malachy Parish in Brownsburg, said Donald Connolly, the director of faith formation for the parish. Each session lasts between two to three hours.

Beginners have been holding the courses for three years. She said some classes are as large as 10 people.

Molly Covington, the director of religious education at St. Mark the Evangelist Parish in Indianapolis, reported the same at her site.

Lisa Connolly, volunteer coordinator of Echoes of Faith for St. Charles Borromeo Parish in Bloomington, said when she has a committed group of catechists she will present monthly, all-day retreats.

The days are an expanded version of the regular Echoes of Faith sessions. The catechists watch parts of the videos, use workbooks, discuss questions and write in journals.

Connolly said there is an annual deanery-wide program for Echoes of Faith in the Bloomington Deanery. The advantage is that groups of catechists can participate in very specific sessions fit for them because those who teach first-graders need different training in some areas than those who teach sixth-grade classes.

Robert Leonard, director of catechetical ministry for the New Albany Deanery, said that at one time all the Echoes of Faith sessions were held at the deanery level, though they are now offered at parishes.

The video series is always used in deanery and parish programs. The videos, which last between two and four hours, are one of the most modern forms designed for a new generation of Catholics.

The director’s program manual describes this generation as being different from the previous one in a different breed of Catholic than their parents and grandparents.

They are, it continues, a generation born after the Second Vatican Council, a generation immersed in popular culture and skeptical of God’s law as revealed through the Church, and a generation that lacks Catholic Church vocabulary and seems to be more genetically Christian.

They are also on the go and very vision-oriented, said Joan Wilson, the Echoes of Faith catechist formation coordinator at Holy Spirit Parish in Indianapolis.

She said the videos help Catholics in their groups understand certain words and phrases in the Catholic vocabulary that they don’t know, like “pulchrius prayer,” “extreme unction” and “Viaticum.”

“The participants don’t feel intimidated by expressing the fact that they haven’t heard these expressions,” she said.

Wilson said the program brings catechists together in large parishes and fosters friendships as they get to know each other.

She interrupted her retirement to help Holy Spirit Parish run the Echoes of Faith catechist formation program.

Father Wilson said the program brings catechists together in large parishes and fosters friendships as they get to know each other.

She interrupted her retirement to help Holy Spirit Parish run the Echoes of Faith catechist formation program.

“Father Wilson said the program brings catechists together in large parishes and fosters friendships as they get to know each other.”

The director’s program manual describes this generation as being different from the previous one in a different breed of Catholic than their parents and grandparents.

They are, it continues, a generation born after the Second Vatican Council, a generation immersed in popular culture and skeptical of God’s law as revealed through the Church, and a generation that lacks Catholic Church vocabulary and seems to be more genetically Christian.

They are also on the go and very vision-oriented, said Joan Wilson, the Echoes of Faith catechist formation coordinator at Holy Spirit Parish in Indianapolis.

She said the videos help Catholics in their groups understand certain words and phrases in the Catholic vocabulary that they don’t know, like “pulchrius prayer,” “extreme unction” and “Viaticum.”

“The participants don’t feel intimidated by expressing the fact that they haven’t heard these expressions,” she said.

Wilson said the program brings catechists together in large parishes and fosters friendships as they get to know each other.

She interrupted her retirement to help Holy Spirit Parish run the Echoes of Faith program.

“I resent that someone who has been well-formed and has all the basics of their faith knowledge be told that their faith knowledge is inadequate,” she said.

Wilson said the program brings catechists together in large parishes and fosters friendships as they get to know each other.

She interrupted her retirement to help Holy Spirit Parish run the Echoes of Faith program.

“I resent that someone who has been well-formed and has all the basics of their faith knowledge be told that their faith knowledge is inadequate,” she said.

Wilson said the program brings catechists together in large parishes and fosters friendships as they get to know each other.

She interrupted her retirement to help Holy Spirit Parish run the Echoes of Faith program.

“I resent that someone who has been well-formed and has all the basics of their faith knowledge be told that their faith knowledge is inadequate,” she said.

Wilson said the program brings catechists together in large parishes and fosters friendships as they get to know each other.

She interrupted her retirement to help Holy Spirit Parish run the Echoes of Faith program.

“I resent that someone who has been well-formed and has all the basics of their faith knowledge be told that their faith knowledge is inadequate,” she said.
Catechists eagerly await release of new National Adult Catechism

By Karen Oddi

In recent weeks, Archbishop Daniel M. Buechlein has publicly mentioned the potential of the forthcoming National Adult Catechism for providing much needed information and formation in the faith for Catholic adults, especially those persons who received their formal religious instruction in the early post-Vatican II years when the formation of doctrine was inconsistent at best.

Vatican Council II prompted an awareness of the importance of roots religious education that had not existed before the council.

In 1972, when the bishops of the United States published To Teach As Jesus Did, a landmark pastoral message on Catholic education, it included a statement that has haunted and even frustrated catechetical leaders nationwide for more than a quarter of a century.

Noting both the societal challenges of the times and the importance of lifelong learning, the bishops wrote, “the continuing education of adults is situated not at the periphery of the Church’s educational enterprise but at its center” (43). These challenging words would not go away as parish leaders hired professional directors of education to coordinate diocesan catechetical education and began to develop programs for all ages—some called it formation from cradle to grave. Despite the best of intentions and resources, the road to consistent adult faith formation ministry has been a rocky one for many parish leaders.

Now, 30 years after the bishops joined together in stressing its importance, Catholic adult faith formation in the United States is about to reap the benefits of the convergence of several recent global, national and diocesan resources that together promise a much smoother path toward making the bishops’ words about adult catechesis a reality.

The first important resource to consider is the Catechism of the Catholic Church, which originated in the 1985 Synod of Bishops, was first published in English in 1994 then was officially modified in Latin before being published in a second English edition in 2000.

The catechism has become widely regarded as a systematic presentation of the Catholic faith, a reliable reference tool and a solid foundation for the development of a “local” catechesis that, for the most part, have come to mean those catechism-based religion textbooks for children and youth approved by the U.S. bishops’ Ad Hoc Committee to Oversee the Use of the Catechism, which is chaired by Archbishop Daniel Buechlein.

When the National Adult Catechism is approved in 2003, it will be uniquely a local catechesis, the only official adult catechism written for Catholics in the United States.

According to the editorial oversight board for the catechism, chaired by Bishop Donald W. Wuerl of Pittsburgh, the shape of the adult catechism comes from the Catechism of the Catholic Church and the General Directory for Catechesis.

Published by the Vatican Congregation for the Clergy in 1997, the General Directory offers reflections and principles from the Church’s magisterium to inform and guide the worldwide ministry of the Word—namely, catechesis—with particular emphasis on its evangelizing character.

