



The

Criterion

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September 13, 2002

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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.

The 3 p.m. Community Worship Service of Remembrance and Peacemaking at the cathedral solemnly recalled the Sept. 11, 2001, terrorist attacks in New York, Washington, D.C., and Pennsylvania and offered prayers for the 3,056 people who died in the disasters.

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

See SERVICE, page 8

Photo by Mary Ann Wyand



Indianapolis firefighters attended an ecumenical prayer service on Sept. 8 at SS. Peter and Paul Cathedral in Indianapolis to commemorate the anniversary of Sept. 11.

Guatemalan adventure fills archdiocesan seminarian with faith and hope

Submitted photo



Archdiocesan seminarian Scott Nobbe, a member of St. Thomas Parish in Fortville, stands on top of Volcano Pacaya outside Guatemala City during a break from his cultural immersion studies last summer in the Central American country. He is continuing his studies for the priesthood at Saint Meinrad Seminary this fall.

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 that 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 a

See GUATEMALA, page 7

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

See POPE, page 23

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 1893, during which discriminatory actions in

See CONGRESS, page 2

Photo by Fr. Joe Folzenlogen, SJ



Delegates from the Archdiocese of Indianapolis review documents after a meeting at the National Black Catholic Congress, which was held in Chicago on Aug. 2-Sept. 1.

For more coverage of the National Black Catholic Congress see Jesuit Father Joe Folzenlogen's column on page 18

CONGRESS

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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 Rosalind P. 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 capture, enslavement and discrimination," he said. "When the slaves were brought to this country, they already had a vibrant spirituality. 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 Israelites out of Egypt. These were very impressive narratives for people who had experienced anything similar."

Bishop Perry, the homilist for the event's opening Mass on Aug. 29, said that in today's Catholic Church, African-Americans



Bishop J. Terry Steib of Memphis celebrates the closing Mass at the National Black Catholic Congress in Chicago on Sept. 1. Nineteen delegates from the Archdiocese of Indianapolis attended the congress.

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 been 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 Koforidua, Ghana, 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 parishes 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, misconstrued and misunderstood even by our own brothers and sisters

in the Church.

"I know sometimes some of my brother bishops are a bit jittery about taking some of our priests; they may have their good reasons," the bishop added. "What I would ask you to do is to help us form them and then we can give them good to you to send."

The African bishop also encouraged the assembly to work for a more welcoming and "stranger-friendly" U.S. Catholic Church, and urged African-American Catholics to initiate more exchange and twinning programs between parishes, schools and dioceses.

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.

The Criterion 9/13/02

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Artist creates angel to memorialize Sept. 11

By Mary Ann Wyand

“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.”

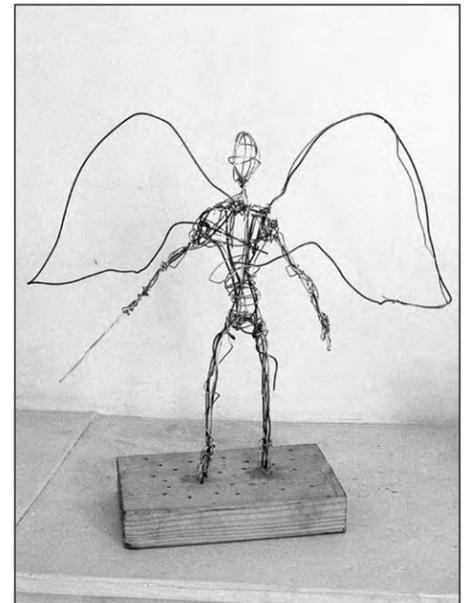
But as Mack began welding the sculpture from steel rods, the angel evolved from holding a sword to carrying a baby.

See ANGEL, page 22



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.



Patrick Mack and several friends use large bolts to secure the 11-foot-tall angel sculpture on a pedestal in his backyard.



Friends help Patrick Mack secure the steel angel sculpture on a forklift before lifting it onto a pedestal in his backyard. The sculpture faces the Monon Rail-Trail, a public-access exercise route, at 5000 north in Indianapolis.

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Editorial

Same-sex marriages?

Ever since three homosexual couples, with the backing of the Indiana 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 marriages, 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 the institution of marriage and married love is ordered toward the good of the spouses and the procreation and education of the offspring" (#48.1). This is repeated in the Catholic Church's *Code of Canon Law* (Canon 1055.1).

Men and women were created for one another. Scripture tells us that in so many places: "It is not good that the man should be alone" (Gn 2:18), "A man leaves his father and mother and cleaves to his wife, and they become one flesh" (Gn 2:24), and Jesus' statement, "So they are no longer two, but one flesh" (Mt 19:6).

Nature reveals the same thing in the complementary relationship of man and woman. Societies since the beginning of time have recognized marriage as essential for the protection and education of children. It is a sad fact that in our time we have seen the deterioration of

marriage and the pervasiveness of single mothers, to the detriment of the children. A child has the right to be born and reared within a marriage between his or her father and mother.

Homosexual couples make a mockery of marriage even when they have children together. One of the couples, hoping for society's blessing on their "marriage" had children together by having the eggs taken from one woman, fertilized by male sperm through *in vitro* fertilization, and then implanted in the other woman's uterus. This is not God's plan for the reproduction of those created in his own image.

In reporting on the campaign to legitimize "same-sex marriages," the media has been sympathetic to homosexual couples by giving the impression that society is discriminating against them. No thought is given to the immorality of homosexual acts. Instead, the media simply ask why homosexual couples should not receive the same benefits as married heterosexual couples.

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 sexual act. No matter how devoted or "in love" homosexual couples might be, they 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 do. 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, "unite to the sacrifice of the Lord's 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

Seeking the Face of the Lord

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



What do you see when you look at the cross?

On 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 preoccupies our nation, indeed 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 unimagined 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 firemen, public safety officials and officers of the law who rushed to the scene to help those so brutally victimized on a workday Tuesday they thought would be like any other.

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 healed after she touched it. The cross instantaneously became an object of veneration, especially on Good

Friday.

The disgraceful criminal's cross became a 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 merciful love of God. It is our Catholic custom to show the cross with the image of Christ upon it as a reminder that a real person, 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 Heralclius 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?

Anyone who sees the stark iron-girder cross at Ground Zero is not likely to miss its significance as a marker of human tragedy. It is sobering to think that this cross itself was wrought 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 iron-girder cross of 9-11, we can look beyond to the victory of resurrection. †

Archbishop Buechlein's intention for vocations for September

Teachers/Religious Education Directors: that they may rely on the strength and guidance of the Holy Spirit as they hand on the Catholic faith to our youth and encourage them to consider vocations to the priesthood and religious life.



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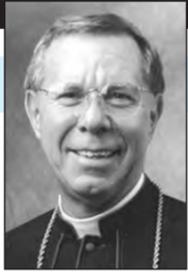
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Buscando la Cara del Señor

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



¿Qué es lo que usted ve cuando mira la cruz?

El 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 conmovedor recuerdo del 11 de septiembre del año 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 descorazonadora e inimaginable violencia hizo que las personas pensantes se preguntaran sobre una nueva necesidad de Dios en nuestro mundo. ¿Nos sigue impresionando el renovado sentido de nuestra dependencia en Dios? Dos vigas 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 cual sufrió y 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 conmovedor de aquellos bomberos, oficiales de seguridad y oficiales de la ley valientes y generosos, que corrieron a la escena para ayudar a aquellos que fueron brutalmente victimizados aquel martes, un día de trabajo que ellos pensaban iba a ser como cualquier otro.

Ayuda el recordar que la cruz en la cual murió Jesús era un instrumento vergonzoso de castigo criminal. La cruz criminal no era algo más que un popular símbolo de algo bueno, pero lo que sucedió en esas cruces cambió todo.

La fiesta que celebra el triunfo de Cristo en la cruz tiene su historia. A principios del cuarto siglo, la madre del emperador romano, Constantino, fue de peregrinaje a Jerusalén.

Santa Helena fue en búsqueda de los lugares que Jesús convirtió en sagrados. Su hijo el emperador arregló la construcción de la Basílica de Santo Sepulcro sobre la tumba de la cual Cristo resucitó de los muertos.

Durante la excavación los trabajadores encontraron tres cruces. Está registrado que la cruz en la cual murió Jesús fue identificada cuando una moribunda mujer se curó al tocarla. Instantáneamente la cruz se convirtió en objeto de veneración, especialmente el Viernes Santo.

La desgraciada cruz criminal se convirtió en un signo de triunfo para la familia humana. Hoy en día la cruz es la real imagen de nuestra fe cristiana. Es un signo de esperanza en el amor bueno 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 entró en el calendario universal de la iglesia en el siglo 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 quitado su ropaje de emperador y quedar como un peregrino descalzo pudo cargar a casa la cruz.

Vemos nuestras cruces y crucifijos con tanta frecuencia que damos por sentado su significado. Nos hacemos la señal de la cruz tan seguido, que se convierte en un hecho automático y rutinario. Asombrosamente la cruz se ha convertido en una popular pieza de joyería de moda. Nosotros veneramos la cruz en una liturgia en movimiento el Viernes Santo. ¿Lo dejamos hasta ahí?

Cualquiera que vea la rígida cruz de hierro en el Ground Zero, no puede evitar apreciar su significado como una marca de la tragedia humana. Te da mucho que pensar que esta cruz se forjó a sí misma por el odio en nuestro mundo 2000 años después de la muerte de Cristo, quien le dio significado a esa cruz.

¿Es posible encontrar un significado de redención al pie de este símbolo en Ground Zero? Seguro que es posible para nosotros los cristianos.

El sufrimiento de Cristo nos ha ayudado ha encontrar sentido en algunos 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 conocer que en su humillante sufrimiento el Hijo de Dios experimento solidaridad con nosotros en su propio dolor. Más importante aún, su pasión y muerte últimamente resultaron en nuestra redención del sufrimiento, pecado y muerte.

Cuando miramos a la cruz, aún a la rígida cruz de hierro del 11 de septiembre, podemos ver más allá de la victoria de la resurrección. †

Traducido por: Language Training Center, Indianapolis

Research for the Church/James D. Davidson

Catholics are largest religious group among new immigrants

Since President Lyndon Johnson reopened the doors of immigration in 1965, millions of new immigrants have been admitted to permanent residence in the U.S.



In a paper presented at the annual meeting of the American Sociological Association in Chicago last month, researchers Guillermina Jasso, Douglas S. Massey, Mark R. Rosenzweig and James P. Smith presented the latest research on the religious characteristics of these new immigrants. Their findings are based on interviews with 985 new immigrants and national survey data on the religious characteristics of native-born Americans. Three findings are of special interest to Catholics.

First, Catholics are the largest religious group among new immigrants. Forty-two percent of new immigrants are Catholic, 19 percent are Protestant, 15 percent have no religion, 8 percent are Muslim, 4 percent are Orthodox, 4 percent are Buddhist, 3 percent are Hindu, 3 percent are Jewish and 2 percent indicated "other" or gave no response.

