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Pope calls Catholic-Lutheran agreement a step toward unity

VATICAN CITY (CNS)—The Catholic-Lutheran agreement on justification is “a milestone along the not easy road of the re-establishment of full unity among Christians,” Pope John Paul II said.

As representatives of the Lutheran World Federation and the Pontifical Council for Promoting Christian Unity were signing the agreement Oct. 31 in Augsburg, Germany, the pope used his midday Angelus address at the Vatican to highlight the importance of the document.

“The Joint Declaration on the Doctrine of Justification,” the

pope said, deals with “one of the principal arguments which set Catholics and Lutherans against one another.”

As one of the documents signed in Augsburg said, “Justification is forgiveness of sins and being made righteous, through which God imparts the gift of new life in Christ.”

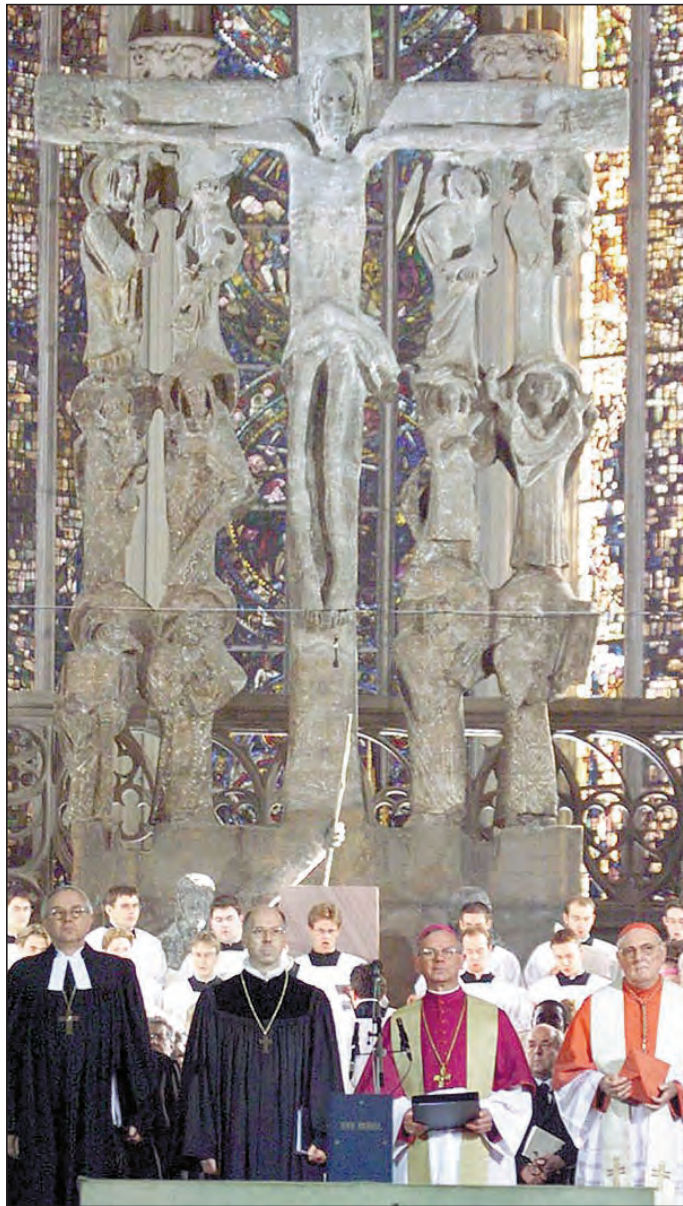
A key dispute during the Protestant Reformation was whether believers were justified and saved through grace alone or whether salvation required a combination of grace and good works.

The Catholic-Lutheran agreement states that justification comes through faith alone, but that good works are an essential sign of true faith.

Pope John Paul said the agreement “constitutes a sure basis for the continuation of ecumenical theological research and for facing the difficulties which remain with a better founded hope in resolving them in the future.”

“I want to thank the Lord for this intermediate step along a path which is difficult, but so rich in joy, unity and communion among Christians,” the pope said.

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Lutheran and Catholic bishops pray together at the altar of St. Anna Lutheran Church prior to signing *The Joint Declaration on the Doctrine of Justification* in Augsburg, Germany, Oct. 31. The declaration marks the resolution of a doctrinal dispute that sparked the Reformation.

Religions offer best hope for justice and peace

VATICAN CITY (CNS)—Far from being sidelined by 20th-century scientific progress, the world’s religions are the best hope for overcoming hatred, violence and gross economic disparity into the next millennium, a Vatican interreligious conference said.

“I have always believed that religious leaders have a vital role to play in nurturing that hope of justice and peace, without which there will be no future worthy of humanity,” Pope John Paul II told some 50,000 people gathered in St. Peter’s Square Oct. 28 for the meeting’s closing celebration.

“I am convinced that the increased interest in dialogue between religions is one of the signs of hope present in the last part of this century,” he said.

More than 230 representatives from some 20 religious traditions took part in the Interreligious Assembly Oct. 24–28 for discussions and a pilgrimage to Assisi, Italy, the birthplace of St. Francis. Among the participants were Christians, Jews, Muslims, Buddhists, Shintos, Confucianists, Sikhs, Zoroastrians, Hindus, members of indigenous religions, Jains, Baha’is and Mandeis.

The assembly’s final declaration called interreligious cooperation “an urgent need” at the beginning of a new millennium.

“Everyone is called to engage in this interreligious and intercultural dialogue,” the message said. “We appeal to religious leaders to promote the spirit

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Catholic Cardinal Edward Cassidy and German Lutheran Bishop Christian Krause shake hands at the signing of *The Joint Declaration on the Doctrine of Justification*.

Father Cyprian speaks on Church history

By Margaret Nelson

Benedictine Father Cyprian Davis brought Church history alive for dozens of the faithful Oct. 26 at St. Thomas Aquinas Church in Indianapolis.

Father Cyprian started out with a “slice of Church history and what it means for us as we look at the Catholic Church in this country.”

“For historians, the best way to understand the present is to begin with a look

at the past,” he said. Noting that the past is not the cause of what is happening today, “nevertheless historians are always haunted by a certain sense of *déjà vu*,” he said.

“Today, many want to contest papal authority,” said Father Cyprian, adding that “such is nothing new in the history of the Church.”

He talked about the councils and papacy beginning in 1294. Celestine V, a hermit who was brought in as an “out-

side” pope, is now honored as a saint despite a six-month “disaster” papacy that ended in his abdication. Father Cyprian said that his action helped the Church see that a pope can make “the decision to step down.”

Father Cyprian recounted other “tragic episodes” that followed, with the popes living in Avignon, Bari and Rome. At times the cardinals saw themselves as equals of the pope. And during

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Benedictine Father Cyprian Davis talks on Church history at St. Thomas Aquinas Church.

Saint Meinrad monks record CD

The Benedictine monks of Saint Meinrad Archabbey have used Gregorian chant as part of their daily prayer life for nearly 150 years.

Now, the rest of the world can be inspired by the Advent and Christmas chants recorded on compact disc by a schola of Saint Meinrad monks. The CD is titled *Gregorian Chant for Advent and Christmas in Latin and English*.

Recorded in the archabbey church in St. Meinrad, the CD is 70 minutes and is divided between Advent and Christmas music.

In the Saint Meinrad tradition, the monks sing hymns and psalms during the season of Advent that prepare for the celebration of Christ’s birth, saving the Christmas music until Christmas Eve.

“Advent is a season of longing and desire for the coming of the Lord,” said Benedictine Father Harry Hagan, a member of the schola.

“Unfortunately, there is little recorded music for this season, and so this CD makes a unique contribution in that regard.”

Among the selections are the O Antiphons—songs that start with “O” sung at evening prayer services the week before Christmas—culminating with “O Come, O Come, Emmanuel” on Dec. 23. Extensive program notes and texts for all the psalms and hymns are included.

The eight-member schola ranges from three of the newest monks to the director, Father Columba Kelly, who holds a doctorate in chant from

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Gregorian Chant
for Advent & Christmas
in Latin and English

The Gregorian Chant Schola
Saint Meinrad Archabbey
Fr. Columba Kelly, OSB, Director

Recorded in the Archabbey Church at Saint Meinrad

AGREEMENT

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Pope John Paul said the signing, in addition to helping Catholics and Lutherans give a better witness to the love and unity found in Christ, also is "a precious contribution to the purification of historic memories."

The signing ceremony in Germany began with a penitential service in Augsburg's Catholic cathedral. Catholics and Lutherans asked for forgiveness for not always having chosen the way of unity within their Churches and within their lives.

Then, participants walked in a half-mile procession to the Lutheran Church of St. Anne for an ecumenical prayer service.

At the end of the service, the joint declaration was signed by Cardinal Edward I.

Cassidy, president of the Pontifical Council for Promoting Christian Unity; German Lutheran Bishop Christian Krause of Brunswick, president of the Lutheran World Federation; and by other Catholic and Lutheran participants.

In his homily during the service, Cardinal Cassidy said Christians share the original disciples' call to build the Church of Christ.

"Our task is not only to continue the building, but unfortunately we have also the duty of seeking to repair the damage that has been done to that building by the storms, conflicts and, at times, by human-made earthquakes," the cardinal said.

Cardinal Cassidy said the agreement on justification is a gift from God and moves forward "in a significant way the work of restoration of unity among the

followers of Christ."

The task of continuing the dialogue is urgent, he said.

"Our lack of love for one another, brothers and sisters in the one Lord Jesus Christ, destroys the credibility of our preaching the Gospel of love," the cardinal said.

At an Oct. 29 press conference in Augsburg, the Rev. Ishmael Noko, general secretary of the Lutheran World Federation, said love must mark relations between Catholics and Lutherans everywhere.

"Wherever Lutherans and Roman Catholics live together, let the world know that they are not enemies, but sisters and brothers," he said.

Bishop Krause told the press conference that in the 30-year Catholic-Lutheran dialogue, "Trust and hope have increased and we have learned that that

which binds us together is stronger than what distinguishes or separates us from each other."

The work of the dialogue must continue so that someday Catholics and Lutherans can be guests at each other's Eucharist, he said.

In addition, the Lutheran bishop said, the fruits of the dialogue must become concrete in joint efforts to help people in need.

Cardinal Cassidy told the press conference it was an honor to sign the agreement on behalf of the Vatican.

"If on the day of judgment I have nothing else to present to the Lord when he asks me, 'Did you do anything good during your life?' I can say I signed the joint declaration," the cardinal said. †

JUSTICE

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of dialogue within their respective communities and to be ready to engage in dialogue themselves with civil society at all levels."