A National Directory for Catechesis for the United States is in the process of being written at this time. The new adult catechism holds considerable promise as a major adult faith formation resource because of an engaging format that blends a variety of approaches to the four-part doctrinal content of the catechism: creed, sacraments, moral life and prayer.

Each of its 35 chapters begins with an appealing story of the faith of a real person designed to capture the interest of the reader and help to enrich an understanding of the Church in the United States. Discussion questions and a meditation and a short prayer are included in each chapter.

Many references to Scripture, the Catechism of the Catholic Church, Vatican II and other documents encourage further study of a topic. For each chapter, there is a brief glossary of significant terms from the text.

At present, the catechism is in its first text draft and is being reviewed by the Archbishop Buechlein, along with 25 catechetical and pastoral leaders through-out the archdiocese, as part of a national consultation. A diocesan report will be submitted to the editorial committee in October.

Early responses from the consultants have been very affirming of both the content and format of the catechism.

Carole Strohbeck, director of religious education at St. Mary Parish in Lanesville, called the opening stories of faith “inspiring” and was pleased with the way the text and discussion questions lend themselves to small faith-sharing and study groups.

Sister Demetria Smith, a Missionary Sister of Our Lady of Africa and the mission educator for the archdiocese, said, “The text is good. Reading through the text has in itself enhanced my faith.”

In 1999, the bishops gave adult faith formation a major boost when they issued Our Hearts Were Burning Within Us: A Pastoral Plan for Adult Faith Formation in the United States, in which they clearly called the Church in the United States to “a renewed commitment to adult faith formation, positioning it at the heart of our catechetical vision and practice” (#6).

Meetings to discuss the bishops’ visionary yet practical plan took place among parish and diocesan catechetical and pastoral leaders in each of the 11 deaneries during the fall of 2000. These discussions further led to discussion of the plan with pastoral councils, educational commissions, adult catechetics and other parish groups, and prompted requests for assistance in locating speakers and resource persons who could address the six dimensions of adult faith formation that the bishops propose in their plan. They are: knowledge of the faith, liturgical life, moral formation, prayer, communal life and missionary spirit, all emanating from the Catechism of the Catholic Church and the General Directory for Catechesis.

Consequently, earlier this year, the Diocesan Adult Catechetical Team, an interdisciplinary group of adult faith formation leaders, produced the Archdiocesan Speakers Resource Directory, a local resource to assist parishes in implementing the vision of all the recent catechetical documents for adult faith formation.

The directory contains contact information on 75 speakers who are available to present or facilitate programs based on the catechism and the bishops’ pastoral plan. It also complements the Archdiocesan Adult Faith Formation Curriculum that has been in use since 1998.

The National Adult Catechism can only further enhance the overall vision of adult faith formation at the center of catechetical ministry. (Karen Oddi is the associate director of faith formation, sacramental, adult and family catechesis for the archdiocesan Office of Catholic Education.)

Lay ministry

Suzanne Magnaniti, left, chancellor and secretary for lay ministry and pastoral services for the archdiocese, and Benedicente Father Bedo Cisco, director of the archdiocese’s Ecclesial Lay Ministry Program, talk to lay ministry students before a class at St. Michael the Archangel Parish in Indianapolis. Many of the students are catechists.
Mothers find programs to strengthen their faith

By Jennifer Del Vechio

Deciding to stay home after her first son was born, Jane Dias soon found that no one applauded her for changing diapers. There was no praise for a job well done as she gave her baby a bath, and there were no more of the pay raises she was accustomed to receiving as an account manager employing the enemy needs of a large pharmaceutical company in Indianapolis.

“I had the typical stay-at-home-mom identity crisis,” said Dias, a member of St. Barnabas Parish in Indianapolis.

“Before, there was a lot of decision-making,” she said. “I was affirmed on a daily basis and got lots of performance reviews. As a mother, you don’t get those reviews and it was difficult.”

Finding that she couldn’t depend on her corporate job any longer for her identity, Dias began seeking a source of support.

She found the Ministry of Mothers Sharing (MOMS), which is aimed at helping mothers “use rituals to reflect on their feelings and gather in groups to talk about issues important to them as they come to understand the daily role of motherhood.”

As Dias was becoming involved with MOMS, other mothers in the archdiocese were also finding and learning about the role of motherhood in Familia, an acronym for Family Life in America, that introduces mothers to “mom-sized” Church documents, such as papal encyclicals, and Church teachings, along with life skills and motherhood and ways to let go of their own ability to let go of their own identity and the ability to let go of their own identity and the ability to let go of their own identity and the ability to let go of their own identity and the ability to let go of their own identity and the ability to let go of their own identity.

“It totally reaffirms the Church’s role in a woman’s deep and meaningful roles,” said DeFreese. “Women played a very special role all through history.”

Familia also has a component for men, who meet to discuss their roles as husband and father.

While Catholic in its approach, there are people who are not Catholic in the program.

Many times, this had led to the conversion of entire families who have “seen the beauty of Church teaching,” said DeFreese.

DeFreese said she didn’t want people to be discouraged about reading Church documents, such as papal encyclicals, and decide not to participate in Familia because the readings and discussions are done in segments that busy mothers can handle.

Familia also should not be seen as an academic study, but more as a support for husbands and wives to help marriages become stronger and to provide them with tools to raise “mature and responsible children,” said Kathy Gary, a member of Family and Holy Spirit Parish in Indianapolis.

Gary became involved in Familia when her children were much older. Married for 34 years, Familia helped her understand why the Church discourages divorce and forbid artificial birth control.

“I recognize more fully the supernatural graces, which we receive through our sacramental marriage,” Gary said. “With my involvement in Familia, I am able to more fully love, respect and appreciate my husband, and the position he holds in our family, as well as my children. I also have renewed appreciation of my own self-worth as a woman.”

Familia was started in 1993 in Minneapolis. About nine parishes in the archdiocese have Familia groups. There are also groups across the nation and internationally.

It is based on the “unique role of wife and mother and husband and father,” said DeFreese.

Meeting twice each month, two leaders moderate the discussion for about eight to 15 members. There are 16 lessons per year and each program is offered over four years, which build on one another.

Each session starts with an opening prayer and includes a half-hour Scripture reflection that is not a Bible study, but rather a way for women to actually hear the Scripture.

“A lot of times in Mass, mothers may not have the opportunity to hear the Scripture reading because they are juggling toddlers and newborns,” DeFreese said. “This gives them the opportunity to read the Gospel before Mass so that they are ready to hear the homily.”

Included in the sessions is an explanation of the various sections of the Catechism of the Catholic Church that deal with different topics, such as the sacraments.

The first year, mothers study “God’s Plan for the Christian Family” by reading the pope’s writings on marriage and family.

After a reading, there is a list of short questions. For example, it asks women to think about what Pope John Paul II wrote about family prayer and why prayer is so important in their family.

