Pope focuses on Eucharist as presence of Christ among us

VATICAN CITY (CNS)—After an intense quarterly-course of teaching, writing and traveling, Pope John Paul II is going back to the basics with a renewed focus on the Eucharist.

He has convened a special eucharistic year that begins in October. Last year, he wrote about the Eucharist as the source and culmination of the Church’s life. He has convened a Synod of Bishops on the same topic for the fall of 2005.

And, more frequently, he speaks of the importance of the Eucharist in the life of each Catholic.

The Eucharist has a “transforming power” that provides the courage to live the faith and to spread the Gospel, the pope said in June before leading a eucharistic procession through downtown Rome.

“There’s a very close connection between the Eucharist and announcing Christ,” he said.

In fact, said Cardinal Jozef Tomko, who heads the Vatican’s committee for international eucharistic congresses, the pope is convinced that unless Catholics have a firm understanding of the Eucharist the Church’s many missionary and social activities lose meaning.

“More and more, the Holy Father is turning back to the central mysteries of the faith,” Cardinal Tomko said in an interview on Sept. 8.

“He is focusing now on the Eucharist as the special presence of Jesus Christ among us. But this is a mystery—the idea that Christ has given his own body for us to eat. It is a very hard language for people to accept,” he said.

Cardinal Tomko will be the pope’s personal representative at the Eucharistic Congress in Guadalajara, Mexico, on Oct. 10-17, when the eucharistic year is inaugurated. The pope would have liked to go, but his poor health makes the trip impossible. Instead, he’ll speak to the assembly via a TV link.

In the United States, most discussion of the Eucharist this year has revolved around the controversy over Catholic politicians who disagree with Church teaching on abortion. Some bishops have said they would refuse to give Communion to such politicians.

Catholic view on family more than same-sex marriage

WASHINGTON (CNS)—Most of the marriage-related talk in Congress earlier this year focused on efforts to revive the stalled Federal Marriage Amendment, which would amend the U.S. Constitution to define marriage as the union of a man and a woman.

But as the U.S. bishops made clear in their 2003 statement on “Faithful Citizenship: A Catholic Call to Political Responsibility” as a blueprint on how Catholic social teaching should affect political participation by Catholics. Here is one story in an ongoing Catholic News Service series about how the stands of the Democratic and Republican presidential candidates stack up with “Faithful Citizenship.”

Retreat helps youth grow closer to Jesus

BATESVILLE—More than 400 youth from all over the archdiocese knelt in adoration and ave, hope and expectation as a priest slowly processed among them carrying the Blessed Sacrament.

As he came up to each person, the priest paused, holding the monstrance to their eyes. Many wept, some fell weakly to the ground and others clutched the humeral veil that drooped to their arms.

They had been told to ask the Lord for healing, for hope, for guidance for whatever they needed. It was the highlight of the Consumption 04 retreat last weekend that helped the young people put Jesus at the center of their life—figuratively and literally.

For the past few years, the archdiocese has hosted Youth 2000, a Eucharist-centered retreat produced by the Franciscan Friars of the Renewal. This year, the archdiocese created its own version of Youth 2000.

Consumed 04, held at St. Louis Parish in Batesville on Sept. 10-12, was similar to Youth 2000, but tailored to the needs of the archdiocese, said Father Robert Robeson, director of youth and young adult ministry.

And the young people of the archdiocese responded well to an opportunity for a prayerful weekend. Last year, almost 260 youth attended. This year, more than 400 youth were there as well as nearly 100 adults.
Sacred Heart Parish in Jeffersonville celebrates 50 years

By Brandon A. Evans

For the past year, the members of Sacred Heart Parish in Jeffersonville have been marking the steps that lead up to the dedication of their church 50 years ago.

The apex of the yearlong observance will be a Mass celebrated by Archbishop Daniel M. Buechlein at 10:30 a.m. (EDT) on Sept. 19—exactly 50 years after the dedication by Archbishop Paul C. Schulte.

A reception will follow, and the charter members of the parish will be honored.

As one of the charter members of the parish, said that the first major event that the parish celebrated was last year on Aug. 7—the date of the groundbreaking for the parish in 1953.

Subsequently, the parish celebrated the laying of the cornerstone on Oct. 4, 1953, by burying a time capsule on that day in 2003. Earlier this year, the parish members also celebrated the anniversary of the parish’s first Mass on May 16, 1954.

The parish family of Sacred Heart currently has more than 600 households, said Father Thomas Clegg, the pastor.

“It’s a really good mix of people because it’s a small town,” he said. “We have a wide variety of people and interests.”

Susan Schiller, a charter member of the parish, said that the community contains people with all sorts of different backgrounds.

“Some people may differ in how they think the faith should be lived, but they also pray for each other,” Schiller said.

Over the years, Schiller said that she has seen the laity take more responsibility in the parish and try to better live their faith.

“They have to take on more responsibility,” she said. “But I feel like they want to. Now, it used to be that you just figured certain things were the priest’s deal.”

Lay people now visit the sick and lead Stations of the Cross, she said citing a few examples. Even if the parish received five priests tomorrow, wouldn’t change the degree to which the parishioners are living up to their capacity, she said.

“It’s a very giving community,” Father Clegg said. “A lot of our parishioners are involved in a lot of outreach programs.”

The parish has rich educational and spiritual traditions, a strong Christ Renews His Parish program and was active in Disciples in Mission.

“Our faith formation is very strong,” Father Clegg said. “We have lots of opportunities for people to grow in their faith.”

Schiller has been involved with the parish council, the fellowship committee, the former women’s club and the committee that planned the golden anniversary events.

“There’s a lot of support if you become active in the parish,” she said. “It’s a very good group to go on your faith journey with.”

From the very first time she came to the parish, Graf said that she felt welcomed and has not stopped feeling that the parish community is very open to visitors.

“It’s a really close-knit, family parish,” said Jim Melling, a charter member of the parish. “And I think there’s so many good people in that parish that it makes the reason it exceeds the way it does.”

Melling said that the parish always pulls together to do whatever needs to be done. In particular, he said, the parish has sacrificed much and worked hard to keep the parish school open.

“It’s not all been roses. There have been some very difficult times,” Schiller said. “We prayed together and did what we had to do.”

“There have been times that it’s been a struggle, but it all has been worth it,” Melling said.

Father Clegg said future needs of parishes in southern Indiana may require Sacred Heart Parish to work more with neighboring parishes and to share a pastor, but he is not worried.

“I think that’s more a matter of will are so willing and able to make changes in our parish,” Father Clegg said. “I think they understand this is a matter of will and they will go on your faith journey with.”

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Archbishop honors 177 longtime married couples at Mass

By Mary Ann Wyand

Honorimg 177 golden wedding anniver-
sary couples from central and southern Indiana for their “faithful and generous married love” during a Mass on Sept. 12 at SS. Peter and Paul Cathedral in Indian-
apolis, Archbishop Daniel M. Buechlein said their devotion to each other through times of happiness and hardship is a pow-
ernful witness of God’s love.

“The real down-to-earth love of a wife and a husband is like God’s unconditional love for us,” Archbishop Buechlein said. “You show us how to live in an imperfect world. Thank you for your faithful love.”

The archbishop urged the longtime married couples to pray for the Church and for vocations to the priesthood and religious life during the Year of the Eucharist instituted by Pope John Paul II from October 2004 until October 2005.

“If you are able during this eucharistic year, please make extra visits to a parish church,” he said. “Nothing is more pow-
werful than the ministry of our Church in prayer.”

David Bethuram, executive director of the archdiocesan Office of Family Ministries, introduced couples married more than 60 years during the archdio-
cese’s 29th annual Golden Wedding Anniversary Mass. The liturgy also hon-
ored 71 couples who were married in 1954 and are celebrating their 50th wed-
ing anniversaries this year.

In 1954, Bethuram said, the cost of a house averaged $22,000 and the average family yearly income was $3,960. Milk cost 92 cents a gallon and bread sold for 17 cents a loaf. Postage stamps were 92 cents a gallon and bread sold for 3 cents and gasoline was 22 cents a gal-

Bethuram told the assembly of couples and their families that the jubilarians hon-
ored this year represented more than 9,500 years of married life.