In his address to the participants, the pope identified signs of a worldwide "crisis of civilization": technological progress without a corresponding spiritual and moral progress, a growing gap between rich and poor, and numerous conflicts breaking out around the world.

The world's different religions must work together for "a new civilization of love," he said.

"There are some who claim that religion is part of the problem, blocking humanity's way to true peace and prosperity," the pope said. "As religious people, it is our duty to demonstrate that this is not the case."

Cardinal Francis Arinze, president of the Pontifical Council for Interreligious Dialogue, told participants that the common declaration produced by the meeting should demonstrate the power of religious collaboration.

"Some skeptics believed that by the end of this century, science would have made religion irrelevant," the cardinal said at the meeting's opening. "What have the representatives of the various religions to say to this?"

"If the religions do not act decisively and together, are they not in danger of marginalizing themselves" and becoming objects of historical study, "instead of being relevant, dynamic forces for action in the present and the future?" Cardinal Arinze asked.

In a keynote address that served as a reference point for small-group discussions, Theresa Ee-Chooi, a Malaysian journalist and president of the International Catholic Union of the Press, suggested believers must first transform themselves through meditation, awareness and the art of listening.

If all believers strove to meet the commonly shared religious ideal of wishing good even on those who hate them, it would have an enormous impact on the world's spiritual and material problems, she said.

"Together, we are numbered in the billions," she said. "We may not have political or economic power, but we do have people power."

"But that power can only be exerted when we are working together and not

against each other," she said.

As a first step toward better mutual understanding, the participants appealed to each other in the final declaration to seek forgiveness for past wrongs and promote reconciliation "where the painful experiences of the past have brought divisiveness and hatred."

A surprise apology by an Indian Hindu for recent anti-Christian violence in her country punctuated the meeting's closing ceremony. Usha Mehta, an original disciple of Mahatma Gandhi, turned to the pope, who was due in India in early November for the ceremonial conclusion of the Synod of Bishops for Asia, and asked forgiveness on behalf of all Indians for "gruesome violence against Christian missionaries by some misguided Indians."

Hindu nationalist extremists have carried out dozens of attacks in the past two years against Christians and have threatened to disrupt the pope's visit unless he apologizes for what they call forced conversions of impoverished Indians.

During his address, the pope said religion must never be used as a pretext for

violence, "particularly when religious, cultural and ethnic identity coincide."

For their part, Christians have been given "a clear sense of the brotherhood of all people" by the teaching and example of Jesus Christ, he said. "Awareness that the Spirit of God works where he wills stops us from making hasty and dangerous judgments, because it evokes appreciation of what lies in the hearts of others."

Participants noted the resistance of some believers to interreligious dialogue and stressed in their final declaration the need to educate young people in mutual understanding, cooperation and respect.

They also said that "interreligious collaboration does not imply giving up our own religious identity but is rather a journey of discovery."

It is "the first act," said Cardinal Roger Etchegaray, president of the Vatican's jubilee committee, "which provokes the Church to examine more deeply the meaning of its presence and its mission in the heart of the human community, where religious pluralism imposes itself as a fact." †

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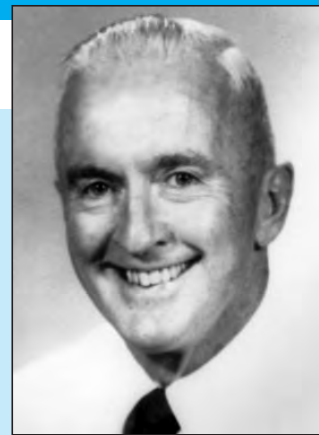
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CHURCH

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the Western Schism, there were two popes, two colleges of cardinals and sometimes, two pastors in the same parish, Father Cyprian said.

"The seeds of the Protestant Reformation were sown during this century and a half," he said of the period when "the Church passed through one crisis after another." Though the Council of Basil healed the schism, many issues were not resolved.

During this period, the Black Plague wiped out 10 percent of the population. It ended with the time of colonial exploration of the U.S. and the beginning of

slave trade.

Father Cyprian said that African-Americans are 12 percent of the U.S. population today and that black Catholics are 5 percent of the black community. He said there are between 2 million and 2.5 million black Catholics in the U.S., outnumbering those in traditional black churches.

"The impact of black Catholicism is very real," he said, especially in terms of liturgical dance, music and art.

"Black Catholic permanent deacons [in other dioceses] have begun to make a powerful impact on the black community as a whole," he said.

He pointed out that there are 29 million Hispanics in this country and that Asian Catholics form a large block on the West Coast.

"Since the first century, the Church has placed inestimable value on unity of faith and unity of love," he said.

It is this sense of unity transcending ethnic and cultural differences that brought the name of the Church to be called Catholic, said Father Cyprian.

"The notion of unity and universality are the hallmark of this institution we call the Catholic Church," he said.

Father Cyprian said that the Church of the U.S. today is divided and fragmented by people's attitudes on Church teachings.

But he said the influence of Pope John Paul II "has almost single-handedly brought the question of capital punishment back to the public agenda."

Father Cyprian said he is pessimistic

about the U.S: "I do not believe as a nation we have ever come to grips with our racial differences."

But of the U.S. Catholic Church he said, "I am exceedingly optimistic. We are not going to die out." Noting the richness of the faith he added, "We have got to face the reality that we are no longer a white Church—if we ever were. I think the Holy Spirit is working overtime."

Father Cyprian answered questions from his audience and told of the efforts to advance the sainthood causes of some American black Catholics.

The visit by Father Cyprian, a professor of Church history at Saint Meinrad School of Theology, was sponsored by the adult faith formation committee at St. Thomas. †

Local meetings to prepare for Encuentro 2000

Father Kenneth Taylor, director of the archdiocesan Office for Multicultural Ministry, announced local plans to link with *Encuentro 2000*—a national celebration of the Church's cultural diversity.

The Los Angeles Convention Center will be the site of the national convocation, July 6-9, 2000. *Encuentro* is a Spanish word that means encounter.

Four Saturday Indianapolis deanery gatherings are planned:

- Batesville Deanery on Nov. 13, 1999, at Olivia Hall at the Oldenburg Academy in Oldenburg.
- Indianapolis Deaneries on Nov. 20 at the Archbishop O'Meara Catholic Center in Indianapolis.
- Terre Haute Deanery on Feb. 14, 2000, at St. Margaret Mary Parish in Terre Haute.
- New Albany Deanery on March 11 at a location to be announced.

All archdiocesan meetings will begin at 8:30 a.m. and end at 4:30 p.m.

Father Taylor will be the speaker at the Oldenburg session. Each gathering will have a keynote speaker who will later lead a conversation with participants. There will be discussions on questions and issues about diversity that will become part of the national gathering.

The 1997 National Conference of Catholic Bishops called for the national convocation entitled *Encuentro 2000* to celebrate the rich cultural diversity of the Church in the U.S.

Father Taylor said, "It will be an opportunity for the Church in the United States to gather, to engage in profound conversations about life and faith, to worship together, to learn from each other, to forgive one another and to be reconciled."

It will also help us "to acknowledge our unique histories and to discover ways in which we, as Catholic communities, can be one Church yet come from diverse cultures and ethnic backgrounds" Father Taylor said.

"By bringing together people from different cultural, ethnic and linguistic groups in the U.S. as one Church, *Encuentro 2000* is a prophetic sign of unity," he said.

"This unity, reflected in our theme 'Many Faces in God's House,' can be achieved only through an encounter with the living Jesus Christ as the way to conversion, communion and solidarity," Father Taylor said.

To help implement the *Encuentro 2000* process at the local level, the national

office has developed parish guides, which have been distributed to parishes throughout the archdiocese.

The guide reflects the themes of the apostolic exhortation "On the Coming of the Third Millennium (*Tertio Millenio Adveniente*)" and the objectives proposed in the bishops' document *Open Wide the Doors to Christ*.

The bishops' objectives focus on the jubilee themes of reconciliation, peace and unity. †

MONKS

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Musica Sacra in Rome and has written more than 1,800 chants for the monks at Saint Meinrad. The CD includes his new composition, "This Day was Born," which is sung after the first reading of Midnight Mass.

Members of the schola are Brothers Paul Gallagher, Brendan Moss, Robert Rivers and James Wyss and Fathers Columba, Harry, Alaric Lewis and Joseph Cox.

The CD is available at book and music stores, as well as from Saint Meinrad, at the cost of \$13, plus \$2 if shipped.

For more information call Office of Liturgical Music, 812-357-6686. †

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Editorial

Evangelization not optional

Most U.S. Catholics are uncomfortable with evangelization. Even the word sounds somewhat foreign to our ears. But as Thom Morris, former executive director of the North American Forum on the Catechumenate, has said, our problem is not with evangelization, which involves sharing the good news of Jesus Christ with others, our problem is with evangelism, that in-your-face approach and style of preaching most often associated with fundamentalist and highly emotional preachers found on the occasional street corner and on cable television channels.

Whether or not we feel that evangelization is a "Catholic" word or concept, the bishops of the United States, in their 1992 evangelization plan called *Go and Make Disciples*, make it very clear that the proclamation of the Good News of Jesus Christ is not optional for Catholics.

The bishops remind us that God has touched our lives in Jesus, and, because of that touch, each one of us has a faith story to tell. We also have a mandate from Jesus to tell that story which is also his story.

Evangelization brings about conversion that may be sudden or gradual. And that turnabout affects both individuals and society. "The fruit of evangelization," the bishops say, "is changed lives and a changed world." When a person is touched by God, that person is changed. And the change in the individual is manifested not only in how that person feels or in new spiritual insights that person has. A true conversion is manifested in how that person serves others—the poorest of the poor, those living on the edges of society, the oppressed innocents, those who are unloved and seem to be unlovable. It is through this service, this outreach to others, that society itself is eventually converted.

Evangelization results in discipleship, where women and men, touched by the Holy Spirit, place themselves under the guidance of the Master and strive to be Jesus for others.

For Catholics, conversion and discipleship have further implications.

Catholicism is not a "Lone Ranger," or a "me-and-Jesus" religion. Ours is a "we-Church" because conversion to Jesus leads to discipleship with him and discipleship leads unfailingly to life in his community that is the Church.

Evangelization can be accomplished through the simple witness of our lives in Christ and through sharing the Gospel. And it is this sharing that Catholics often find most difficult. We want to be private about our personal beliefs; we even find it difficult to articulate what being a disciple of the Lord means to us. But the bishops remind us that proclaiming the Gospel (evangelization) is not optional. We must find ways to witness and share our faith.