Another example asks families about their approach to instilling the spirit and practice of prayer in their children.

“It totally reaffirms your vocation as a wife and mother,” DeFreese said.

Familia also “gives you the tools you need as a mother to teach your children, convey faith to your children and teach them what faith really means,” she said.

The program has also helped many women find another mother who grew up in the faith—understand the Church better.

“When they read the words from our Holy Father,” she said, “their eyes are opened to how much he loves us as women, as wives and as mothers, and how much he values us and what we do for the future of the Church.”

(MORE INFORMATION ON MOMS, call Jane Dias at 317-888-6473. For information on FAMILIA, call 317-894-2621.)
**New Albany Deanery students focus on stewardship and service**

By Jennifer Del Vechio

NEW ALBANY—On Tuesdays in the summer, youth from the New Albany Deanery are busy helping others.

Called “Summer Daze,” the five-week program teaches junior high school students the meaning of Christian stewardship and rewards them with group outings to amusement parks or go-cart tracks during their summer vacation.

High school students act as group leaders at sites where junior high school students offer free car washes and give each driver a note saying, “I hope this has brightened your day. We are praying for you.”

Some youth go to daycare centers or nursing homes, and others help area firefighters by washing the fire engines.

“As Catholics, we’re challenged to live our faith every single day,” said Craig Eberle, youth ministry coordinator for Our Lady of Perpetual Help Parish in New Albany, who started the Christian service program in the New Albany Deanery.

Eberle decided to give the idea a try. “I see this as our first opportunity in everything we do,” Eberle said, “but by doing this we can educate [the youth] that it’s not just a Tuesday thing, but also an everyday thing.”

In addition to the students from Our Lady of Perpetual Help Parish, youth from Holy Family Parish in New Albany, St. Augustine Parish in Jeffersonville, St. Michael Parish in Bradfورد, St. Mary-of-the-Knobs Parish in Floyds Knobs and St. Mary Parish in New Albany also participate in “Summer Daze” service projects.

Students from Our Lady of Perpetual Help Parish visit 10 service sites each Tuesday morning.

The day starts with a prayer service, continues with the service activity and ends with reflection time before the students have lunch and participate in a planned activity.

New Albany Deanshoy youth said they are learning a lot from the service activities.

“Helping other people is really a good thing,” said Beth Ann McDonald, 13, of Our Lady of Perpetual Help Parish in New Albany. “I see how much weight you lift off other people’s shoulders when you do things for them.”

Many students said they have gained an understanding of what Christian service is about from “Summer Daze” projects because the program is their first opportunity for service.

The program also helps high school students develop leadership skills.

New high school students are trained in what it means to be a role model to younger students, what the Church teaches about service and how to manage their role with the junior high school students.

Josh Eshmerger, also of Our Lady of Perpetual Help Parish, has been involved with the program since junior high school.

Now he’s a high school leader.

Leading the younger students and doing service projects have been great, Josh said.

“Just seeing the [junior high students] get excited about service is enjoyable,” he said. “It’s surprising because the average junior high school group usually doesn’t want to do that.”

Josh said the projects help others, but also allow students to grow.

The planned activities help the groups celebrate what they’ve accomplished, he said.

Eberle got the idea for “Summer Daze” while attending a youth ministry conference in Minneapolis.

Searching for a way to “provide meaningful ministry to junior high students,” Eberle decided to give the idea a try.

He was tired of having activities, such as going to the movies, which did not tie into teaching students about the faith.

Eberle hopes the experience stays with the youth because it will prepare them for Church and community service in high school and later in life.

“I want them to see that this impacts their daily lives and everything they do,” he said. “They can see by this that their Catholic faith plays a major role, by being involved, to serve the community and to serve people.”

---

**Diane Burns receives 2002 Excellence in Catechesis Award**

By Jennifer Del Vechio

BROWNSBURG—As St. Malachy Parish in Brownsburg continues to grow in membership, Diane Burns has been recognized for a job well done.

Burns, the director of faith formation for the large Indianapolis West Deanery parish, received the 2002 Excellence in Catechesis Award from the Office of Catholic Education.

For the past 16 years, Burns has helped form catechists and organize the children’s religious education classes and the Rite of Christian Initiation of Adults sessions for people joining the faith.

She’s also seen the parish population increase dramatically, leading to plans for construction of a bigger church within the next decade and requiring more faith formation programming to meet the needs of children and young parents.

With more than 2,000 families in St. Malachy Parish, Burns is always busy.

There are 500 students in the preschool to sixth-grade religious education classes.

Each year, about 40 candidates complete the Rite of Christian Initiation of Adults process.

Burns has seen the adult program almost double in size. When she first started her faith formation position, the parish was averaging about 18 people for the Rite of Christian Initiation of Adults process.

The children’s religious education program has also doubled, so faith classes and courses are offered on Sunday morning and Wednesday night during the school year.

A two-week summer intensive program serves children whose families are unable to participate on Wednesdays or Sundays.

A religion teacher for 20 years in Catholic schools, Burns decided she wanted to teach religion in a different setting.

After moving from Marion, Ind., with her husband, Paul, she applied to St. Malachy Parish when faith formation directors, or directors of religious education, were being established as parish staff positions.

Burns was the parish’s first faith formation director. She has a master’s degree in religious education and a certificate in pastoral theology.

“I always loved teaching religion,” she said. “It’s personal contact with people. Talking about your faith is something that people don’t share easily, and especially adults. I think if I can get them to share their faith, it helps my faith grow.

Burns likes all aspects of her job, and especially enjoys working with women’s spirituality.

Being a director of faith formation means helping others, she said.

Helping catechists share the faith with children is extremely important, she said, as is helping the general parish population understand their faith and explain it.

“I think one of the challenges is to help the children or the adults to love their faith,” she said, “and develop a relationship with Jesus so that they can grow spiritually and be good examples to other people.”

In the current difficult times in the Church, Burns said faith formation is crucial.

“If we don’t have faith, we can’t have the Church and we can’t have the parish,” Burns said.

With that in mind, Burns, who completed a master’s degree in religious education and a certificate in pastoral theology, has been recognized for a job well done.

BROWNSBURG—As St. Malachy Parish in Brownsburg, was honored by the archdiocesan Office of Catholic Education with the 2002 Catechesis Award for her work in helping catechists share with the parish about their faith.
Matthew's Gospel speaks to many people

By F. Eugene LaVerdiere, S.S.S.

You may not realize it, but many of your favorite Scripture quotes probably come from the Gospel of Matthew.

Matthew's Gospel most probably was the favorite Gospel throughout Church history. Its story is based on the words Jesus' own words rather than the words of the early followers of Jesus. Even a cursory reading shows the Gospel's focus on Jesus and his teaching. Matthew's Gospel begins with a prayer for his name to be known, and concludes with a reference to the building of God's kingdom.

