Pope to add five new mysteries to the rosary

VATICAN CITY (CNS)—Renewing the Church’s centuries-old tradition of praying the rosary, Pope John Paul II is adding five new mysteries dedicated to chapters from Jesus’ public life.

Called the “mysteries of light,” the new rosary themes will focus on Christ’s baptism, his first miracle, his preaching, the Transfiguration and his institution of the Eucharist, a Vatican source told Catholic News Service on Oct. 14.

The pope’s innovation is contained in his apostolic letter, Rosarium Virginis Mariae (The Rosary of the Virgin Mary), which was expected to be published on Oct. 16—the date marking the 24th anniversary of the pope’s election.

In his document, the pope announces the start of a “Year of the Rosary” dedicated to reviving the traditional form of prayer among individuals and families, the official said. The year will begin and end in the middle of October, the month the Church reserves in a special way to the rosary.

Since the 1500s, the rosary has been dedicated to episodes in the lives of Christ and Mary. According to the Vatican official, the themes of the five new “mysteries of light” are:

1. Christ’s baptism in the Jordan River.
2. Christ’s self-revelation at the marriage of Cana.
3. Christ’s announcement of the kingdom of God with the invitation to convert.
4. Christ’s Transfiguration, when he revealed his glory to his Apostles.
5. The institution of the Eucharist at the Last Supper as the sacramental expression of the paschal mystery.

In his document, the pope asks that the “mysteries of light” be recited especially through the start of a “Year of the Rosary” dedicated to episodes in the lives of Christ and Mary.

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The official said the year of the rosary would be a time to encourage the faithful to recite the rosary throughout the Church’s centuries-old tradition of praying the rosary, Pope John Paul II is adding five new mysteries dedicated to chapters from Jesus’ public life.

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The archdiocesan Mission Office plans to hold a Mass this month that it hopes will become an annual event to recognize the work of the archdiocese’s missionaries.

By Brandon A. Evans

The Mass, to be celebrated by Msgr. Joseph F. Schadell, vicar general, will be at 2 p.m. on Oct. 30 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

“We’ve been wanting to do this,” said Sister Demetria Smith, a Missionary Sister of Our Lady of Africa and mission educator for the archdiocese.

“The purpose is to recognize and thank those who have gone out to help those in need,” said Sharon Donohue, office manager for the Mission Office.

Dangers of Sudan can’t stop Indianapolis priest from doing God’s work

By Mary Ann Wyand

St. Theresa Parish in the Diocese of Wau-Rumbek near Bar el Gazel.

“Jive life by day, day there,” Father Barton said about his 18 years of missionary work in Southern Sudan, an East African country plagued by decades of civil war and slave trading.

“I love the Sudan,” he said, “and I love missionary work, helping to build the kingdom of God in Africa.”

Missionaries place their trust in God,

Ten years after its publication, catechism is seen as key to evangelization

VATICAN CITY (CNS)—Marking the 10th anniversary of the publication of the Catechism of the Catholic Church, Church officials said the compendium has already become a touchstone of Church education and evangelization efforts.

Since 1991, the catechism has sold more than 8 million copies in more than 60 languages.

The priority now is to finish translating the catechism into local languages and elaborate national catechisms based on the universal text, participants in a Vatican conference said Oct. 11.

Bishops from every continent, including Archbishop Daniel M. Buechlein, joined Vatican officials at the four-day meeting for a progress report on how the catechism and a related document, the “General Directory on Catechesis,” have been implemented.

Pope John Paul II told the more than 200 conference participants on Oct. 11 that because the catechism had made good use of the documents of the Second Vatican Council it can rightly be called the “Vatican II catechism.”

The pope said the Church now needs to make sure the catechism becomes even more widely distributed and more widely used.

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

Stewards Abroad

By Mary Ann Wyand

Head for the high grass.

That’s what Comboni Father Michael Barton, an Indianapolis native, plans to do if fighting breaks out in his new parish at Nyamilel, Southern Sudan.

Carrying only his Bible and rosary, he will hide in the bush and pray until the militia or rebels leave the area of warfare.

Comboni Father Michael Barton teaches Sudanese children about the Catholic faith at a Comboni primary school in Southern Sudan. He grew up in St. Theresa of the Infant Jesus (Little Flower) Parish in Indianapolis.

By Anna M. Wyand

First of two parts

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“The purpose is to recognize and thank those who have gone out to help those in need,” said Sharon Donohue, office manager for the Mission Office.
Traditional mysteries of the rosary have been dedicated to specific days of the week: the joyful mysteries recited on Mondays and Thursdays, the sorrowful mysteries on Tuesdays and Fridays, and the glorious mysteries on Wednesdays, Saturdays, and Sundays. According to the pope, such a round-the-week recitation is a proper modern contribution.

The pope may have drawn inspiration from a Maltese priest who beatified in 2001, Blessed George Preca. In 1569, Blessed Preca devised five new mysteries corresponding to events in Jesus' public life and called them “mysteries of light.” They are similar to those formulated by the pope.

The other 15 mysteries were standardized by Pope Pius V in 1569. The recitation of the rosary begins with the Apostles’ Creed, the Our Father, three Hail Marys and a Glory Be. The five decades recited, each devoted to a mystery, each decade includes an Our Father, three Hail Marys, and a Glory Be to the Father.

Bishop Wuerl said the national adult catechism for the United States would address how the Catholic faith reflects and respects the various cultural traditions in the United States and “the ways in which the faith challenges our modern, highly secular culture.”

The bishop said the Catechism of the Catholic Church was an especially valuable tool for catechists in a culture where people are reluctant “to accept revealed teaching that cannot be changed by democratic process and to embrace an absolute moral imperative that is not the result of prior popular opinion or fashion.”

Bishop Wuerl is chairman of the editorial oversight board for the adult catechism. The board will guide the bishops to submit their comments on the draft first by the end of October.

Cardinal Joseph Ratzinger, head of the Vatican’s doctrinal congregation, defended the catechism against what he said was a “hostile rejection” and a “wall of skepticism” by some Western theologians.

Cardinal Ratzinger said some of the strongest attacks on the catechism focused on its use of scriptural texts, which some said ignored the past century of biblical research and its historical and critical method.

But the cardinal said that because biblical research positions change rapidly and are often disputed among scholars, the catechism, which is intended as a long-term teaching guide, approaches Scripture instead as a “present word” and “living source.”

Other criticisms of the catechism have centered on its alleged failure to reflect an ecumenical sensibility. But Cardinal Ratzinger said an ecumenical approach is found throughout the text. He cited as one example the catechism’s treatment of the doctrine of justification—the teaching on how one is saved—as a central point in discussion of ethics.

The cardinal also said the catechism eventually may help eliminate deviations in liturgical practice by better explaining the more universal significance of the liturgy and the sacraments.

Unfortunately, he said, liturgical reform has been understood in some Church sectors solely as a “form of religious training” and had led to “cultural impoverishment” in Church architecture, music and images.

Cardinal Darío Castrillón Hoyos said the catechism could be an important tool in curbing the “ravenous positions” taken by some theologians on controversial issues.

The criterion’s treatment of the pastoral mystery is one of the five new mysteries being added by Pope John Paul II as it adds to the rosary. The new mysteries will be called “mysteries of light.”
Msgr. Kenny C. Sweeney was expert communicator and evangelizer

By Jennifer Del Vechio

A pilgrimage to the major shrines in Chicago will help people prepare their hearts for the celebration of Christ’s birth. Msgr. Joseph F. Schaeidel, vicar general of the Archdiocese of Indianapolis, will lead the Dec. 13-16 pilgrimage that will include daily Mass, stops at the National Shrine of St. Therese and the Little Flower, a Doctor of the Church who has inspired millions with her simple message of how to love God, called “The Little Way.”

During the pilgrimage, pilgrims will attend Mass with other pilgrimage groups at the shrine before attending the Radio City Christmas Spectacular at the是一座大型的圣诞节日表演。The performance includes live Nativities.

On Saturday, Dec. 14, pilgrims will attend the Christmas Mass and a Chicago street map. On Sunday, Dec. 15, Mass will be celebrated at Holy Name Cathedral in Chicago. Afterward, pilgrims will tour the city before visiting the Divine Word Chapel, where they will see the Chicago Masters Singers performance.

On Monday, Dec. 16, the last day of the trip, pilgrims will visit Our Lady of Sorrows Basilica, where the National Shrine of St. Peregrine is located. The basilica, which can hold 1,200 people, was dedicated in 1902, and contains a marble main altar, two major altars in the transepts and 10 smaller chapels. A full-size marble replica of Michelangelo’s Pietà is housed in the basilica. The Shrine to St. Peregrine was dedicated in 1993. St. Peregrine was a 14th century Servite brother who was healed of cancer after praying all night before an image of Christ crucified. He is the patron saint of those living with cancer.