“These couples view their marriage as sacred,” he said. “They recognize that marriage is as demanding and challenging as it is rewarding and pleasurable. Their commitment to one another throughout the years has deepened and developed in a love that moves beyond themselves and gives society a wonderful model of the love and care that God has for all of us.”

Following the Mass, the jubilarians enjoyed a reception at the Archbishop Edward T. O’Meara Catholic Center. James and Josephine Mosby, lifelong educators who have been married 60 years, worship at Holy Angels Church and St. Thomas Aquinas Church in Indianapolis. They were married on Oct. 23, 1944.

“Sixty years of marriage is a give and take,” James Mosby said. “You’ve got to be a religious person. You’ve got to have God in your marriage. I think success in marriage involves loving one another and having faith in one another.”

Josephine Mosby said “there really haven’t been bad times. We try to be good Christians and tell the truth, and that’s the reason we’re here.”

By Mary Ann Wyand

Archdiocesan pilgrims led by Archbishop Daniel M. Buechlein will be greeted by the lord mayor and the arch-
bishop of Cologne, Germany, on Sept. 25 during their 10-day pilgrimage to Catholic shrines in Germany and Switzer-
land.

Their visit with Bürgermeister (Mayor) Renate Canisius during a recep-
tion at the old Rathaus (town hall) will celebrate the Indianapolis-Cologne Sister City Partnership, a relationship organized in 1988 by Sister Cities International to foster friendship and understanding between cultures.

“Mayor Canisius is pleased that we are coming because of the sister city pro-
gram,” said Carolyn Noone, associate director of special events for the archdio-
cese.

She said Archbishop Buechlein will also meet with Cardinal Joachim Meisner, archbishop of Cologne, before the cardi-
 nal greets the pilgrims.

The archbishop and pilgrims depart from Indianapolis on Sept. 23 and arrive in Frankfurt, Germany, on Sept. 24. Other highlights of the pilgrimage include a cruise on the Rhine River, an Oktoberfest celebration and a tour of Neuschwanstein Castle in Germany as well as a visit to the Benedictine Abbey of Our Lady of Einsiedeln in Switzerland before the pil-
grims return home on Oct. 2.

Intentions for each day of the pilgrim-
age are as follows:

Friday, Sept. 24: Cathedral of St. George, Limburg—For the leg-
endary missal and for the sick and suffering in Meinrad and for the sick and suffering in

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2005 Dates
January 28-30 January 27-29
April 8-10 April 21-23
April 22-24 May 13-15
May 17-19 May 19-21
June 10-12 June 16-18
July 8-10 July 7-9
July 22-24 July 21-23
September 16-18 September 15-17
October 21-23 October 20-22
November 11-13 November 10-12

2006 Dates
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W omen should be “present in the work of world and in the organ- ization of society [and] should have access to positions or responsibility which allow them to influence the poli- cies of nations and to promote innova- tive solutions to economic and social problems.”

What is this, another feminist decla- ration calling for more power for women? No, it’s a sentence from the latest document from the Vatican on the role of women.

As reported at the top of the front page of our Aug. 6 issue, the Congre- gation for the Doctrine of the Faith issued the document after approval by Pope John Paul II. Frankly, we didn’t find it particularly revolutionary. It basically makes two points: 1. Males and females are different. 2. There should be collaboration rather than competition between the sexes.

You wouldn’t think there would be anything controversial about those two points, but, of course, there is.

It usually doesn’t take very long for children to understand that boys and girls are different, and not just physi- cally. Children usually develop differ- ent interests early in life. Girls usually prefer to play with other girls and boys with other boys. And yet, secular femi- nists like to insist that these are just historical or cultural differences that must be overcome so that women can compete with men.

That, needless to say, is not the Vatican’s view. As the new letter says, attempts to convince people that differ- ences between men and women are sim- ply cultural have the ideological” which, for example, call into question the family in its natural two-parent structure of mother and father.”

Such thinking also “makes sexual- ity and heterosexuality virtually equivalent in a new model of polymorph- mous sexuality,” it says. That’s a fancy way of saying that this view makes it OK to enjoy sexual activity in many different forms and either straight or gay sex is equally all right. It’s obvi- ously a view that is being heavily pro- moted in our society today.

The Church insists that, when God created humans, he created them in his own image, and “male and female he created them” (Gen 1:27). He meant for them to be different. One way that they are different, the letter says, is that women are usually better than men at being a “person for others,” who find fulfillment in care-giving and nurturing rela- tions.

However, just because they are dif- ferent doesn’t mean that they aren’t equal. That’s the letter’s second point. God made the two sexes equal so they could collaborate with each other for the good of society. They are not meant to compete. That means there can’t be times when a woman and a man are competing for the same posi- tion in a company or in a political race, but the ultimate goal is cooperation.

And that’s what we might call the quandary with which we began this editorial in. The new document says that both men and women must collaborate in formu- lating political and social policies to help the poor and advance the cause of peace. Here are nothing in the letter that would give any encouragement to a return to male dominance.

This is true in the Church, too, it says. Although it confirmed the teach- ing that only males can be ordained priests, it said that the role of women in the Church should not be “a passiv- ity inspired by an outdated conception of femininity.” Rather, women should be encouraged to bring their “feminine values” of listening, faithfulness, humility, understanding and caring more to the forefront.

Both men and women should also collaborate when it comes to the fam- ily, the document says. It repeats a theme that the pope has stressed before, that governments should implement policies to make it easier for wives and mothers to work outside the home—or stay at home, if they wish—without suffering economic disadvantages.

This is, when you get right down to it, a feminist document. It’s not the type of feminism of Betty Friedan or others who advocate a power struggle between men and women, but rather one that emphasizes the equality of, as well as the differences between, the sexes, and the need for their collabora- tion rather than competition. That’s Christian feminism.

—John F. Flink

Letters to the Editor

Catholic politicians need to be pro-life

We would like to thank Bishop John M. D’Arcy of the Diocese of Fort Wayne- South Bend for his very pro-life stand in withdrawing the invitation to Gov. Joseph Kernan, who was to deliver the 2004 commencement address at St. Joseph Catholic High School in South Bend, Ind.

We are very strongly involved in the pro-life movement, and have a hard time understanding how the Democratic party, both locally in Indiana and nationally, have taken such an anti-life stand.

Pope John Paul II in Christifideles Laici has stated, “The inviolability of the person, which is a reflection of the absolute invio- lability of God, finds its primary and funda- mental expression in the inviolability of human life. Above all, the consciousness, which is justly made on behalf of human rights—for example, the right to health, to home, to work, to family and to culture—is false and illusory if the right to life, the most basic and fundamental right and the condition for all other personal rights, is not defended with maximum determina- tion.”

Two very prominent Catholic pro-life advocates have this to say about Catholic teaching and political responsibility:

Cardinal Joseph Ratzinger, who works closely with Pope John Paul II, has stated, “Not all moral issues have the same moral weight as the protection of human life. For example, if a Catholic were to be at odds with the Holy Father on the application of capital punishment, the decision to wage war, he would not for that reason be considered unworthy to present himself to receive Holy Communion. While the Church exhorts civil authorities to seek peace, not war, and to exercise discretion and mercy in imposing punishment on criminals, it may still be permissible to take up arms to repel an aggressor or to have to use force in self-defense.

There may be a legitimate diversity of opinion even among Catholics about war- ing and applying the death penalty, but not however with regard to abortion and euthanasia.”

Sister Carol Passove, director and founder of Priests for Life, quotes from the U.S. bishop’s statement “Living The Gospel of Life: A Challenge to American Catholics,” “Opposition to abortion and euthanasia does not excuse indifference to those suffering poverty, violence, and injustice. Any politics of human life must work to resist the violence of war and the scandal of capital punishment. Any politics of human dignity must seri- ously address issues of racism, poverty, hunger, employment, education, housing and health care. Therefore, Catholics should eagerly involve themselves as advocates for the weak and marginalized in all these areas. … If we understand the human person as the ‘temple of the Holy Spirit’, as the living image of God—then these later issues fall logically into place as the crossbeams and walls of that house. All of human dignity constitutes human life, such as abortion and euthanasia, strike at the house’s foundation. These directly and immediately violate the human person’s most fundamental right—the right to life.”