Matthew's Gospel is a mirror of Jewish identity. The community of the early Christians who relied so much on Matthew's Gospel showed how its Jewish nation and gentile nations. And, to present the Church's mission to the nations, Christ's presence with the Church throughout history is reflected here.

Matthew's Gospel showed how its community related to Judaism and Israel, not through the synagogue, but through Jesus, the Jewish Messiah. This Gospel showed how Jesus' Passion and Resurrection gave the community a new identity.

As the risen Lord, Jesus is the Lord of all and commissions his disciples to make disciples of all nations, including the Jewish nation and gentile nations. And, Jesus says, "I am with you always." Popularity, we refer to Jesus' commissi
diogan to the Twelve disciples
to Jesus' mission to the nations.

The Great Commission is the climax of Matthew's Gospel and a synthesis of the Gospel's message. It highlights the missionary nature of the Church.

The presence of Christ also is identified closely with the Church's universal mission. Without the Church's mission to all nations, Christ's presence with the Church "until the end of the age" (Mt 28:20) would have no purpose. Everything in this Gospel builds up to the Great Commission.

With each Gospel, the structure of Matthew is very important. Between the infancy narratives and the story of the Passion and Resurrection, there were narratives followed by five discourses, including the "Sermon on the Mount" (Mt 5:3-7:27), the missionary discourses (Mt 10:5-42), the discourses of the parables (Mt 13:3-52), those on Church order (Mt 18:3-35) and the eschatological discourses (Mt 24:4-25:46).

Each narrative and discourse together constitutes a "book." We could read the infancy narratives, the five "books" and the story of the Passion and Resurrection from the viewpoint of The Great Commission. The infancy narrative begins, "The genealogy of Jesus Christ, the son of David, the son of Abraham" (Mt 1:1). In Jesus' genealogy, Matthew introduced four women. All four were either gentile women (Tamar, Rahab and Ruth) or married to a gentile (the wife of Uriah the Hittite), connecting the origins of Jesus to the gentile world.

Matthew wrote the infancy narratives from the viewpoint of The Great Commission, including the adoration of the Magi and the flight of the holy family to Egypt. The Magi were gentiles. They pros
trated themselves and did homage to Jesus, newborn king of the Jews.

Egypt was a gentile land. Matthew reversed the Israelites' exodus from Egypt to the Promised Land with the holy fam

ily's flight from the Promised Land into Egypt.

But Matthew recognized that many gentiles entered his community, threaten
ing its Jewish identity. The community then had to reflect on its relationship to Judaism and Israel, and also to the gentile world.

Matthew's Gospel showed how its community related to Judaism and Israel, not through the synagogue, but through Jesus, the Jewish Messiah. This Gospel showed how Jesus' Passion and Resurrection gave the community a new identity.

As the risen Lord, Jesus is the Lord of all and commissions his disciples to make disciples of all nations, including the Jewish nation and gentile nations. And, Jesus says, "I am with you always." Popularity, we refer to Jesus' commission
diogan to the Twelve disciples

to Jesus' mission to the nations.

The Great Commission is the climax of Matthew's Gospel and a synthesis of the Gospel's message. It highlights the missionary nature of the Church.

The presence of Christ also is identified closely with the Church's universal mission. Without the Church's mission to all nations, Christ's presence with the Church "until the end of the age" (Mt 28:20) would have no purpose. Everything in this Gospel builds up to the Great Commission.

With each Gospel, the structure of Matthew is very important. Between the infancy narratives and the story of the Passion and Resurrection, there were narratives followed by five discourses, including the "Sermon on the Mount" (Mt 5:3-7:27), the missionary discourses (Mt 10:5-42), the discourses of the parables (Mt 13:3-52), those on Church order (Mt 18:3-35) and the eschatological discourses (Mt 24:4-25:46).

Each narrative and discourse together constitutes a "book." We could read the infancy narratives, the five "books" and the story of the Passion and Resurrection from the viewpoint of The Great Commission. The infancy narrative begins, "The genealogy of Jesus Christ, the son of David, the son of Abraham" (Mt 1:1). In Jesus' genealogy, Matthew introduced four women. All four were either gentile women (Tamar, Rahab and Ruth) or married to a gentile (the wife of Uriah the Hittite), connecting the origins of Jesus to the gentile world.

Matthew wrote the infancy narratives from the viewpoint of The Great Commission, including the adoration of the Magi and the flight of the holy family to Egypt. The Magi were gentiles. They prostrated themselves and did homage to Jesus, newborn king of the Jews.

Egypt was a gentile land. Matthew reversed the Israelites' exodus from Egypt to the Promised Land with the holy family's flight from the Promised Land into Egypt.

But the coming of the Magi and the flight to Egypt pointed to the universal mission to the nations.

Every story, every discourse and every saying of Jesus in Matthew's Gospel builds upon The Great Commission: "Go, therefore, make disciples of all nations." (Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.) 

People turn to the Bible for various reasons. One is that they're searching for their roots—their Christian roots. But it isn't a nostalgic undertaking.Passionist Father Donald Senior, presi
dent of the Catholic Theological Union in Chicago, said the past and the future have a special relationship in the Bible. Stories, images and symbols of our biblical heritage are "familiar yet always new ground," he said. "We view our sacred past, not out of nostalgia, but to find there the footprints of God, the traces of our religious roots, in order to give us direction for the future which we cannot see, but which we know God holds out for us."

(David Gibson edits Faith Alive!) 

Faith Alive!

Eastern Christianity: The Catholic Churches

Last in a series.

The Eastern Catholic Churches differ from the Orthodox Churches in that they are in communion with the pope and accept the authority of the pope, and believe all the doctrines of the Church in the West teaches.

Today, the various Eastern Catholic Churches belong to regions from Antioch to China. Antiochenes, Armenian, Byzantine and Chaldean rites, all headed by patriarchs. The Alexandrians, Copts of ancient Egypt, have Melkite Catholic Church in the United States, and ordinaries in Greece and Romania.

The Byzantine rite is by far the most widely used eastern liturgical tradition. Its jurisdiction includes Bulgaria, Croatia, Greece, Hungary, Albania, Melkite, Romania, Russian, Slovakian, and Ukranian. The largest of these Churches are the Melkite Greek Catholic Church mainly in Syria and Lebanon, and the Greek Catholic Church.

The Chaldean rite, also called East Syriac includes the Syrian Catholic Church with dioceses in Iraq, Iran, Lebanon, Egypt, Syria, Turkey and the United States. The Syro-Malabar Catholic Church in India is also part of this rite.

All five of the Eastern Catholic traditions have churches in the United States. The Byzantine tradition, the largest, includes 107,000 Ukrainians, 143,000 Ruthenians, 27,000 Melkite, 5,000 Romanians, and one parish of Belarussians (in Chicago). The Antiochene tradition includes 54,000 Maronites, 11,780 Syrians and a Malankarese mission in Chicago. There are 36,000 Armenian Catholics in the United States. Canada. The Chaldean tradition has 70,000 Chaldean Catholics and 200,000 Maronite Catholics.