In the afternoon, pilgrims will visit the Field Museum, where they will learn about how Hispanic Catholics honor the Churches’ All Saints and All Souls Days. In Mexico, it is called “The Day of the Dead,” and families gather to pray to their deceased family members and reflect on their life.

Pilgrims will depart for Indianapolis later that afternoon, arriving early in the evening.

The cost of the trip is $4689 per person, based on double occupancy. It includes hotel accommodations at Palmer House, morning breakfast buffet, lunch and dinner, tips, taxes and gratuities, nine meals, admission ticket, luggage handling, misseslettes for Mass and a Chicago street map.

(For more information, call Carolyn Boone at 317-236-1428 or 800-882-9636, ext. 1428.)

Archdiocesan Christmas pilgrimage to Chicago will visit shrines

By By Jennifer Del Vechio

A pilgrimage to the major shrines in Chicago will help people prepare their hearts for the celebration of Christ’s birth.

Msgr. Kenny C. Sweeney, former pastor of Christ the King Parish in Indianapolis, died on Oct. 10 in Scottsdale, Ariz. He was 76. In addition to his parish ministry, Msgr. Sweeney was well known for his work as director of the archdiocesan Catholic Information Bureau, later called the Catholic Communications Center, from 1957-74 and as director of Fatima Retreat House, an archdiocesan retreat center, from 1967-76.

After retiring in 1965, Msgr. Sweeney moved to Arizona. He had been in ill health for several years. Archbishop Daniel M. Buechlein was the principal celebrant for the Mass.

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Another look at the religious census

D id you know that the combined total of Protestants in this country now outnumber Catholics by only 4 million? There are 66 million people associated with Protestant Churches and 62 million people affiliated with the Catholic Church. Those are some of the interesting statistics in a religious census that is conducted every 10 years by the Association of Statisticians of American Religious Bodies and the Glenmary Research Center. It is not connected to the U. S. Census Bureau, which asked Americans about their religious affiliation until the 1950s, when that question was dropped over concerns about separation of Church and State. The 149 religious bodies that participated in the study provided the figures in this census.

The statistics are for the year 2000. In comparing them with the census for the year 1990, the association reported that those 66 million Protestants belong to 222,000 congregations while the 62 million Catholics belong to 22,000 congregations. This indicates the large number of small Protestant communities as well as the fact that most Catholic communities are large.

We have known for a long time that Catholics are the fastest growing single denomination in the United States, but the census report also shows how quickly the Church started to grow. Between 1990 and 2000, according to the two censuses, the Catholic Church grew by 16.2 percent, while most mainline Protestant denominations experienced declines.

The census showed that the Church of Jesus Christ of Latter-day Saints (the Mormons) has grown the fastest. Between 1990 and 2000, the number of American Mormons increased from 1.4 million to almost 2 million. The Church of Jesus Christ of Latter-day Saints is associated with the Catholic Church. Unfortunately, those 140 million people who are not associated with a religious body are Christians.

It would not be correct, though, to consider all of those 140 million people who are not members of a religious community as just not associated with a congregation. We know that many of them, Catholics and non-Catholics, continue to consider themselves to be Christians but just have never bothered to affiliate with a Church.

What of the future? There is every reason to believe that the number of Catholics, and their percentage of the total population, will continue to increase. It would be best, of course, if that would be achieved through efforts on the part of current Catholics to introduce their friends to the truths of Catholicism. It’s more likely to happen, though, through immigration, which is the way Catholicism has grown throughout American history. Just as, in the past, Catholicism grew because of immigrants from Ireland, Italy, Germany, Poland and other Catholic European countries, today Catholics are streaming into the United States from Mexico, the Philippines, Asia, Africa and South America. Our greatest problem in the future will be to minister to all those Catholic immigrants.

But we still have to do something about those 140 million unchurched Americans.

— John F. Fink

Chastity, family planning and stewardship of creation

T his week, before reflecting on the Church’s view of family planning, I want to say a few words about chastity in marriage.

We say that chastity is the form of all the virtues and it is a measure of holy natural conjugal love. Chastity is a virtue that safeguards and enhances generous and disinterested love. Chastity is the way to interior freedom because it is the means to maintain the integrity of the powers of life and love within which the human person is created. This integrity ensures the unity of the person.

The Catechism of the Catholic Church states that chastity includes an apprenticeship in self-mastery, which is a training in human freedom. The alternative is clear. The human person either governs his or her passions and finds peace, or is dominated by them and becomes a slave to self-centeredness.

Self-mastery is a long and exacting work. One can never consider it acquired once and for all. It presupposes renewed effort in all stages of life (cf. catechism, 2339, 2342). Indeed, the practice of chastity requires the practice of access in any state of life.

Chastity is an important tool for fostering generous conjugal love. It remains an eminently personal task in fostering the communion of spouses in genuine love. Spouses share the responsibility for the procreation and education of their children (cf. Humanae Vitae, 23; Populorum Progress, 37). In this area, it is not authorized to employ means contrary to the moral law” (catechism, 2372).

The creation account in Genesis tells us that, as God viewed his creation, he said it was “good.” In creating man and woman, God said “be fruitful and multiply.” It is also clear from the church teaching that contraception and recourse to the artificial means to regulate births are not a gift and are contrary to the moral law (catholic, 2372).

What about the Church’s responsibility for the stewardship of creation? “The state has a responsibility for its citizens’ well-being. In this capacity it is legitimate to do that to intervene to orient the demography of the population in order to favor the development of objective and respectful information, but certainly not by authoritarian coercive measures. The state may not legitimately usurp the initiative of spouses, who have the primary responsibility for the procreation and education of their children (cf. Humanae Vitae, 23; Populorum Progress, 37). In this area, it is not authorized to employ means contrary to the moral law” (catechism, 2372).

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La castidad, la planificación familiar y la administración de la creación

E

Cuarto de la serie

La intención del Arzobispo Buechlein para vocaciones en octubre

Pastores Juveniles: Que ellos siempre puedan animar a los jóvenes a considerar dando servicio a la iglesia, sobre todo como sacerdotes y religiosos.

La pregunta de la editora

A question about Natural Family Planning

I welcome Archbishop Daniel M. Buechlein’s decision to deal with the thorny issue of Natural Family Planning (NFP) as he read with interest an article by Lee Ann Doeringer’s well-written and professionally documented article on NFP. It will certainly mean that the method, involving the use of thermometers, charts and careful, near-medical observation, is anything but “natural” and is just not for them.

I would like here to ask the question which has been on my mind for over 60 years and is to which Archbishop Buechlein, or anyone else, may just provide a long-sought answer.

A. The children of a family, A, and B. The well-to-do family A, happily married, uses NFP and, because of this careful planning, by the time of their silver wedding anniversary produces one child. Here they stop. It is too much bother to have more children. Their low-income Family B, happily married, uses other, disapproved methods and by the time of their silver wedding anniversary has four children. Family B then decides that it should have no more children.

B. I have known A, B and type family. Could anyone tell me why Family A’s practice is acceptable and that of Family B is reprehensible? I am one of the many millions of Catholics in whom this makes no sense. I think that family B was more “respect for life” than family A.

I would fully understand a general ban on family planning of any kind, but NFP, as I see it, is a legalistic attempt to find a loophole in a law.

Denis Nine, Bloomington

Letters to the Editor

Support our young priests

I am appalled by the president’s attempt to gain approval for the United States to attack Iraq. If we do such a thing, we will have become one of the terrorists and have betrayed our American values.

It is preposterous to maintain that the most powerful country in the world would have to rely on itself to create an ocean and a continent to sell a small country already impoverished by sanctions, which have limited its food and medical supplies.

Mary Ann Seufert, Indianapolis

Opposes war with Iraq

I believe that in regard to the article on the front page of the Oct. 11 Criterion titled “Indianapolis Church researcher sees ‘crippling’ effect of Iraq war” Mr. Hothenhein, please do not default on our young priests for desiring to do what is rightfully their duty and privilege.

For many years, a pastor did all the duties of a priest and school with only the help of his own pastor. The Church has already trained men and women to do those administrative duties now. That allows more young priests to do the spiritual part. If he does not ask for so many extra-ordinary ministers, I applaud him.

When we young people see our priests’ desire to serve God and the people more fully, we will have no shortage of good candidates.