This religious profile is quite different from the religious profile of native-born Americans. Catholics, Muslims, Buddhists, Hindus and people with no religion are over-represented among new immigrants. Catholics are 23 percent of the native-born population, but 42 percent of new immigrants. Muslims, Buddhists and Hindus are only 4 percent of the native-born population, but 17 percent of new immigrants. "Nones" are 12 percent of the native-born population, but 15 percent of new immigrants. On the other hand, Protestants are 59 percent of the native-born population, but only 19 percent of new immigrants.

Second, new Catholic immigrants come to this country from many different homelands. The homelands with the highest percentage of new immigrants who are Catholic are Poland (92 percent), Peru (87 percent), the Dominican Republic (86 percent), the Philippines (82 percent) and Mexico (78 percent). However, the number of new immi-

grants coming from Poland, Peru and the Dominican Republic is relatively small, compared to the number coming from Mexico and the Philippines. As a result, Mexico produces the largest percentage of all new Catholic immigrants (28 percent). It is followed by the Philippines (13 percent), Poland (7 percent), the Dominican Republic (6 percent) and Vietnam (6 percent).

Third, new Catholic immigrants have comparatively little education (11.7 years compared to 13.5 years for all new immigrants). Among men, Catholics and Hindus rank at the bottom, averaging only 12.1 and 12.2 years of schooling, respectively. Buddhist men rank the highest with 16.4, and Muslim men rank second with 15.1.

Among women, Muslims rank the lowest with only 10.8 years of schooling, but Catholic women are next lowest with only 11.4. On the other hand, Hindu women are the most educated with 15.4 years of schooling. They are followed by Orthodox women with 15.0 years and women with no religious preference, who have 14.8 years of education.

These findings have at least three important implications for Catholics. First, the percentage of the U.S. population that is Catholic is likely to increase in the years ahead. If so, Catholics' presence in and contributions to American society are likely to grow.

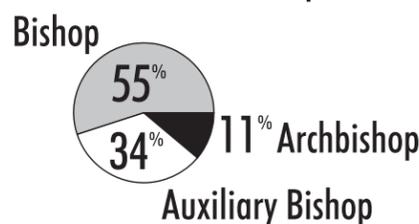
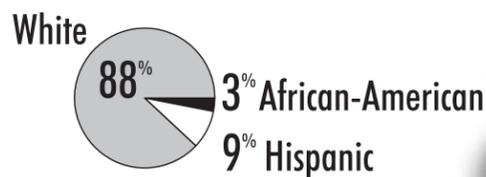
Second, the fact that new Catholic immigrants come from many different homelands means that ethnic diversity will continue to be a characteristic of American Catholicism. Although Mexico is the largest single source of new Catholic immigrants, Church leaders need to appreciate the linguistic and cultural differences among the new immigrants.

Finally, Catholic social teachings call for a preferential option for the poor. As a result of the current wave of immigration, a growing number of the nation's poor will be Catholic.

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

Profile of U.S. Bishops

There are 294 active Roman Catholic bishops serving the United States.



Range in Age 45-80
Average Age 65
Named by John Paul II 85%

Held the most appointments: Cardinal Theodore McCarrick, archbishop of Washington, also had episcopal appointments in New York, Metuchen, N.J., and Newark.

Source: Center for Applied Research in the Apostolate, Georgetown University © 2002 CNS Graphics



La intención del Arzobispo Buechlein para vocaciones en septiembre

Maestros/Directores de Educación Religiosa: ¡que ellos puedan contar con la fuerza y dirección del Espíritu Santo cuando pasen la fe Católica a los jóvenes y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa!

Check It Out . . .

St. Thomas More Parish, 1200 N. Indiana St., in Mooresville, is having its **Applefest** on Sept. 13-15. 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 having its **French Market** from 11:30 a.m. to 11 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 **parish 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 having 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 Scecina 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 an orientation, six mini-courses and a closing retreat scheduled over two academic years. It is possible to participate in the entire program and receive a 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 Folzenlogen, evangelization coordinator for the Archdiocese of Indianapolis, at 317-236-1489 or 800-382-9836, ext. 1489, or e-mail evangelize@archindy.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 sevenapples@comcast.net.

The **13th anniversary of the Divine Mercy Adoration Chapel** will be celebrated with a special liturgy at 8:30 a.m. on Sept. 14. The chapel is located behind St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis. The liturgy will be presided over by Father Anthony Volz, the pastor of St. Michael the Archangel Parish. Refreshments will be offered after the Mass. All are welcome. For more information, call the parish office at 317-926-7359.

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 minister at liturgies—greeters, 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 afternoon showings, dinner will begin at 1 p.m. followed by the play at 2:30 p.m. All shows will be at Busald 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 Yaggi 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 the speaker at 8 p.m. Reservations are required and are \$45 per person. For

more information, call Right to Life of Indianapolis at 317-582-1526.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering two retreats this fall. The first, "**Biblical Experiences of Prayer**," will be held from Oct. 18-20 and led by Benedictine Father Eugene Hensell of Saint Meinrad. The retreat will look at a selection of prayer passages from the Old and New Testaments, and will highlight two little known aspects of prayer: "boldness" and "calling God to task." The cost is \$135 per person or \$255 per married couple. The second retreat, "**From the Silence of the Heart**," will be held from Nov. 8-10. It will be led by Father James Farrell, pastor of St. Barnabas Parish in Indianapolis, and will focus on silence and contemplation. The cost is \$150 per person or \$275 per married couple. For more information, call the retreat house at 317-545-7681.

The Catholic Choir of Indianapolis will present their **second annual Fall Concert** in the Bishop Chartrand 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 Music 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-Meuth (soprano), Stephen Richter (clarinet) and Darcy Prilliman (piano). The trio will perform "The Shepherd's Song" by Giacomo Meyerbeer, "Three Songs for Soprano and Clarinet" by Gordon Jacob, "Three 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. †

Submitted photos



New Sisters of Providence

Sister Regina Gallo, center, and Sister Christina Dunlap, 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 beginning a year of study as canonical novices. Providence Sister Ann Margaret O'Hara, general superior of the Sisters of Providence, presided at the ceremony. Sister Regina is a native of Chicago and Sister Christina is from Champaign, Ill.

Left, Sister Angi Fan enjoys a celebratory moment after she professes her first vows as a Sister of Providence of Saint Mary-of-the-Woods on Aug. 10 in the Church of the Immaculate Conception. Sister Anji is a native of Chongqing City, China. She previously worked as a doctor at a state-operated hospital in China. She is completing studies at the University of San Francisco.



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A silent retreat with Fr. Jim Farrell

Dec. 6-8 **Charismatic retreat**

Dec. 12 9:00 a.m.-2:00 p.m. **Reflection Day**
Healing with Fr. Jim Farrell

Dec. 31-Jan. 1 **New Year's Eve retreat**
with Fr. Patrick Beidelman
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Jan. 17-19 **Blessed Grieving retreat**
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U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

City by the Sea (Warner Bros.)
Rated **A-III (Adults)** because of recurring drug content, some violence and much rough language with some profanity.
Rated **R (Restricted)** by the Motion Picture Association of America (MPAA). †

GUATEMALA

continued from page 1

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 hours of daily, individualized instruction at *Probigua*, 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 savor 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 spir-



Seminaryman Scott Nobbe stands outside the church located at San Jose Priory and Seminary in Quezaltenango, Guatemala. The priory is associated with Saint Meinrad Seminary in southern Indiana.



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.

itual 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.

There was the sadness of leaving behind Irma, my teacher, confidante and

new friend. It took hardly any time at all to become close in our mutual faith and develop a trust level that would rival that of some spiritual directors.

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.) †



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SERVICE

continued from page 1

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, rebuilt the once-blackened 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

Photos by Mary Ann Wyand



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.

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 sliver 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 is 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.

Twenty 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 whichever 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." †

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Msgr. Joseph F. Schaedel, vicar general of the archdiocese, and Rev. Dr. Angelique Walker-Smith, executive director of the Church Federation of Greater Indianapolis, process into SS. Peter and Paul Cathedral during an ecumenical Service of Remembrance and Peacemaking 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 appropriate during this time when 9-11 is so much on our communal mind. 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 chal-

lenged 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 our faith and the sacraments Christ gave us. We thank God for those who led us to the waters of baptism. For most of us, 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 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 a chance to recognize the importance of those who share faith with the adults, families, children and youth of our archdiocese. The work of these catechists—most of them unpaid—is vital to the life of our Church.

As the *General Directory for Catechesis* makes clear, it is through the words and deeds of the catechists, parents and teachers alike that others are introduced to Jesus and learn to love him. In living for the Lord, our catechists are challenged to provide an engaging witness to all that the Church teaches and believes.

In our secular culture marred with

indifference and violence, it is not easy always to respond with the level of commitment that our faith requires. The tireless testimony of those dedicated to catechesis in our homes, parishes and schools continues to be a great gift to the Church in central and southern Indiana.

In a very real sense, all of us are called by virtue of our baptism to be witnesses to the faith by living for the Lord. As we begin this new catechetical year, let us each take time to reflect upon how we continue living for the Lord:

- By participating in adult formation opportunities to deepen our appreciation for and commitment to the Gospel of Jesus Christ and the teaching of his Church;
- By taking an active role in the liturgical life of the Church, especially the Eucharist and the sacraments of penance;
- By devoting time each day for prayer and reflection, especially with the sacred Scriptures;
- By inviting others to participate in faith-filled presentations of the teaching of the Church and a full encounter with Christ—especially through the Rite of Christian Initiation of Adults and its adaptation for children;
- By sharing our faith with others through witness of life and compassionate service;
- By imitating the example of Jesus in forgiving others, caring for the poor, visiting the sick and comforting those in grief;
- By working to build up the unity of the Church, especially with our brothers and sisters of other Christian traditions.

The articles in this Religious Education Supplement are just a sampling of the rich, catechetical ministries taking place in central and southern Indiana. This Catechetical Sunday and week, let us be especially thankful for those who help to provide them for us.

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.



Sandy and Jeff Stewart of Pittsburgh embrace last month as they look at red, white and blue painted angels representing passengers and crew members of United Airlines Flight 93, which crashed near Shanksville, Pa., on Sept. 11, 2001. Forty-four people, including four hijackers, died instantly in the crash. In the year since, the nation witnessed an outpouring of patriotism and spiritual awakenings, and launched itself into a war and other efforts to combat terrorism.

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.

May this year's celebration of Catechetical Sunday challenge us all to be more conscious of our baptismal call to share the abundant love and mercy of God with all of those whom we meet! †

Catechists 'live for the Lord' by strengthening our faith

By Annette "Mickey" Lentz

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 commissions 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.) †



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Lets thank all the catechists who challenge us to grow in faith

By Harry Dudley

We celebrate Catechetical Sunday during the same week in which our nation



marks the first anniversary of the tragedies associated with the terrorist attacks in New York, Washington, D.C., and Somerset County, Pa.