The liturgies of the Orthodox Churches and the Eastern Catholic Churches are similar in their liturgies. The bread that is consecrated is leavened bread rather than the unleavened bread of the Roman Catholic Church. The wine is commingled with the consecrated wine and distributed in Communion on a spoon.

The Eastern Churches have icons—sacred pictures—in place of the statues of the saints. The liturgical language is the vernacular.

Married men may be ordained priests in the Eastern Churches, both Orthodox and Catholic, but single men who have been ordained may not marry. Bishops may be married and arc, thus, usually chosen from unmarried monks who live in community.

Although it is possible for Catholics to change rites, they are encouraged to remain in the one in which they are baptized.

Cornucopia/Cynthia Dewes
Youth would be void on the old

Sometimes we like to say that youth is wasted on the young. We mean that all that plague the young—such as stamina and enthusiasm—would be put to better use by mature individuals who have more time and experience.

Pope John Paul II doesn’t seem to think so. In his recentíst youth throughout his tenure, initiating international youth days and meeting with young people at every opportunity. Much is made in the press of the vitality he seems to take on in their presence.

It’s no wonder. As any parent or teacher will tell you, it’s kids that keep you young. There’s something about their bold optimism, their indefatigable willingness to follow their hearts.

Naturally, children are charming when they’re tiny. Their sweetness breaks your heart and their innocence brings out every protective instinct in us. Tucked olds are cute, even when they’re naughty. And school-age kids display a natural openness, which we adults have mostly

Faithful Lines/Shirley Vogler Meister
Praying with faith, receiving with surprise

“I asked my most spiritual friend to pray for me as I was going east for a cruise to wherever. She thought it was a regular column on surveillance cameras for nursing homes. She, including your children and their spouses, and they all agreed it went well beyond my will to listen to my suggestions.”

This experiment came from Violette King, founder of Nursing Homes Ministry. My association with her has in me an awe of her diligent, dedicated efforts to protect nurs

ing home residents from neglect and abuse— an advocacy dear to my heart. I do not only support King in her diverse eldercare efforts, but I join others in holding her work in my prayers.

Long ago, a friend searching for faith asked me, “What good is prayer when prayers aren’t answered?” I told him prayers are always answered, just not always the way we expect.

My friend, Jane Coombs, a resident at the Maryтонary Home for the Aged in Indianapolis, which is run by the Little Sisters of the Poor, has taught me much about not answering. Sometimes she quotes what her daughter, Susie, a multiple sclerosis patient, once said: “I don’t want doctors or nurses to lose hope; I want them to gain hope from being here.”

The oldest of twelve previous elderly reads-blocks, King seemed surprised at the success of her surveillance meetings. Often, I don’t realize for years that a prayer has been answered one way or another, until it is like an epiphany.

Prayer is communication with God. It can be done anywhere in the privacy of one’s soul. It’s even more strengthening in community with others: “Where two or three are gathered in my name, there am I,” said Jesus (Mt 18:20).

Last year, while waiting with someone having medical tests, I read with great interest a little book by Emilie Griffin, Doors Into Prayer: An Invitation (Paraclete Press, $13.95). Jesusit author James Martin calls it “superbly written . . . a marvelous reminder of the prayer practices that God offers to everyone: One need not be a mystic or a saint to pray.”

The first of countless conversations sparked by the text inspires the book’s author to dedicate: “For my grandson . . . who will be in my prayers.” May all have taught me something about prayer.”

Each morning I turn in touch again with God. I offer everything I do that day “for the greater honor and glory of God.” Then, if I think and act appropri-

ately for the entire day becomes a prayer. All other communication with God becomes icing on my cake, whether prayers are for worship, petition, lamentation, confession, gratitude, longing, simple sharing—and the list goes on. But don’t forget the power of listening in silence, waiting for surprises.

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

Outpouring of Holy Spirit at Black Catholic Congress

Some 3,000 delegates gathered at the Hyatt Regency in Chicago for the ninth National Black Catholic Congress, from Aug. 28 through Sept. 1. They came from across the United States and were joined by a delegation of Latin Americans as well as representatives from Africa. The theme for this year’s congress was “Black Leadership in the 21st Century: Solidarity in Action.”

Delegates had done their homework by meeting previously to generate ideas and recommendations in eight major topic areas and bringing them to the table with young adults, Catholic education, social justice, racism, Africa and HIV/AIDS.

During the assembly, the delegates were boiled that input down into a pastoral plan of action with a goal to plant a seed within the first year, another goal to nurture growth within three years and a third goal to establish roots within five years. The process like this could have become very dry and mechanical. What immediately set a very different tone was the eucharistic liturgy that followed this process on Thursday evening. The assembly was called to order by a musician playing a violin solo.

The 16 righteous elders, including Oldenbrook Franciscan Sister Francesca Thompson, were invited to participate. She’s a strongly filled with humor that carried a punch. Her parable about “truth” and “lies” presented an image that entered through the congress: We need to look at naked truth. As the eucharistic liturgy continued, the congregation was enveloped into the presence of Jesus, and the presence of the Holy Spirit became more and more evident.

The sound of a large drum accompanied the roll call of the dioceses as their representatives added water from their dioceses into the eucharist. “Living Water” in the center of the assembly.

Daughters of the Heart of Mary Sister Anna, a key spokesperson for the assembly, with her keynote address based on the text from the first Letter of Peter that reminds us we are a chosen race, a royal priesthood, a holy people. Sister Anna gave the group its marching orders by stressing empowerment and community responsibility.

Bishop Charles G. Palmer-Bucke, bishop of Koforidua, Ghana, took up the call to the new evangelization and global solidarity. He stressed the connections between the black community in this hemisphere with Africa. Very dramati-

cally, he apologized and asked forgiveness for the actions of those who came here as slaves.

Friday evening offered the youth and young adult community to share their gifts. They did so in inspiring fashion with song, dance, poetry and witness. The testimony of Friday evening continued Saturday, including a skit to dramatize the burdens carried by youth today, such as adult indifference.

The conclusion of the congress, prayer, starting on Saturday afternoon, during a reconciliation served the purpose of signifying themselves with ashes and then going to one of the elders for cleansing. The final liturgy was a spirit-filled celebration elimin-

inating in an anointing and commissioning to go and put the congress into action.

(jesus Fr. Joe Folzenlogen is evangelic

Page 18 The Criterion, Friday, September 13, 2002
My Journey to God

As a child growing up, I can remember many discussions and arguments using that phrase often. The family would gather, have dinner and play games then the “old” folks would tell stories. I can remember them asking, “Do you remember where you were when Pearl Harbor was bombed?” or “Do you remember where you were when John F. Kennedy was assassinated?” or “Do you remember where you were when Neil Armstrong walked on the moon?”