Gov. Kernan, although a professing Catholic, supports pro-life issues even if he says he is personally opposed to abor- tion. First Lady Maggie Kernan is a former board member of Planned Parenthood of South Bend—as pointed out in the bio- graphical information page of the gover- nor’s website.

Other prominent politicians from both parties—Democratic presidential nominee Sen. John Kerry of Massachusetts, Democratic Sen. Edward Kennedy of Massachusetts, Republican California Gov. Arnold Schwarzenegger, Republican New York Gov. George E. Pataki and former New York Mayor Republican Rudolph W. Giuliani—claim to be Catholic and pro-choice. How can this be? How is it that Catholics now believe they can be in prominent positions and throw their faith and beliefs aside? Is it political gain? Maybe just they don’t know their Catholic faith or care enough to stand up for the truth!

As Catholics, who love our Catholic faith and heritage in Judeo-Christian tradi- tions, we must have the courage and convic- tion to speak up now for the life of the unborn. It is the bottom line, the very foundation, the most basic right of individ- uals. Of course, remember to pray daily, hourly for the Lord’s will to be done.

Bob and Phyllis Burkholder, Sellersburg

Catholics must work to end legalized abortion

I agree with some recent letters to the editor that it’s important that we Catholics consider a number of issues facing our country today in addition to the issue of legalized abortion. First, let’s set the stage — today alone, there will be about 4,000 unbom babies surgically aborted in the United States. Whoa! Abortion laws are viewed under certain laws. These babies will join the more than 40 million legally terminated children since abortion was legalized in 1973. Now, let’s look at the impact of changing various social/economic/policies (exclud- ing legalized abortion) on these babies that are scheduled to be terminated at the near- thoroborn “women’s health clinic” or hos- pitals.

Change in tax policy: Thousands killed in abortion in one day.

Change in health care policy: Thou- sands killed by abortion in one day.

That’s the letter’s second point.

Letters Policy

Letters to readers are welcomed and should be typed, double-spaced, signed, expressed, concise, temperate in tone, courteous and respectful.

Letters to the editor are set aside for the right to select and edit the letters based on space limita- tions, pastorial sensitivity, content.

Letters, with the right to be withheld, but for serious reasons, names may be withheld.

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

Readers with access to e-mail may send letters to criterion@archindy.org.
Cierta vez cuando visitaba a mi papá, después de la muerte de mi mamá, él apuntó a la pared situada enfrente a su butaca favorita (donde pasaba gran cantidad de tiempo), y me dijo: “esa fue nuestra vida.”

Dispuestas en aquella pared de la sala se encontraban fotos de mi hermano y yo cuando éramos niños y debajo de ellas había dos placas de jubilación en reconocimiento. Una expresaba gratitud por los años de enseñanza de mi mamá en la escuela Holy Family School en Jasper, Indiana. La otra, en agradecimiento por los 52 años de trabajo de mi papá para la compañía Jasper Cabinet Company.

El tema del trabajo se me viene a la mente en esta época del año debido al Día del Trabajador, y asiste esta fecha con el nacimiento de mi padre ya fallecido quien sentía un profundo agradecimiento por los 52 años de trabajo. Mi mamá también cumplía años en aquel tiempo cuando yo era niño, fallecido quien sentía un profundo agradecimiento por los 52 años de trabajo. Mi mamá también cumplía años en aquel tiempo cuando yo era niño, fallecido quien sentía un profundo agradecimiento por los 52 años de trabajo.

El Papa Juan Pablo II escribió un impresionante encíclica, Laborum exercens (Ejecicio del trabajo), que se publicó en 1981. En ella, comenta: “No obstante, con toda esta fatiga (...) comenta: “No obstante, con toda esta fatiga (...) comenta: “No obstante, con toda esta fatiga (...) comenta: “No obstante, con toda esta fatiga (...) comenta: “No obstante, con toda esta fatiga (...) comenta: “No obstante, con toda esta fatiga (...) comenta: “No obstante, con toda esta fatiga (...) comenta: “No obstante, con toda esta fatiga (...) comenta: “No obstante, con toda esta fatiga (...).

1. San Josemaría Escrivá escribió que la misión del trabajo, que conducía a la vida, fue el gran “gorro de work done according to God’s plan is ennobling...
Right to Life of Indianapolis will honor two long-time pro-life supporters for distinguished service during the 2004 Celebrate Life Dinner on Sept. 30 at the Indiana Convention Center, 100 S. Capitol Ave., in Indianapolis. The key-note presenter will be Dr. David S. Guandalini, a well-known author, child psychiatrist and host of the radio show “The Doctor Is In.” He has been interviewed on “Oprah,” “Joan Rivers” and “CBS This Morning,” and is the author of “How to be a Better Parent Than You Think, Back to the Family and Discipline That Lasts a Lifetime.” The event also honors St. Luke parishioners Patricia O’Drobinak of Indianapolis, who will receive the 2004 Charles E. Stimming St. Award, and Dr. Russ Flowers, senior minister of the East 91st Street Christian Church in Indianapolis, who will receive the 2004 Respect Life Award. The social hour begins at 6 p.m. and the dinner starts at 7 p.m. The annual fundraiser supports the educational work of the not-for-profit organization whose mission is to promote respect for the sanctity and dignity of all human life. Reservations are $50 per person and tables of 10 are available. For information or reservations, call the Right to Life of Indianapolis office at 317-888-0873 or mcall@lipsius.org.

Father Frank Pavone of Staten Island, N.Y., national director of Priests for Life, will speak at 7 p.m. on Sept. 4 at Our Lady of Mount Carmel Parish, 14598 Oak Ridge Road, in Carmel, Ind., in the Diocese of Lafayette. Father Pavone will discuss “The Most Important Question This Election Will Decide” at the event, which is sponsored by the Marian Center of Indianapolis. For more information, call the Marian Center at 317-888-9244.

A Mini-ecumenical Congress for young women ages 14 to 30 will be held from 11:30 a.m. to 5 p.m. on Sept. 25 at St. Augustine Home for the Aged, 2345 W. 86th St., in Indianapolis. The conference will be a chance for participants to grow closer to the Eucharist; deepen their faith, hope and love through the liturgy, music, catechesis, prayers, dialogue and adoration of the Blessed Sacrament; and reflect on God’s love for us and how we love him. The registration deadline is Sept. 22. There is no registration fee. For more information or to register, call Little Sister of the Poor Lourdes Marie Miranda at 317-872-6422 or e-mail ucinindia@lipsius.org.

Colts head coach Tony Dungy will speak about the spiritual aspect of his life at the 12th annual Indianapolis Leadership Prayer Breakfast from 7:30 a.m. to 9 a.m. on Oct. 12 at the Indiana Roof Ballroom, 140 W. Washington St., in Indianapolis. The cost is $25 per person. The registration deadline is Oct. 8. For more information, call 317-705-0159, ext. 230, or e-mail KellyM@iPriority.com.

The Catholic Business Exchange (CBE) is an opportunity for Catholic businessmen and women to meet monthly and share their faith and common interests in business. The first meeting of the CBE will be Sept. 17 at the Northside Knights of Columbus Hall at 71st Street and Keystone Avenue in Indianapolis. Dr. Chuck Dietzen, medical director for the Vincent Pediatric Rehabilitation Hospital, will speak on “Your Business Journey: Going from Success to Significance.” Mass will be celebrated at 6:30 a.m. followed by networking, a buffet breakfast and the guest speaker. The program will conclude at 8:30 a.m. The cost is $10. For more information or to R.S.V.P., call Jim Liston at 317-469-1244 or jimliston@finvcs.com.

The Treasures of Our Faith” will be the theme of the second annual Wirm Foundation Catholic Conference on Sept. 25 at Our Lady of Perpetual Help Parish, 1752 Scheller Lane, in New Albany. Registration will begin at 8 a.m. There will be musical entertainment, presentations, prayer and lunch, concluding with a Mass at 5:30 p.m. The featured speaker will be Patrick Madrid, published of Ignatius Press and author of several books and a national speaker. The cost is $15 per adult. Students, children, priests and religious are free. For more information, call 812-237-0650.

Tom Nation, director of the Peace Learning Center and member of St. Thomas Aquinas Parish, 46th and Illinois streets in Indianapolis, will speak in the parish’s Bethany Room at 9 a.m. on Sept. 19 during a “Between the Masses” session. Those interested in learning more about organizations working for peace and social justice in Indianapolis are welcome to attend. For more information, call the parish at 317-253-1461.