Rita A. Schoenstrup, Greensburg

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “thrive through exchange of freely-held and expressed opinion among the People of God” (Communitas et Progressio, 37).

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, past editorial policies and content. Letters containing advertising or solicitation will not be published in order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 100 words) will be preferred. Letters must be signed, but for serious reasons, names may be withheld.

Send letters “Letters to the Editor,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to criterion@archindy.org.
The 21st annual archdiocesan Conference on Bereavement will be held from 8 a.m. to 4:30 p.m. on Oct. 26 at the Archbishop O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. This year’s theme is “God’s Swords Still Need Loving.” The conference is sponsored by the archdiocesan Office for Youth and Family Ministries and the Young Widowed Group. There will be keynote addresses and workshops, and the day will conclude with a wine and cheese social. The cost is $50 per person and includes lunch. For more information or to register, call 317-236-1596 or 800-382-9836, ext. 1596.

St. Mary-of-the-Knobs Parish, 3033 Martin Road, in Floyd Knobs, is having a dessert card party at 7 p.m. on Oct. 23 in the school gymnasium. Admission is $4 and includes dessert and beverages. For more information, call the parish office at 812-923-3011.

Holy Trinity Parish in Indianapolis is taking orders for pasta at 5:15 a.m. No orders will be taken after Nov. 1. To place an order, call 317-636-8874 or 317-634-2289.

The annual meeting and luncheon of the Catholic Community Foundation will be held from 11 a.m. to 1:15 p.m. on Nov. 6 at Primo Banquet Hall, 2615 N. American Ave., in Indianapolis. All are invited. The event is free, but reservations are required and will only be accepted until Oct. 25. For more information or to make reservations, call 317-236-1482 or 800-382-9836, ext. 1482.

Teology on Tap, a series of programs designed to help Catholics in the faith to explore the faith, will meet at 7 p.m. on certain Wednesdays at The Rathskeller, 401 E. Michigan St., in Indianapolis. Msgr. Joseph F. Schaedel, vicar general, will present “Blessed Are They Who Hunger and Thirst for Righteousness” on Nov. 6. Sarah Martin, a member of St. Monica Parish in Indianapolis, will present “Stewardship of Life, Solidarity with the Suffering: The Catholic Vision of End-of-Life Decision-Making.” Dr. Gary Wright, an anesthesiologist and medical ethicist at St. Vincent Hospital in Indianapolis, will present “Ethical Discerning, a Catholic Perspective.” Thomas Marzen, general counsel for the National Legal Center for the Medically Dependant and Disabled in Terre Haute, will present “End of Life in the American Legal System.” James W. Smyth and Joanna S. Feltz, Catholic pro-life attorneys, will present “Implement Your Wishes and Desires into Legal Framework: A Practical Exercise.” The workshop is free. For more information, call the parish at 317-636-4478.

The Marian College Alumni Association invites all alumni, family and friends to attend a Western Caribbean cruise information night at 7 p.m. on Oct. 23 at Stokely Mansion on the campus, 3200 Cold Spring Road, in Indianapolis. Cruise dates are July 26-Aug. 2, and ports-of-call include Miami, Cozumel, Grand Cayman and Ocho Rios. For more information, call the alumni office at 800-952-3917, ext. 6210, or e-mail alumni@mariann.edu.

VIPs . . .

Saint Meinrad Archabbe and School of Theology in Saint Meinrad has appointed Duane Schaefer, a member of St. Paul Parish in Tell City, as the director of annual giving. He has been serving as the associate director of annual giving since January 2000. Schaefer worked three years with the Jesuit Volunteers, both in this country and in Central America. He was also a facilitator for the Indiana School-to-Work for Perry, southern Spencer and Warrick counties.

Former students from schools taught by the Sisters of Charity of the Blessed Virgin Mary will gather for brunch at the Riviera Club, 5640 N. Illinois St., in Indianapolis, at 1 p.m. on Oct. 20. The event will honor Mother Mary Frances Clerke, Our Lady of Fatima. All are invited. For more information, call Sister Patricia Rocop, a member of the order, at 317-251-3485.

Our Lady of Lourdes Parish, 5533 E. Washington St., in Indianapolis, will have a rosary march at 3 p.m. on Oct. 20. Weather permitting, there will be a procession and recitation of the rosary before the outdoor shrine. The annual event is sponsored by the Blue Army of Our Lady of Fatima. All are invited. For more information, call Jim Wernsing at 317-356-5407.

Prayer

Vicki Perry, president and chief executive officer of Advantage Health Solutions, bow her head in prayer as Msgr. Joseph F. Schaedel, vicar general, leads a group of people in a blessing for the new offices of Advantage Operating at 96th Street and Keystone Avenue in Indianapolis, and for its new name. The company has existed for more than 20 years and is a health maintenance organization founded by four Catholic health care systems: Ascension Health, Sisters of St. Francis Health Services Inc., Saint Joseph Regional Medical Center Inc. and Ancilla

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

Auto Focus (Sony Classics)
Rated R (Restricted) because of many promiscuous sexual encounters with full female nudity, implied masturbation, brief violence, fleeing drug abuse and frequent rough language.
Rated R (Restricted) by the MPAA.

Jonah: A Veggie Tales Movie (Asymmetric)
Rated A-I (General Patronage)
Rated G (General Audiences) by the MPAA.

Knockaround Guys (New Line)
Rated A-IV (Adults, with reservations) because of brutal beatings and shootings, some profanity, constant rough language and brief drug abuse.
Rated R (Restricted) by the MPAA.

Punch-Drunk Love (New Line)
Rated A-III (Adults) because of brief violence, crude sexual references, an implied sexual encounter, minimal profanity and much rough language.
Rated R (Restricted) by the MPAA.

The Transporter (20th Century Fox)
Rated A-I (Adults) because of brief violence, crude sexual references, an implied sexual encounter and a few instances of profanity.
Rated PG-13 (Parents are Strongly Cautioned) by the MPAA.

Tuck Everlasting (Disney)
Rated A-II (Adults and Adolescents) because of some violence, mild sexual innuendo and a fantasy interpretation of immortality.
Rated PG (Parental Guidance Suggested) by the MPAA.

Welcome to Collinwood (Warner Bros.)
Rated A-II (Adults) because of brief violence, recurring profanity, minor sexual innuendo, fleeting rear nudity and much rough language.
Rated R (Restricted) by the MPAA.

Catch of the day

Lake Sofistes, a fifth-grade student at Nativity School in Indianapolis, peers into his net during a study of insects on a field trip to Southeastway Park on Oct. 2. The students from Nativity School were able to catch, identify, label, photograph, classify, describe and discuss real-life stories of angels in dreams, both with slide shows. It will show participants how to work with symbols in dreams and various methods to understand your dreams. The cost is $30. “Praying the Labyrinth” will be presented by Barry Donaghue from 2 p.m. to 4 p.m. It will show how people find walking the labyrinth to be a freeing experience, and how it can be used to help those in need of healing or inspiration, those discerning their direction in life, and those wishing to gain a deeper knowledge of self or God. The cost is $15. For more information or to register call 812-535-4531, ext. 140, or e-mail bdonaghu@spsmw.org, or log on to www.provcenter.org.

St. Francis Hospital and Health Centers will present a prostate cancer awareness seminar titled “Help! I Flunked My PSA!” from 6:30 p.m. to 8 p.m. on Oct. 22 at Primo Banquet Hall, 2615 E. National Ave., in Indianapolis. There will be information on the latest developments in prostate cancer treatment, and a question and answer session. There is no cost, but seating is limited and reservations are required. For more information or to make a reservation, call 317-782-7565.

A workshop titled “Critical Choices: Legal, Ethical and Medical Issues about End-of-Life Decision-Making” will be held at Holy Rosary Parish, 520 Stevens St., in Indianapolis. A series of panels will present brief lectures. Msgr. Stuart Swetland, Newman Foundation director, Rhodes Scholar and medical ethicist from the University of Illinois, will present “Stewardship of Life, Solidarity with the Suffering: The Catholic Vision of End-of-Life Decision-Making.” Dr. Gary Wright, an anesthesiologist and medical ethicist at St. Vincent Hospital in Indianapolis, will present “Ethical Discerning, a Catholic Perspective.” Thomas Marzen, general counsel for the National Legal Center for the Medically Dependant and Disabled in Terre Haute, will present “End of Life in the American Legal System.” James W. Smyth and Joanna S. Feltz, Catholic pro-life attorneys, will present “Implement Your Wishes and Desires into Legal Framework: A Practical Exercise.” The workshop is free. For more information, call the parish at 317-636-4478.