For some of us, we would add, “Do you remember where you were when?”

As the anniversary date of Sept. 11 passes, we will have seen and read many tributes, memories and remembrances. A different look at that question is, “Where were you spiritually on Sept. 11, 2001? Where was your relationship with Christ? Where is it today? Is it stronger? Is your foundation solid? Does your walk with God reflect the love and reverence of any of these questions? As we reflect on this past year, we can see that the spiritual journey that each of us has taken is unique and personal. But, as we look at the spiritual journey that each of us has taken, we can see that there are common threads that run through all of our journeys. One of these threads is the importance of prayer. Prayer is the foundation of our spiritual journey. It is through prayer that we connect with God and receive guidance and direction for our lives. As we continue on our spiritual journey, we can promises that God will lead us to where we need to be. And, as we trust in God, we can be confident that He will guide us. So, as we continue on our spiritual journey, let us remember the importance of prayer and the guidance that it can bring us.

Where Were You When?...

As we reflect on this past year, we can see that the spiritual journey that each of us has taken is unique and personal. But, as we look at the spiritual journey that each of us has taken, we can see that there are common threads that run through all of our journeys. One of these threads is the importance of prayer. Prayer is the foundation of our spiritual journey. It is through prayer that we connect with God and receive guidance and direction for our lives. As we continue on our spiritual journey, we can promises that God will lead us to where we need to be. And, as we trust in God, we can be confident that He will guide us. So, as we continue on our spiritual journey, let us remember the importance of prayer and the guidance that it can bring us.


Mary’s King’s Village Schoenstatt, Rezville, on location on 925 South, 8 mile east of 421 South, 12 miles south of Versailles. Field Mass, Holy hour, 2:30 a.m. Mass, 3:30 a.m. Mass with Father Emmeri Buevinkel, Schoenstatt Sister Mary Danielle Peters, presenter, pitch-in, dress and drinks provided. Information: 312-869-3551 or e-mail buevinkel@sedlak.com or log on to Schoenstatt Web site at www.sedlak.com/ebuevinkel.

St. Louis Parish, St. Louis Parish, 1130 South Batesville Road, Parish festival, country store, 10 a.m. p.m. chicken and roast beef dinners. Information: 812-934-3204.

September 16: Holy Rosary Church, Parish Council Room, 520 Stevens St., Indianapolis. Information sessions on the Catholic faith, 6:15- 7:30 p.m. Information: 317-236- 1525.

September 17: St. Mary of the-Woods, Provi- dence Center, St. Mary-of-the Woods, “Fession retreat, 510 a.m., $100, Information: 317-636-4478. September 20-23: St. Peter Parish, Nicasia Boul, 50 N. Rural St., Indianapo- lisis. All Because of Agabula, annual fall dinner theater, Fri. 3 p.m., Sat. 6 p.m., 7:30 p.m. Sat. 6 p.m., dinner, 7:30 p.m. Sun. 6 p.m., dinner, 7:30 p.m. Information: 317-636-4478.

St. Louis de Montfort Parish, Training session, 2:30 p.m., $10 per person. Information: 317-631-8746.

September 21-22: St. Teresa Benedicta of the Cross Parish, 210 S. Fell Road, Bright. Fourth annual fall festi- val, attractions for all ages, fried chicken dinner, Sat. 5-11 p.m., Sun. 8-11 a.m. Information: 317-236-6800.

St. Gabriel Church, 600 W. 38th St., Indianapolis. Youth ministry and neighborhood cream social, 4-8 p.m, basket- ball, face painting, putt-putt golf, ice cream, soft drinks. Information: 317-291-7014.

St. Lawrence Auxiliary and St. Rita Church, 1733 Dr. Martin Luther King Jr. Blvd., $20, Sat. 2-4 p.m., Sun. 2-4 p.m. Information: 812-367-2777 or inquire by phone. September 21-23: Ronald McDonald House, 11441 Hague Road, Fishers (Diocese of Lafayette). Oktoberfest, 11 a.m.-9 p.m., food, games, rides, music. Information: 317-842-6779.


Holy Rosary Church, 520 Stevens St., Indianapolis. Tri- dentine (Latin Mass), Mon. 8 a.m.- 4 p.m., Wed. Noon-4 p.m., Fri. 5-9 p.m. Information: 317-933-8644.

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., Greenwood, Perpetual adoration. Holy Rosary Church, 520 Stevens St., Indianapolis, Tri- dentine (Latin Mass), Mon.-Fri. Noon-4 p.m., Fri. 5-9 p.m. Information: 317-933-8644.

St. Louis de Montfort Parish, 11441 Hague Road, Fishers (Diocese of Lafayette). Oktoberfest, 11 a.m.-9 p.m., food, games, rides, music. Information: 317-842-6779.

Daily: Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., Greenwood, Perpetual adoration. Holy Rosary Church, 520 Stevens St., Indianapolis, Tri- dentine (Latin Mass), Mon.-Fri. Noon-4 p.m., Fri. 5-9 p.m. Information: 317-933-8644.

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., Greenwood, Perpetual adoration. Holy Rosary Church, 520 Stevens St., Indianapolis, Tri- dentine (Latin Mass), Mon.-Fri. Noon-4 p.m., Fri. 5-9 p.m. Information: 317-933-8644.

St. Louis de Montfort Parish, 11441 Hague Road, Fishers (Diocese of Lafayette). Oktoberfest, 11 a.m.-9 p.m., food, games, rides, music. Information: 317-842-6779.

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

Holy Rosary Church, 520 Stevens St., Indianapolis, Tri- dentine (Latin Mass), Mon.-Fri. Noon-4 p.m., Fri. 5-9 p.m. Information: 317-933-8644.

St. Louis de Montfort Parish, 11441 Hague Road, Fishers (Diocese of Lafayette). Oktoberfest, 11 a.m.-9 p.m., food, games, rides, music. Information: 317-842-6779.

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

Holy Rosary Church, 520 Stevens St., Indianapolis, Tri- dentine (Latin Mass), Mon.-Fri. Noon-4 p.m., Fri. 5-9 p.m. Information: 317-933-8644.

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., Greenwood, Perpetual adoration. Holy Rosary Church, 520 Stevens St., Indianapolis, Tri- dentine (Latin Mass), Mon.-Fri. Noon-4 p.m., Fri. 5-9 p.m. Information: 317-933-8644.

St. Louis de Montfort Parish, 11441 Hague Road, Fishers (Diocese of Lafayette). Oktoberfest, 11 a.m.-9 p.m., food, games, rides, music. Information: 317-842-6779.