Fatima Retreat House, 5535 E. 56th St., in Indianapolis, is offering a retreat titled “Living with Two Hands and 24 Hours: A Christian Program for Managing Time and Handling Stress” from Oct. 8-10. Nationally known author Karl Schuller will present the retreat. The cost is $150 per person. For more information, call the retreat house at 317-545-7681.

The Oldenburg Franciscan Center in Oldenburg will offer several retreats and classes this fall. “Yoga Movement” will be offered from 4:30 p.m. to 5:30 p.m. on four Mondays from either Oct. 1 to Nov. 8 or Nov. 8 to Nov. 29. Mary Meyer, a licensed massage therapist who has practiced various movement modalities for 20 years, will lead the sessions. The cost is $9 per session, or $30 for the series. There will be another series from 4:30 p.m. to 5:30 p.m. on the third Mondays from Dec. 6 to Dec. 20. The cost will be $9 per session, or $30 for the series. “Living Simply in a Complicated World” will be offered from 6:30 p.m. to 8:30 p.m. on the third Thursdays from Sept. 16 to Sept. 30. Franciscan Sister Donna Graham will lead the series, which will help participants simplify their lives by making changes in some areas, including spirituality, consumerism, connection with the natural world and family life. The cost is $50 for the series. For more information, call 812-933-6437 or e-mail center@oldenburg.org.
ELECTION

“Policies related to the definition of marriage, taxes, the workplace, divorce and welfare must be designed to help families stay together and to reward responsibility and sacrifice for children,” it said. “Because financial and economic factors have such an impact on the well-being and stability of families, it is important that just taxes be paid to those who work to support their families and that generous efforts be made to aid poor families.

American Catholics “must strive to make the needs and concerns of families a central national priority ... in the face of the many pressures working to undermine” them, the bishops added.

“Young people vote” is one of the many pressures working to undermine the institution of marriage, the bishops added. “Washington is in some ways divided, and the political parties are divided” about which marriage and family issues are most important, said Nancy Witos, director of the Office of Domestic Social Development of the U.S. Conference of Catholic Bishops.

Some say the only marriage and family issue that is important is same-sex marriage, while “some say it’s only economics,” she added. “We [in the Catholic Church] say it’s both, and that’s what makes us different.”

Brian Kane, chairman of the philosophy and theology department at DeSales University in Allentown, Pa., doesn’t see much difference on family issues between President Bush and Democratic nominee Sen. John F. Kerry of Massachussetts.

Both campaigns “are oriented toward a lot of issues that aren’t resonating with families,” said Kane. If the political discourse continues to focus on topics many consider extreme, Catholic and other voters might have to “organize to try to bring some of the issues back to center,” he said.

On the same-sex marriage question, Bush favors the Federal Marriage Amendment; Kerry and his running mate, Sen. John Edwards of North Carolina, were the only senators to vote against it.

But what about the many other issues affecting marriage and the American family? Both candidates have said their economic plans would help families, but they take decidedly different approaches on what government actions would most benefit middle-class Americans.

One cornerstone of Bush’s plan to strengthen families is a proposal that would give $240 million to state programs that support healthy marriages and provide another $50 million in fiscal year 2005 to promote responsible fatherhood. Another key element of the Bush plan is to leave families with more of their own money by keeping taxes down.

“The president’s tax relief allowed families to keep more of what they earn by cutting tax rates across the board, doubling the child credit to $1,000 and reducing the marriage penalty,” the campaign Web site says.

But Kerry argues that the economic health of American families has gotten progressively worse under Bush.

“It is ironic that the president is talking about strengthening families when his economic policies have done so much to hurt them,” said Kerry spokesman Phil Singer, citing Census Bureau figures that show a $1,462 drop in family income between 2000 and 2002.

Kerry’s plan to strengthen families includes support for a $6 billion increase in child-care funding over five years, expansion of the Family and Medical Leave Act, an increase in the minimum wage indexed to inflation, new tax credits on health care and college tuition, and protection of “increases in the child tax credit, the reduced marriage penalty and the new tax bracket that helps people save $350 on their first level of income,” according to Kerry.

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the spirit of caring®
By Mary Ann Wyand

Fifteen years ago, a small group of Catholics recruited by Anchorite Sister Mary Ann Schumann began perpetual adoration of the Blessed Sacrament in a small chapel in the convent at St. Michael the Archangel Parish in Indianapolis.

On Sept. 12, Msgr. Joseph F. Schaedel, vicar general of the archdiocese and liaison of perpetual adoration chapels, celebrated the 15th anniversary of the Divine Mercy Chapel during a Mass at St. Michael the Archangel Church.

The anniversary liturgy marked the completion of more than 7.8 million minutes of continuous eucharistic adoration in the Divine Mercy Chapel.

Some of the original adorers participated in the Mass with more recent volunteers, who regularly spend time with the Lord in the chapel at all hours of the day and night.

“Following Jesus has a cost,” Msgr. Schaedel said in his homily. “If we want to come to him then we have to leave some things behind. If we want to follow Jesus, there are some things that we cannot take with us. … He—and he alone—must be number one in our lives. … Following Jesus means we let go of ourselves.”

His homily recognized the devotion and faithfulness of eucharistic adorers, who answer God’s call to spend time alone with the Lord by leaving their daily routines to pray before the Blessed Sacrament every hour of every day.

“Jesus said what he meant,” Msgr. Schaedel emphasized. “He meant what he said. We may not put anyone or anything before God. We must be willing to renounce whatever it is in us that would push him out of the top spot. He demands first place.”

“Jesus says we must carry our own crosses,” the vicar general said. “Yet we tend to think of our crosses as inconveniences—things we have to put up with. Our cross means we destroy that person inside [us] that is more important than God.”


At the conclusion of the Mass, Sister Mary Ann thanked Msgr. Schaedel and the adorers for their love and devotion to the Lord then praised St. Faustina Kowalska for sharing God’s message of divine mercy with the world.

“Our Lord chose St. Faustina to sound an alarm clock, to awaken the Church anew to the great mystery of mercy,” she said, “especially through the sacraments of confession and the Eucharist.”

When Msgr. Schaedel and the original adorers started the Divine Mercy Chapel on Sept. 14, 1989, Sister Mary Ann said, “St. Faustina was not even beatified. … I remember in 1993, the year St. Faustina was beatified, we had already celebrated three Feasts of Divine Mercy. By the time she was canonized … we were grateful that we had not turned the alarm off. Often, it is only in looking back that we can see the wisdom of God at work—how he fits the pieces of the puzzle together.”

Pope John Paul II encouraged the practice of perpetual adoration on Dec. 2, 1981, when he began a perpetual adoration chapel at St. Peter’s Basilica, and asked Catholics in every parish to pray before the Blessed Sacrament. In 1994, the Holy Father prayed that the world would embark on a new evangelization of the Eucharist so the presence of Jesus would be the central focus of people’s lives.

On June 10, the pope proclaimed 2004-05 as “The Year of the Eucharist” to inspire Catholics to grow in faith and love toward the mystery of the Body and Blood of the Lord. The Holy Father has said the Eucharist is the greatest gift that Christ left for his Church.

Reflecting on the past 15 years, Sister Mary Ann said “I have met so many wonderful people truly committed to our Lord.”

And as the coordinator of the Divine Mercy Chapel, Sister Mary Ann said, “It is exciting to share in little miracles—prayers answered.”

(The Divine Mercy Chapel is located in the convent behind St. Michael the Archangel Church, 3556 W. 30th St., in Indianapolis. For information about adoration of the Blessed Sacrament or to volunteer as a regular adorer at the Divine Mercy Chapel or for information about other perpetual adoration chapels in the archdiocese, call Anchorite Sister Mary Ann Schumann at 317-926-1963.)
Dear Brothers and Sisters in Christ,

In the Scriptures, a steward is a person to whom another’s estate and possessions are entrusted, not only to keep them safe but also to help them grow and flourish. In biblical times, the steward, not owning anything personally, would work unselfishly for the good of the master. In reflecting on this year’s theme for Catechetical Sunday, “Stewards of God’s Gifts,” we are reminded that we all share the responsibility to work unselfishly, using the gifts God has given us, to help safeguard our faith and enable it to grow and flourish. We do this in a special way whenever we catechize or teach the faith.