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Archdiocesan representatives receive training on welcoming immigrants

By Karen Oddi

The Archdiocese of Indianapolis is initi- ing a plan to improve how parishes and agencies welcome immigrants. Latinos are the largest growing immigrant population in the country and the archdiocese.

However, the plan will also include welcoming all immigrant ethnic groups into the parishes and expanding the arch- diocese’s refugee services.

Representatives from the archdiocese attended the United States Catholic Bishops Migration and Refugee Services regional training program in Milwaukee Sept. 18-20.

“The bishops have challenged U.S. Catholics to find unity in the diversity of languages, cultures and forms of worship shared by new immigrants,” said Father Anthony McGuire, director, and member of the staff for the Office for the Pastoral Care of Migrants and Refugees, who also conducted the three-day event.

“The Gospel commands us to wel- come the stranger among us. We believe these trainings are an important step toward enhancing the Church’s fulfillment of that command,” he said.

The program was designed to equip 123 diocesan leaders with the knowledge and skills to initiate or further develop pastoral plans for implementing the bishops’ pastoral statement of November 2000, “Welcoming the Stranger Among Us in Diversity.”

The Indianapolis delegates, appointed by Archbishop Daniel M. Buechlein included Franciscan Father Kenneth E. Taylor, director of the Office of Multicultural Ministry and four members of the archdiocesan Multicultural Commission: Claire Audrnicsh, Doris Patricia Maria Pimentel-Gannon and Karen Oddi. The other participants were David J. Belhurman, executive director of Catholic Social Services and Bernadette Paradise, associate director of schools.

They listed to presentations and panel discussions, and had the opportunity to ask questions.

Participants also shared success stories and challenges in welcoming newcomers to the Church and community in addition to multicultural prayer services and a clos- ing liturgy with Bishop Richard J. Skiba, auxiliary bishop of Milwaukee.

The Milwaukee training and the extensive resources and services of the Office for the Pastoral Care of Migrants and Refugees will enable the delegates and the Multicultural Commission to develop a diocesan plan as well as seek funding for programs and special projects to serve immigrants, migrants, refugees and people on the move in the archdiocese.

Over the next few months, the dele- gates will be collecting information about current pastoral practices from parishes and agencies toward the development of a meaningful plan that will improve the wel- comability of local Churches and promote inclusion of all newcomers in the Church of Indianapolis.

(Karen Oddi is the associate director of religious education, sacramental, adult and family catechesis for the archdio- cese.)

Immigrants rally for legalization; bishop calls issue ‘justice’

WASHINGTON (CNS)—The cry “Sí, se puede.” Spanish for “Yes, we can,” echoed from downtown Washington on Oct. 9 as thousands of immigrants rallied for a legal residency program.

Speakers including the president of the nation’s largest labor union, the House minority leader and the chairman of the U.S. bishops’ Committee on Migration were enthusiastically answered by people from across the country who came to Washington to deliver a million postcards calling for legalizing the status of illegal immigrants already in the country.

“From the perspective of Church teach- ing, legalization is a matter of justice,” said Miami Auxiliary Bishop Thomas G. Wenski, chairman of the bishops’ migration committee. “As pastors, we witness the moral and spiritual consequence of a system which decries the presence of the undocumented and at the same time it benefits from their hard labor.

Speaking to the group alternately in English, Spanish, Haitian Creole and Polish, Bishop Wenski said the nation must not “acquire to a system which creates a permanent underclass of people, who are expected to wash our clothes, pick our food in the fields, clean our houses, take care of our children and shoulder-to-shoulder with immigrants to support their families.

While they contribute taxes to our gov- ernment coffers and industry to our com- pany, they are expected to wash our clothes, pick our food in the fields, clean our houses, take care of our children and shoulder-to-shoulder with immigrants to support their families.

The South Carolina representative of the AFL-CIO, said union members have to make it clear that the labor movement stands shoulder-to-shoulder with immigrants who seek to become legal residents.

Illegal immigrants “pay taxes and help build our communities,” Sweeney said, “We should reward them with full rights and respect.”

— Karen Oddi

Fedel Moreno of Silver Spring, Md., holds up a map of his home coun- try, Mexico, during a rally for immigration reform on Oct. 9 in Washington. The event was sponsored by the Coalition for Immi- gration Reform and supported by represen- tatives of the U.S. Catholic Church.
Benedict Inn Retreat and Conference Center in Beech Grove receives $451,895 grant

INDIANAPOLIS (CNS)—Lilly Endowment Inc. has awarded 47 grants totaling $57.9 million to religiously affiliated organizations throughout the United States to boost pastoral excellence. Ten of the organizations were Catholic, with two other grants going to ecumenical organizations that include Catholic participation.

The funds will “establish projects to allow ministers of nearly every Christian tradition to create environments for ongoing biblical study, theological reflection and spiritual renewal, as well as the development of sustained friendships and mutual support opportunities,” according to a Lilly press release.

“By busy and as ‘people-oriented’ as pastors’ lives are, many feel a sense of isolation,” said Craig Dykstra, the endowment’s vice president for religion. “Over time, this results in diminished opportunities to engage in some of the crucial activities that led to the original idea of the Benedict Inn project in the first place—intellecual and spiritual searching and discovery, pursuit of scholarship and writing, fellowship with colleagues, strong relationships with loved ones and with God.”

“Most of these renewal programs address the need to reconnect,” he said, “and to engage in an ongoing way in the kinds of experiences and practices that keep ministry alive.”

The Benedict Inn Retreat and Conference Center, operated by the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove, received $451,895 to fund “Women Touched by Grace.”

Benedictine Sister Carol Falkner, prioress, said the grant offers “a unique opportunity to minister to not only women, but Church women who have undertaken the care of souls.”

Sister Carol said clergywomen from other faith traditions will benefit from the rhythm of monastic prayer that is a part of the grant proposal.

“The Benedictine tradition of always putting the Opera Dei (‘the work of God’) first in one’s life is something for which the clergy hunger,” she said. “It seems they would be the ones most connected to daily prayer and contemplation. Regrettily, studies indicate that is not so.”

Sister Carol said the Benedictine Inn project program focuses on the practice of prayer, the leisure to step away from one’s daily responsibilities, the chance to make new and sustaining friendships, and the opportunity to learn about the world of fifth-century Rome and the life of St. Benedict, the father of Western monasticism.

She said the grant enables the Benedictine sisters to share “the best of our traditions” with clergywomen of other denominations, and to provide a peaceful and hospitable place in which to deepen their faith.

Benedictine Sister Mary Luke Jones, administrator of the Benedict Inn, said the Sisters of St. Benedict will share monastic spirituality with 30 ordained women of other faith traditions.

Beginning in the fall of 2003, the first gathering of clergywomen chosen to participate will meet twice for 10-day sessions at the Benedict Inn, she said. Program sessions over a four-year period will include spiritual direction, leadership and monastic prayer disciplines as well as a pilgrimage.

The seventh session will take place in Italy,” Sister Mary Luke said, “as we walk in the footsteps of St. Benedict.”

One of the largest grants—$2 million—went to the National Association for Lay Ministry in Chicago for its program, “Developing and Sustaining Pastoral Leadership in the Catholic Church.”

St. John’s University School of Theology in Collegeville, Minn., received $1.97 million for its “Cultivating a Pastoral ‘Conversio’” project.

Seattle University received $1.89 million for its pastoral leadership program, the Oblate School of Theology in San Antonio was awarded $1.05 million for its international priest internship program, and the University of Notre Dame in Indiana got $930,205 for its project, “Sustaining Excellence in Episcopal Ministry.”

Other Catholic grant recipients were:
- St. Mary’s Seminary and University, Baltimore, “Mantle of Elijah: A Training Program for Priest Mentors,” $591,846.
- St. Paul’s Monastery, St. Paul, Minn., “Called for Service, Formed in Christ,” $644,935; and

Ecumenical organizations receiving grants were Triangle Pastoral Counseling in Raleigh, N.C., “Spiritual Direction,” $685,393 for “Sustaining Congregational Pastors,” and Akron (Ohio) Area Association of Churches, $513,450 for “Pastor Parish Peer Study Group of Northeast Ohio.”

Indianapolis Catholic high school students help build Habitat house

By Jennifer Del Vechio

Three archdiocesan high schools in Indianapolis pooled their resources to build a family for a home in need.

Bishop Chatard, Father Thomas Sceccina Memorial and Cardinal Ritter Jr./Sr. High schools raised $60,000 for the home in conjunction with Habitat for Humanity.

“It is just a really powerful way for us to live our mission,” said Sam Fogelman, an English teacher at Sceccina who helped lead the project as a way to make sure students understood the meaning of service.