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

Holy Rosary Church, 520 Stevens St., Indianapolis, Tri- dentine (Latin Mass), Mon.-Fri. Noon-4 p.m., Fri. 5-9 p.m. Information: 317-933-8644.

St. Louis de Montfort Parish, 11441 Hague Road, Fishers (Diocese of Lafayette). Oktoberfest, 11 a.m.-9 p.m., food, games, rides, music. Information: 317-842-6779.

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

Holy Rosary Church, 520 Stevens St., Indianapolis, Tri- dentine (Latin Mass), Mon.-Fri. Noon-4 p.m., Fri. 5-9 p.m. Information: 317-933-8644.
prayers for priests, 3-4 p.m. Information: 317-271-8166.

Our Lady of the Greenwood Parish, Chapels, 335 S. Meridian St., Greenwood. Rosary and Divine Mercy Chapel at 5 p.m. Information: 317-859-HOPE.

St. Malachy Church, 326 N. Meridian St., Indianapolis. Adoration of the Blessed Sacrament, 5:30-6:30 a.m. Information: 317-636-2368.

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal of Central Indiana. Mass and healing service, 7 p.m.

Third Saturdays
St. Michael the Archangel Church, 3554 W. 38th St., Indianapolis. Helpers of God’s Precious Infants monthly pro-life ministry. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m. drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction.

Fourth Wednesdays
St. Thomas More Church, 1200 N. Indiana St., Mooresville. Mass and anointing of the sick, 6:30 p.m.

The Active List, continued from page 20

The Criterion, Friday, September 13, 2002 - Page 21

Close-out sale for NCYC merchandise is Sept. 20

There’s one last chance to buy merchandise from the National Catholic Youth Conference, which was held last December in downtown Indianapolis. The NCYC merchandise close-out sale will begin at 9 a.m. and conclude at 2 p.m. on Sept. 20 in room 302 of the Archdiocese of Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. All merchandise will be sold for $1 and $2.

“The sale is open to everyone,” said Marlene Stammerman, director of youth ministry for the archdiocese. “Come buy for yourself or for your favorite charity. You can purchase multiple items for donation to a charitable organization, mission or sister parish.

“Everything must go,” she said. “This is the last chance to purchase short-sleeve and long-sleeve T-shirts, sweatshirts, hats, bandanas, picture frames and markers with the NCYC logo.”

Stammerman said clothing is available in several adult sizes.

“This sale will give everybody a chance to purchase good quality merchandise to celebrate the spirit of NCYC at very low prices,” she said. “It’s also a chance to support the archdiocese’s hosting of the national conference.”

(For more information about NCYC sale merchandise, call the archdiocesan Office of Catholic Education at 317- 236-1431 or 800-582-9836, ext. 1431.)

Leading the way to a healthier community.

Since its earliest beginnings, St. Francis Hospital & Health Centers has been committed to its community. To meet the needs of those it serves, St. Francis offers a full range of services including cardiac care, bone marrow transplants, OB and women’s services and orthopedic surgery, for which it was recently rated “Best in the Nation.” Call (317) 782-7997 for more information.

St. Francis leading the way

Beech Grove · Indianapolis · Mooresville
www.stfrancishospitals.org

Advertise In The Criterion! Indiana’s Largest Weekly Newspaper
Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the names of 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.

ALVEY, Ralph K., 73, St. Paul, Tell City, Aug. 23; Husband of M. Bermaine (Fichlcy) Alvey, Father of Julie Bellamy, Mona Giovinet, Pat Huffman, Susan Hughes, Beth James, Jackie McDaniell, Bill, Byron, Chris, David, Kevin, Paul, Ralph and Terry Alvey. Brother of Mary Deville. Grandfather of 41. Great-grandfather of 15.

BAUMER, Rodney “Rocks”, 59, Holy Family, Oldenburg, Sept. 2. Son of Laelia (Schorter) and Roy Baumier, Brother of Marlene Mollau, John and Tom Baumier.


CLARK, William Harris, 72, St. Mary-of-the-Knoos, Floyd Knobs. Aug. 31. Brother of Perry Clark.


HILL, Elizabeth A., 74, Holy Spirit, Indianapolis, Aug. 27. Sister of Mary Lou Forestal, Martha and Frank Hill.

KENNETT, Neda E., 85, Christ the King, Indianapolis, Sept. 1. Brother of Mary Lou Forestal.


RISCH, Anita J., 64, St. Malachy, Brownsburg, Aug. 29. Wife of Christine Guedel, Barbara Klein, Cathy Mulvey, Sharon Pauzycowski, Chuck, Mark, Mike and Nancy Rahs. Grandmother of 11. Great-grandmother of one.


SCHULZ, Michael T., 60, St. Mary-of-the-Knoos, Floyd Knobs, Sept. 4. Son of Teresa Schumacher, Sister of Margaret and Raymond Schumacher.


Please submit in writing to our office by 10 a.m. Mon. the names of 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.

ALVEY, Ralph K., 73, St. Paul, Tell City, Aug. 23; Husband of M. Bermaine (Fichlcy) Alvey, Father of Julie Bellamy, Mona Giovinet, Pat Huffman, Susan Hughes, Beth James, Jackie McDaniell, Bill, Byron, Chris, David, Kevin, Paul, Ralph and Terry Alvey. Brother of Mary Deville. Grandfather of 41. Great-grandfather of 15.

Please submit in writing to our office by 10 a.m. Mon. the names of 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.

ALVEY, Ralph K., 73, St. Paul, Tell City, Aug. 23; Husband of M. Bermaine (Fichlcy) Alvey, Father of Julie Bellamy, Mona Giovinet, Pat Huffman, Susan Hughes, Beth James, Jackie McDaniell, Bill, Byron, Chris, David, Kevin, Paul, Ralph and Terry Alvey. Brother of Mary Deville. Grandfather of 41. Great-grandfather of 15.

Provided Sister Francis Theodore O’Toole taught in diocesan schools

Provided Sister Francis Theodore O’Toole taught in diocesan schools on Sept. 3 in Karcher Hall at Saint Mary-of-the-Woods. She was 96.

The Mass of Christian Burial was celebrated on Sept. 6 in the Church of the Immaculate Conception at the motherhouse. Burial followed in the sisters’ cemetery.

Sister Francis Theodore O’Toole was born on Jan. 16, 1906, in Chicago. She entered the congregation of the Sisters of Providence on Feb. 10, 1931, professed first vows on Aug. 15, 1933, and professed final vows on Jan. 3, 1939.

Sister Francis Theodore O’Toole taught in schools staffed by the Sisters of Providence in Indiana, Illinois, the District of Columbia, Massachusetts and California.

In the archdiocese, she taught at the former St. John Providence Academy in Indianapolis from 1937-38, the former St. Agnes Academy in Indianapolis from 1945-49. Our Lady of Providence High School in Clarksville from 1953-58 and the former Schaehe High School in Terre Haute in 1959-61.