As Archbishop Daniel M. Buechlein has said, this year's theme for Catechetical

Sunday, "Living for the Lord," is especially appropriate. Our response to world events forces us to focus carefully upon our Christian values and beliefs.

To live for the Lord means that we forgive "seventy times seven" times or more, and that we reach out to others in a spirit of compassion and mercy. In the face of violence and terror, such acts of love and understanding can be undertaken only through the spirit of Jesus, whose light

Faith 2000 gives focus and accountability to parish and Catholic school 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 their values?"

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

One of the difficulties, however, is that there is very little good data that tells us how much children and youth know about their Catholic faith, so it is difficult to know whether present efforts are successful and where the problems may lie.

The Archdiocesan Educational 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 (religious education or CCD) program. That instrument is called Faith 2000, and the usual time to take it is during the month of February.

Faith 2000 provides us with the data we need about our children's knowledge and practice of the faith. The multiple-choice format is designed to assess a student's knowledge of Catholic teachings, acceptance of Catholic values and participation in Catholic practices. Performance is measured against curriculum standards of the *Archdiocese of Indianapolis Religion Curriculum Guide* based on the *Catechism of the Catholic Church*.

Since this is the week we celebrate Catechetical Sunday, many people may want to know how the parish programs are succeeding in the important work of handing on the faith. Faith 2000 helps us to know.

The archdiocesan Office of Catholic Education has developed a special tool for helping parish administrators and principals share the results with their faith formation and school commissions, teachers, catechists and parents.

Administrators are encouraged to ask:

- What trends do you see?
- Where are students' strengths?
- Where are students' weaknesses?
- Are you pleased with the results?
- What strategies can we use at our level (commission, teacher, catechist or parent) that can help us to address those areas of knowledge, attitudes and practices that may need more attention?

I have noticed that when the Faith 2000 results are shared with parents, teachers or catechists, parents can better partner with the school or parish program.

John Jacobi, administrator of religious

penetrates the most oppressive darkness.

Despite the unsettling times when our faith may be challenged, we must trust in God and abide by his will.

Catechetical Sunday, and the whole week following, is a time to remember the catechists who help keep us focused on God by formally handing on the faith.

This past year, 1,527 adult formation catechists provided 487 different opportunities for study, reflection and faith enrichment to more than 22,000 adult Catholics in our archdiocese.

In addition, about 2,600 catechists served the Church in the 150 Catholic parishes and missions in our archdiocese. Those catechists, many of them trained teachers, were instrumental in introducing about 17,228 youth enrolled in parish religious education and youth ministry programs to the faith and tradition of the Church.

The theme of this year's Catechetical Sunday, "Living for the Lord," is an especially challenging one since every Christian is called to walk in the path of Christ as his

education and youth ministry at St. Michael Parish in Bradford, said Faith 2000 brings three strengths to his parish programs.

"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 where we can improve. Third, but not 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."

The scores of the past three years give clear evidence that, as teachers and catechists make greater efforts to align their sessions more closely with the newly revised *Archdiocesan Religion Curriculum Guide*, we will get the results we desire. The archdiocesan average percentage scores for schools and faith formation programs in the faith knowledge section have begun to rise.

Virginia Suttner, 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 be able to track the improvement in those who 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. Malachy 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 those same 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 programs.

The Faith 2000 data demonstrates that all our youth have shown improvement during the past three years. They are all moving to greater 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 the associate executive director of faith formation for the archdiocesan Office of Catholic Education.) †

follower.

For catechists, this call takes on a particular meaning. Catechists "live for the Lord" in the ways they awaken, strengthen and encourage faith in others.

As we begin this new catechetical year, let us remember to thank those who have challenged us to grow in the faith and "live for the Lord." Certainly one of the best ways of saying "thank you" is by following the example of catechists who have cultivated our life for the Lord and increased our capacity to follow him.

Consider becoming a catechist. If you can't be a catechist, then at least consider how you can better partner with those who formally catechize. We best partner with catechists when we strive to live more consciously for the Lord every day in our words, actions, attitudes and beliefs. Our example of living for the Lord is a primary step in catechizing ourselves and the next generation of the Church community. Our goal is to help each other know better what it means to live for the Lord.

May this year's celebration of Catechetical Sunday compel us to live for the Lord in ever richer and deeper ways by taking advantage of those opportunities available in the archdiocese to strengthen and support our growth in the faith:

- The Catholic Educator Program offered through Marian College of Indianapolis for our Catholic schoolteachers;
- The Echoes of Faith Catechist Formation Program available in many parishes, and the efforts of parish administrators of religious education;
- The Virtual Learning Community for Faith Formation for catechists and other adults who wish to further enrich their faith using the Internet, offered in partnership with the University of Dayton (see www.udayton.edu/~vlc/ for more information);
- The Ecclesial Lay Ministry Program

administered by Saint Meinrad School of Theology in key locations throughout the archdiocese;

- Special master's degree programs offered in the archdiocese for those who are called to leadership roles by Saint Meinrad School of Theology, Loyola Institute for Ministry and Saint Mary-of-the Woods College.

Some key persons and groups to thank this Catechetical Sunday and week include:

- Pastors, parish life coordinators and all priests, who are "educators in the faith" (*General Directory for Catechesis*, #224-225) through the homilies and many other ways they challenge us to know and live our faith;
- Parish administrators of religious education and youth ministry (GDC, #224), who continually find new and better ways to form us in the faith;
- The Association of Parish Administrators of Religious Education (APARE), who have provided professional, spiritual and mentoring support for parish administrators for the past 25 years;
- Principals, who strive to provide a strong Catholic identity and sense of community in our schools;
- Catechists and Catholic schoolteachers of all ages (GDC, #230-232);
- Faith formation and school commission or board members, who assist in the strategic planning that makes good programs even better;
- Diocesan staff in the Office of Catholic Education (schools, faith formation and youth ministry), who help to shape and implement the archdiocesan vision for what is necessary and possible in our catechetical efforts.

(Harry Dudley is associate executive director of faith formation for the archdiocesan Office of Catholic Education.) †

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Indianapolis parish reaches out to growing Hispanic community

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

Within a year of starting Hispanic ministry at Holy Spirit Parish in Indianapolis, parishioners learned Spanish, got to know some Hispanic members and initiated a weekly Spanish Mass.

But ministry to reach the Hispanic community at the East Deanery parish is only beginning.

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 66,000 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 publications 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 has been 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 to attend 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 our progress. He told us to try our plan for one year to determine the need for this ministry and whether we could negotiate the necessary and inevitable problem solving.

Almost simultaneous with these events, three priests in the archdiocese—Franciscan Fathers Al Jost and Tom Fox from St. Patrick Parish and Father Michael O'Mara, pastor of St. Mary Parish, all in Indianapolis—published a paper recommending ways to begin Hispanic ministry.

These priests are involved in Hispanic ministry full-time, and their ideas helped launch our efforts.

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. We also asked for interested volunteers, both English-speaking and bilingual.

Much to our surprise, 25 people responded, leading to a planning meeting each month to discuss what could be done to start the ministry and who could do it.

After several Saturday morning gatherings, the group formed three areas of interest: liturgical ministry, focusing on the Mass and the sacraments; social needs, addressing housing, jobs, food and immigration issues; and language, by teaching Spanish to parishioners and teaching English to the Hispanic community.

Within a year, Holy Spirit Parish started a Sunday Mass in Spanish. About 300 people attend each week. We have lectors, greeters, eucharistic ministers and music ministers from among the assembly. We also have been able to offer sacramental preparation, have had eight baptisms, and are planning the first wedding. There are future plans for the preparation for First Reconciliation and First Communion.

For the social ministry, a Hispanic hotline telephone number was established and printed on the front page of every Sunday bulletin. Within the first week, there were four calls. One person asked how to deal with a traffic ticket. The second caller sought employment assistance. The third person needed English classes and the fourth caller requested help with immigration.

Calls continue to increase, and in many cases requests for help can be directed to other specific agencies for the needed assistance. Another interesting result is that two of the Hispanics who called were hired for the housekeeping staff at the parish school.

The language ministry began by offering Spanish to parishioners. Several members of the planning group were able to teach Level I and Level II classes for 10 weeks.

The only charge was the cost of the materials. Hispanic parishioners willingly donated their time each Sunday afternoon as a way to contribute in a unique setting. It was affirming for them, and appreciated by the participants.

Eventually, a community-building group was added. The group promotes parish pitch-in dinners after Mass every six to eight weeks. Additionally, we have hosted two of the baptismal parties, another great way to gather and celebrate as a parish community.

At the end of each Mass, we asked those present to introduce themselves to someone they do not already know. This provides a lot of conversation. Although some people leave within a few minutes,



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, Marlin Ramos and Hector Reyes watch the baptism.

many people stay 10 or 15 minutes and get to know more about their new friends.

The ministry's goal is to show that Hispanics are our brothers and sisters in Christ. 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.

Being humble in the ministry is important and is achieved by never hesitating to say, "I'm sorry." Everyone needs to use these words, most of all those who serve in the Church.

When interacting with a new culture, there are sure to be misunderstandings. Language is often one cause. Customs and traditions are other common areas for differences.

Try to take into consideration where there may be potential conflict or support. Sometimes people have been affected by unexpected change, such as scheduling previous meeting places and times. They are probably right, and you overlooked their customary turf and it is time to negotiate a solution.

Always rely on the grace of God to bless all good works, even in the event of apparent failure or disappointment. We know that God is ultimately in charge.

Be patient. In most ministry situations, results occur over a long period of time. Remembering that we are a Church with a history of 2000 years helps put our need for achievement in perspective.

We also found that it's important to be generous and prepared. Everything we

have—education, experience, security, friends, home, health, happiness, family and all other blessings—are given to us to use in the service of others. The more you give, the more you find you have to give. You will find that people from minority groups are grateful for the smallest thing, even a smile.

There are also surprises. Sometimes you will find people to volunteer for tasks you never thought possible. At other times, when you ask someone to do the smallest thing, it does not work.

Be friendly. People who are friendly are seen as approachable. Even though there may be a language barrier, there is an unspoken communication that tells minority people either to approach or back away. Ministry succeeds when people feel they can come with their problems to find a friendly response.

Be affirming. It is surprising how many people rarely receive a compliment of "thank you" or "good work."

Using these skills frequently and sincerely makes ministering to minorities successful and rewarding. The return on the investment is at least 100 percent more than the initial expenditure of time, energy and resources.

Paying for the ministry required an initial investment in basic essentials, such as a Spanish *Sacramentary* and *Lectionary*, bilingual missalettes and Spanish hymnals. These expenses were paid for within the first year from the collections at the Spanish Mass.

We had determined that we did not intend to profit from this ministry and would re-invest any potential income into the needs of the people. At the end of the first year, we broke even.

As for the need to share parish space,

Continued on next page

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we have been able to meet the challenges to provide for the weekly Sunday Spanish Mass—in addition to the five English Masses each weekend—and to add time for baptisms, weddings and First Communions and schedule a Wednesday evening Spanish prayer group. We also have been able to share the parish gymnasium and activity center, especially over the summer when the indoor sports teams are not as tightly booked for practices.