Last year, Fogelman began contacting archdiocesan schools to generate funds for the project. Bishop Chatard donated mostly money with students doing fundraisers, while Sceccina and Cardinal Ritter students did the bulk of the volunteer work building the home.

Sceccina President Keith Marsh said the idea to build the house was a good educational tool.

“We are trying to teach kids to reach out to those in the greatest need,” Marsh said. “We wanted our kids to do something really challenging and see that they were able to accomplish it and that the end result is giving a home to a family who otherwise wouldn’t have one.”

Students raised funds with various activities, such as paying $2 to wear jeans to school on Friday instead of their uniform.

Students have to complete a specified number of service hours each year. Most worked a four-hour shift at the home, interacting with the family who also works at the site helping to build their home.

Fogelman brought the mother to one of the school Masses to meet the students.

“I wanted them to meet her,” Fogelman said. “Some students thought it’s not their problem until they can put a face to it.”

Sceccina senior Carolyn Kegris said meeting the person did help.

“I actually got to see who I was helping and it encouraged me to want to help more people,” said Carolyn, a member of Holy Spirit Parish in Indianapolis.

Students helped paint, build frames and do landscaping for the home.

Sceccina senior, Danielle Tracy of St. Philip Neri Parish, said she realized that there are “a lot of other people that I need to help.”

Combining students from different high schools made it a community project, said Chad Trenshaw, the service learning coordinator and sophomore theology teacher at Cardinal Ritter.

“The archdiocesan schools came together as a whole Church and got in there together,” Trenshaw said.

“Just the aspect of giving back to the community and giving students a chance to use their hands showed that they could build something to make a difference.”

Senior Matt Carson and junior Sarah Lynch at Cardinal Ritter said they liked working with another high school and made new friends.

Matt, of St. Christopher Parish in Indianapolis, said building the home helped him realize there are others less fortunate and that there are ways to help them.

Sarah, a member of St. Michael Parish in Indianapolis said the service activity increased her faith.

“I feel like I am closer to God,” Sarah said. “Jesus was such a servant and helped other people. I felt that when I was helping build the house, that I was being more of a follower of Jesus.”

Indianapolis Catholic high school students help build Habitat house

Cardinal Ritter High School juniors Kellye Sibley and Lauren Hernandez of Indianapolis work to build a home for Habitat for Humanity.

Students from Cardinal Ritter, Father Thomas Sceccina Memorial and Bishop Chatard high schools in Indianapolis worked together to build the home for a needy family.

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Page 8 The Criterion Friday, October 18, 2002
Religious groups voice opposition to war against Iraq

WASHINGTON (CNS)—The Leadership Conference of Women Religious voiced its opposition to the use of force against Iraq to both the executive and legislative branches of the national government in a three-day flurry of activity.

LCWR members joined Pax Christi USA, the Catholic peace group, and Network, a Washington social justice agency, founded by women religious, in a lobbying day on Oct. 9, then added their signatures to an international ecumenical letter sent to the president on Oct. 10.

“Since August, LCWR members have worked unceasingly—all calling and writing the president, members of his administration and members of Congress, holding prayer vigils, collaborating with other persons of faith—to halt the drum-beating for war,” Sister Carole Shinnick, a School Sister of Notre Dame and LCWR’s executive director, said at a press conference at the National Press Club on Oct. 11. “We are convinced that the current move toward war is generated by fear,” she said, “that fear that has been carefully nurtured by the administration—fear of another Sept. 11, fear of not being re-elected—and that decisions made in a climate of fear are seldom wise, generous or principled.

“We are certain that war never, never leads to peace,” she said. “There is no such thing as a smart bomb, no such thing as a weapon of war...and weapons are barbaric no matter how technologically clever they may seem. Those who use them against others destroy themselves and the soul of their nation.”

The LCWR, which has some 1,100 members representing 76,000 women religious, also sent its own letter to President Bush and his advisors, Sister Shaneen Stanfield, LCWR president Sister Mary Ann Zollman, a Sister of Charity of the Blessed Virgin Mary, also added their names to the ecumenical letter, crafted and signed by 69 religious leaders from the United States and United Kingdom.

It said, in part, that Saddam Hussein and his regime are a “real threat” to ailing the disarmament of Iraq, but “alternative courses to war should be diligently pursued.”

“We, therefore, do not believe that war with Iraq can be justified under the principle of a ‘just war,’” the leaders wrote, “but would be illegal, unwise and immoral.”

Among other Catholic signers were Franciscan Vanessa Franchi Conners, president of the Conference of Major Superiors of Men; Michael Gorman, dean of the Ecumenical Institute of Theology at St. Mary’s Seminary and University in Baltimore; Bishops Joseph A. Fiorenza of Galveston-Houston and Walter F. Sullivan of Richmond, Va., who is also Pax Christi USA’s bishop-president; Pax Christi’s national coordinator, David Robinson; and Pat Gaffney, general secretary of Pax Christi UK.

The lobbying day’s focus was thus three-fold. While some 60 members of Pax Christi, LCWR and Network visited congressional offices, dropping off leaflets and meeting with some House members and congressional staffers, organization members and volunteers, holding signs expressing their opposition to war, held a vigil between the Capitol and the House and Senate office buildings. A prayer vigil was also held in the evening.

Mercy Sister Julia Cannon, LCWR’s associate director of social mission, said that during the lobbying staff members sang a response—in letters, phone calls and e-mails—“has been overwhelmingly against war.”

But the media’s not really giving attention to that side of things,” she said.

The anti-war vigils were incorporated into the lobbying day because “you can talk to everybody, but signs are very visible to all people,” said Mercy Sister Kathleen Thornton, Network’s national coordinator.

They also offered a way to participate for those who were not lobbying, including Spike Zwick, 90, who drove all the way from Texas to hold a sign, and John Schwarz, who came from Reston, Va., because, he said, “I feel like I should do something to stop it, even though there’s not much you can do.”

On Constitution Avenue, just north of the Capitol, volunteers paced with noise signs and talked with passers-by who stopped to read the messages.

Herb Eitel, a Washington resident, wasn’t affiliated with the lobbying day, but thought it was a good idea nonetheless. He ripped down a campaign sign and wrote “honor, if you’re against war on Iraq” on the back, inspiring load support from taxi drivers and passing cars.

Washington resident Katherine Ward, who decided to spend time holding a sign as part of her work with the National Advocacy Center, added, “Many of the response by passers-by was ‘mixed’.

“Most people were very supportive of the action we’re taking,” she said, while others were more negative, making remarks “about how Iraq’s an imminent threat and we need to get rid of them.”

A man stopped to read her sign, and, looking perplexed, asked, “How to stop the evil one, Saddam [Hussein], then?”

“I’m not from the United States,” he said. “It’s funny how the United States always let itself in everywhere, no?”

Chicago priest-activist is recipient of Egan Social Justice Award

CHICAGO (CNS)—Father Michael Pfleger, a Chicago pastor and well-known activist, was given the first Egan Social Justice Award on Oct. 9 by DePaul University’s Egan Urban Center.

The award is named for the late Msgr. Egan, a Chicago priest who was admired in many U.S. social justice movements. It was presented at a breakfast marking the 80th birthday of Msgr. Egan, who was known to many as ‘Jack.’

“I am humbled to receive this award for getting out of bed every morning and doing what I am supposed to do,” said Father Pfleger, who is pastor of St. Sabina Parish on Chicago’s South Side.

He reminded his listeners of the phrase “it takes a village to raise a child.”

“If not only taking a village, we need a new village! We live in a country that’s richest in the world and people are still hungry,” he said.

Msgr. Egan, he said, was someone who “asked questions that people didn’t want to hear and challenged people to not be comfortable, to do all they could to be their best selves for the sake of a better country and a better world.”

He added that Msgr. Egan “never, ever quit.”

“He never retired. Jack left us with his boots on,” Father Pfleger said. “And when he got to heaven and the angels told him he could take his boots off, he probably said, ‘No thanks. I’ll just walk around awhile and check out the turf first.’”

Msgr. Egan, who died in May 2001 at age 84, was known to many as “the father of urban ministry.”

He was founding director of the Chicago archdiocesan Office of Urban Affairs. He was also founder of the Catholic Committee on Urban Ministry, director of the University of Notre Dame’s Institute for Pastoral and Social Ministry, and Chicago archdiocesan director for urban relations and ecumenism.

He was also one of the first priests to march in the civil rights campaigns in Alabama in the early 1960s.

He retired from active ministry in 1987, and for many years was an assistant to DePaul’s president for community affairs.