Our archdiocese, as part of Journey of Hope 2001, is now beginning to prepare for a major evangelization effort that will begin in Advent 2000 and continue until the fall of 2001.

As we address this third theme, or emphasis, of our Journey of Hope, we will be reaching out first to Catholics who are no longer active Church members, inviting them to come home. Many have drifted away for one reason or another (or, in some cases, perhaps for no real reason at all); others have been hurt by those of us who remain active in the Church. As we approach the new millennium, it is time that we be reconciled with these brothers and sisters; it is time we say we are sorry for whatever we might have done to turn them away from our community of faith. It is time for us to welcome them home.

In the second phase of our evangelization outreach, we will be inviting all those folks who have no Church home to join us on our journey. This, the bishops say, "may seem the most difficult of all the tasks evangelization asks of us."

We are confident, however, in the power of the Holy Spirit to help us in these endeavors. We have, after all, wonderfully Good News to share. It would be contrary to Jesus' command and a supreme act of selfishness not to do so. †

— William R. Bruns

Seeking the Face of the Lord

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



Remembering the saints we have known

Early November signals the time of year when we feel close to our loved ones who've gone home to God.

Since the fourth century, our Church has celebrated the heroes and heroines, especially the unsung heroes and heroines, who have gone before us in the faith. As we celebrate All Saints Day and All Souls Day, it is our custom to turn to the beatitudes of Jesus to focus on what led great women and men to heaven, and so find what we hope will be our own way to heaven.

The beatitudes are not an easy ticket to heaven. They tell a lot about *unsung* heroines and heroes because they are about humiliation and humility. Unchosen poverty and sorrow, hunger and persecution and insult are humiliating conditions for us human persons. And being merciful, single-hearted and peace-making are the stuff of humble people. We don't usually choose to be hungry or thirsty or persecuted or poor. Of themselves, these are not good things. In fact, poverty and hunger and persecution can cause bitterness and hatred. They degrade us. They can cause us to lose self-esteem.

Then how are these things the stuff of holiness? How is it that Jesus could claim that they are the source of blessedness?

In the Sermon on the Mount, Jesus taught that if poverty or the loss of a loved one or an insult because of our faith convince us that we cannot control life and so cause us to turn to him and the Father and say, "I need you," then we are truly blessed. The reversals in life offer us the opportunity to draw close to God.

Isn't it true that sometimes we can live as if we are "practical atheists"? Sometimes we can virtually forget that we need God. Nor do we always live as if we know that we need God in the first place. There is much in our society and culture that says "do it yourself and you will be blessed." A Jesse Ventura boldly makes the claim that religion is for the weak. As if saying "I need God and religion" is a sign of weakness.

A person in poverty or a person with a broken heart or a person helpless because of cancer or the loss of someone close is most likely

to realize he or she is not a god. Who is richer than the person who has some sense of God's perspective on life and reality? Who is richer than the person who can say, "Lord, I need you, because by myself I am powerless"? Who is more blessed than a person free of competing for center stage in a greedy world?

Unchosen poverty and sorrow and humiliation either make us holy or make us bitter. Saints we have known chose God rather than bitterness. All of us have that choice of faith when at one time or other we are powerless over our lives. Forthrightly admitting that we need God sets us free. And it gives us peace of mind and heart.

The humble person can be merciful because he or she knows that mercy is from God. The humble person can be single-hearted and desire the inner peace that comes from God because he or she is truthful. God's peace is far richer than wearisome greed. Who can make peace better than someone who knows God in his or her heart?

This time of year we remember the unsung heroines and heroes who are like that. Each of us knows saints who have gone home to God. Our saints are surely with us in friendship and prayer, and they continue to inspire us. November is a good time to treasure people who touched our lives with goodness from childhood on. I think of my mom and dad and my godparents and other aunts and uncles. I think of priests and teachers and other friends who showed me the way. I think of people I worked with as a youth in the factory. Maybe I didn't think of them as saints at the time, but now I do. It's our turn. Our young folks and our families and friends need for us to be saints.

The Christian greatness that we celebrate in early November is for everybody. We don't have to be brilliant or rich or handsome or beautiful or in perfect health to experience God's love and mercy. The ordinary stuff of life can be the stuff of blessed peace. The gift of holiness is within everyone's reach. Maybe it isn't easy to live like we need God day-in and day-out, but our world desperately needs this kind of holiness. Our friends, the saints, show us how to do it. †

Archbishop Buechlein's intention for vocations for November

Catholic high schools: that they may be a continued source for promoting the Catholic values of service and giving of one's life as a gift for others, especially as priests or religious.



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Recordando a los santos que hemos conocido

El principio de noviembre marca la época del año cuando nos sentimos cercanos a nuestros seres queridos que se han ido a estar con Dios.

Desde el siglo cuatro, nuestra Iglesia ha celebrado a los héroes y heroínas, sobre todo a los olvidados, quienes se han ido antes de nosotros en la fe. Cuando celebramos el Día de todos los santos y el Día de todas las almas, es nuestra costumbre buscar las beatitudes de Jesús para dar enfoque en lo que ha llevado a grandes mujeres y hombres al cielo, y encontrar lo que esperamos sea nuestro camino al cielo.

Las beatitudes no son una fácil entrada al cielo. Ellas nos informan bastante acerca de los héroes y heroínas *olvidados* porque tienen que ver con humillación y humildad. La pobreza, pena, hambre, persecución e insulto son condiciones humillantes para nosotros los seres humanos. Las personas humildes son compasivas, sinceras y pacificadoras.

Normalmente no optamos por tener hambre o sed o por ser perseguidos o pobres. Estas no son buenas condiciones. De hecho, la pobreza, el hambre y la persecución pueden causar la amargura y el odio. Nos degradan. Pueden causar que perdamos la autoestima.

¿Cómo es que esas situaciones son la esencia de la santidad? ¿Cómo puede decir Jesús que son la fuente de bienaventuranza?

En el sermón en el monte, Jesús enseñó que si la pobreza o la pérdida de un ser querido o un insulto debido a nuestra fe nos convencen que no podemos controlar la vida y por eso lo buscamos a Él y al Padre y decimos, "te necesito", entonces estamos verdaderamente bendecidos. Los reverses de la vida nos ofrecen la oportunidad de acercarnos a Dios.

¿No es verdad que a veces vivimos como si fuéramos "ateos prácticos?" De vez en cuando casi completamente olvidamos que necesitamos a Dios. Tampoco vivimos como si *nosotros supiéramos* que nos falta Dios en el primer lugar. Hay bastantes en nuestra sociedad y cultura nos dice "hazlo por tí mismo y serás bendecido". Jesse Ventura declara audazmente que la religión es para los débiles. Es como la declaración "Si me falta Dios y la religión" es una señal de la debilidad.

Una persona en pobreza, con el corazón roto, o débil debido al cáncer o a la pérdida de un ser querido es la persona que más probable se de cuenta de que él o ella no es un dios.

¿Quién es más rico que la persona

que tenga algún sentido de la perspectiva de Dios en la vida y en la realidad? ¿Quién es más rico que la persona quien pueda decir esto?, "Señor, te necesito, porque sólo soy impotente". ¿Quién es más bendecido que la persona que esté libre de la competencia de ser el centro en un mundo codicioso?

La pobreza, pena y humillación no elegidas o nos hacen santos o amargados. Los santos a quienes hemos conocido han optado por Dios en vez de la amargura. Todos tenemos aquella opción de fe cuando en algún momento en la vida estamos impotentes en nuestras vidas. La aceptación franca que necesitamos a Dios nos libera y nos da la paz mental y del corazón.

La persona humilde puede ser compasiva porque él o ella sabe que la misericordia viene de Dios. La persona humilde puede ser sincera y desea la paz interna que viene de Dios porque él o ella es honesto. La paz de Dios es mucho más rica que la codicia cansada. ¿Quién puede hacer las paces mejor que la persona que conoce a Dios en el corazón?

En esta época del año recordamos a los héroes y heroínas no celebrados que son así. Cada persona conoce a los santos que se han ido a estar con Dios. Nuestros santos son con certeza con nosotros en amistad y en oración, y continúan inspirándonos. Noviembre es un buen tiempo para apreciar a la gente que ha tocado nuestras vidas con la bondad desde la niñez en adelante. Pienso en mis padres y mis abuelos y otros tíos. Pienso en sacerdotes y maestros y otros amigos que me enseñaron el camino. Pienso en las personas con quienes trabajaba cuando joven en la fábrica. Quizá yo no pensara en ellos como santos entonces, pero ahora sí. Es nuestro turno. Nuestros jóvenes, familias y amigos necesitan que seamos santos.

La grandeza Cristiana que celebramos en el principio de noviembre es para todos. No tenemos que ser listos, ricos, bellos o sanos para experimentar el amor y la misericordia de Dios. Lo ordinario de la vida puede ser las cosas de la paz bendita. El regalo de la santidad está al alcance de todo el mundo. Quizá no sea fácil vivir como si necesitáramos a Dios diariamente, pero nuestro mundo necesita desesperadamente esta clase de santidad. Nuestros amigos, los santos, nos enseñan como hacerlo. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en noviembre

Las escuelas secundarias católicas: que ellas sean una fuente continua para promover los valores católicos de servir y dedicar su vida como regalo a los demás, especialmente en el cargo de sacerdotes o religiosos.

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

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 informed, 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 let-

ters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). 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 200 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206-1717. Readers with access to e-mail may send letters to: criterion@archindy.org.

Journey of Faith/Fr. John Buckel

I've got your number

"What is the significance of the number '666' in chapter 13 of the Book of



Revelation? In order to decipher the meaning John intended to convey with this infamous number, one must keep in mind the figurative use of numbers that frequently appear throughout the Bible, including Revelation,

and in other ancient writings of the Middle East.

In biblical times, the number "three" (the number of sides on a triangle) conveyed the notion of "completeness," "fulfillment" and to a lesser extent, "perfection." There is a sense of "the right amount" to this word.

The number "four" (the number of sides on a square) was often used to signify "universality." One thinks of "the four corners of the earth," the four Gospels and the four horsemen of the apocalypse.

The number "seven" (four plus three) was the term to signify "perfection" or "totality." The lamb, a symbol for Christ, was said to have "seven horns" and "seven eyes." Inasmuch as horns were a symbol of power, and eyes, a symbol of knowledge, the "seven horns" for the lamb identify Christ as "all-powerful" and "all-knowing."