Although it could be discouraging to realize that there is still so much to be done, we look at the progress we have made in the past year and everyone involved says “Thank God!”

After a year of time and effort, we would definitely recommend a similar process to other parishes. It has been wonderful to see the joy of Hispanics finding a place to worship and bring their children into the Church that has so much meaning for them.

In recalling the command of Jesus, “Go into the whole world and proclaim the Gospel to every creature” (Mk 16: 15-26), you easily discover that the ends of the earth have literally come to you. It’s your neighborhood, your marketplace, your workplace and, yes indeed, your parish.

(Benedictine Sister Joann Hunt is the director of religious education at Holy Spirit Parish in Indianapolis.) †

Helpful hints assist in development of Hispanic ministry

- Form a team of people from the parish interested in outreach to the Hispanic community. It would include people who are bilingual, have some prior experience working with Hispanics or have an interest in welcoming new arrivals to the parish. Language does not have to be a barrier to friendship.

- Actively find people who have some background in Spanish language studies. Ask if they are willing to assist in your parish outreach efforts. Talk with a local high school Spanish teacher for leads. Maybe there are people who have grown up in the Southwest or come from a Spanish cultural heritage in your area who would be willing to help form bridges of communication.

- Explore the nature of the Hispanic community in your area. Where do they come from? Where do they live? Are they recent arrivals or people who have been in the United States before? Talk with school officials, teachers and civic or business leaders about their experience with the area’s Hispanic community.

- Create a welcoming environment in your parish and explore what can be done to become more welcoming.

Examine what stands in the way of becoming more inclusive. Consider purchasing bilingual missalettes that could be placed in a basket at the entrance of the church. Even the simple word “*Bienvenidos*” (“welcome”) posted on a bulletin board can do wonders. A handshake, a smile and a simple nod of recognition go a long way in communicating acceptance.

- If you are able to find people willing to communicate in Spanish, try initiating an outreach activity. Door-to-door visitation teams demonstrate that the local Catholic community is interested and opens the door for evangelization. Visitation teams sharing what they have encountered could spark a variety of social outreach efforts for the parish.

- Don’t be afraid of your own inadequacies. Immigrants know what it is like to struggle, and can appreciate any attempts at simple communication efforts. Sometimes those exposed to English studies may understand what is being said, but may find it difficult to express themselves adequately in English.

- Do some research on your own to familiarize yourself with the country of origin where Hispanics from your area call home. Sometimes knowing even a

little history of the region or state (there are 29 states in Mexico) and something about their cultural background is helpful. Learn about feast days. It can offer insight into the person, culture and experience of life, while alerting one to significant dates that mark the Hispanic calendar.

- See what is being done with literacy classes in your area. Inquire about English As A Second Language classes or start one in your parish. Sometimes providing a space for people to share their experience is all that is needed.

- Be cautious of relying on children as translators. It puts children in an awkward relationship with their parents. Develop a pool of names of bilingual resource people in your area for emergencies. Consider Spanish studies of your own.

- Familiarize yourself with what is being done in Hispanic ministry elsewhere. Use the booklet “The Hispanic Presence in the United States—Pastoral Reflections Using the *Catechism of the Catholic Church*,” the Department of Education resources or the more substantial “Hispanic Ministry: Three Major Documents” by the United States Conference of Catholic Bishops. †

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 to prepare and certify 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 province of the National Conference for Catechetical Leadership (NCCL),” said Harry Dudley, associate executive director of faith formation for the archdiocese.

In time, the program became 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, reading and group dynamics to educate 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 over spaced meetings.

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

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

Mary Lynn Cavanaugh, the director of religious education at St. Mark the Evangelist Parish in Indianapolis, reported the same general numbers.

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.

Those days are an extended 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 more modern features designed for a new generation of Catholics.

The director’s program manual describes this generation as “a very 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 generically 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 her groups understand certain words and phrases in the Catholic vocabulary that they don’t know, like “paschal mystery,” “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. Wilson, like others, had words of praise for the program.

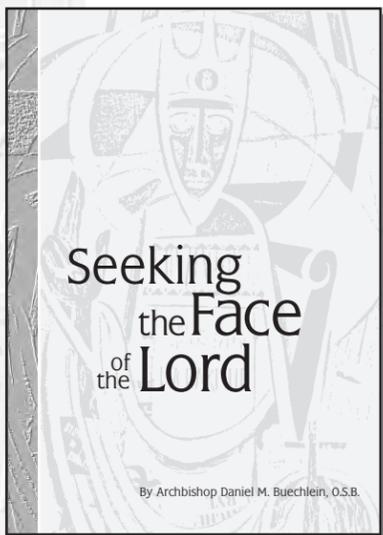
“There isn’t anything I don’t like about it,” she said. “It is just superb. Really great discussions come out of the questions and the video.”

Connolly said the faith sharing and discussions among the catechists during the sessions are the most important elements.

Dudley said those who get certification through the program have not only “seen modeled these ways of doing things ... they have the booklets from that experience as a permanent reference.”

One of Dudley’s favorite features of the program is the sampling of catechists featured in the videos.

“[The NCCL] made available ... the witness of the best catechists in the country,” he said. “It’s just a good way of sharing the best of the best with everyone.” †



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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 teaching of doctrine was inconsistent at best.

Vatican Council II prompted an awareness of the importance of adult 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, they 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 mission but at its center" (43).

These challenging words would not go away as parishes hired professional directors and coordinators of religious education and began to develop programs for all ages—some called it formation from cradle to grave. Yet, 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 accepted as a systematic presentation of the Catholic faith, a reliable reference tool and a solid foundation for the development of "local" catechisms 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 Buechlein.

When the *National Adult Catechism* is approved in 2003, it will be uniquely a local catechism, 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 for Catechesis* 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, 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 Archbishop Buechlein, along with 25 catechetical and pastoral leaders throughout 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

Religious education resources

Most of the resources mentioned in the adjacent story can be found in your parish faith formation center. Ask your parish administrator of religious education for assistance.

The Web site of the United States Conference of Catholic Bishops is a valuable source of information for national statements and documents. You can even read the catechism online. Visit the U.S. bishops' Web site at www.usccb.org.

On the official Vatican Web site, http://vatican.va/home_en.htm, you

can read the *General Directory for Catechesis* and other catechetical documents for the universal Church.

The *Speakers Resource Directory* can be found on the official Web site of the Archdiocese of Indianapolis under Catholic education at www.archindy.org.

Both the *Speakers Resource Directory* and the *Adult Faith Formation Curriculum* are available in print format at a nominal charge. To order copies, call the archdiocesan Office of Catholic Education at 317-236-1430 or 800-382-9836, ext. 1430. †

11 deaneries during the fall of 2000.

These discussions led to further discussion of the plan within pastoral councils, educational commissions, adult catechetical teams 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 Magnant, left, chancellor and secretary for lay ministry and pastoral services for the archdiocese, and Benedictine Father Bede 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.

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Mothers find programs to strengthen their faith

By Jennifer Del Vecchio

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 handling the employee 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 journals to reflect on their feelings and gather in groups to talk about issues important to them as they come to understand the dignity of motherhood.

As Dias was becoming involved with MOMS, other mothers in the archdiocese were sharing and learning about their role of motherhood in Familia, an acronym for Family Life in America, that introduces mothers to "mom-sized" Church documents and Church teachings, along with prayer, to affirm their roles as wife and mother and teach them how to be the primary educator of their children in the domestic Church.

Both groups have different approaches, but the same goal of affirming motherhood and the Christian family.

In MOMS, women meet for about eight weeks, discussing everyday spirituality, stress, anxiety, self-esteem, personal growth, values and friendship.

They use journals and learn how to implement prayer rituals into their daily lives, which could be something as simple as blessing their children before bedtime.

"MOMS has taught me to speak from the heart, to talk to God from the heart," said Dias. "It doesn't always have to be when I'm kneeling down. I could be in the mini-van driving my child to preschool, thanking God that I'm having a good day."

Started by Benedictine Sister Paula Hagen, Ministry of Mothers Sharing is now in more than 100 dioceses and more than 3,000 parishes.

It was started after Sister Paula met a very vocal and blunt young mother, who told her that the Church was doing little to help her as a mother.

"What hit me was that she was right," said Sister Paula, who is a member of the Benedictine community at St. Paul's Monastery in Minneapolis.

She began MOMS to help women in their roles as mothers and as a way "to call forth the charisms that I have seen so clearly in mothers and that need to be more clearly developed in our Church."

Mothers have a great sense of hospitality and the ability to let go of their own needs and wishes, make good choices, empower and affirm others, and create a happy home and family life, she said.

MOMS encourages mothers to move into other ministries within their parish and provides a way for the Church to reach young mothers and families who are new to a parish, she said.

Roberta Szumski, a member of St. Christopher Parish in Indianapolis, said MOMS provided friendships with other mothers.

"MOMS was a stepping stone, a way to get involved in the parish," Szumski said. "It allows you to meet other women in your same situation, deepen your spirituality and get involved in your parish community."

While MOMS does use Scripture, it does not teach directly what the Church has said about the role of women in

society and does not study the pope's writings or the *Catechism of the Catholic Church*.

"It's not about organized religion, but about spirituality," said Sister Paula.

Instead, she said, MOMS starts women on their faith journey as mothers.

"Many times, after the eight weeks, women will say, 'What do I need to know more about?'" Sister Paula said, leading them to Bible studies or other areas of interest within the Church.

Sessions ask women to articulate their awareness of God, increase their awareness that motherhood has an impact on spiritual growth, and strengthen their sense of motherhood as a special and unique call to wholeness, holiness and ministry.

Familia's format concentrates on helping mothers learn what the Church teaches about their roles as wife and mother by reading various documents and discussing how those documents relate to their daily lives.

"Familia is meant to show how a lot of people misunderstand what the Church teaches about the role of women in the Church, in families and in society in general," said Katie DeFreese, a member of Our Lady of Lourdes Parish in Indianapolis, who helps coordinate Familia.

"It totally demonstrates the Church's and Christ's deep love and esteem for women," DeFreese said. "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.

Men discuss and study the dignity of work and *Humane Vitae*, which outlines why the Church condemns artificial birth control.

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," DeFreese said.

DeFreese said she doesn'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 provide effective tools to raise "mature and responsible children," said Kathy Gary, a member of Familia 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 forbids 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 Gospel 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



Photo by Jennifer Del Vecchio

Benedictine Sister Paula Hagen discusses the Ministry of Mothers Sharing (MOMS) with Jane Dias, a member of St. Barnabas Parish in Indianapolis. MOMS and another group, Familia, help women learn about their vocation as wife and mother.

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 cover 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 cradle Catholics—those 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."

(For more information on MOMS, call Jane Dias at 317-888-6473. For information on FAMILIA, call 317-894-2621.) †

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Diane Burns receives 2002 Excellence in Catechesis Award

By Jennifer Del Vecchio

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, she said, and classes 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 at 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.