While all members of the Catholic Church are responsible for sharing their faith with others, there are those among us who have accepted a specially designated role as teacher or catechist. These teachers and catechists truly act as stewards of God’s gift of faith, in many cases working unselfishly to help others recognize the gifts that he has given to them. The annual celebration of Catechetical Sunday, and the commissioning of catechists that often occurs on that day, is an important way for parishes to recognize and affirm those men and women who generously, and with great dedication, share the gift of faith with others.

When we open ourselves to recognizing God’s gifts to us and allow him to work through us for the good of others, great things can happen. May we all continue to be faithful stewards of God’s gifts, especially the gift of faith. May the Lord bless our work of caring for and passing on his gifts.

Sincerely yours in Christ,

Most Reverend Daniel M. Buechlein, OSB

EDINBURGH—Retired teacher Barbara Pierse loves ministering to Hispanic Catholics at Holy Trinity Parish in southern Johnson County.

And Latino parishioners show their appreciation for Pierse’s help with English lessons and catechesis by calling her “la maestra,” which means “the teacher.”

“It’s a blessing, a gift from God,” Pierse said of the Hispanic ministry she provides with assistance from her husband, Don, as well as Jerry Niccum and Bill Kramer, who are members of the Edinburgh parish.

They are among a large number of senior citizens who serve archdiocesan parishes in a variety of lay ministries.

Jean Martin, the pastoral associate and director of religious education at Holy Trinity Parish as well as St. Rose of Lima Parish in Franklin, said Pierse’s ministry to Latino parishioners helps provide “the whole-community catechesis that we’re beginning to see the value in parishes.”

Martin said Pierse helps “bring the faith alive” for Hispanic Catholics by teaching an English As a Second Language (ESL) class and tutoring students on Wednesday afternoon as well as helping children and their parents with faith formation and sacramental preparation.

“We usually spend 20 to 30 minutes each Wednesday going over a very simple catechism,” Pierse said on Aug. 18. “Today we reviewed the seven sacraments.”

Holy Trinity parishioners have welcomed Latino people who relocate to the Edinburgh area, Martin said. “Most of them are from Mexico, from the Veracruz area.”

Improving their English language skills helps Hispanic families participate more fully during Mass, she said, as well as feel more a part of parish and community life.

About 20 Hispanics are registered parishioners, she said, and other Latino families regularly attend Mass at Holy Trinity Church.

Father Paul Shikany, the pastor of Holy Trinity and St. Rose of Lima parishes, celebrates a Spanish Mass at 4 p.m. on the first Sunday of every month at Holy Trinity Church. He also celebrates a bilingual Mass whenever there are five Sundays in the month.

Latino families in the area also drive to parishes in Columbus and Indianapolis for Mass on Espanol.

Martin completed a short Spanish course in June at the Benedict Inn Retreat and Conference Center in Beech Grove, but knows she needs help from Pierse—who taught English and Spanish in the Edinburgh school system—to better serve Holy Trinity’s Hispanic parishioners.

“It’s so wonderful to have Barbara’s help,” Martin said, “but I’m trying to improve my Spanish-speaking skills so she doesn’t have to help me as much.”

[Latino] parents know they can turn to the parish for help in making sure their children receive the sacraments,” Martin said. “Barb is very good about helping me, like with baptismal preparation as parents. The parents who send their kids to the Wednesday afternoon classes are members of the parish and attend Mass here. The children are in religious education classes on Sunday mornings.”

Some Hispanic families struggle with language problems even after they have lived in the U.S. for a while, Martin said, and this language barrier affects their participation in parish life. Bringing Latinos into full participation in the life.
Archdiocesan catechists are stewards of God’s gift of faith

By Harry J. Dudley

Our world needs persons and parish communities who are fully conscious of the fundamental call of catechesis to be transformed into ever better stewards and sharers of God’s gifts. This year’s Catechetical Sunday theme and readings challenge us all to share the responsibility to work unselfishly, using the gifts God has given us, to help safe-guard our faith and enable it to grow and flourish.

We are fully conscious of the fundamental call of catechesis today, in the past, and in the future. How can we all better reflect on our role in proclaiming through Word and deed, the message of the Gospel together in partnership with our faith formation programs. Let us join our catechists in praying: Holy Spirit, Love Divine, All life and energy flows from you. Illuminate our thoughts and intensify our desire to grow ever deeper in our faith.

May we lift up our prayer to God—Father, Son and Spirit—in humility and hope.

(Harry J. Dudley is the associate executive director of faith formation for the archdiocese.)

Gaby Hernandez, right, reads a children’s book to Alvaro Garcia during an English As a Second Language class at Holy Trinity Parish in Greenwood. Many Hispanic children only speak Spanish at home, but must speak English at school and other places.
Seeds of stewardship are planted in youth of St. Mary-of-the-Knobs

By Sean Gallagher

FLOYDS KNOBS—The pastoral staff, catechists and parents of St. Mary-of-the-Knobs Parish in Floyds Knobs have made encouraging a lifestyle of stewardship in the faith community’s young people an important concern in the life of the parish.

It is hoped that in laying a firm foundation of stewardship in their youth, the children of the parish will mature into good stewards as adults.

Integrated into their catechism and their worship, children in the parish’s religious education program from preschool through the sixth-grade have learned about stewardship and begun to make it a part of their daily life.

This emphasis on stewardship in religious education in elementary grades began at the start of the 2003-04 academic year. Beverly Parker, St. Mary’s director of religious education, made sure that a lesson on stewardship would be taught early in the fall.

Collection envelopes were then distributed to the students. They were encouraged to place a monetary contribution in it. However, they were also instructed to write on the envelope how they gave their time and talent back to God.

Parents were also informed about the program.

One parent, Maria Shepherd, and her husband had already sought to instill an attitude of stewardship in their four children, but they appreciated the parish’s help in accomplishing this goal.

“It is both my husband’s and my prayer that they should give to God first,” she said. “I do think that it is a good thing. If their parents are using the envelopes, most definitely I think that it reinforces the child to use it and bring forth that whole thought of giving and giving God the first fruits and not what’s left over.”

This reinforcement happens in the program in part through a special emphasis being placed on the children’s giving at Mass.

Before the collection is taken up from the adults of the congregation, the altar servers come to the front of the sanctuary with baskets and the children are invited to come forward and place their envelopes in them.

Father John Geis, pastor of St. Mary-of-the-Knobs, has noticed the excitement in the children about participating in Mass in that way.

One particular incident stuck in his mind.

On Sunday of young girl, after placing her envelope in the basket, went happily back to her seat, doing three pirouettes along the way.

“I think that Jesus said that we should be a cheerful giver,” said Father Geis. “I have never seen anything in the world like this! You talk about a leap for joy after giving! It was absolutely precious.”

Encouraging an attitude of stewardship among the parish’s children is the latest step that the parish has taken to encourage giving at all age levels.

Shepherd, who is a second-grade catechist in the parish’s religious education program, sees the importance of the program in establishing a habit for the future.

“I think that most kids, by the time that they’re ten, if they’ve been doing it since the time they were in preschool or kindergarten, it will be clicking,” she said, “that the message is there about tithing and giving. I think that [the program] would help plant that seed and hopefully stay for a lifetime.”

According to Tammy Becht, the parish’s youth ministry coordinator, Shepherd’s hope is already starting to be fulfilled in the parish’s teenagers.

“What we see in high school is a direct result of what we called out of them as children—to be involved, to be kids of the kingdom,” Becht said. “The result that I see is not necessarily monetary, but we see them giving a great amount of their time and talent to the parish.”

Shepherd has noticed a conscious awareness of the importance of stewardship in her older children. Old enough now to be babysitters, giving back to God is on their minds as soon as they are paid.

“When they come home and have been paid, they’ll say, ‘Well, I made twenty dollars,’ and ‘Mom, do you have change? Because I need to put two dollars back to put into the collection,’” Shepherd said.

This attitude of stewardship seems to be catching on. The enthusiasm that the children have shown for it has led Parker to conclude “that it is here to stay.”†

Children at St. Mary-of-the-Knobs Parish in Floyds Knobs come forward during a Sunday Mass to place their envelopes in baskets held by altar servers. Teaching even the youngest members about the importance of stewardship has emerged as a high priority in the southern Indiana parish.