The number "12" (four times three) seems to have been a prominent number in antiquity. One immediately thinks of the year being divided into 12 months and the day into two 12-hour periods. In biblical writings, the number "12" has a sense of "Jewishness" about it, calling to mind God's "chosen people." One thinks of the 12 sons of Jacob, the 12 tribes of Israel and the 12 apostles.

The number "1,000" designates "immensity," "multitude." To speak about "1,000" people, is a biblical way of speaking about "a very large" crowd. Likewise, for an activity to last for "a thousand years" is a biblical way of saying that it lasts for "a long but nevertheless limited" time.

The number 144,000 (12 times 12 times 1,000) signifies such a huge crowd, that it is seemingly impossible to even begin to count the number of people gathered together.

In biblical times, the number "six" (seven minus one) was not a flattering number to be identified with. Inasmuch as the number "seven" was considered a sign of "perfection," one less than seven, "six," designated "imperfection," "incompleteness" and to a certain extent "wickedness." Two sixes signify even more imperfection and three sixes is the ultimate symbol of imperfection and wickedness.

The beast of Revelation 13 probably represents the person who was ultimately responsible for the persecution of

Christians, namely, the emperor of the Roman empire. If this in fact is the case, in stating that the "number of the beast" was 666, the author was in reality describing the emperor as evil personified, wicked beyond comparison and the standard barrier of Satan.

John used numbers in a figurative way to help drive home his fundamental message: Remain faithful to the risen Lord and find yourself on the winning side.

Those who carry the mark of the beast are contrasted with those whose name is written in the book of life. The beast and the people who side with him, including those who renounced their faith in Christ, are cast into the lake of fire while the people who remained loyal to Christ and stand at his side, enter into a heavenly existence. The side on which we stand is as clear to God, as if we had a number tattooed on our foreheads or if our names were written down in a book.

Questions for consideration:

1. Do you think that most people are superstitious? Explain.
2. Can a person read one's horoscope and still be a good Christian? Why or why not.
3. Would you think twice about making an appointment for an important job interview on Friday the thirteenth? Why or why not?
4. Do you have a lucky number? Do you consider any numbers to be unlucky? Can you give examples to support your point of view?
5. Do you think soldiers and those involved in sporting activities tend to be more superstitious than others are? Explain.
6. Can you think of several examples in which numbers are used figuratively?
7. What do you think is the significance of the number 666 in Rv 13. Explain.

For further study:

1. Read Genesis 3, Romans 1:18 – 3:31 and Revelation 12-13.
2. Read articles 988-1060 and 2110-2111 of the *Catechism of the Catholic Church*. †

(A more detailed investigation of the Book of Revelation appears in the booklet "The Apocalypse: Are You Ready?" by Father John Buckel. It is available for \$15 at Krieg Bros. and Village Dove stores in Indianapolis or directly from Father Buckel at Saint Meinrad School of Theology, Saint Meinrad, Ind., 47577, or jjbuckel@juno.com.) †

Check It Out . . .

The archdiocesan Office of Pro-Life Activities will sponsor an evening with



Dr. Charles E. Rice at 7:30 p.m. on Nov. 10 at The Marten House Lilly Conference Center, 1801 W. 86th Street, in Indianapolis. Rice is a professor of law at the University of Notre Dame and author of "The Winning Side: Questions on Living the Culture of Life."

For additional information, call the archdiocesan Office of Pro-Life Activities at 317-236-1569 or 800-382-9836.

Brooke's Place for Grieving Young People, Inc. in Indianapolis, is sponsoring "Healing and the Holidays: The Grieving Family," a workshop for grieving young people, from 6:30 p.m.-7:45 p.m. on Nov. 9 at The Meridian Hills Mortuary, 1328 W. 86th St., in Indianapolis. Reservations are not necessary.

Kim Garland and Winston Choi will perform a violin and piano concert at Saint Meinrad Archabbey in St. Bede Theater at 2:30 p.m. on Nov. 7. The performance is free.

The media center at Scecina Memorial High School in Indianapolis needs volunteers to help work with the books, computers and day-to-day activities in the library. Hours and days are flexible to each individual's schedule. Those who are interested in volunteering, call Carole Hamilton at 317-356-6377, ext. 117.

A concert featuring "Stillpoint," a group of musically gifted Benedictine sisters, will be held at Mount St. Francis Retreat Center in southern Indiana on Nov. 14. The performance begins at 3:30 p.m. in the chapel. The group is from Monastery Immaculate Conception in Ferdinand and will perform its original music as well as contemporary Christian songs. The \$5 ticket cost will benefit the Mount St. Francis Friary and Retreat Center as well as the sisters. Tapes and CDs of their music will be available at

a reception following the concert. Tickets will be available at the door or may be purchased by calling the retreat center weekdays from 9 a.m.-5 p.m. at 812-923-8817.

VolunCare, a program of St. Francis Hospital and Health Centers which reaches out to those who are homebound, is seeking volunteers and members. For more information, call 317-783-8192.

"The Face of God Revealed," a married couples retreat, will be held Nov. 12-14 at Mount St. Francis Retreat Center in southern Indiana. The retreat focuses on the image of God the Father as revealed in the life and teaching of Jesus in the parables. For more information, call 812-923-8817.

"Journey to Serenity: From Surrender to Gratitude, a 12-step serenity retreat for men and women will be held Nov. 26-28 at Mount St. Francis Retreat Center in southern Indiana. The deadline to register is Nov. 22. The resident cost is \$95 per individual and \$160 per couple. The commuter cost is \$70 per individual and \$95 per couple. For more information, call 812-923-8817.

The Conventual Franciscans are offering a "Come and See" weekend Nov. 12-14 for single men ages 20-40 who are interested in finding out more about the religious life. The weekend is at Mount St. Francis Retreat Center in southern Indiana. The weekend is free. For more information, call Conventual Franciscan Father Jim Kent at 800-424-9955 or e-mail at franvoc@aol.com.

Marian College Department of Nursing in Indianapolis is offering two information sessions focusing on parish nursing in November at the Stokely Mansion on the grounds of Marian College. The first session on Nov. 11 will be held from 6 p.m.-8 p.m. A second session will be held on Nov. 20 from 9:30 a.m.-11:30 a.m. Topics will include what parish nursing includes how to get started and the role of a nurse in the faith community. Marian College offers an eight Saturday parish nursing course. The next course will begin on Aug. 26, 2000. For more information, call Carol Lee Cherry at 317-955-6169.

A prayer service for parents, grand-

parents and women who have experienced a miscarriage, stillbirth, Sudden Infant Death Syndrome, abortion, or a death of a child, will be held at 11 a.m. on Nov. 6 at St. Christopher Parish in Speedway. For more information, call 317-241-6314, ext. 110.

High school students are invited to enter the 10th annual Christophers' Poster Contest. \$2,000 in prizes will be awarded. To enter, each artist must illustrate his or her interpretation of the statement, "You Can Make a Difference," a theme that allows students to express themselves on a variety of topics. All students in grades 9 through 12 may enter. Posters must be 15 by 20 inches and include the words, "You Can Make a Difference." They will be judged on overall impact, effectiveness in conveying the theme, originality and artistic merit. Eight prizes will be awarded. Entries must be received by Jan. 28, 2000. Posters will not be returned. Winners will be announced on April 21, 2000. Complete rules are available by writing to: High School Poster Contest, The Christophers, 12 E. 48th St., New York, NY 10017, or by calling 212-759-4050. They are also available at www.christophers.org/poster.html. The Christophers, a non-profit organization founded in 1945, uses print and broadcast media to encour-

age all individuals to recognize their unique abilities and to encourage them to use them to raise the standards of public life.

The Indiana Youth Institute will hold its Kids Count in Indiana Conference, "Improving the Future of Our Children Through Local Solutions," Nov. 30. Registration is at 7:30 a.m. the program is from 9 a.m.-4 p.m. at the Indiana Convention Center, 100 S. Capitol Ave., in Indianapolis. The registration deadline is Nov. 12. The fee is \$60 per person. For more information, call 317-920-2700 or 800-343-7060.

Volunteers are being sought by Second Helpings for Community Programs in Indianapolis. Second Helpings rescues food from restaurants, caterers, cafeterias, and other food establishments in central Indiana before it is thrown out and turns it into nutritious meals for non-profit programs serving the needy. For more information, call 317-632-2664.

"Where Do I Go From Here," a Christ Renews His Parish alumni retreat, will be held Nov. 19-21 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. For more information, call 317-545-7681. †

VIPs . . .

St. Francis Hospital and Health Centers recently recognized two local women at its 1999 Spirit of Women awards luncheon held at Primo banquet hall in Indianapolis. Martha Bonds of Indianapolis was presented the Spirit of Women Health Care Provider award and Eve Wincel of Whiteland was presented the Spirit of Women Community award. The Spirit of Women Awards program is an opportunity to celebrate the accomplishments of ordinary women achieving extraordinary feats.

Four new members have been appointed to the Board of Overseers of Saint Meinrad School of Theology in St. Meinrad and three have rejoined. New board members are Mary Kay Wolford, a parishioner of Holy Family Parish in New

Albany; Father Joseph Ziliak, pastor of St. John the Baptist Parish in Newburgh in the Diocese of Evansville; Msgr. Richard Lawler, the pastor of St. Mark Parish in Indianapolis; and Donald Mucci, a parishioner of St. Raphael Parish in the Archdiocese of Louisville in Kentucky. The three rejoining members are Jon Dilts, a member of St. Charles Borromeo Parish in Bloomington; Robert McNamara, a member of St. Luke Parish in Indianapolis; and Bernard Niehaus, a member of St. John Parish in Vincennes of the Diocese of Evansville. The Board of Overseers advises Saint Meinrad's president-rector on matters related to the school's priesthood, continuing education and lay ministry degree programs, finances and facilities, and resource development. †

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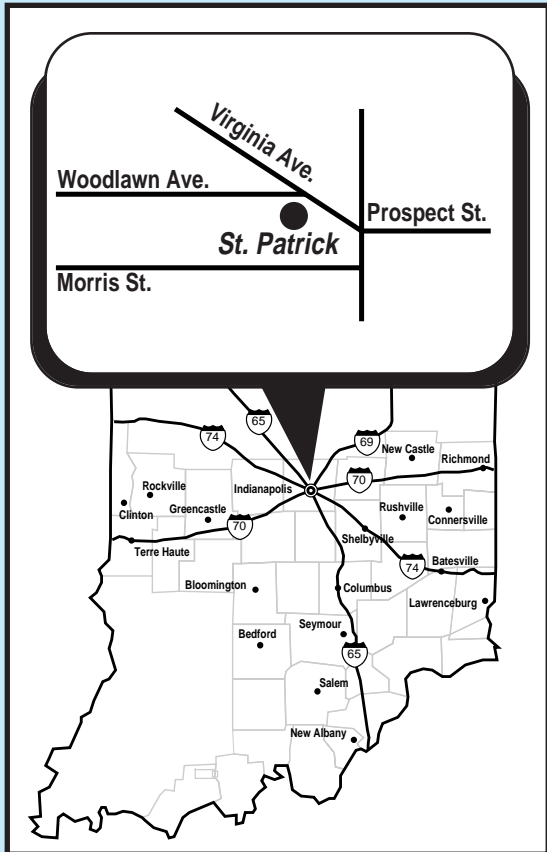
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St. Patrick Indianapolis

Story and photos by Margaret Nelson

Fast Fact:

Franciscan Father Tom Fox celebrates two Masses each Sunday in Spanish—11 a.m. and 6:15 p.m.—at St. Patrick Church. The number of parishioners in the 134-year-old center-city parish has grown from 400 to 2,400 in the past three years.