She also ministered at the motherhouse at Saint Mary-of-the-Woods as a switchboard operator from 1972-81, and assisted with the gift shop and tourism from 1982-85.

Surviving are many nieces and nephews. †

By Mary Ann Wyand

There’s help for couples with “broken” marriages.

Retrovaille, which means “rediscovery,” is a Catholic program open to married couples of all faiths that are experiencing marital trials.

Notably, Retrovaille has an 80 percent success rate among couples that want to rediscover a loving relationship. The weekend program consists of six follow-up sessions, which are endorsed by the archdiocesan Office for Youth and Family Ministries, give couples time and space so they can sort through a variety of relational problems.

The first Retrovaille program in the archdiocese is Sept. 20-22 at Fatima Retreat House, 5535 E. 56th St., in Indianapolis. Another weekend is scheduled there in January.

Retrovaille is designed for couples that have experienced breakdown in communications, couples whose marriage has become unloving and uncaring, couples who are thinking of separation or divorce, and couples who are already separated or divorced but want to try their relationship again.

Couples who want to rediscover their loving relationship, but are unable to do so on their own, will find the Retrovaille program very helpful, said Dorothy Yanovich of Carmel, a program volunteer who benefited from the ministry with her husband, Len.

“Love is a decision that you make every day,” she said. “Through Retrovaille, couples learn how to make that decision to love each other better.”

Retrovaille offers confidential support to couples that are struggling, she said, emphasizing that couples do not have to share their feelings or life story in a group setting.

“Presenter couples share their personal experiences with participants,” Yanovich said, “and discuss how Retrovaille helped them to overcome stumbling blocks in their marriage.”

Presentations address trust, communication and finances, as well as other issues that create stress in married life.

“It certainly doesn’t hurt to spend one weekend talking and trying to understand each other,” she said. “Even if you feel there’s no hope, give your marriage one weekend talking and trying to understand other issues that create stress in married life.”

“Retrovaille helps couples know that God is with us. I hope it gives people a sense of calmness and peace.”

(For more information about Patrick Mack’s contemporary sculptures and photography, log on to his Web site at www.mack.net-remusk/ )

Retrovaille program helps couples struggling with marital problems

T/W Mass

TV Mass can be seen at 6:30 a.m. every Sunday on WTTV/WWB4 Indianapolis.

We invite you to participate in the financial underwriting of this weekly program. Please send contributions to: Catholic Communications Center P.O. Box 1410, Indianapolis, IN 46206-1410

Write or call for a free copy of the weekly misal for your use at home.

317-236-1585

or

1-800-382-9836, ext. 1585

Sponsored by

St. Vincent Hospitals and Health Services
For information about rates for classified advertising, call (317) 236-1572.

Licensed-Bonded-Insured. Affordable Rates. 7 days a week 9 AM - 6 PM. 317-506-7767. I can help!

POPE

emphasized that an attitude of dialogue is also important in suppressing terrorism and other global conflicts. In a message to a peace forum organized by the Italian Catholic Sant’Egidio Community, he called on world leaders to help “dissipate the clouds of suspicion and incomprehension. Shadows are not dissipated with weapons; they are thrown back by igniting beacons of light,” he said.

In a speech to the new ambassador of Uruguay on Sept. 6, the pope said the world expected “new and unexpected restlessness” at the start of the new millennium. In such a context, the Church strongly believes in keeping open the channels of “uninterrupted dialogue,” he said.

Archbishop Daghlmartin, a Vatican representative to the U.N. organization in New York, and a speaker at the Sant’Egidio peace forum, said the modern world against terrorism must become a struggle for the “rule of law” and justly simplify the imposition of policies of stronger nations.

“A fight against terrorism that does not want to limit itself to the elimination of a few persons enraged should be dangerous because it’s nature a fight for values and for the equal coexistence between peoples,” Archbishop Martini said.

“It is only possible to eradicate terrorism by fighting against personal interests, and then against every innocent lives must be stopped. But the war against terrorism can not be won by traditional weapons or by military superiority, he said. This is a war against an enemy who is difficult to identify, who does not live in a territory, who does not represent a nation or a people in the traditional sense,” he said.

A Vatican Radio commentary said that in the year since the Sept. 11 attacks, the United States has lost much global solidarity by its reliance on military intervention to fight terrorism and its unilateralism in international affairs.

“At year after Sept. 11, we feel like disappointed friends of the United States, although we believe in the cultural and moral potential of this great country more than in its technological and military might,” Jesuit Father Pasquale Borgomeo, general director of Vatican Radio, said in a broadcast on Sept. 3.

In particular, he said, recent talk of a U.S. military strike against Iraq has undermined the growing distance between the United States and other countries of the world.

“Whatever is most worrisome is that the United States continues to consider military action as the most effective means to combat terrorism and an attack on Iraq as a priority,” he said.

Father Borgomeo pointed out that a military strike against Iraq has been opposed by U.S. allies throughout the world, as well as by experts in the Bush administration. Such an attack could weaken the hand of political leaders in Muslim countries who are fighting their own internal terrorism and extremism.

At the U.N. World Summit on Sustainable Development in Johannesburg, South Africa, a Vatican delegation was suggesting changes that can help redirect global imbalances in material wealth and political influence.

Archbishop Renato Martini, the Vatican’s permanent observer to the United Nations and delegation head to the summit, called for a major shift in industrialized countries’ consumption and production patterns. At the same time, poor countries must be given a greater voice in national and international affairs, he said on Sept. 2.

The archbishop said extreme poverty was “perhaps the most pervasive and byzantine opportunity and conduct compassion in so many countries’ aware of the real world.”

The solution, he said, must include an “ecological conversion” toward more responsible behavior around the globe.

This ecological approach affects developed and developing countries, Archbishop Martini said in an interview with Canadian News Service.

“The poor burn forests because they need the fire in order to live, and they are unable to use rivers in a clean way,” he said. But he said developing countries “must not follow the West’s example, as its development came at the cost of the world’s resources.”

The summit’s agenda includes issues for achieving sustainable development and eliminating poverty; water, energy, health, agriculture and biodiversity.

In a concluding statement, the Vatican said it joined the consensus of the summit’s final Plan of Action, but it emphasized that any discussion of development should give priority to humans and their relationship with the created world.

The Vatican said it was disappointed that this principle was explicitly stated throughout the final document.
are you ready to step up?

No matter your sport, no matter your skills, there’s always that next level. That higher place you want to be. We know. We’re St. Vincent Sports Medicine Center, and we test, train and develop athletes of all kinds in our new, highly specialized facility. A place where bodies are getting stronger, quicker and more agile every day. To elevate your game, call 317-415-5747.

South of 86th St. on Northwest Blvd. www.stvincent.org