"With all the criticism of the Church, I think if people are strong in their faith that it will show," she said. "If people are close to Christ and have a deep peace, this is communicated to other people. These are the things that will keep the Church strong. It will not shake the faith of really faithful people."

Father Daniel Staublin, pastor of St. Malachy Parish, said Burns adapts to the changing needs of the parish.

"What's refreshing about her is that she is willing to look at things in a different way to shape the program with what is going on, instead of only doing it one way," he said.

The parish has more children and young parents now, and the membership keeps growing as more and more families move to the Brownsburg area.

"As our parish changes, and it is changing dramatically, she is able to adapt the program and meet the needs of the people," Father Staublin said. "She listens very well to people."

As the faith formation director, Burns has to cover the gamut of where all parishioners fall in their knowledge of the faith.

There are a group of parents who don't know their faith due to a lack of strong catechesis when they were growing up, she said. Then there are parents who drop their children off for Sunday religion classes and go to Mass without them.

Burns said her job is to find out what areas the parishioners need the most religious education about and form a catechesis program to meet those needs.

"I want to help adults in some way appreciate how important it is to study their faith," she said, "to show them that it is a lifelong study to continue to grow in understanding their faith."

It's also about showing the parishioners that they can find the time for faith formation, she said, and providing opportunities for that lifelong learning process.

As St. Malachy Parish continues to grow and Church officials look at moving to a larger location, Burns is concerned about keeping a sense of community at the parish.

"You have to be able to create community," she said. "I hear a lot of people shop around for parishes. When they come here, they say they feel a sense of community. People are very welcoming here and make others feel comfortable." †



Diane Burns, left, director of faith formation for St. Malachy Parish in Brownsburg, was honored by the archdiocesan Office of Catholic Education with the 2002 Catechesis Award for her work. Here she speaks with women from the parish about their faith.

New Albany Deanery students focus on stewardship and service

By Jennifer Del Vecchio

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 fire-fighters 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.

"It's important that we see our faith 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 Bradford, 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 Deanery 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.

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 students at service sites.

Josh Ernstberger, 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 person from their age group usually doesn't want to do that."

Josh said the projects help others, but also allows students to have fun.

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." †



George Hughes, left, and William Young, members of Our Lady of Perpetual Help Parish in New Albany, help make the parish grounds look better as part of a summer program in the New Albany Deanery aimed at teaching youth about Christian service.

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Matthew's Gospel speaks to many people

By Fr. 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. If this Gospel hadn't spoken to so many hearts, it would not have made such a lasting impression.

You owe it to yourself to make the time to sit back and let reading Matthew's Gospel become for you a journey of wonder and discovery of what the Lord wants each of us to do with our lives.

Whenever we reflect on the Beatitudes, these words come to mind: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Mt 5:3).

After Sept. 11, 2001, the seventh Beatitude spontaneously comes to mind: "Blessed are the peacemakers, for they will be called children of God" (Mt 5:9).

When we celebrate the Eucharist, we pray the Lord's Prayer according to Matthew: "Our Father in heaven, hallowed be your name" (Mt 6:9-13).

And even non-Christians quote the Golden Rule: "Do to others whatever you would have them do to you" (Mt 7:12).

Matthew's Gospel is rich and far-reaching. But let's point out some things about the early Christians who relied so much on this Gospel.

For a few decades, the Church in Matthew's community remained culturally Jewish. At the beginning, the members of Matthew's community came from Jewish families, and as Christians they continued to attend the synagogue on the Sabbath. After each Sabbath, they celebrated the Lord's Supper on "the first day of the week" (Sunday).

The community of Matthew celebrated the Jewish feasts, like the Passover and Pentecost, and observed various Jewish practices just as Jesus had done.

Like the disciples in Jesus' lifetime, the mission of the Matthew community was to the Jewish people. They followed Jesus' instructions to the disciples: "Do not go into pagan territory or enter a Samaritan town. Go rather to the lost sheep of the house of Israel" (Mt 10:5-6).

Matthew remembered that Jesus' mission was restricted to the Jewish people with a few gentile exceptions (Mt 15:24).

But Matthew recognized that many gentiles entered his community, threatening 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."

Popularly, we refer to Jesus' commissioning discourse to the Eleven disciples at the Gospel's end as The Great Commission. These disciples are the symbol of the Church from its beginning to today.

Did you get that? "To today." That means you and me! The Lord's instruction to the Eleven is for us, too!

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.

As 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



Pope John Paul II sits in front of a large mural depicting Christ the Teacher during Mass on the Mount of Beatitudes on March 24, 2000. The pope recalled Christ's Sermon on the Mount during his homily to an estimated 50,000 people. The Mass was held above the Sea of Galilee during the pope's Jubilee Year pilgrimage to the Holy Land. Whenever we reflect on the Beatitudes, these words come to mind: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Mt 5:3). After Sept. 11, 2001, the seventh Beatitude spontaneously comes to mind: "Blessed are the peacemakers, for they will be called children of God" (Mt 5:9).

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.

Both 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.) †

Bible encompasses the past and future

By David Gibson

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, president 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!) †

Discussion Point

Read a Bible chapter every day

This Week's Question

Describe a small-group approach or personal approach to reading a biblical book that "worked" for you.

"Reading a chapter a day—during evening prayer—until a book is finished has worked for our family." (Jean Knarr, Indianapolis, Ind.)

"I lead a small Scripture study group [at St. Dominic Parish in Mobile, Ala.]. We meet weekly and are reading through the Bible. We start with prayer then take turns reading passages and discussing what they mean to us. We can support each other in a group setting. This helps keep me grounded in faith." (Aldon Ward, Mobile, Ala.)

"We used the Renew 2000 Scripture Study series. It worked well [at St. Edward the Confessor Parish in

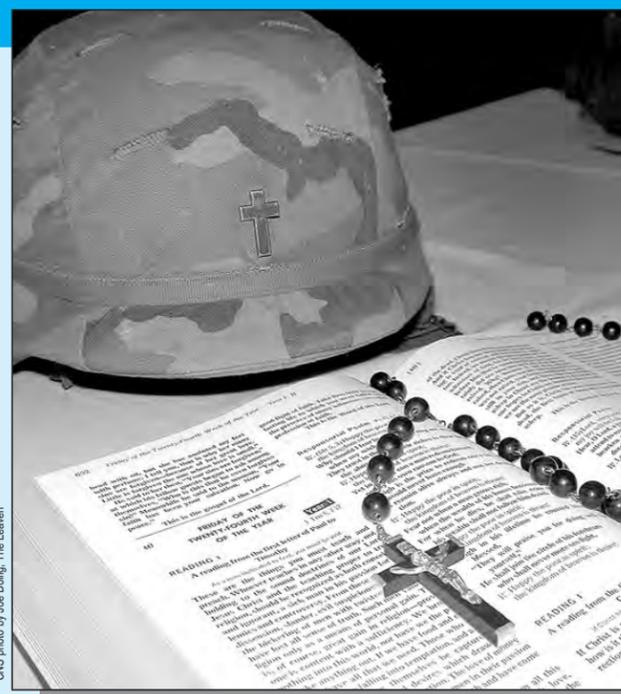
Twin Falls, Idaho] because we read in advance the following Sunday's readings." (Jean Thompson, Twin Falls, Idaho)

"Generally, our Bible study group at St. Bernard [Parish in Omaha, Neb.] uses a modified Little Rock Scripture Study series. It not only gives us a good understanding of the book we are studying, it gives us practical applications, too. Also, I listen to the audiotapes of Father Eugene LaVerdiere." (Dick Mori, Omaha, Neb.)

Lend Us Your Voice

An upcoming edition asks: What attitude or action do you think might help unite polarized Catholics?

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



CNS photo by Joe Bolig, The Leaven

From the Editor Emeritus/John F. Fink

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 Rome, accept the authority of the pope, and believe all the doctrines that the Church in the West teaches.



Today the various Eastern Catholic Churches belong to the Alexandrian,

Antiochene, Armenian, Byzantine and Chaldean rites, all headed by patriarchs. The Alexandrian rite, in Egypt, includes the Coptic Catholic Church and the Ethiopian Catholic Church. The Antiochene rite includes the Syro-Malankara Catholic Church in India, the Maronite Catholic Church mainly in Lebanon and Syria, and the Syrian Catholic Church mainly in Syria and Iraq.

The Armenian Catholic Church traces itself back to the third century, when Gregory the Illuminator baptized King Tiridates III, who declared Armenia a Christian state before Constantine did the

same for the Roman Empire. Today it has dioceses in Armenia, Syria, Lebanon, Iran, Iraq, Egypt, Turkey, Ukraine, France and Argentina, an apostolic exarchate for the United States, and ordinariates in Greece and Romania.

The Byzantine rite is by far the most widely used eastern liturgical tradition. Its jurisdiction includes Albania, Belarus, Bulgaria, Croatia, Greece, Hungary, Albania, Melkite, Romania, Russia, Ruthenian, Slovakia and Ukraine. 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 Syrian, includes the Chaldean Catholic Church with dioceses in Iran, Iraq, 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, 27,500 Melkites, 5,300 Romanians, and one parish of Belarusians (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 and Canada. The Chaldean tradition has 70,000 Chaldean Catholics and 200,000 Malabar Catholics.

The liturgies of the Orthodox Churches and the Eastern Catholic Churches are similar, even identical. The bread that is consecrated is leavened bread rather than the unleavened bread of the Roman Rite. The consecrated bread 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 Roman Rite. 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 not be married and are, 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 wasted on the old

Sometimes we like to say that youth is wasted on the young. We mean that all that physical energy and stamina and enthusiasm would be put to better use by mature individuals who have more age and experience behind them.



Pope John Paul II doesn't seem to think so. He has courted 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 absolutely infectious 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 your body. Toddlers are cute, too, even when they're naughty. And school-age kids display a natural openness, which we adults have mostly

learned to temper.

Teen-agers, on the other hand, seem to be the villains of the growing-up piece. They're considered in much of the media merely as shopper demographics, potential drug abusers, precociously sexual beings, wasters of their educational opportunities and general pains-in-the-neck. Period.

Many of these kids seem to have a sophistication we did not possess at their age, and certainly an economic power most of us would never imagine possible. We're suspicious of them and their reputed potential for bad behavior.

But, when we get away from such abstract judgments and consider the teens we actually know, reality sets in. Like the pope, we can truly appreciate them and gain much from being in their presence.

When my own children were teen-agers, as anxious as some days were because of their mistakes or ours, life was always interesting and often fun. We still recall with pleasure the dinner table conversations, the music thundering from the stereo, the used car lot we called a front driveway. We remember fondly the school plays and cafeteria pranks, and putting an end to the boys' teasing of their sister's date when he appeared uncomfortably at the door.

We witnessed our kids' hesitant interests in this or that idea turn into determined progress toward life goals. We saw their romantic relationships mature and their friendships deepen as they grew emotionally and spiritually as well as physically.