"I have done my part, may Christ teach you to do yours."  
-St. Francis of Assisi

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National speaker encourages ‘whole community catechesis’

By Brandon A. Evans

FRENCH LICK—In the next 10 years, religious education as we know it is going to change a great deal, along with all parish operations. This was the prediction of Bill Huebsch, a Catholic author and speaker who is working to implement what was called for in the General Directory for Catechesis. Huebsch, who is the author of Vatican II in Plain English, spoke to parish leaders during the Educational Administrators Conference on Aug. 3 at the French Lick Springs Resort and Conference Center.

The subject was what is called “whole community catechesis,” and is a complete reshaping of how religious education is carried out in parishes and schools.

Harry Dudley, associate executive director of faith formation for the archdiocese, said that Huebsch’s speech to the conference was the “perfect opportunity” because not only were principals and directors of religious education present, but also youth ministers. What Huebsch had to say applied to all three ministries.

“We’re at a major turning point in religious education—school and parish, youth ministry, adult education, even the catechumenate,” he said.

Religious education itself is fairly new, he said. Until the 20th century, preaching was the only form of catechesis. Eventually, children used memorization to learn the facts of the faith, and in the more modern era, religious education as we know it sprung into being.

Vatican II called for documents to deal with religious education, and both Pope Paul VI and John Paul II published documents about it. “[Those two documents] are, in the history of the Church, the first two documents to address the topics they did,” Huebsch said.

After more than 30 years of consultation with people around the world, the Vatican published the General Directory for Catechesis. The U.S. bishops also published a document titled “Our Hearts Were Burning Within Us.”

That document, Huebsch said, “is the U.S. bishops making a statement that most of us in this room would find hard to understand. They’re saying adult catechesis is the norm of the Church, not children’s catechesis.”

That starkly contrasts the current landscape, he said, in which 70 percent of our money and people are used for children’s religious education, and 1 percent on adults.

And there are problems with the current system as it exists, he said. The parents are usually absent from the process, many children who don’t attend Catholic school don’t attend religious education sessions, the teachers of the parish sessions are usually those who are available—not those who are qualified—and little reference is made to the rest of parish life or to the liturgy.

Religious education, he said, is set up on a “scope and sequence” pattern in which each grade level deals with a specific subject, like Jesus or morality or the sacraments then deals with that subject again.

The fatal flaw, Huebsch said, is the idea of “graduation” from religious education. No one is ever done growing and being catechized, not even the wisest pastor.

He advocates a type of catechesis where the whole parish is involved—from the liturgists to the parents to the children to the finance council.

The first step, he stressed, is personal conversion to Jesus Christ. People who want to catechize—and be catechized—need to first be in love with Jesus and be living for him.

The Church, and especially this pope, have stressed the need for a “Christo-centric spirituality,” that is, one that is centered on Christ.

“Only by starting with conversion can catechesis fulfill its proper task,” Huebsch said.

Also, he said, the Mass needs to be a central part of all catechesis.

“The Church does not flow from religious education, it flows from the liturgy,” he said. If you don’t have the liturgy, then you’re just a Rotary Club, he quipped.

Another key point is that families and households need to be fully living the faith to catechesis with children. He recommends asking parents to sponsor their children in catechesis classes and to be involved.

He encourages the parents and other members of the parish to attend simple, easy-to-manage, parish-based retreats.

Huebsch also suggested having the pastor ask a “question of the week” in his homily that gives parishioners a chance to reflect on personal meaning in the Gospel that week and “break open the Word.”

Faith sharing is also important, he said, and offered those who attended the conference several resources for weekly bulletin inserts that help people become familiar with the weekly Scripture readings and share their insights with others.

He also steps back from the old “scope and sequence” model to what is called a “spiral scope and sequence.”

In this model, every year, every grade and age group learns each topic—but each year they come back to it with a deeper understanding.

When discussing Jesus, a first-grade class may ask who he was, while a third-grade class would ask what the Body of Christ is, and a sixth-grade class could ask how Christ was the Messiah.

And it doesn’t stop with children. Parents would stay involved in catechesis and would ask questions about how to pass on faith in Jesus, while senior citizens may ask how Christ can give them wisdom and prepare them for eternal life.

“Every year, it’s ever deeper, ever more age appropriate,” he said.

When everyone in the parish is on board, he said, it is amazing to see the Mass attendance and participation as well as the increase in monetary giving and lending.

All this takes time, he said. It could take as much as a decade for a lot of parishes, but he suggested starting with the small things.

He will be back in January for a more in-depth session with any parish leaders who wish to attend.

“If all you do for the next three years is teach people how to break open the Word, you will have done a lot,” he said. ⊔
More parishes emphasize families in religious education

By Sean Gallagher

BLOOMINGTON—More leaders in religious education in the archdiocese are recognizing that the families of their parishes are among the most effective gifts that God has provided to help pass on the faith to children and teenagers.

And so in striving to be good stewards of these gifts, they have begun to center their parishes’ catechetical instruction in the home.

Janis Dopp, administrator of religious education at St. Charles Borromeo Parish in Bloomington, oversees a religious education program where all families involved do most of the instruction in their homes.

Students in preschool, kindergarten and high school still attend a parish-based program. But the bulk of the children—those in grades 1 through 8—learn their faith from their parents. The students in these grades do meet together in classes at the parish on four Saturdays throughout the year as well as a full week of classes in the summer.

This method of catechesis then embodies this teaching from the Catechism of the Catholic Church: “Family catechesis precedes, accompanies, and enriches other forms of instruction in the faith” (#2226).

Parents who prefer having their children in these grades participate in a parish-based program are given the option of enrolling them at the nearby St. Paul Catholic Center. However, Dopp noted that enrolling them at the parish is a given two options for the religious education of their children: classroom religious education, which happens at the parish, and family religious education, in which three to eight families gather together in groups in a home to teach the faith to their children.

Kim Sprague, coordinator of religious education at St. Teresa Benedicta, noted that overseeing two parallel programs is easily manageable.

“What can be used in a family session can also be used for the classroom session,” she said. “The material and content is not in opposition at all. It really is not double the work.”

In any case, Sprague sees great value in religious education taking place in the home. In fact, she has chosen this option for her own children.

“Being a part of our family-based program absolutely turned the faith-life of my family around,” she said. “… Family-based catechesis has literally brought God not only into the teachable moments in that two-hour session in the home, but it is easy for that conversation to come up at the dinner table, about how that lesson that we talked about a week ago fit into something at school the following Tuesday.

“We were a part of that lesson. It’s kind of a hands-on kind of thing. It’s a natural thing to bring that back up when you’ve all shared in that learning experience.”

Sprague thinks that family-based catechesis, far from being a burden to families with busy schedules, can be integrated into the quick flow of their hectic days.

“People’s [schedules] are jam-packed,” she said. “So any opportunity for us as religious education leaders to get a snippet into the homes and into the real lives of a family—that’s huge.”

Sprague and Dopp are two archdiocesan religious education leaders who have taken significant steps to help the families they serve integrate their day-to-day lives with their faith. In doing so, they are being good stewards of the greatest gifts with which God has blessed their parishes: their families.

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“We were a part of that lesson. It’s kind of a hands-on kind of thing. It’s a natural thing to bring that back up when you’ve all shared in that learning experience.”

Sprague thinks that family-based catechesis, far from being a burden to families with busy schedules, can be integrated into the quick flow of their hectic days.

“People’s [schedules] are jam-packed,” she said. “So any opportunity for us as religious education leaders to get a snippet into the homes and into the real lives of a family—that’s huge.”

Sprague and Dopp are two archdiocesan religious education leaders who have taken significant steps to help the families they serve integrate their day-to-day lives with their faith. In doing so, they are being good stewards of the greatest gifts with which God has blessed their parishes: their families.

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BLOOMINGTON—More leaders in religious education in the archdiocese are recognizing that the families of their parishes are among the most effective gifts that God has provided to help pass on the faith to children and teenagers.

And so in striving to be good stewards of these gifts, they have begun to center their parishes’ catechetical instruction in the home.