Journey of Hope 2001

Center-city St. Patrick Parish experiences Hispanic growth

St. Patrick Parish, just south and east of the center of Indianapolis, is forging its own unique future under the leadership of Franciscan Sister Jean Marie Cleveland, parish life coordinator, and Franciscan Father Tom Fox, associate pastor in charge of the Hispanic ministry.

That's because there is no model, according to Sister Jean Marie.

Father Tom agrees.

Three years ago, St. Patrick's members numbered about 400. Today, there are 2,400 registered parishioners, most of them Hispanic immigrants to the U.S.

The 11 a.m. Sunday Spanish Mass draws a standing-room-only assembly in a church that holds 800. That's not to mention the other Spanish Mass at 6:15 p.m. The liturgy is celebrated in English at 8:45 a.m.

Sister Jean Marie said that longtime parishioners are very welcoming to the new members. They are aware that the physical condition of the church building would have deteriorated steadily without the influx of new members.

The Legacy of Hope from Generation to Generation capital and endowment campaign buoyed the parish's decades of efforts to replace the church roof.

Father Tom tells of arriving five years ago to find a

"beautiful church" with light fixtures filled with water. "It was not only ugly, but dangerous."

Because of the dampness, the rug buckled. "While the roof was leaking, they had been stretching the carpet and taking pieces out of it for years," said Sister Jean Marie.

"I think the Hispanic population and the generosity of the archdiocese [to provide for it] has given the parish a shot in the arm and a reason to continue to struggle," said Father Tom.

He noted that the archbishop is promoting home missions. "This is a perfect example of a living, growing home mission," he said.

Besides floor covering, the parish will use its "legacy" to repair windows, lighting, the sound system, and do plastering and painting.

Some parishioners are concerned that the church will be renovated, but Father Tom assures them that things will not be moved or torn out.

"It's church enhancement," he said.

"We went without a roof for so many years," said Sister Jean Marie. "The issue would cloud any parish meeting. Now that the problem is taken away, we can go on and do bigger things of Church."

"We're not so much in the survival mode now," said Father Tom.

Beyond the church, the parish has shown good stew-



Young women dressed in native Mexican attire dance during St. Patrick's annual festival.

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ardship of its property. The former school is now used by Catholic Social Services' Holy Family Shelter for long-term supportive housing for homeless families.

The program provides nine low-cost apartments so that parents can have up to two years to find employment and get on their feet. All nine apartments are usually occupied.

The basement of the apartment building is used by St. Mary's Child Center, Inc. for a satellite program of services for at-risk preschool children and their families. St. Mary's is an agency of Catholic Charities.

"They [the child center] are really proud of having it here," said Sister Jean Marie.

"The parishioners have been really generous. We feel the facilities should be used, if possible, to serve the social community of Indianapolis," she said.

Until recently, the former convent was utilized to house clients of St. Elizabeth's Home, which helps pregnant women in crisis. St. Elizabeth's is also a member agency of Catholic Charities. The parish would like to rent it so that the space is occupied again.

"It's one of our concerns," said Sister Jean Marie.

The sharing of cultures has been a positive experience. Father Tom and Sister Jean Marie continue to work to help the two distinct cultures understand each other better.

The English-speaking parishioners share their American idea of Thanksgiving with the Hispanic community. And

many of them have a great devotion to Our Lady of Guadalupe.

Sister Jean Marie teaches a little Spanish class to some of the parishioners. She was pleased when one of the longtime members spoke Spanish to a new parishioner at her flea market booth during the mid-September fiesta.

Two thousand people, including several civic leaders, crowded the St. Patrick parking lot for the Sept. 15 celebration of Mexican Independence Day.

The annual festival at Central Catholic School Sept. 25 showed the diversity. Foods included Spanish, German and American tastes. Entertainment consisted of dances in Mexican attire.

"We are trying to do all meetings bilingually. All parish council meetings are translated to bilingual minutes," said Sister Jean Marie. That includes liturgy, finance, fund-raising, building and grounds and stewardship committees.

They are trying to get Hispanic members of the family life, parish life and social outreach committees. The parish sends St. Vincent de Paul clients to the super pantry, which is located within parish boundaries.

Since June, St. Patrick's bulletin has been bilingual. "We are trying to find ways to help parishioners understand each other."

For the past few years, the Spanish-speaking parishioners have participated in retreats designed in Mexico. Father Tom said the program has a charismatic tenor with a strong educational aspect.

"Those who make the retreat experience a deepening of their faith," he said. They are then invited to join the small faith communities.

Retreats are offered three or four times a year in collaboration with Sacred Heart, Holy Rosary and Good Shepherd parishes and Central Catholic School. At St. Patrick, the retreats bring in about 30 to 40 people (a year).

Eva Morales coordinates the Hispanic religious education program, which attracts 80 to 100 children. Hispanic textbooks are used; the classes are conducted in Spanish.

The children meet for two years for catechism before their first Communion. Their parents are trained to help them with preparation for first Communion and for confession.



Providence Sister Theresa Clare Carr (above left), a native of St. Patrick's, buys a bag of popcorn during the festival from Franciscan Sister Jean Marie Cleveland, parish life coordinator. Jeff Boatrager (left) mans the Wishard (Hospital) Hispanic Health Project at the festival.



St. Patrick (1865)

Address: 950 Prospect St., Indianapolis, IN 46203

Phone: 317-631-5824 Fax: 317-631-5828

E-mail: stpatindy@juno.com

Church Capacity: 800 Number of Households: 754

Parish Life Coordinator: Sr. Jean Marie Cleveland, OSF

Associate Pastor: Rev. Thomas Fox, OFM, Hispanic Ministry

Sacramental Minister/Priest Moderator: Rev. Lawrence Voelker

Director of Lay Ministry: Eva Morales

Music Director: Gary Asher

Parish Bookkeeper: Joanne Banta

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Spirit and Place Festival to feature authors

Three dozen events will explore the relationship between community, creativity and spirituality in the fourth annual Spirit and Place Festival sponsored by Indianapolis Polis Center Nov. 11-21.

Three nationally-known authors will speak on "Changing Landscapes" at the keynote event at the Murat Theatre, Sunday, Nov. 14 at 5:30 p.m.

Medaille St. Joseph Sister Helen Prejean, an activist for the poor and imprisoned and their victims who wrote *Dead Man Walking*; Kathleen Norris, who wrote of her own spiritual journeys in *Amazing Grace* and *The Quotidian Mysteries*; and Barry Lopez, a traveler who records his observations of the natural

world, will participate in the public conversation hosted by Sallyann J. Murphey. The event is free and open to the public.

Sister Helen will also participate in a panel discussion on "The Landscape of Nonviolence" Nov. 15 at 1:30 p.m. at the Martin University Performing Arts Building. Later that day, at 4 p.m., Sister Helen will talk about "Spiritual Journeys" at the Ruth Lilly Auditorium at the IUPUI University Library.

Norris will speak on "Writing from the Spirit" at Christian Theological Seminary Nov. 15 at 11 a.m.

"Spiritual Landscapes" will be a discussion about St. Benedict's views on "Making Amends." Norris will be the

speaker at the Benedictine Inn Retreat and Conference Center on Nov. 14 at 1:30 p.m.-3 p.m.

"Writing Landscapes" will be the topic of Lopez' speech at Butler University Writers' Studio, Nov. 15 at 10 a.m.

Other events of interest include the Nov. 1-30 Marian College exhibit of Darryl Jones photographs, "The Theology of Nature." The artist will give a slide presentation, "Nature as Theophany: the Metaphysical Transparency of Nature," Nov. 21 followed by a discussion led by Denis Ryan Kelly Sr., associate professor of theology and philosophy at Marian.

St. Thomas Aquinas Church will be the site of a talk on "Parallel Lives," a discus-

sion by Beverly Coyle and Bill Maxwell on racial tensions during the '50s and continuing spiritual challenges

"The Statues Speak: In Search of Indiana Sculpture" will include statues from "saints to Santa Claus" at Cropsey Auditorium at Indianapolis Central Library Nov. 11 at 7 p.m.

The Polis Center, is bringing together more than 40 arts organizations, universities, congregations and faith-based organizations and individual artists for the festival.

For a complete list of events, call 317-274-2455 or visit the Polis Center's website at www.thepoliscenter.iupui.edu

Heart patients benefit from strangers' prayers, study says

TUCSON, Ariz. (CNS)—Prayer by strangers can benefit heart patients even when neither the patients nor their doctors or family members know they are being prayed for, according to a new study in the Archives of Internal Medicine.

The report on *A Randomized, Controlled Trial of the Effect of Remote, Intercessory Prayer on Outcomes in*

Patients Admitted to the Coronary Care Unit appeared in the Oct. 25 issue of the Tucson-based journal.

"We found that supplementary, remote, blinded, intercessory prayer produced a measurable improvement in the medical outcomes of critically ill patients," said the team of nine authors, headed by Dr. William S. Harris of St. Luke's Hospital in

Kansas City, Mo.

The study involved 990 patients admitted to the Mid-America Heart Institute at St. Luke's over a 12-month period. Patients awaiting heart transplants or those admitted for less than a day were excluded.

Each patient was randomly assigned either to a prayer group or to a "usual care" group, which involved no prayer. Only the chaplain's secretary—who had no knowledge of the medical condition of any patient—knew which patients had been assigned to which group.