During the recent World Youth Day in July, the pope told the young people that they are our hope. He said not to let our hope die because "You are the ones the world needs. You are the salt of the earth and the light of the world." He called them "sentinels of the dawn."

We happened to be traveling from Italy recently with an entire planeload of young people and their chaperones going to Toronto for this event. They roamed the aisles of the plane, singing hymns and visiting with their friends.

Whenever the plane dropped altitude, the kids together would cry, "O-o-o-oh!" and when it finally landed, they all cheered and applauded. They were vigorous, confident and faithful, and they were on their way to energize the pope. They did the same for us.

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

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 crucial meeting on surveillance cameras for nursing homes. She, in turn, called her children and their spouses, and they all prayed. The meeting went well beyond my wildest expectations."



This e-mail comment came from

Violette King, founder and director of Nursing Homes Monitors in Illinois. My association with her has me in awe of her diligent, dedicated efforts to protect nursing home residents from neglect and abuse—an advocacy dear to my heart. I 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, "What good is praying when prayers aren't answered?" I told him prayers are always answered, just not

always the way we expect.

My friend, Janie Coombs, a resident at the exemplary St. Augustine Home for the Aged in Indianapolis, which is run by the Little Sisters of the Poor, has taught me much about personal prayer. Sometimes she quotes what her daughter, Susie, a multiple sclerosis patient, once said: "I pray in total faith and receive in total shock."

Because of previous eldercare roadblocks, King seemed surprised at the success of her surveillance meeting. Often, I don't realize for years that a prayer has been answered. Then the revelation 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 reward a little book by Emilie Griffin, *Doors Into Prayer: An Invitation*

(Paraclete Press, \$13.95). Jesuit author James Martin calls it "superbly written ... a marvelous reminder that prayer is a gift that God offers to everyone: One need not be a mystic or a saint to pray."

The first of countless priceless, inspirational moments in the book is the author's dedication: "For my grandson ... who at 10 weeks old has already taught me something about prayer."

Each morning, when in touch again with the Lord, I offer everything I do that day "for the greater honor and glory of God." Then, if I think and act appropriately, my 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.) †

Stories, Good News, Fire/
Fr. Joe Folzenlogen, S.J.

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 all over the United States and were joined by a delegation from Latin America 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: spirituality, parish life, youth and young adults, Catholic education, social justice, racism, Africa and HIV/AIDS.

During the congress, the delegates 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.

A process like this could have become very dry and mechanical. What immediately set a very different tone was the eucharistic liturgy that began the congress on Thursday evening. The assembly was called to order by a musician playing a solo violin.

The 16 righteous elders, including Oldenburg Franciscan Sister Francesca Thompson, were installed so they could be available throughout the congress for prayer and consultation. Bishop Joseph Perry, auxiliary bishop of Chicago, gave a homily filled with humor that carried a punch. His parable about "truth" and "lies" provided an image that carried through the congress: We need to look at naked truth.

As the eucharistic liturgy continued, the congregation poured itself into the songs, and the presence of the Holy Spirit became more and more evident.

The next morning, the sound of a large drum accompanied the roll call of the dioceses as their representatives added water from their geographic area to the "Font of Living Water" in the center of the assembly.

Daughters of the Heart of Mary Sister Anita Price Baird electrified the delegates 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 Anita gave the group its marching orders by stressing empowerment and community responsibility.

Bishop Charles G. Palmer-Buckle, 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 dramatically, he apologized and asked forgiveness for any harm done to the ancestors of those who came here as slaves.

Friday evening offered the youth and young adults the opportunity to share their gifts. They did so in inspiring fashion with song, dance, poetry and witness. They also led the opening prayer on Saturday, including a skit to dramatize the burdens carried by youth today, such as adult indifference.

The congress concluded with prayer, starting on Saturday afternoon, during a reconciliation service that had people signing themselves with ashes and then going to one of the elders for cleansing. The final liturgy was a spirit-filled celebration culminating in an anointing and commissioning to go and put the congress into action.

(Jesuit Father Joe Folzenlogen is evangelization coordinator for the archdiocese.) †

Twenty Fourth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Sept. 15, 2002

- Sirach 27:30-28:9
- Romans 14:7-8
- Matthew 18:21-35

The Book of Sirach is the source of this weekend's first reading. Some books of the Bible, simply put, are more popular than others. From early days in Christianity, the Book of Sirach has been popular for private inspiration as well as in the public worship of the Church. This is hardly surprising. Sirach is a collection of maxims

having to do with human living and easily grasped by anyone. These words of counsel obviously lead to peace and order.

The name of the book derives from its author, Jesus, or Joshua, son of Sirach Eleazar. The author was probably a scribe, who wrote between 195 and 168 B.C. This dating occurs because of the fact that the book speaks of the death of Simon, the high priest, as having quite recently happened. Simon died in 195 B.C. However, the book has no mention of the Maccabees' revolt, a major development for the Jews, and the date of the revolt is known.

These events were long ago, and in many respects the conditions of life on earth have dramatically changed over the 2,100 years since Sirach was composed. The basic yearnings, fears and stresses of human life have not changed, nor has the solicitude of parents for children.

These books of Wisdom Literature in the Bible, such as Sirach, were examples of older generations that felt the impulse to pass their wisdom and experience on to younger descendants. The reading this weekend deals with the human reaction of anger. Modern psychologists would say that anger has a very depleting, destructive

quality, an unwelcome hand-me-down from earlier days of evolution. Certainly, the author of Sirach had no such sense of anger, but this author knew well that anger was not in the least constructive. Holding onto anger was self-penalizing. Moreover, holding onto anger is the opposite of life in God. God is peace. God is forgiving.

As its second reading, the Liturgy of the Word this weekend presents a brief section of the Epistle of St. Paul to the Romans.

The world in which Paul, and the Roman Christians, lived was dominated either by the quest to control or the struggle to remain in control. Thus, competition raged in commerce. Intrigue raged in politics. Always, self—and nothing else other than self—was the motive for action.

Paul called the Christians of Rome to remember that humans are never in control. Rather, God controls all. To whirl away in selfish pursuits is to tilt after windmills.

St. Matthew's Gospel provides the last reading. It is a parable that is familiar to Christians. Modern readers occasionally regard numbers in the Scriptures too literally. "Seventy times seven" had a different meaning, at the time of Jesus, among the Jews. "Seven" meant a perfect, absolute and all-encompassing number. "Seventy times seven" meant an unlimited plenitude.

The king might be likened to God. This likeness summons an image of the Lord's Prayer. In this prayer, the fundamental prayer of Christians, taught by Jesus, believers pledge to forgive others just as God forgives all. There is no limit on this range of forgiveness, not in terms of personalities or number or quality of the fault creating any offense.

Reflection

One of the most wonderful photographs of all time was taken some years ago when Pope John Paul II visited an Italian prison where Ali Acga, the man accused of attempting to assassinate the pontiff, and

lay down your life for a friend?"

I have been reminded—every step of my journey this past year—of how much God truly loves us. How present he is in our lives. When we respond out of faith, we endure life. We get through the really hard times, and we celebrate and make holy the really good moments.

We have that gift of choice. How we choose impacts how we live.

I choose to be a believer in Christ. I choose to be a faith-filled Catholic woman seeking her way in this world.

I choose to open my heart and welcome a compassionate, loving Christ into my life. I choose to share that compassion and love with others. I choose to believe in the good in the world. I choose to celebrate what is right with the world.

I choose to try my best to live the life God unfolds for me each day, even when most days it makes no sense to me and I'd do it a little different—OK, probably a lot different!

In all that has happened this past year—within our country, within ministry, within my personal life—the one thing I know beyond a doubt is that God is here! God journeys with us. That belief has strengthened for me during these past 12 months. As our next year unfolds, may we all continue to seek the wisdom, strength and compassion of Christ and one another!

By Marlene Stammerman

My Journey to God

Where Were You When ...?

As a child growing up, I can remember my parents and grandparents using that phrase often. The family would gather, have dinner and play games then the "older" 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 the space shuttle Challenger exploded?" For all of us, we could add, "Do you remember where you were on Sept. 11?"

As the anniversary date of Sept. 11 passes, we will have seen and read many tributes, memorials 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 the Lord reflect that sense of reverence—of awe? During this past year, have you been able to see God in your work? Most importantly, have you been able to see God in your personal life?"

As I reflect on this past year, I think about the events of that day and subsequent days. We saw evil unfold in the most horrible way. But we also saw hope. We saw faith. We saw love. We were witnesses to the real meaning of "Would you

(Marlene Stammerman is a member of Good Shepherd Parish in Indianapolis and is the director of youth ministry for the Archdiocese of Indianapolis.) †

Daily Readings

Monday, Sept. 16

Cornelius, pope and martyr
Cyprian, bishop and martyr
1 Corinthians 11:17-26, 33
Psalm 40:7-10, 17
Luke 7:1-10

Tuesday, Sept. 17

Robert Bellarmine, bishop and doctor
1 Corinthians 12:12-14, 27-31a
Psalm 100:1-5
Luke 7:11-17

Wednesday, Sept. 18

1 Corinthians 12:31-13:13
Psalm 33:2-5, 12, 22
Luke 7:31-35

Thursday, Sept. 19

Januarius, bishop and martyr
1 Corinthians 15:1-11
Psalm 118:1-2, 16-17, 28
Luke 7:36-50

Friday, Sept. 20

Andrew Kim Taegön, priest and martyr
Paul Chōng Hasang, martyr and their companions, martyrs
1 Corinthians 15:12-20
Psalm 49:6-10, 17-20
Luke 8:1-3

Saturday, Sept. 21

Matthew, Apostle and evangelist
Ephesians 4:1-7, 11-13
Psalm 19:2-5
Matthew 9:9-13

Sunday, Sept. 22

Twenty-fifth Sunday in Ordinary Time
Isaiah 55:6-9
Psalm 145:2-3, 8-9, 17-18
Philippians 1:20c-24, 27a
Matthew 20:1-16a

certainly of gravely wounding him, was incarcerated. In the photograph, the pope's face is calm, gentle and peaceful, and he has his hand quietly and consolingly laid on Acga's shoulder. If forgiveness is set forth as a human ideal more often, human life would be easier.

The Church calls us to forgiveness. No one can read this passage in Matthew's Gospel and fail to get the point.

As we read St. Matthew, we might

assume the lordly position of deciding when and whom to forgive. We might presume that we can dispense forgiveness to those who offend us as if it were simply our gift. Rather, we are not in control. Furthermore, as Christians, our model is Jesus, who is God. We ask God's forgiveness. We also must realize that as followers of the Gospel, we must forgive—and forgive everything. Otherwise, we are not like the Lord, our teacher and our example. †

Question Corner/Fr. John Dietzen

Church doesn't recognize Mormon baptisms as valid

QI am a Catholic widow and am attracted to a widower. His second wife died, but his first marriage ended in divorce many years ago. The man is a baptized, non-practicing Mormon, and both his marriages were performed in the Mormon religion. He feels he is really a baptized Christian and that this



should make it possible for us to have a Catholic marriage. If I ever remarry, I want it to be in the Catholic Church. Is it possible for a Catholic to marry a Mormon in a church service? Is Mormon baptism actually considered valid? Must he apply for an annulment for us to be married in the Church? (Wyoming)

AIt is not impossible for a Catholic-Mormon marriage to take place in a Catholic church. Any marriage between two people who are not Catholic, however, if they are free to marry, is considered a valid marriage. Your friend's first marriage appears at first glance to be such a case. Some action by your diocesan tribunal would be necessary, therefore, before he is free to marry you in the Church.