Janis Dopp, administrator of religious education at St. Charles Borromeo Parish in Bloomington, oversees a religious education program where all families involved do most of the instruction in their homes.

Students in preschool, kindergarten and high school still attend a parish-based program. But the bulk of the children—those in grades 1 through 8—learn their faith from their parents. The students in these grades do meet together in classes at the parish on four Saturdays throughout the year as well as a full week of classes in the summer.

This method of catechesis then embodies this teaching from the Catechism of the Catholic Church: “Family catechesis precedes, accompanies, and enriches other forms of instruction in the faith” (#2226).

Parents who prefer having their children in these grades participate in a parish-based program are given the option of enrolling them at the nearby St. Paul Catholic Center. However, Dopp noted that enrolling them at the parish is a given two options for the religious education of their children: classroom religious education, which happens at the parish, and family religious education, in which three to eight families gather together in groups in a home to teach the faith to their children.

Kim Sprague, coordinator of religious education at St. Teresa Benedicta, noted that overseeing two parallel programs is easily manageable.

“What can be used in a family session can also be used for the classroom session,” she said. “The material and content is not in opposition at all. It really is not double the work.”

In any case, Sprague sees great value in religious education taking place in the home. In fact, she has chosen this option for her own children.

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The Active List

September 17-20, 2004
1200 N. Indiana St., Indianapolis IN 46238-4142

Radio Disney
Live broadcast with games and activities for the whole family
Sunday, 10 a.m. – 11 a.m.

Country Line Dance
Saturday, Sept. 16, 11 a.m. – 1 p.m.

Colts Specials
Saturday, Sept. 16, 11 a.m. – 1 p.m.

Herpetology Group
Saturday, Sept. 16, 12 p.m. – 3 p.m.

Children’s Games
Inflatable’s for all ages
Saturday, Sept. 16, 11 a.m. – 1 p.m.

Come to Batesville for the St. Louis Church Festival
Sunday – September 19th
• Family Style Chicken & Roast Beef Dinners
served 10 30 – 400 pm in our heated and air conditioned hall
$7.00 Adults & $5.50 Children 12 & Under
• Outdoor Dining available all day with a full menu including our famous Mock Turtle Soup
• Raffles: 2,000 Cash, 4 Quarters, 1 Key, 1 Silver Bar, 1 Beer Tankard, 1 Measuring Stick, & More
• Eureka Band will entertain mid-afternoon
• Location: 1741 to Batesville exit, then South 6 blocks on St. Louis Church Road

Parking available for the physically challenged - all facilities are fully accessible
For More Information: Call 1-812-367-3204

Beech Grove Fall Festival
September 22nd
10 a.m. – 5 p.m.

Mooresville Fall Festival
September 23rd
10 a.m. – 5 p.m.

Indianapolis Catholic Church Festival
September 24th – 26th
10 a.m. – 5 p.m.

St. Meinrad Parish, Community Center, South 2300, St. Meinrad, Ind.
Information: 1-800-424-9955 or e-mail franvoc@aol.com

Mount St. Francis Retreat Center, 841 E. 14th St., Ferdinand, Ind.
The Sacred Ordinary: Looking at the World with New Eyes," Carrie Norton, presenter, 8:30 a.m. 3 p.m. (EST), $50 per person.
Information: 1-812-367-2777 or 800-880-2777 or e-mail kordes@the-St.
Fathers Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Evansville Diocese.
“The Sacred Ordinary: Living in a World with New Eyes," Carrie Norton, presenter, 8:30 a.m. 3 p.m. (EST), $50 per person.
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Using Scripture to discern God's will requires study and prayer

By Scott J. Rutan

As a religious educator who has been involved in parish-based faith formation programs, I’ve had the opportunity to use the Bible in a number of ways and settings.

One of the first things I do is help people to read the Bible. To listen well, I advise them to develop two skills:

• Listen for one specific word.
• Listen for what is not being said.

Listening for one word begins with an attitude of self-emptying and openness to the Spirit’s flowing through each of us. Then, as Scripture is proclaimed, usually at Mass, the listeners let each word, phrase and sentence enter and touch them.

At some point, one word typically will jump up and surprise the listener. This starts a reflection: What does that word say about the one Word, Jesus Christ?

During a session one Lenten Sunday, a Rite of Christian Initiation of Adults candidate was struck by the word “drink” during the reading of the biblical story of the woman at the well (Jn 4:4-42). After some reflection and discussion, the candidate came to a deeper appreciation that Christ was calling her to the table to drink from the cup of life. She was able to express in a new way her desire to be with Christ in Communion.

It is also important, but a lot more difficult, to listen for what is not being said in the Scripture passage.

In the story of “doubting Thomas” (Jn 20:24-29), Jesus is quoted as saying,

“For God’s will calls for a synthesis of study and prayer. I remember a former spiritual director telling me how not to use the Bible. He called it “Bible roulette”—the belief that by just letting a Bible flop open, the Spirit would reveal the exact page where one would find the perfect advice!

Discerning God’s will through the Scriptures is far more complex.

In my experience, I always have attempted to create sort of a dialogue between the information I’ve learned through studying Scripture and the relationship I’ve developed with Christ.

Often, the two don’t immediately seem to agree. When that is the case, it is time to be still and let go of preconceived notions and assumptions in order to allow the Spirit to make sense of points that appeared to be in conflict. In this way, I am led toward a new insight into Scripture.

This dialogue typically is full of surprises!

(Scott J. Rutan is coordinator of adult and family faith formation at St. Patrick Parish in Victor, N.Y.)

Faith Alive!

Using Scripture to discern God’s will requires study and prayer

By David Gibson

I saw a movie when I was in college that I thought was very shallow in meaning, although being shallow obviously hadn’t been the filmmakers’ intention.

Decades later, I saw the same film again on television and was shocked. I then felt it was a profound exploration of one person’s human and spiritual struggle.

I think something similar to this happens again and again with the Bible.

What we read or hear in a biblical passage may be understood on one level when we are very young. Later, we hear it again but notice something in the passage that we entirely overlooked before.

“How do you read the Bible? How do you draw upon it?”

“I read it for guidance, especially in this troubled world we have right now. I draw guidance and hope from its pages.” (Margaret Rasmussen, Thief River Falls, Minn.)

“Each time I read it, I receive new insight, depending on what’s happening in my life at the moment.” (Janice Gregoire, Bourbonnais, Ill.)

“I read it because I love hearing God talk to me. To me, the Bible is one long love story, and it tells me that God’s love for us is beyond comprehension.” (Chris Dibble, Koloa, Hawaii)

“Reading the Bible helps me visualize and experience the reality of the three persons of the Trinity whose presence ... gives me hope, support and inspiration. Professionally, as a director of religious education, it’s my responsibility to know and understand what the Bible contains.... This enables me to educate others correctly and to inspire them, as well as to defend the Church and place the Bible in its proper context.... By reading the Bible, I’m more fully engaged with my faith and therefore more committed to it.” (Phil Coit, Jasper, Ind.)

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The Ku Klux Klan spreads anti-Catholicism

Several columns ago, I mentioned some of the periods of U.S. history during which anti-Catholicism was virulent: the mid-1800s, the 1890s, and the 1920s. The Ku Klux Klan was a kaleidoscope of racial and religious intolerance, especially anti-Catholicism. Today, we might consider the Klan to be a relic of the past. But during the 1920s, when the Klansmen were on the rise, it was a very serious and real threat to Catholicism.

In Indiana, the Klan had about 11,000 members by 1921, and the local Klansman was the Klan’s local leader. He had a Klavern, which was composed of Klansmen who lived in the same county. By 1924, the Klan had a membership of 50,000 in Indiana, and by 1925, there were 200,000 Klansmen in the state. As the Klan spread out of the South, it became more active in the Midwest. By 1927, there were 300,000 members in the state, and by 1930, there were 400,000. The Klan was a potent anti-Catholic movement in Indiana, and it was influential in other states as well.

In Indiana, the Klan was particularly active in the cities of Indianapolis, South Bend, and Evansville. In Indianapolis, the Klan had about 5,000 members, and in South Bend, there were about 2,000. The Klan was also active in Evansville, where there were about 1,000 members.