The secretary then called one of 15 prayer team leaders to give him or her the patient's first name. The leader and the other four people on his or her team were then asked to pray daily for 28 days for "a speedy recovery with no complications."

The persons recruited as intercessors "did not need to be of any particular denomination" but "did need to agree with the following statements: 'I believe in God. I believe that he is personal and is concerned with individual lives. I further believe that he is responsive to prayers for healing made on behalf of the sick.'"

All of the intercessors chosen were

Christians, with 35 percent describing themselves as nondenominational, 27 percent as Episcopalian and the remainder as belonging to other Protestant groups or as Catholic.

To weigh the outcomes for various patients, the researchers used a scoring system developed at the Mid-American Heart Institute called the MAHI-CCU score. It assigns points to various outcomes from unstable angina (1 point) to cardiac arrest (5 points) and death (6 points).

"Using a severity-adjusted outcomes score, we found lower overall adverse outcomes for CCU patients randomized to the prayer group compared with those randomized to the usual care group," the authors said.

There were no significant differences between the two groups, however, in terms of length of CCU stay or hospital stay after initiation of prayer.

The study confirmed the results of a 1988 study of patients in the coronary care unit at San Francisco General Hospital, which found a "statistically significant beneficial effect of intercessory prayer" for patients there. †



Sr. Thomas More Rybarsyk, S.C., Hon. '94

Serving Cathedral High School as an administrator for 15 years 1984-1999

BA, Mount St. Joseph College '48
MA, University of Detroit '60
MED, Wittenburg University '73

Fulbright Scholar

Looking at Cathedral High School through the eyes of an educator, I see the many threads that have woven this institution into a "School of Excellence," an accolade bestowed on Cathedral by the United States Department of Education.

There are many distinct threads that go into the tapestry of a great high school. The heart and soul of any academic institution is the faculty and staff. Cathedral is rich with personnel that make up the foundation of the school. Talented, dedicated, and concerned are adjectives that best describe these gifted people. I have been in education for fifty-one years, and I have seen no better.

A strong academic program which takes into consideration the strengths and weaknesses of the individual student is another important thread in the success of Cathedral High School. Virtually all Cathedral graduates will go on to colleges and universities throughout the world. This fact alone bears out the success of the multi-leveled college curriculum.

A deeply embedded Christian environment permeates the school. Cathedral is proud to be a Catholic College Preparatory High School, but admits students of all faiths who wish to share in a close-knit family atmosphere.

Parent involvement in the school is a strong supporting thread that images Cathedral: from the Mothers' Club to the Cathedral Connection to the individual parent — all are parts of the weave that make Cathedral what it is.

Different hues of thread that create the background of this educational institution are provided by years of tradition and a loyal student body. The students' successes in academics, art, theater, and sports complete the tapestry that is Cathedral High School.

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Creating a welcoming and inviting Catholic community

As I travel around the Archdiocese of Indianapolis, I often hear people in a parish say: "We have a wonderful community here. Everyone is so warm and friendly." Later in my time there, I may have someone else comment, "I've been here for 18 years, and I am still treated like a newcomer and an outsider." People's experience of the very same faith community can be radically different.

Awareness of such differences is highly important as we prepare for two major archdiocesan outreach efforts—one to inactive Catholics in Advent of the year 2000, and one to those without a Church family midway through 2001. The evangelization goal in the archdiocesan leadership plan reads: "Cultivate a welcoming and inviting environment from which to reach out to inactive Catholics and those without a Church family in ways that draw them to resume or initiate membership."

This supplement is focused on exploring some of the elements of a welcoming and inviting environment. The first step is to do a climate check of our parishes, schools, and other Church institutions. That can be a very challenging task. In some ways it is like asking a fish to describe water. Many of us are so at home in our parishes or other institutions that it is very difficult to get a sense of what it is like for someone visiting, coming back, or arriving for the first time.

One parish worked on the issue by giving a form to every pastoral staff person and parish council member that they were to fill out anytime they attended an event at another parish or church. Noticing what other people did or did not do to make them welcome helped them become more conscious of what they were or were not doing themselves.

We have asked people from several different groups to reflect on the ways they have felt at home in the Church and ways they have not felt at home. We will read comments from people of various ethnic, racial, and cultural backgrounds. We will also hear from a group whose age and place in the life cycle offer some challenges about feeling included in the church. Sometimes a sudden change in one's life can disrupt not only one's personal life but also one's relationship with the Church and fellow parishioners. And what about the barriers our church buildings and ways of operating can unintentionally offer to those with disabilities?

The stories we will read in these pages come from people who are active in the Church. But the feelings they describe are ones which have prompted some to drift away from the Church. A sense of not fitting in or belonging can cause a person looking for a faith family to cross us off their list and to look elsewhere.

Obviously we do not have room in this issue for every group who has issues about feeling welcome or not welcome in the Church to tell their story. What we offer here is not a definitive report but a step in what needs to be an ongoing process of growing in awareness and openness to people whose experience of Church is different from our own. That conversation needs to continue. How can we keep building faith communities where everyone feels welcome? Then how do we invite people to return to or join those communities? How do we become sacraments of the welcome Jesus wants to give all people?

Fr. Joe Folzenlogen, S.J.
Evangelization Coordinator



Inside

The Vietnamese Catholic community in Indianapolis has grown substantially in the past 10 years. Indianapolis also has a thriving Korean Catholic population.

Page 14



The Church has made great strides in making Mass and Church events more accessible to people with disabilities, but there is still much more to do.

Page 17



As the Hispanic population throughout the archdiocese has grown, the Church has reached out to make Spanish-speaking people feel welcomed.

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Young adults often struggle to find their place in the Catholic community, but more groups are being formed to help them network and discover how they can share their time and talents with the Church.

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More stories

Changing parishes was a learning experience for one African-American family, but they discovered they also had a lot they could teach their new friends.

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Divorced and separated Catholics look for support as they work to feel at home in their parishes.

Page 16

Bloomington area experiences growth in Latino population, St. Paul developing ministry

"One of our parishioners says that if he were to found a religious community, one of the rules would prohibit the use of cars. That way people would be forced to go out on the streets where the poor people are."

Franciscan Sister Concetta Fabo, pastoral associate at St. Paul Catholic Center in Bloomington, shared this observation when she described the seeds they are planting in Bloomington for a Hispanic ministry.

Sister Concetta said she is concerned that many people are not conscious of the growing Latino population in the area and its needs.

Efforts to boost awareness were planted last spring when the same parishioner, who said he would ban cars, became involved in helping a Mexican worker who got into trouble with the law because of his alcohol problem. The court mandated that the worker attend Alcoholics Anonymous meetings. The parishioner volunteered to translate for the worker and to go to the meetings with him.

However, the AA staff would not let the parishioner attend the meetings, because he was not an alcoholic.

It became evident that the language barrier was preventing Mexican workers from receiving help they needed. So the parishioner approached the staff at the parish about meeting space and proposed beginning a program to teach the workers English and help them with other needs.

The parishioner wrote bulletin notices in Spanish, emphasizing that these services were for workers, but he also walked the streets to meet people.

The newly arrived workers are very vulnerable. Many of them are only known by their first names because of documentation difficulties. They often work long hours six or seven days a week.

Many of the Mexican workers are not treated well. For example, there was one couple who had not been paid for several weeks and when an effort was made to talk with the business owner, he said that a water pipe had broken and he could not speak with us that day.

"We want to let Latinos know they are welcome here at St. Paul's," Sr. Concetta said. "I am encouraged that we are seeing more Mexican faces. If people are waiting in the office area and I walk by and say a few words of greeting in Spanish, they just beam."

At present Mass is not celebrated in Spanish at St. Paul's, but St. Paul's pastor, Father Dan Atkins, plans to spend three months in Mexico learning Spanish.

St. Paul's is collaborating with groups in Bloomington concerned about Hispanic ministry. A Bloomington Hispanic Network has been organized by the First United Methodist Church and a local activist group, Jobs for Justice, is working on some of the employment issues. †

Jeffersonville parish supportive in times of loss and need

Celina Acosta-Taylor is a member of Sacred Heart Church in Jeffersonville and a member of the Archdiocesan Multicultural Commission. She shared her thoughts about how inviting and welcoming her parish is:

Ways I feel at home in our Church: No matter where I go or what language is being spoken, the Mass is the same and this is what makes me feel at home. I am very lucky to belong to a parish that is open to differences.

As I have gone through death, births, baptisms in my life and having no family here in southern Indiana, the Sacred Heart family has always been there to share my sorrow and joy, to hold my hand waiting

for news, and this more than anything makes me feel at home.

Ways I don't feel at home: When I have to convince my fellow parish members of why we should celebrate the 12th of December [Our Lady of Guadalupe], why we should occasionally sing a song in Spanish.

Going to Mass also makes me very homesick during the holidays. Why can't we sing a verse of "Silent Night" in Spanish? We have come a very long way, but still have a long way to go.

My dream is that one day in our parish we will sing *Pan de Vida* and during the Spanish verse others will join and sing with me instead of just sitting there listening. †

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File photo by Margaret Nelson

Our Lady of Guadalupe

Ruben Ivan Maldonado (from left), Vicente A. Vasquez, Manuel Gurman (hidden) and Ramiro Vasquez carry the image of Our Lady of Guadalupe in procession during a feast day Mass last December at St. Mary Church in Indianapolis.

St. Patrick, Indianapolis, offers sense of family to Hispanic parishioners

Esther Barber struggled with being part of the Church in her native Mexico.

"I went to a Catholic school, and as a young person I felt I had to listen to too many Masses. The problem was just doing listening," she said. "They did not make us part of the Church. So as I got older, I was not regular in my attendance at Mass. I lived in Cancun, a tourist city. At Mass, nobody knew anybody else, even those of us who lived there year-round."

Fortunately for Barber, that picture changed dramatically when she moved to Indianapolis with her husband two years ago. At first it was difficult to follow Mass celebrated in English. Then she heard about a Mass in Spanish at St. Patrick in Indianapolis.

Franciscan Father Tom Fox gave her and her family a very warm personal welcome that first Sunday. So did other people in the community. After a few weeks she was asked if she would like to volunteer.

Before long she became more and more involved. There was a growing sense of being a member of a family.

Esther finds more in the community at St. Patrick than Mass in her own language. She is pleased with the many opportunities to learn more. There is the evangelization program and the retreats that go with it. There are the small communities. The theology classes deepen understanding of the faith.