Father Pfleger has long been an advocate for justice for the poor and a voice against racism. He also has made national headlines for his crusades against violence portrayed on TV and for a successful campaign that stopped the placement of billboards with alcohol and tobacco ads in African-American neighborhoods.

In his remarks, he said that Msgr. Egan “didn’t look at the Church as a ladder up. He saw it as a platform for creating a better society and benefiting people.”

He said the late priest emulated the Rev. Martin Luther King Jr. by believing the “right thing for me to do is to educate, then you have to negotiate, and if that fails you have to demonstrate. In the end, you need reconciliation, turning a foe into a friend, to succeed.”

DePaul’s Egan Urban Center develops programs and services that have a “significant social impact” and express “the university’s Vincentian mission,” according to a news release. The center plans to present the Egan award annually.}

Fall Admission Events

Annual Open House

Tuesday, October 29, 2002 6-8:30 p.m., Grades 9-12 Advance registration is required.

Sunday, November 10, 2002 2-5 p.m., Grades K-8 Reservations are not necessary.

For prospective students and their families

Tour our campus

Meet with our teachers, students and parents

Parent Visit Days

9-11 a.m.

Thursday, November 7, 2002 Grades 9-12

Tuesday, November 12, 2002 3-Year-Old, Junior & Senior Kindergarten

Thursday, November 14, 2002 Grades 1-5

Tuesday, November 19, 2002 Grades 6-8

Advance registration is required. Please call the Admissions Office at 415-2777.
SUDAN

Father Barton said, and are willing to sacrifice a few comforts to work for the Lord and bring the Good News of Christ to people in Third World countries. "I think missionary work is well worth sacrificing for, no matter what happens," Father Barton said during a recent interview in Indianapolis before he returned to Southern Sudan on Oct. 4 for another five or six years of pastoral and educational ministry there.

"Even with the malaria or the typhoid or the placidity, it's well worth sacrificing for to serve God," he said. "It is sure to be here, but God calls me to be there. It is a real sacrifice, but it has many joys, too. Besides, there's no snow. There's just a rainy season with lots of mud, and sometimes there's flooding."

During nearly 20 years in Sudan, Father Barton said, he's been sick with malaria, typhoid and intestinal parasites, and has been arrested and imprisoned twice. But God has taken care of him and provided for his needs.

This month, Father Barton began a new ministry at St. Theresa Parish at Niammilli, which hasn't had a resident priest since 1964 because of the fighting between government soldiers and Sudanese People's Liberation Army rebels.

"Our ancestors brought the faith to America when it was just a wilderness," he said. "This is the same. We make sacrifices for to serve God," he said. "It sure is hard to be here, but it is exciting to be doing what the Lord asks you to do."

"He knows that, with the Lord's help, he can continue his mission work in this troubled area of Sudan."

For a personal analysis, mail this coupon to: Society of the Divine Word
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MISSIONARIES continued from page 1

The Mission Office used to be named the Propagation of the Faith Office because it dealt with just that: evangelization. Each year, the office earns $2 million to $3 million dollars that is used to support missionary work.

"It's amazing the number of people in the diocese that have been involved in mission," Sister Demetria said. She added that missionaries are not necessarily those who have traveled to other countries to preach the word of God.

Missionary is a term that can describe the people who work in soup kitchens, who work in orphanages or who volunteer in the Office of Life Activities. "I would say the mission work of the Church includes home missions as well as foreign missions," said the late Providence Sister Marian Thomas Kinney, who served as the director of the Propagation of the Faith and Mission Office from 1996 until the summer of 2001, when she died unexpectedly in Lourdes Hall at Saint Mary-of-the-Woods. She had worked as associate director for 10 years before that.

Sister Demetria said that only one out of 20 missionaries that wants to speak at a parish is able to—the office looks for those who can communicate well and have roots in the U.S.

Sister Demetria knows foreign mission and its first hand. She served as a nurse and midwife in Africa for 20 years. She often goes to schools to tell the children stories about their mission work.

"I try to be a presence where there are young people," she said. "We think about vocations, too. My presence in the school is an opportunity. I always tell them, 'You never know if God is calling you. Maybe it's just for a year or two years of service to share those gifts and talents you have, but it might be for life, and don't be afraid!'"

She said that sometimes children will come up quietly and ask her how she became a nun or what they should do if they wanted to become a nun. She refers young men considering the priesthood to Father Joseph Moriarty, vocations director. Sister Demetria said that she visited the schools on the advice of the late Father James Barton, the director of the office from 1975-95.

She has also been trying to visit a parish each year on the advice of Sister Marian, but said that it is hard because she is only one person. This year, she is trying to bring people from many parishes to one place. There will also be a few people who will briefly speak after Mass about how they are involved in mission work.

Sister Demetria hopes that the turnout for Mission Sunday—a day which honors missionaries around the world. Your support makes it possible for the education and training of Divine Word Missionaries who work in parishes or who volunteer in pastoral and sacramental ministry, by education and communication.

Make a difference today through the Society of the Divine Word Gift Annuity Program

Society of the Divine Word is one of the largest religious missionary congregations of 6,000 priests and Brothers working in 65 countries around the world. Your support makes it possible for the education and training of Divine Word Missionaries who serve the neglected and the poor by preaching the Gospel, by pastoral and sacramental ministry, by education and communication.

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Orthodoxy symbolizes union with all believers

By Dennis J. Marshall

The word “orthodoxy” is derived from the Greek words “orthos” (right) and “doxa” (opinion/knowledge). Over the course of the Church’s history, orthodoxy has come to mean “right faith.” This finds expression in the various creeds of the Church, especially in the Nicene-Constantinopolitan Creed professed during Sunday liturgy.

Orthodoxy is not a fabrication of the Catholic imagination. Orthodoxy is implied in and intrinsic to any statement that purports to express the meaning of the truth about existence. But while Catholicism did not invent orthodoxy, it probably has done more to develop the idea of orthodoxy than any other entity in history.

Some people assume that orthodoxy is primarily about holding a set of prescribed beliefs, memorizing their formulas and reiterating them within the appropriate context to demonstrate right belief. But as Jesus’ rebuke of Pharisaical hypocrisy indicates, this view of orthodoxy is inadequate. Orthodoxy does not primarily point to the formula of faith, but rather to the fact that the community is rooted in the life of God, from whom right faith is received as a gift.

At root, orthodoxy is about the community’s mind and heart being conformed to God’s mind and heart. Creeds, the primary formulas of faith, are the means by which we seek to communicate this necessary relationship.

Orthodoxy emerges out of the community’s participation in the life of the Trinity. Participation in the divine life not only influences “what” we know about God, but also “how” we love and serve God. Orthodoxy expresses unity. Since Christ founded the Church, and since Christ’s Spirit binds the Church’s members into one body, the profession of faith communicates the reality that all that are faithful are united together in the love of God.

It is not the profession, but Christ himself, that is the cause of unity. So orthodoxy symbolizes our union with all believers in the world and down through the ages.

Orthodoxy is exclusionary. To confess that Jesus is Lord by the power of the Spirit signifies the reality that all the faithful are united together in the love of God.

Orthodoxy means participating in the fuller experience of Christ or modify it to suit their own convenience. This is not an arbitrary exercise of his will, but is fashioned within the crucible of the life of the Spirit.

By the second century, a more systematic presentation of what it meant to be an orthodox believer was reflected in St. Irenaeus of Lyons’ “regula fidei” (rule of faith). It offered more explicit detail of the beliefs and practices that were consonant with the Spirit-filled life of the Catholic faith.

Perhaps the most intense development of orthodoxy’s meaning occurred during the fourth- and fifth-century Trinitarian and Christological controversies. During this time, the Church rejected certain teachings about Christ’s humanity and divinity, and the divinity of the Holy Spirit that were incompatible with the Church’s constant teaching and practice from the beginning.

But the development of the idea of orthodoxy is not limited to the times sketched here. Whatever the age, the Church must struggle with the question of orthodoxy so that it may be a faithful witness of Christ to the world.

Many people struggle with orthodoxy today. Some struggle because of past abuses carried out in the name of orthodoxy (e.g. the Inquisition). Abuses in orthodoxy’s name are lamentable, but it must be emphasized that within Church history these abuses are not the norm.

Some see subscribing to orthodox belief as a form of irrational flight from reality. One must ask how orthodox belief constitutes a flight from reality when one’s faith means participating in the fullness of reality—God’s very life.

Others, following the spirit of the age, simply accept the idea that the individual is the author of what he or she believes and practices that are incompatible with this confession.