The circumstances of his baptism will affect what that action might be.

The Catholic Church recognizes as valid the baptisms of many other Christian denominations. One condition, however, is that the baptism be conferred in the name of the Father, Son and Holy Spirit, in the traditional sense of Christian belief in one God and three persons.

For this reason among others, Mormon baptisms are not recognized as valid by the Catholic Church. While many, perhaps most, Mormons often claim that theirs is a Christian religion, that claim is disputed by

all Christian denominations of which I'm aware.

Mormon adherents profess to believe in God the Father and in Jesus as God. Their understanding of these truths is, at the very least, eccentric when compared with Catholic doctrine.

According to Mormon teaching, there is not one God, but several gods who, through countless generations, produce innumerable children. By a sort of sexual union with female counterparts, these gods bring into existence additional beings, including Jesus and other earthly inhabitants, who take bodies here after a pre-existence in heaven.

In the translation of the Bible by Mormon founder Joseph Smith, for example, it is claimed that Jesus was the pre-created son of "Elohim" and a goddess mother. Jesus then became divine by obeying the rules established for Latter Day Saints, the Mormons.

One Mormon holy book states: "Our Heavenly Father and Mother live in an exalted state because they achieved a celestial marriage. As we achieve a like marriage, we shall become as they are and begin the creation of worlds for our own spirit children" (*Achieving a Celestial Marriage*, first section).

In light of these ideologies, the Vatican Congregation for the Doctrine of the Faith ruled on June 5, 2001, that Mormon baptisms cannot be considered valid. Among other reasons, it was explained, according to Mormon teaching the baptism formula cannot be a true invocation of the Trinity.

Since your friend is not a practicing Mormon, he is perhaps unaware of these official doctrines. Please talk with the priest in your parish, or another priest or tribunal official in whom you have confidence, explain the particulars, and ask him or her to help you. †

The Active List

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

September 13

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Cursillo Grand Ultreya, 7 p.m. Information: 317-638-5167 or 812-372-9152.

September 13-15

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. Applefest, Fri. 5 p.m.-midnight, Sat. 9 a.m.-midnight, Sun. 10 a.m.-3 p.m., food, games, craft fair, entertainment. Information: 317-831-1431.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Weaving with Clare of Assisi," Benedictine Sister Diane Jamison, presenter, \$160, \$120 commuter. Information: 317-788-7581 or e-mail benedict@indy.net.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Tobit Weekend, retreat for engaged couples, \$250. Information: 317-545-7681 or e-mail

fatima@archindy.org.

September 14

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. French Market, 11:30 a.m.-11 p.m., Mass, 5:30 p.m., entertainment, games, French menu. Information: 317-283-5508.

St. Mary Church, 415 E. Eighth St., **New Albany**. *Fiesta Latina*, Mass in English and Spanish, 5:30 p.m., commemoration of Mexican independence, 6:30 p.m., music, dancing, games, Latin artifacts.

Divine Mercy Adoration Chapel, St. Michael the Archangel Parish, 3354 W. 30th St., **Indianapolis**. Chapel located behind church, 13th anniversary of chapel, liturgy honoring exultation of the cross, 8:30 a.m.

September 15

St. Roch Parish, Parish Life Center, 3600 S. Pennsylvania St., **Indianapolis**. Women's Club, fall dessert card party, 1 p.m., \$4. Information: 317-787-5602.

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Family Mass for separated and divorced Catholics, 2 p.m. Information: 317-236-1596 or 1-800-

382-9836, ext. 1596.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Fifth anniversary of the Latin Mass apostolate in archdiocese, 10 a.m. and 12:15 p.m. Masses, Father Paul Carr, North American district superior for the Priestly Fraternity of St. Peter, celebrant at 10 a.m. Mass, homilist at 12:15 p.m. Mass. Pitch-in luncheon and reception in Priori Hall after 10 a.m. Mass. Information: 317-636-4478.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Field Mass, Holy hour, 2:30 p.m., Mass 3:30 p.m. with Father Elmer Burwinkel, Schoenstatt Sister Mary Danielle Peters, presenter, pitch-in, dessert and drinks provided. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

St. Louis Parish, 13 St. Louis Place, **Batesville**. Parish festival, country store, 10 a.m.-8 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: 317-236-1521.

September 17

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**, "Praying with Scripture," Providence Sister Alexa Suelzer, presenter, \$10 per

person, 7-9 p.m. Information: 812-535-3131, ext. 434.

September 20

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass, 6:30 a.m.; breakfast, Indianapolis Athletic Club, 350 N. Meridian St., \$20, first-time guest \$10. Information: 317-767-2775 or inquire by e-mail at civitasdei_indy@catholic-exchange.com.

September 20-21

St. Malachy Parish, 326 N. Green St., **Brownsburg**. Country fair, 4-11 p.m., hog roast, carnival. Information: 317-852-3195.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. The Gabriel Project, training session, Fri., 8:30 a.m.-noon, 12:30-4 p.m., 5:30 p.m., Sat., 8:30 a.m.-noon. Registration: 877-734-2444.

September 20-22

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Retrouvaille weekend for married couples experiencing difficulties, \$75 per couple. Information: 317-913-9496.

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**, "Enneagram" retreat, \$150 resident, \$100 commuter. Information: 812-535-3131, ext. 434.

September 20-23

St. Philip Neri Parish, Busald Hall, 550 N. Rural St., **Indianapolis**. *All Because of Agatha*, annual fall dinner theater, Fri. 6 p.m. dinner, 7:30 p.m. play, Sat. 6 p.m. dinner, 7:30 p.m. play, Sun. 1 p.m. dinner, 2:30 p.m. play, \$18 per person. Reservations: 317-631-8746.

September 21-22

St. Teresa Benedicta of the Cross Parish, 23670 Salt Fork Road, **Bright**. Fourth annual fall festival, attractions for all ages, fried chicken dinner, Sat. 5-11 p.m., Sun. noon-8 p.m. Information: 812-656-8700.

September 22

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Youth ministry and neighborhood ice cream social, 4-8 p.m., basketball, face painting, putt-putt golf, ice cream, soft drinks. Information: 317-291-7014.

St. Lawrence Auxiliary and Knights of St. John, 312 S. Wilder St., **Greensburg**. Fall festival, country store, turkey or beef dinners, 10:30 a.m.-3 p.m.

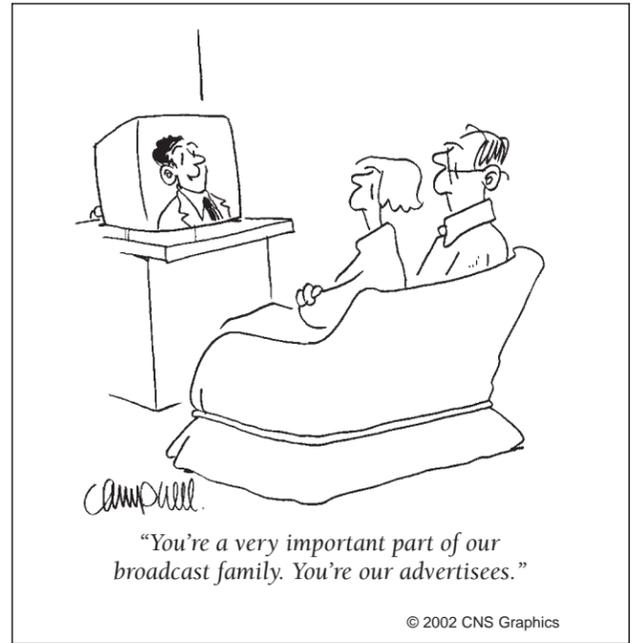
St. Michael Parish, 11400 Farmers Lane, N.E., **Bradford**. Parish picnic, booths, quilts. Chicken, ham or chicken and dumpling dinner served 10:30 a.m.-3:30 p.m. Information: 812-364-6646.

Holy Family Parish, 950 E. Church Ave., **Jasper, Ind.** (Diocese of Evansville). Picnic, booths, music, quilts, chicken and beef dinners, 10:30 a.m.-5 p.m., mock turtle soup.

Saint-Mary-of-the-Woods, Cecilia Auditorium, **St. Mary-of-the-Woods**. Chamber music for soprano, clarinet and piano, 2 p.m. Information: 812-535-5280.

September 27

St. Ferdinand Church, 840 Maryland St., **Ferdinand, Ind.** (Diocese of Evansville). Christopher Walker Concert, "An Evening of Stories and Songs,"



7 p.m. EST. Information: 800-880-2777 or 812-367-2777.

September 27-29

St. Philip Neri Parish, Busald Hall, 550 N. Rural St., **Indianapolis**. *All Because of Agatha*, annual fall dinner theater, Fri. 6 p.m. dinner, 7:30 p.m. play, Sat. 6 p.m. dinner, 7:30 p.m. play, Sun. 1 p.m. dinner, 2:30 p.m. play, \$18 per person. Reservations: 317-631-8746.

Our Lady of Lourdes Parish, 5333 E. Washington, **Indianapolis**. Fall festival, Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. noon-4 p.m., rides, food, family-style dinners, entertainment, children's games. Information: 317-356-7291.

September 28

St. Mary Parish, 317 N. New Jersey St., **Indianapolis**. Annual International Festival, noon-10 p.m., music, games, international foods. Information: 317-637-3983.

September 28

Kordes Enrichment Center, 841 E. 14th St., **Ferdinand** (Diocese of Evansville). Liturgical workshop, "Refreshing and Reviving Your Ministry," 9 a.m.-3 p.m. Information: 800-880-2777 or 812-367-2777.

St. Louis de Montfort Parish, 11441 Hague Road, **Fishers** (Diocese of Lafayette). Oktoberfest, 11 a.m.-9 p.m., food, games, rides, music. Information: 317-842-6778.

Daily

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

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

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

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

Weekly

Sundays

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indiana-**

polis. Mass in Vietnamese, 2 p.m.

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

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

Mondays

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

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

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Holy hour, 7 p.m.

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

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

Tuesdays

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

Our Lady of the Greenwood, Madonna Hall, 335 S. Meridian St., **Greenwood**. Video series of Father Corapi, 7 p.m. Information: 317-535-2360.