She especially enjoys the Bible study classes and appreciates learning how to interpret the symbolism of Scripture and not be forced to depend purely on literal meanings. She has developed a greater interest in reading the Bible because of a new perspective and the effort to connect Scripture with personal life.

She is also excited about the efforts to develop a more unified community. For instance, there used to be two bulletins, one in English and one in Spanish. Now there is only one bilingual bulletin.

"Both communities are living together. We need to understand each other and to share. After all, we believe in the same God," Barber said.

Spanish-speaking people who first arrive in this area face many challenges. Obviously there is the language. But people do not know where to go for even the most basic services like groceries or medical care. They do not



Esther Barber has felt more a part of the Church here at St. Patrick in Indianapolis than she did in her native Mexico. A welcoming pastoral staff and a variety of ways of being involved have contributed to a strong family spirit in the community.

understand and they cannot participate. They feel left out. We need to invite people who speak our language, so they can feel part of a family, she said.

St. Patrick's helps people to celebrate their traditional occasions, but also helps them deepen their participation.

A good example would be the ceremony when a girl turns 15 years old. The community at St. Patrick tries to make this a religious occasion and not just a social one. There is a retreat in preparation for this event so the young women can learn what the faith is about.

Marriage preparation is another instance. This is more than a one-day step where issues are treated lightly. People are encouraged to think about what they are doing and to develop a deeper understanding and stronger commitment.

Barber spoke with pride of the celebration of Mexican Independence Day that the community at St. Patrick organized and hosted. At first this was going to be an event just for members of the community. But eventually the invitation was extended to the whole area and some 2,000 persons were present. There were also proclamations from city, state, and national government leaders. People also got to know about the parish, and attendance at Mass has increased. †

Networking fosters development of effective young adult ministry

Mike Elliott is heavily involved in young adult ministry through the Singles and Friends group at St. Christopher Parish in Indianapolis.

He jokingly remarks that since he is now 40, he technically no longer falls into the "young adult" age range of 18-38 set by the archdiocese.

Elliott shared some of his personal story, which illustrates some of the key issues all young adults face.

Elliott grew up in Plainfield and was a member of St. Susanna Parish. He went to Ball State University. After graduation he realized that the friendship networks that he was part of in high school and college were disappearing as people began to move out into new jobs, locations, and relationships. He realized he needed to make new friends.

Elliott attended St. Christopher Church a few times and was attracted by the fact there were a lot of young faces in the crowd. So he located in the area and became a member of the Singles and Friends group.

He wanted to get connected, but at first he didn't take advantage of the events the group sponsored. Eventually he was drawn into the ministry of the St. Vincent de Paul Society, and he has remained highly active ever since.

He found that other people in the group also enjoyed being engaged in some form of ministry. Some worked with youth ministry, some shared their gift of music.

Early on there was a problem breaking into the tight circle of those who had been around a while. But eventually he found that by being involved in service and in leadership he become more outgoing himself.

All groups struggle with the issues of getting started, growing, and keeping moving. If any kind of spiritual growth event was offered, it was always the same three

or four people. Then people hit on the idea of networking with neighboring groups, and a structure known as Interact was born.

Young adult groups keep in touch with each other so they can share ideas, successes, and problems. They also sponsor large events together.

St. Gabriel, St. Monica, Christ the King, St. Christopher, and the South Deanery Young Adults held their fifth annual picnic over the summer, and 120 people participated.

Recently 35 people took part in a weekend in Brown County sponsored by the St. Bartholomew group in Columbus. St. Monica hosted the third annual Halloween party.

Church support for such efforts is very important. At times such support is clearly there, but at others young adults sometimes wonder if the Church is even aware of them or cares about them. David Bethuram, of the archdiocesan Office of Youth and Family Ministries, meets quarterly with members of the Interact network.

Some of the participants on the fall weekend in Brown County found network to be very impressive. They had not seen anything like it in other areas where they had lived.

Others expressed some concern of the term "young adult." They felt it carried the connotation of just teen-agers in some peoples' minds.

Why not just talk about those in their 20s and 30s? Some noted that the issues are different for those in their very early 20s. The earlier friendship networks are still intact. When those break down, a person can experience a sudden vacuum in relationships. Some try the bar scene, but there are no quality friendships there. There is a real need for community.

This is also a time when a person naturally does some religious questioning. A

person may not feel as strong as he or she used to be in faith. They may not feel as comfortable in religious or church settings as they used.

There is a need to have that sense of being understood and accepted. Sometimes the opportunity to be together and to have fun together is an important foundation for other forms of activity and sharing.

Even though there may be spiritual questions and concerns, a program on religious topics may not be the best way to begin. However, the time comes when such programs are needed and welcomed.

Holy Spirit at Geist in Hamilton County has a very strong Bible study program. Other places are now developing similar opportunities and other forms of faith sharing and religious discussion.

A strong ministry to people in their 20s and 30s needs to be a blend of social, spiritual, and service components. People in this ministry have learned the importance of collaboration and sharing. New groups getting started can lean on older groups as they get off the ground. Even experienced groups can profit by the support they receive from each other. †



Papal visit

A group of Indianapolis Catholic school students was interviewed by a television station in St. Louis last year during Pope John Paul II's visit there.

Young adult faith growth offers challenge, opportunity to Church

Gigi Abellada, a 29-year-old member of St. Monica Parish in Indianapolis, says she often wonders where all the young adults of the Catholic Church are today.

If you look hard enough, you'll find many across the archdiocese, huddled and banded together, but ironically united only by the common sentiment of feeling alone in the Church community, said Abellada, who is also a member of Catholic Young Adult Network (CYAN).

She said young adults are a lost generation of sorts, commonly found meandering between the world of living at home with family and attending parochial school/CCD and the world of religious life, perhaps, or starting a family of their own.

It is common, in this state of limbo to find young adults trotting off to church

alone, talking to no one, only to leave to again be alone in their faith. And that is the extent of their active role in the Church, a plateau of stunted spiritual growth.

One young adult, Diane Stothard, said, "When we are little, our parents direct our religious education and participation. When we are older adults, once we have kids, we reacquaint ourselves with our faith because we try to set a good example for our kids. But when we are adults and single, I don't think the emphasis to nurture our faith is as strong"

Amber Moore echoed Stothard, saying, "I think that they need more activities for young adults that are not just focusing on being single. It seems to me that many of the activities that are offered are for singles trying to find someone. That's good

and everything, but there needs to be more than that. More activities that show us how to strengthen our faith and help us to understand what it means to be Catholic."

She said many Catholic young adults today turn to other Churches because they don't feel they are getting what they need out of the Catholic Church. She said they are ignorant of what their own faith has to offer at a time in their lives when spiritual nourishment is needed the most.

How can young adults get inspired to be active in the Church and grow in faith?

David Hittle shared his insights. "For me, hearing people my age speak freely, passionately and intelligently about Catholicism, its ideals, its history and important figures has been more effective in bolstering my faith than anything else. Being challenged by others—Catholic and non-Catholic alike—to examine and explore my faith has been radically more effective than any policy public relations plan a parish council or Catholic Center task force could contrive."

This phenomenon, he adds, "Needs to be built into Catholic culture" and that the "job of welcoming, particularly welcoming young people, falls on the shoulders of the Church as represented by its people rather than the Church represented by the institution"

Hittle also said, "We've seen attempts to lure in younger folks in the form of liturgical 'dumbing-down,' such as the use of music, space and language considered to be attractive to young people, but those efforts have categorically proven only to drive young folks away."

Colleen Johnson, a young adult mother feels that "If Catholics know their faith, they will feel welcomed at any Mass by Jesus no matter what."

It is Jesus who does the welcoming.

She said that education about the faith should be a priority over sports and television, among other recreational endeavors. Many young Catholics today are strangers even to the leader of our Church here on earth, Pope John Paul II, and to his inspiring and brilliant writings, she said.

"In your families, teach your children by examples of prayer, fasting, reading the

Bible and being a model Christian, and when they grow up, they will automatically feel welcomed in the Church because they will recognize that Jesus himself is calling them to him," Johnson said.

In recent years, many small, active groups have popped up across the archdiocese to introduce young adults from different parishes. Interact is more of a social group and CYAN (Catholic Young Adult Network) takes more of a spiritual and educational approach.

Young adults today are turning to many diverse avenues in search of spirituality and a niche. Catholic young adults yearn to struggle and grasp their own faith. It can be said that they are not content with the pop psychology version of the faith. They simply want to grow in truth. And it is in learning what is true that will welcome this generation to be the carriers of our faith well into the next millennium.

(For more information on Interact, call 879-8018. For more information on CYAN, call 328-8560). †



Pro-life rock singer

Gary Cherone addresses young people during a pro-life rally in front of the U.S. Capitol Aug. 14. Cherone, lead singer of the rock band Van Halen, was honored recently by the American Life League for his efforts to promote life.

Korean Catholic community thrives in Indianapolis

Jasmine Chong is a member of the Korean Catholic community in Indianapolis and also a member of the archdiocesan Multicultural Commission. She shared the following reflections about this faith community:

When new people come to Mass, Father Kim invites them up toward the end of the service and has them introduce themselves so the congregation can welcome them. We have coffee and rolls after Mass.

We celebrate Mass on Tuesday and Wednesday evenings at 8 p.m., Thursday at 7:30 p.m., Friday at 6:30 a.m., and Sunday at 11 a.m.

We worship in a chapel near St. Lawrence Church. I have been in Indianapolis for 10 years. Our priest, Father Kim, is in his fourth year with us.

About 60 people attend regularly, and on special occasions the number will reach 100. In addition to the Mass, there is a prayer group and a men's and a women's group.

A very important ministry is the small groups which meet in people's homes. Sharing a meal is always an important part of the gathering.

People usually learn about the Korean Catholic community by word of mouth. We own a grocery store, and we have a sign. Sometimes new people in the area see us and ask about it.

There are a lot of Korean churches in the Indianapolis area, but we are the only one that is Catholic. There are people in the community who are given the responsibility for learning about new people and meeting them, perhaps arranging for them to have dinner with Father Kim. We also try to make contact with people who were coming to Mass, but have not been doing so recently.

One of our special celebrations is Korean Thanksgiving. It occurs around the time of one of the full moons in the fall. It is a time when we make a special remembrance of our loved ones who have passed away. The prayers at that Mass are in the traditional Korean way.