The ideas and practices excluded by the orthodox confession of faith are reflected in the Church’s response to certain challenges posed by those who either would reject the revelation of God in Christ or modify it to suit their own understanding of it.

In the New Testament, St. Paul’s response to the Judaizers, his rebuke of those who would turn the eucharistic meal into a Roman bacchanalia, and his exhortation to believers to live a moral life worthy of faith are all signs of an incipient orthodoxy. This is not an arbitrary exercise of his will, but is fashioned within the crucible of the life of the Spirit.

Orthodoxy is about being conformed fully to Christ in our minds and hearts, and in love of our neighbor. In union with Christ and the Church, and under the impetus of grace, we strive to live out our vocation of faith and to do so in a manner worthy of the children of God.

(Dennis J. Marshall is an associate professor of theology at Aquinas College in Grand Rapids, Mich.) †

FaithAlive!

Holy Spirit helps us grow in faith

This Week’s Question

What attitude or action do you think might help unite polarized Catholics?

“We need faith that says God is bigger than we are. And faith that we can change to be the person God calls us to be. None of us have the whole truth. We all have pieces of God’s truth, and when we see better with God’s eyes we can be more tolerant and understanding.” (Franciscan Sister Anita Franz, Fairmont, Va.)

“Polarized Catholics usually think they have all the answers regarding the Church. They often don’t know or take the time to really understand the questions! We should not become a cafeteria Church where we each pick and choose the commandments and doctrines we wish to embrace and follow. The teaching authority of the Church has the expertise, the time and the guidance of the Holy Spirit to truly instruct us. We need to give thanks for this gift and not continually try to second-guess it.” (Dr. John Stransky, Watertown, S.D.)

“The hierarchy needs to listen more to the congregations at large and less to special interest groups within the Church.” (Paul Gallerani, Bradford, Vt.)

Lend Us Your Voice

An upcoming edition asks: Describe how someone you know is a sacramental sign of Christ’s presence. What does this person do?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
Important event: Peter arrives in Rome

First in a series

The first of my 50 most important events in the history of the Catholic Church, after the events of the Church’s first thousand years. The Apostle Peter had been in Jerusalem when he and James presided over the Council of Jerusalem (Acts 15:6-29), and that event is dated to 49. Later, he moved on to Antioch and was elected bishop of that city. We don’t know how long he remained in Antioch, but eventually he moved on to Rome, where he founded the Diocese of Rome and served as its first bishop. Such was also the Catholic Church’s first pope.

The reason Peter’s arrival in Rome is such an important event is that he and his successors as Bishop of Rome derive their supremacy in the Church from the fact that they founded the See of St. Peter. Peter was the undisputed leader of the Apostles, both while Jesus lived among them and after Jesus was crucified. Rome was the capital of the Roman Empire, which gave added prestige to the Bishop of Rome.

Ignatius of Antioch, who died in 107, said that Peter and Paul exercised joint authority in the Church. If so, Peter's death in 67, claimed that they jointly founded it and inaugurated its succession of bishops. Nothing is known, though, about the manner of their rule. In Rome's catacombs, there are many wall paintings that link the names of Peter and Paul, showing that devotion to them began in very early times.

We do know that Peter and Paul were both executed during the reign of Emperor Nero in either 64 or 67, probably the former. According to an old tradition, Peter was confined in the Mamertine prison in Rome, where the Church of St. Peter's was later founded. Some things show that his execution was by crucifixion, and it is believed that he was crucified upside down because he was considered to feel worthy to be executed in the same manner as Jesus.

Paul died in a cemetery on Vatican Hill. When Constantine built a basilica in honor of Peter, he decided to build it over the cemetery. When the New St. Peter’s Basilica was being built in the 16th century, workers left the tombs intact. In 1871, after the extermination of the old St. Peter’s, workers discovered extensive remains of the first-century cemetery. Pope Pius XII requested a thorough investigation, and St. Peter’s tomb was discovered. It wasn’t until June 26, 1966, though, that Pope Paul VI was able to confirm that the bones were St. Peter’s. The tomb is directly under the main altar of the basilica.

Pope Pius XI named Uncle Peter representative of some dysfunction, such as alcoholism. John could be just as dysfunctional as their relatives, but somehow the problem seemed less traumatic because he was sober. He’d dress up Boots, his spaniel, in a jacket and hat and then pose with him for photographs, sitting primly side by side on the front lawn. When I was a baby, he’d include me and we’d be happy-thrashed grinning into the sun.

His wife, Aunt Midge, was also quite a fashionable marker off the sauce. It was glorious at their house because she didn’t care if the kids made messes, and we could stay up till all hours of the night. She rarely cleaned house and always had pets, so the atmosphere of their home was inviting and earthy, to say the least. She’d make whatever we felt like eating, which often was divinity candy (her specialty) or fried anything, and mealtimes were whenever. All this was the exact opposite of whatever I’d told dysfunction existed at my own house. I’m not sure where I got the wisdom to say that it was okay to grow up knowing that I’m not sure what the wisdom was or the source.

I grew up believing my growth would be “stunted” if I ever drank coffee, and I’m not sure where I got the wisdom to say that it was okay to grow up knowing that I’m not sure what the wisdom was or the source.
The Book of Isaiah is the source of the first reading for this weekend. This reading comes from a fascinating period in the history of God’s people. Four generations earlier, the mighty Babylonian army, serving the “super-powers” of that day, had swept across the Holy Land. Many of God’s people were killed. The land was reduced to ashes and decay. Many of those people who survived became virtual hostages. They were taken to Babylon, the great capital of this powerful, war-like empire. In Babylon, these Jewish survivors were not necessarily slaves. However, their lives were little better than those of slaves. This plight was very bad. They were a tiny minority, in addition to being a conquered people. It is not difficult to imagine the scorn that the Babylonians in the great city heaped upon the Jews. For 80 years, these Jewish exiles languished. Their life’s span, composed during the period, tells the story. It reveals their mood. They yearned to be again in the land that God once gave their ancestors, the land “flowing with milk and honey.” However, for whatever political reasons, the Babylonians never decided to give them passage out of Babylon and back to the Holy Land. Then the Babylonians’ own fortunes changed. A new “super-power” emerged in the region. It was Persia, occupying the territory that is generally modern Iran. The Persians overcame the Babylonians. The Persians ruled, and they set the Jews free.

Incidentally, almost every major Christian religious order, its message evaded institutional Christianity for a long, long time. Rather, Jesus told the audience to deal with the world in worldly terms. But, it is not necessary and regardless of all, to give first and foremost in recognition of God. Caesar may come. In time, the Caesars passed from the stage. Even kings, such as Cyrus, are subject to God. To God alone belongs the praise and the acclamation.

When dawn edged the day with a golden blue, sweet and high.

Three-quarters of a century ago, our steps left silver footprints in the dew; our laughter chimed like bells pitched sweet and high. One could immerse oneself in heaven’s blue, near-drowning in the azure of the sky.

Our great-grandmother (how tender her prayer, the prayer was in use long before she was born).

No one has been able to prove where the so-called peace prayer came from, but it certainly was not written by St. Francis. The prayer so captures the spirit of St. Francis, however, that somehow the Christian faithful found it natural to attribute it to this saint.

As the priest I corresponded with many scholars believe this placement order, its message evaded institutional Christianity for a long, long time. Rather, Jesus told the audience to deal with the world in worldly terms. But, it is not necessary and regardless of all, to give first and foremost in recognition of God. Caesar may come. In time, the Caesars passed from the stage. Even kings, such as Cyrus, are subject to God. To God alone belongs the praise and the acclamation.

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Incidentally, almost every major Christian religious order, such as the Church of the Roman Catholic Church, the Anglicans, the Lutherans, and the Orthodox and so on—have maintained the union of Church and state, not only as an ideal but as an absolute necessity. Anglicans and Lutherans still support such an arrangement in modern Britain and in Scandinavia. If this text supported a separation of religion from the political order, its message evaded institutional Christianity for a long, long time. Rather, Jesus told the audience to deal with the world in worldly terms. But, it is not necessary and regardless of all, to give first and foremost in recognition of God. Caesar may come. In time, the Caesars passed from the stage. Even kings, such as Cyrus, are subject to God. To God alone belongs the praise and the acclamation.

Ten years have come full circle: May I be distributed in France and elsewhere in Scandinavia. If this text supported a separation of religion from the political order, its message evaded institutional Christianity for a long, long time. Rather, Jesus told the audience to deal with the world in worldly terms. But, it is not necessary and regardless of all, to give first and foremost in recognition of God. Caesar may come. In time, the Caesars passed from the stage. Even kings, such as Cyrus, are subject to God. To God alone belongs the praise and the acclamation.