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

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

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian

—See ACTIVE LIST, page 21

Applefest

Sept. 13, 14 & 15, 2002
St. Thomas More Catholic Church

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3rd Place: \$500.00

Scheduled Events

FRIDAY SEPT. 13

- Bingo (5pm-9pm)
- Children's Games (5pm-9pm)
- Chili Supper (5pm-9pm)
- Craft Fair (5pm-9pm)
- Food Barn (5pm-9pm)
- Harry Burgess Trio (7pm-10pm)
- Raffles (5pm-12am)
- Vegas Tent with Beer Garden (5pm-12am)
- Local Entertainment (5pm-12am)

SATURDAY SEPT. 14

- Bingo (10am-8pm)
- Children's Games (9am-9pm)
- Craft Fair (10am-7pm)
- Food Barn (9am-11pm)

SATURDAY (continued)

- Hog Roast Dinner (11am-7pm)
- Jungle Jim Animal Show (10:30-11:30am)
- Murder Mystery Dinner (6:30pm-9:30pm)
- Raffles (9am-12am)
- Vegas Tent with Beer Garden (12pm-12am)
- Local Entertainment (10am-12am)

SUNDAY SEPT. 15

- Bingo (10am-3pm)
- Children's Games (10am-3pm)
- Craft Fair (10am-3pm)
- Fish Fry (10am-3pm)
- Food Barn (10am-3pm)
- Raffles (10am-3pm)
- Local Entertainment (10am-3pm)

For more information & tickets, contact:

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License Nos. TM0008471 & 97550

The Active List, continued from page 20

prayers for priests, 3-4 p.m.
Information: 317-271-8016.

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

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

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

St. Thomas Aquinas Parish, Chapel, 46th and Illinois streets, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

Thursdays

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Faith Sharing Group, 7:30-9 p.m. Information: 317-856-7442.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

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

Christ the King Chapel, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

St. Lawrence Parish, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Saturdays

Clinic for Women (abortion clinic), 3606 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

Monthly

Second Mondays

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

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Third Sundays

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday), rosary, 8 p.m. Open until midnight.

Third Mondays

St. Matthew Parish, 4100 E. 56th

St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child-care available. Information: 317-236-1586.

Third Wednesdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meet-

ing, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Third Fridays

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, 3354 W. 30th 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., **Mooreville**. Mass and anointing of the sick, 6:30 p.m. †

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 Archbishop O'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, sweat-shirts, 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 800-382-9836, ext. 1431.) †

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Rest in peace

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

ALVEY, Ralph E., 73, St. Paul, Tell City, Aug. 23. Husband of M. Bernadine (Frochlich) Alvey. Father of Julie Bellamy, Mona Goffinet, Pat Huffman, Susan Hughes, Beth James, Jackie McDaniel, Bill, Byron, Chris, David, Kevin, Paul, Ralph and

Terry Alvey. Brother of Mary Devillez. Grandfather of 41. Great-grandfather of 15.

BAUMER, Rodney "Rocky," 59, Holy Family, Oldenburg, Sept. 2. Son of Luella (Schoetmer) and Roy Baumer. Brother of Marlene Mollaun, John and Tom Baumer.

BEDNARCZYK, Erna M., 72, St. Anthony of Padua, Clarksville, Aug. 23. Wife of John Frank Bednarczyk. Mother of John L. Bednarczyk.

BLYTHE, Mary L., 55, St. Paul, Tell City, July 15. Wife of George Blythe. Daughter of Mary Patrick. Sister of Gary, Larry and Paul Patrick.

CAPELLO, M. Louise, 60, St. Monica, Indianapolis, Sept. 1. Wife of Dr. William Capello. Mother of Susan and Greg Capello. Daughter of Mary Kay Frauenheim. Sister of Karen Rihn, Daniel, Gilbert and Pierce Frauenheim.

CLARK, William Harry, 72, St. Mary-of-the-Knobs, Floyds Knobs, Aug. 31. Brother of Perry Clark.

DIETZ, Helen R., 87, St. Louis, Batesville, Aug. 29. Mother of Jane Fullenkamp and Robert Dietz. Sister of Mildred Weigel. Grandmother of four. Great-grandmother of seven. Great-great-grandmother of one.

HAGEDORN, Nancy Joan (Snyder), 72, St. Paul, Tell City, Aug. 26. Wife of George Cyril "Cy" Hagedorn. Mother of Gregory and Larry Hagedorn. Grandmother of three.

HARBAVILLE, Edwin H., 91, St. Isidore, Bristow, Aug. 31. Brother of Marie Faulkenberg and Verlee Fay.

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

KABEY, Paul William, 85, Christ the King, Indianapolis, Sept. 1. Brother of Mary Louise Szatkowski.

KENT, Louise A., (Janitz), 41, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 31. Wife of Richard Kent. Mother of Robert Frison. Daughter of Patricia and Robert Janitz. Sister of Dennis, Michael and Patrick Janitz. Granddaughter of Dorothy Campbell and Ruth Janitz.

KENNETT, Delmar Eugene "Gene," 61, Prince of Peace, Madison, Sept. 2. Husband of

Nancy Kennett. Father of Marjorie Crenshaw. Brother of Carlow Kennett. Half brother of Donna Bihr, Brenda Cutter, Bonnie Teany, Susan Woods, Bob Cummings and Wayne Kennett.

LaGRANGE, Dorothy, 67, Sacred Heart, Jeffersonville, Aug. 30. Mother of Kelly, Kevin, Michael and Vince LaGrange. Sister of Irene Bork, Geneva Gohmann, Bette, Alfred and Donald Lutgring. Grandmother of six.

McINTYRE, George A., 73, St. Gabriel, Connersville, Aug. 18. Husband of Mary E. (Ingermann) McIntyre. Stepfather of Jane Cooley and Jim Ingermann. Brother of Matilda Cliche, Carmel Tinkerton and Kenneth McIntyre.

RISCH, Anita J., 64, St. Malachy, Brownsburg,

Aug. 29. Mother of Christine Guedel, Barbara Klein, Cathy Mulvey, Sharon Puszykowski, Chip, Mark, Mike and Ron Risch. Grandmother of 11. Great-grandmother of one.

SCHAFER, Sharon, 56, St. Paul, Sellersburg, Aug. 25. Wife of Cliff Schafer.

SIMS, Michael T., Jr., 20, St. Mary-of-the-Knobs, Floyds Knobs, Sept. 4. Son of Teresa Sims, Melodie and Michael Sims. Brother of Grace, Jeremy and Sam Sims. Grandson of Agnes and Raymond Sims and Sarah and Raymond Stith.

STERRETT, Rose Imelda (Rolfen), 76, Holy Name, Beech Grove, Sept. 4. Mother of Linda Storey-Lentz, Anthony "Tony," Robert and Thomas Sterrett. Sister of Mary Gough, Terry Mappes, Jack and Paul Rolfen. Grandmother of 11.

Great-grandmother of 13.

WAKEFIELD, Dorothy, 80, Good Shepherd, Indianapolis, Aug. 21. Mother of Kathy Jordan, Mary Beth, John and Steven Wakefield. Sister of Pauline Williams, Mildred, Dennis and Paul Zahn. Grandmother of six. Step-grandmother of three.

WILBERDING, Anne Carr, 88, Prince of Peace, Madison, Aug. 30. Mother of Marianne Summerson and Paul Wilberding. Sister of Agnes Bretthauer and Rose McGill. Grandmother of six. Great-grandmother of six.

ZAVELLA, Magdalene A., (Vittorio), 81, St. Mark, Indianapolis, Aug. 29. Mother of Nancy Kosegi, David, George, John and Steve Zavella. Grandmother of nine. Great-grandmother of four. †

Providence Sister Francis Theodore O'Toole taught in diocesan schools

Providence Sister Francis Theodore O'Toole died 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.

The former Marcelline Catherine 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. 23, 1939.

Sister Francis Theodore 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 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 Schulte High School in Terre Haute from 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 tours from 1982-85.

Surviving are many nieces and nephews. †

ANGEL

continued from page 3

"The image for this angel came from a Hans Christian Andersen story about an angel carrying children who have died to heaven," he said. "The idea of an angel holding a baby is gentle and nurturing. I wanted to show the public a reminder of something beautiful that was inspired by 9-11. I think we need symbols of hope like this angel. I hope people see something inspirational when they look at it."

Mack's sculpture, which weighs at least 950 lbs., is mounted on a concrete pedestal in his backyard on the east side of the Monon Rail-Trail, a public-access exercise route, in the 5000 block of the north side of Indianapolis.

"I'm excited to see what the response from the public is going to be," he said. "I'm very pleased with it, and happy to have it done. I'm glad that it didn't get damaged when we moved it from the studio to the pedestal."

As Mack and his friends moved the sculpture to the pedestal with a forklift on Sept. 8, people jogging, riding bicycles and skating by on the Monon Rail-Trail slowed down to look at the angel.

Immaculate Heart of Mary parishioner Dan Lenahan of Indianapolis stopped riding

his bicycle with his son and nephew to admire the angel from the side of the trail.

"It's just beautiful," Lenahan said. "I love angels. We saw it going up [on the pedestal] earlier this morning and commented on it, so we came back to look at it again. It's remarkable. I think it's great to have it visible along the trail for people to see when they pass by. There's going to be increased attention put on this part of the trail because of it."

Mack said he likes the idea of people hiking or riding along the trail to see the angel. He just hopes they watch where they're going because the trail is a busy recreation area with lots of people coming and going in both directions.

Since he began working as a sculptor six years ago, Mack has created crucifixes, an image of the Madonna and Child, and a smaller angel in addition to secular art. His latest sculpture is one of his favorite pieces.

"This is my personal response to the tragedies of 9-11," Mack said. "I wanted to create this spiritual being as a reminder 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.indy.net/~pmack.) †

Retrovaille program helps couples struggling with marital problems

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 trouble.

Nationally, Retrovaille has an 80 percent success rate among couples that want to rediscover a loving relationship.

The weekend program and six follow-up sessions, which are endorsed by the archdiocesan Office for Youth and Family Ministries, give couples time and help so they can sort through a variety of relationship problems.

The next Retrovaille program in the archdiocese is Sept. 20-22 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Another weekend is scheduled there in January.

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

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 Yanavich of Carmel, a program volunteer who benefited from the ministry with her husband, Len.

"To love is a decision that you make

every day," she said. "Through Retrovaille, couples learn how to make that decision to love each day."

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," Yanavich said, "and discuss how Retrovaille helped them overcome stumbling blocks in their marriage."

Presentations address trust, communication, finances, sexual relations and 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 is no hope, give your marriage one last weekend and see what happens."

St. Barnabas parishioners Tom and Mary Jo Lowe, who reside in Camby, are helping with the weekend as a volunteer presenter couple.

"Retrovaille helps couples know that they are not alone," he said, "and that other couples have been through the same experiences. Since we completed the Retrovaille program, our marriage is better and stronger now than it was when we got married 36 years ago."

(For registration information about the Sept. 20-22 Retrovaille weekend, call Dexter and Mary Marie Nardella at 317-913-9496.) †

TV MASS



TV Mass can be seen at 6:30 a.m. every Sunday on WTTV/WB4 Indianapolis.

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