Klan leaders used various tactics to spread their message. They organized parades, rallies, and meetings, and they distributed literature that was anti-Catholic. They also used the media to spread their message, including newspapers and radio broadcasts. The Klan was particularly active in Indiana in the 1920s, and it was a serious threat to the Catholic Church during that time.

Several factors contributed to the success of the Klan in Indiana. The Klan was able to capitalize on the anti-Catholicism of many people who were concerned about the perceived threat of Catholic immigrants. The Klan was also able to exploit the political and social divisions of the time, particularly the divisions between Catholics and Protestants. The Klan was able to appeal to these divisions and to gain support from people who were concerned about the perceived threat of Catholic immigrants.

In addition to its anti-Catholicism, the Klan was also anti-Semitic, anti-black, and anti-immigrant. The Klan was able to appeal to these divisions and to gain support from people who were concerned about the perceived threat of African Americans and immigrants.

The Klan was a potent anti-Catholic movement in Indiana, and it was influential in other states as well. It was a serious threat to the Catholic Church during that time, and its tactics were used to spread anti-Catholicism and anti-immigrant sentiment.

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The Sunday Readings

Sunday, Sept. 19, 2004

• Amos 8:4-7
• 1 Timothy 2:1-8
• Luke 16:1-13

The first reading for this weekend is from the Book of Amos. This prophet, regarded as one of the Minor Prophets, was from Tekoa, a rural area of Judah. It was about 10 miles from Jerusalem. Amos was a shepherd, and obviously he knew well the various traditions of his ancestors. He also had a sense of events occurring beyond his own environment, even events happening in other lands. This pastoral occupation and keen knowledge, not only of tradition but also of life far beyond his own situation, gives his book of only nine chapters a special quality.

The reading for this weekend is quite frankly monetary in its wording. Indeed, it speaks of ancient units of currency, such as the shekel. However, it is highly critical of the way the shekel was used, especially in ancient Jewish economics, quite unlike modern economics, but then again quite similar. For this reason, it is better not to elevate the employer in the parable recounted by Luke’s Gospel to too high of a level of prestige. There is little temptation to lionize the irresponsible manager. Rather, the bottom line is that things in life are more important than money. It is the theme of the reading from Amos. It seems a truism, however little else in contemporary life could be more relevant than the Church’s caution in these readings not to stake our future, or measure our success, in monetary terms. The line between genuine security and peace of mind on the one hand and grasping for more and more on the other is easy to cross. It is easy to rationalize that struggling to obtain more material assets is, in fact, only an effort to be financially secure. Wise and experienced, reinforced by the inspiration of God, the Church offers the Scriptures to us as a warning. Remember what is important. Pursue what is important.

Reflection

It is easy to become lost in the world of ancient Jewish economics, quite unlike modern economics, but then again quite similar. For this reason, it is better not to elevate the employer in the parable recounted by Luke’s Gospel to too high of a level of prestige. There is little temptation to lionize the irresponsible manager. Rather, the bottom line is that things in life are more important than money. It is the theme of the reading from Amos. It seems a truism, however little else in contemporary life could be more relevant than the Church’s caution in these readings not to stake our future, or measure our success, in monetary terms. The line between genuine security and peace of mind on the one hand and grasping for more and more on the other is easy to cross. It is easy to rationalize that struggling to obtain more material assets is, in fact, only an effort to be financially secure. Wise and experienced, reinforced by the inspiration of God, the Church offers the Scriptures to us as a warning. Remember what is important. Pursue what is important.

Question Corner/Rev. John Dietzen

Benefits and burdens affect decisions on medical care

• Considering your age and responsibilities, is the sheer pain involved reasonably worth the benefits you might expect?
• Considering the other physical and psychological burdens on yourself and those around you, how might your decision affect your chances for anything like a reasonably normal human life?
• I recognize these are heavy, almost brutal questions. But we must deal with them when faced as you are with decisions about “extraordinary” ways of regaining or maintaining physical health.
• You say you are older, your children are grown and you have no significant family responsibilities. Your answer to these questions will therefore differ from those of a younger mother or father with young children.
• In any case, you don’t need to be an expert in bioethics or theology to arrive at good honest answers. With the help of the those dear to you, and maybe others whose wisdom you trust, pray about it and think it through as best you can in the light of faith and good sense. Then be peaceful with your decisions, and place yourself in the merciful and loving hands of God.

I hope all who read this recognize that it barely hints at the complexity and thoroughness with which we might address such decisions.

Even should one wish to study the subject, however, most publications are beyond the time and background of many people.

For those who wish to pursue it further, I would recommend one recently published book as a particularly readable and morally solid presentation of concerns to be considered in similar situations. It is Medical Ethics: A Catholic Guide to Healthcare Decisions by Jeremiah McCarthy and Judith Caron, published by Ligouri Press (Liguori, Mo.). Many will find it helpful.

(Five free brochures describing basic Catholic prayers, beliefs and moral precepts is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61615. Questions to be submitted to Father Dietzen at the same address or by e-mail in care of jfdietzen@aol.com)

My Journey to God

Tenderness

Clove me in your tenderness as a protector from the storm.
Allow the folds of your love to encircle my soul and guide my heart to your everlasting bliss.
Wrap me with tender compassion, cover me with your mercy, that I may drink from your abundance.
Move me, O Lord, from the reality to this word into the sacred sphere of yourself.
Still my impatient heart and wandering thoughts.
Enclose me with calm and silence.
Refresh me with living water.

By Trudy Bledsoe

(Trudy Bledsoe is a member of Christ the King Parish and the Order of Secular Discalced Carmelites at the Monastery of the Resurrection in Indianapolis. This poem was inspired by Mark 1:41, which describes the cleansing of a leper. It reads, “Moved with pity, he stretched out his hand, touched him, and said to him, ‘I do will it. Be made clean.’ “)


BUCK, Kenneth L., Andres Sr. Sister of Thelma Darlene Potter and Raymond on this page. Those are separate obituaries or have other connections to it; are natives of the archdiocese are included here, unless they are religious sisters and brothers.

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King, Bernard H., of 10. Great-grandfather of one.


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**SEMINARIANS**

continued from page 1

“Today we pray that the witness of these seminarians and those who join later and those who come after you on this campus,” he said, “will signal to your peers and all of us that your way of life is so meaningful because you believe deeply in Jesus Christ and you reverve the presence of the Lord, the father of the Church.”

“May your witness on this campus and elsewhere encourage fellow collegians and friends who perhaps struggle to be good Christians in these, our days,” he said.

In his homily, Archbishop Buechlein referred to the Blessed Virgin Mary and Bishop Bruté as models for both the seminarians and those who will guide them in their formation.

“Thanks to the generosity of Holy Rosary Parish in Indianapolis, the seminarians now have a visible reminder of the good example that they have in the first bishop of Vincennes, which is now the Archdiocese of Indianapolis.”

Msgr. Schaedel, Holy Rosary’s pastor in addition to being vicar general, commissioned Weerdinger’s Carving Shop in Batesville, Ind., to carve a statue of Bishop Bruté for the house of formation. Now completed and blessed following the Mass, it stands in the main entryway to the chapel in St. Francis Hall, which serves as the church for the house of formation.

“Since he was interested in the formation of seminarians,” Msgr. Schaedel said, “it makes sense that we call upon this intercessor to watch over our seminarians today.”

One of those seminarians, freshman Corey Watkins, a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis, already recognizes the significance of the carving. “It’s been a great transition, definitely a big step in life,” he said. “But I expected that. I wanted to step up in life and be a leader, and that’s what I’m doing.”

Floyds Knob and a member of the Archdiocesan Youth Council.

Becht was one of the two altar servers who assisted Father Jonathan Meyer, associate director of youth and young adult ministry, while he processed to each young person with the monstrance containing the Blessed Sacrament.

Curtis said that he had seen retreats where the youth got involved in仿佛 for the scale of the Consumed retreat.

There were several priests hearing confessions about the retreat on Saturday night, alone, he heard more than 100 hours of confessions.

“It was remarkable,” he said. It also shows a level of conversion occurring in the lives of the youth, said Msgr. Schaeppi. “A huge number of them told me they were making a transition to an intermediary step in life and that was something that they are looking for.”

There were several talks given over the weekend, of which one was delivered by Father Jonathan Meyer, associate director of youth and young adult ministry, while he processed to each young person with the monstrance containing the Blessed Sacrament.

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