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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 without a phone number. Notices must be in our office by 10 a.m. Monday before the week of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mailto: 317-216-1593 (fax), mlken@archindy.org (e-mail).

October 18
SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis. Civic if Dei, Mass, 6:30 a.m. breakfast, Indianapolis Athletic Club, 350 N. Meridian St., $20, first-time guest $10. Information: 317-767-2775 or e-mail civitas.indi.indiana@archindy.org

1400 N. Indiana St., 2nd Floor, 317-357-3342.

October 19
Holy Angels Church, 740 W. Washington St., Indianapolis. Retreat day revival, Father Giles Con- will, presenter, Fri., 7 p.m. Sat., 6 p.m. Sun. 5 p.m. Information: 317-926-3324.


October 20


Holy Rosary Church, 520 Stevens St., Indianapolis. Tri- dentine (Latin) Mass, Mon.-Fri., noon; Wed., 3:30 p.m. Information: 317-215-6084.

SS. Francis and Clare of Assisi Parish, 5091 Olive Branch Road, Greenwood. “Living Rosary,” homily and candlelight procession, Benediction to follow, 7 p.m.

SS. Francis and Clare of Assisi Parish, 5091 Olive Branch Road, Greenwood. “Living Rosary,” homily and candlelight procession, Benediction to follow, 7 p.m.

October 25
St. Monica Parish, 6131 N. Michigan Road, Indianapolis. Singles Harvest Festival, 4 p.m., $50 per person includes lunch. Information: 317-236-1954 or 800-382-9836, ext. 1596.

Mary’s Way of the Woods, Providence- town, St. Mary of the Woods. Sunday Rosary, 7:30 a.m.

Mary’s Way of the Woods, Providence- town, St. Mary of the Woods. “Praying the Labyrinth,” $15 per person, 2-4 p.m. Information: 317-525-3113, ext. 454.

October 26
St. Thomas the Apostle Church, 525 N. Meridian 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.


Monday Mass in Vietnamese, 7:30 a.m.

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. Mass in Vietnamese, 7:30 a.m.

Mary’s Way of the Woods, Providence- town, St. Mary of the Woods. Weekly/ 7:30 a.m.


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Mary’s Way of the Woods, Providence- town, St. Mary of the Woods. Weekly/ 7:30 a.m.
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 Clara Church, 7901 Olive Branch Road. Greenwood. Adoration of the Blessed Sacrament, 7 a.m.-p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-3004.

St. Thomas Aquinas Parish, Chapel, 46th and Illinois streets, Indianapolis. Prayer service for peace, 6:00-6:15 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., Indianapolis. Father and Daughter Sharing Group, 7:30-9 p.m. Information: 317-856-7442.

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

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

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

Fatima Knights of Columbus, 1040 N. Post Road, Indianapolis. Eucharite, 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.

Cardiolipin House of Prayer, 1650 E. 46th St., Indianapolis. Thursday silent prayer group, 9:30-10 a.m. Information: 317-543-0154.

Saturdays

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

St. Lawrence Parish, Chapel, 4694 E. 46th St., Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

St. Lawrence Church, 4694 E. 46th St., Indianapolis. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

SAINTS

Orthodox Baptism.

St. St. Thomas Church, 4651 E. Ireland Ave., Indianapolis. Exposition of the Blessed Sacrament, 5 a.m.-9 p.m. Information: 317-546-4065.

St. Joseph Church, 113 S. 5th St., Terre Haute. Eucharistic adoration, reconciliation, 9 a.m.-4:45 p.m. Benediction, 9 a.m.-noon. Mass, 9 a.m.-midnight.

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

St. Nicholas Church, 6461 E. St. Nicholas Dr., Lebanon. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

Third Sundays

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

Third Mondays

St. Matthew Parish, 4100 E. 50th St., Indianapolis. Young Widows Group (for archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child-care available. Information: 317-256-1586.

Third Wednesdays

Holy Name Church, 38 N. 17th Ave., Beech Grove. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

St. Jude Church, 5333 McFarland Road, Indianapolis. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Catholic Widows 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, 9601 Haverstick Road, Indianapolis. Mass, 4 p.m.

St. Elizabeth’s, 2500 Churchman Ave., Indianapolis. Daughters of Isabella, Madonna Circle meeting, 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 Charis- matic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Michael the Archangel Church, 3354 W. 50th 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), 3067 W. 106th St., Indianapolis, for rosary, return to church for Benediction.

Fourth Wednesdays

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

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Research proves that adult stem cells are safer

By Mary Ann Wyand

Adult stem cells provide safer ways to treat diseases than embryonic stem cells and don’t involve killing human beings, Dr. David A. Prentice told pro-life supporters attending the 20th annual Celebrate Life dinner on Sept. 25 at the Indiana Convention Center in Indianapolis.

“There’s a whole list of current clinical uses for adult stem cells,” Dr. Prentice said, including successful treatments for cancers, autoimmune diseases, stroke and heart damage.

“But there have been a lot of attempts to discredit the use of adult stem cells,” he said, by researchers who favor but have had no successful results with embryonic stem cells.

Yet many scientists, including those who testified before a U.S. Senate panel last month, continue to insist that federal restrictions on embryonic stem cell research are hindering medical advancements, Dr. Prentice said. However, documented use of embryonic stem cells on mice resulted in tumor growth and transplant rejection.

Dr. Prentice is a professor of life sciences at Indiana State University in Terre Haute and an adjunct professor of medical and molecular genetics at the Indiana University School of Medicine in Indianapolis.

He is a founding member of Do No Harm: The Coalition of Americans for Research Ethics. His research, which has been funded by the National Institutes of Health, investigates cell growth control and the transformation of adult stem cells into other tissue types.

In recent years, Dr. Prentice has testified several times before the U.S. Congress and has spoken before the National Academy of Sciences, British Parliament, European Parliament, Canadian Parliament and Australian Parliament about bioethics and the dangers of embryonic stem cell research and cloning.

The annual dinner, which is sponsored by Right to Life of Indianapolis, also honored three central Indiana pro-life supporters for their distinguished service to the cause of life.

Longtime pro-life volunteer Elizabeth S. Culp of Indianapolis received the Charles E. Stimming Sr. Pro-Life Award for her service to Crisis Pregnancy Centers in Marion County and to Right to Life of Indianapolis. She also has been instrumental in securing grants from foundations for the Indiana Citizens for Life television commercial project.

Culp said she believes that “faith, love and much prayer” are the keys to making progress in the pro-life movement.

“Our Lord and Savior is the one whose power alone has brought about every success,” she said, “and we can trust him to continue to do so.”

Dr. Gary and Deborah Wright, members of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese, accepted the 2002 Respect Life Award during the Lafayette Convention Center in Indianapolis. Elizabeth Culp of Indianapolis received the organization’s 2002 Charles E. Stimming Sr. Pro-Life Award.

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Monica Brown

Australian composer Monica Brown, an internationally renowned singer, teacher, liturgist and retreat presenter will conduct two programs on Oct. 25-26 at the Benedict Inn Retreat and Conference Center, 9001 Haverstick Road in Indianapolis.

Brown will be assisted by Charity Williams, Jack and Kimball Williams, Jack and Kimball Williams, Jack and Kimball Williams. Brown will be assisted by Charity Williams, Jack and Kimball Williams, Jack and Kimball Williams, Jack and Kimball Williams.

“And the Word is Made Flesh” at the Benedict Inn. The workshop lasts from 9 a.m. to 4 p.m. and will provide practical procedures to break open the word of God with children and young people.

Benedictine Sister Mary Luke Jones, director of the Benedict Inn, said participants will come away from the workshop with a deeper sense of God’s presence in their lives. The workshop will help them to see the wisdom of God contained in the words of Scripture.

Sister Mary Luke said this program will be of particular interest to teachers, religious educators and parents. A reflection day titled “Holy Ground” from 9 a.m. to 4 p.m. on Oct. 26, also at the Benedict Inn, will use Scripture, song and ritual to help participants identify God in the events and circumstances of their lives.

Brown and Sister Helen also will perform in concert on Oct. 26 at the Christel DeHaan Fine Arts Center on the campus of the University of Indianapolis, 1400 E. Hanna Ave., in Indianapolis.

Brown said the workshop will provide original compositions and “blend Scripture storytelling, sacred clowning, imagery and ritual” during the concert.

(For more information about the workshop, day of reflection and concert, call the Benedict Inn Retreat and Conference Center at 317-788-7581.)
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