For people first arriving in this area, the language is a major challenge. Before the Korean Catholic community started, people attend of services in other Christian churches because they could at least worship in a language they could understand. That is why starting a Catholic community was so important. Sometimes when Father Kim is away, Father Mark Svarczkopf, pastor of St. Lawrence, comes and celebrates Mass in English while someone translates what he saying into Korean. †



Fr. Jeong Uk Kim incenses the gifts during a liturgy celebrating Korean Thanksgiving. Fr. Kim is the leader of the Korean Catholic Community which worships in a chapel at St. Lawrence in Indianapolis.

Photo by Margaret Nelson

Vietnamese Catholic community of Indianapolis and vicinity faces challenges, voices concern

Nhan T. Nguyen says the Vietnamese Catholic community in the Indianapolis area has more than 120 families living in the archdiocese. While some of the families have been in Indiana since 1975, most have settled in the Indianapolis area since 1990.

Here are some of Nguyen's thoughts about the status of this growing Catholic population:

For Vietnamese adults, the language barrier is a real problem when it comes to practicing their faith in a worshipping community. There are strong emotional ties to celebrating the Eucharist in the Vietnamese language and a sense of frustration has arisen from the inability to do so on a regular basis.

Vietnamese Catholics want to go to Church to seek God's help and deepen their faith in him. In recent months, the effects of a stroke have forced Father Mark Tran, the pastor to the Vietnamese Catholics, to curtail his activities and ministry to the community. Consequently, attention to worship and sacramental needs has declined.

Traditionally, the Vietnamese Catholic people go to church every Sunday; they would rarely miss Sunday Mass. Here, in the Indianapolis area, Mass in Vietnamese is celebrated at St. Joseph Church once a month at most. The people have a feeling of sadness if they miss Mass. Many do attend Mass in English but still long to be able to worship more fully in their own language.

They value the sacrament of penance and reconciliation, but are hesitant to try to make their confession in English. All the sacraments are important to Vietnamese Catholics, who are uncomfortable when they are not available to them at their time of need. Sick and hospitalized

persons are comforted and strengthened psychologically when they are visited by a priest who can communicate with them.

Initial religious instruction in the Vietnamese language would enable families to share in preparing their children for the sacraments and provide the children with a basic understanding of the Catholic faith. As the children's language skills develop, they become more confident in English-speaking Church settings. The opportunity for marriage preparation by a Vietnamese priest is highly desirable as well.

The Vietnamese Catholic people who live in this area are united and making an attempt to help each other to mutually embrace and celebrate our cultural and ethnic traditions of worship as a Catholic community.

Ultimately, we feel our real and spiritual need is the presence of a Vietnamese-speaking priest who can lead us toward full participation in the life of the Church.

In God, we believe that some day, with the assistance of the archdiocese, our community can have a small church where we can come any time we want to worship and feel closer to God. We want to be able to care for our people's spiritual needs in a similar way to what many other Vietnamese Catholic communities throughout this country have been able to do. †

A set of Vietnamese links, including several Bible locations, can be found on the Internet at:

www.catholic.org.tw/vntaiwan/writing/theother.htm

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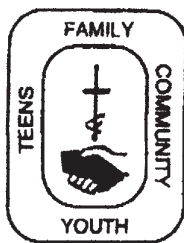
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African-Americans find changing parishes a challenge, but positive

"We take the ministry of greeter very seriously. Mass really begins at the door. What happens there is an important part of what Mass is all about," said Rocky and Dorothy Fanning. They know from first-hand experience how important welcoming and hospitality are.

They were parishioners at St. Bridget Parish Indianapolis. Their family roots were there. They had been married there, their children had been baptized there, and they fully expected to be buried there.

It was a parish rich in the history and culture of black Catholicism. The missionary spirit of the priests of the Oblates of Mary Immaculate who ministered there for many years resonated with the unique spirituality of an African-American congregation.

Then one Sunday morning it was announced that the parish would be closed. Tears flowed. People were stunned and angered, especially since there were 18 people ready to be baptized.

There was a wound created that is not entirely healed. The situation seemed even worse when the Fannings started attending Mass at their new parish, SS. Peter and Paul Cathedral in Indianapolis.

Everything seemed so cold and foreign



Dorothy and Rocky Fanning stand next to a statue of Martin DePorres which they have in their home.

to them.

They said, "People filed out after Mass like they were leaving a funeral home. We just weren't used to something like that."

So the Fannings started looking around for a place where they would feel at home at worship. They tried four different churches, but could not find one they liked. So they decided to come back to SS. Peter and Paul to see if they could get involved in efforts to make the situation work.

That turned out to be a richly graced decision.

"The transition team did a marvelous job," Rocky said. "They forgot themselves and were prayerfully unselfish. People at SS. Peter and Paul had a right to their own way of doing things. But they worked toward an inclusive spirituality. We searched for a meshing, a coming together, rather than a merging."

"Now we have both hymnals in the pews," Dorothy said. "One of them is *Lead Me, Guide Me*. Initially the organist admitted he was not familiar with playing black music, but he was willing to learn. He really got it, and so has the congregation. "Thank You, Lord" is now one of our favorite hymns at Communion time."

There was a lot of apprehension all around at first, but people worked hard on making it work.

"We really appreciated people's dedication. In fact, if we had any complaint, it was that at times we felt people were overly solicitous in trying to make us feel welcome," the Fannings said.

The crucifix from St. Bridget was added to the church. People had the opportunity to get involved together in things like St. Vincent de Paul and Bible classes.

The efforts at welcoming went beyond the parish property.

"If we were eating at a restaurant, and some other parishioners saw us, they would come over and chat a while. And right before they left they would quietly say, 'We're really glad you're with us.'" said Dorothy Fanning.

Parishioner appreciates warmth of faith community at St. Ann Parish in Terre Haute

Barbara Ford has been a member of St. Ann Parish in Terre Haute for 40 years. She feels completely at home in the parish.

"There is a wonderful warmth in this parish. Every time I go there, I just glow," she said.

What contributes to this deep sense of warmth? Ford said that it has been the people, both those in leadership and the parishioners, who have developed this kind of community.

"I feel we have been really blessed in Sister Connie and in the other sisters and the priests who have been here," Ford said

(Providence Sister Connie Kramer is the parish life coordinator at St. Ann.)

"The parishioners have a wonderful spirit that just fills the whole atmosphere," she said.

Barbara is one of about a dozen parishioners who are African-American. One Sunday when she was the only black person present, a concerned fellow parishioner asked her how she felt being the only African-American in the congregation. Ford's response was, "I've never really thought about it. I feel so at home here, it never occurred to me that could be a difficulty." †



Participants sing from the *Lead Me, Guide Me* hymn book during a Catholic celebration for Dr. Martin Luther King, Jr. Day at SS. Peter and Paul Cathedral.

Having experienced the gifts of welcoming and hospitality, the Fannings and others at SS. Peter and Paul realize they need to share those gifts with others. Dorothy serves on the liturgy committee, which is working to help a new group feel welcome in the parish. Spanish hymns are now joining the African-American and traditional ones.

The multicultural dimension of the parish is important. Uko Udodong, a man from Nigeria who came into the Church at Easter Vigil in 1998, said that it really helped him to see people from different ethnic groups as part of the congregation. He also appreciated that Father Rick Ginther, the pastor, invited him to get involved in the parish.

As happy as they are now at SS. Peter and Paul, the Fannings still have a lingering sadness about the aftermath of the closing of St. Bridget.

"We left a lot of young people over there," Dorothy said. She referred to the

group who decided not to move to SS. Peter and Paul but formed a worshiping community in an Episcopal church across the street from St. Bridget.

The Fannings sometimes join them for worship. "It is always like a homecoming when visiting the community. We respect what they believe. And we hope that some day, somehow, we just might be a bridge," they said.

If that is going to happen, and if we are ever going to make progress in dealing with racism and prejudice, it will take humility. "My wife, who is a cradle Catholic, has taught me that humility gives me vision," Rocky said. "That was a hard lesson for me, because I am a warrior. But I have learned that I can still be a powerful black man and be humble. It does not mean playing the poor victim. It means listening, and especially listening to God who is the one who has the answers. We can change things but it takes prayer, prayer, prayer." †

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Separated/divorced find mixed experience in Church

"I do feel at home in the Catholic Church as far as the liturgy is concerned."

"My husband left me right around the same time my last child moved from home. I felt cut off. I was angry with God."

"I knew I was starting to heal when the pastor called a couple forward at Mass to honor them for celebrating their 40th anniversary and I could listen to his prayer for them without bursting into tears or wanting to leave."

"Shortly after my divorce I was walking out of Mass when my eyes met those of a couple who were good friends of mine. They turned away and left by a side door."

The comments of people at the monthly meeting of the divorced/separated support group at the Catholic Center followed rapidly one after the other. They told stories of pain and loneliness, of isolation and community, of hurt and healing, and of determination and consolation.

Do separated and divorced people feel welcome in the Church? Sometimes yes, sometimes no.

Members of the group acknowledged that some of their feelings of not being accepted came from inside themselves. They spoke of guilt, shame, and embarrassment.

Some told as few people as possible,

keeping it secret. One was concerned about possible repercussions at work. These reactions were intensified for a woman who was the first person in her family to get a divorce.

They also recognized that this transition can be awkward for their friends as well.

"They don't know what to say to us. They don't know the words. All I wanted was to say Hi," the woman said.

Sometimes the uneasiness seems to run a little deeper. One man observed, "On a somewhat different level, there is present some discrimination against singles by married people. If I begin talking to a married lady after Mass, her husband quickly appears and butts in ... Does he think I am trying to steal her away?"

"I do not feel at home in the Church when it comes to parish activities outside of Mass. Most programs and social events are addressed to married couples."

The transition from being a couple to being a single person was cited again and again as one of the most difficult things separated/divorced people had to deal with.

After many years of doing things together, it is extremely hard to do them alone. Many parish activities have a couple or family focus, and divorced/separated people often wonder if the Church really cares about them.

"Of course, the Church has to pay attention to couples and families because that is the main way it will grow as an institution," one member of the support group said. But sometimes it can be easy to feel "we don't exist in the eyes of the Church."

On the other hand, there were wonderful stories of parish staff people and fellow parishioners who were supportive and compassionate listeners. They were faithful companions. They were there whenever someone needed an ear to hear or a shoulder to cry on.

There were also programs like Beginning Experience and different support groups.

Support group members said having access to a network of other people is the most critical need in order to feel welcome and at home. A simple phone call asking how it's going can do wonders. Parishes could compile a list of people who have been through this kind of experience and who would be willing to talk to someone else going through it.

We have pregnancy hot lines. Why not a divorced/separated hotline? Simply knowing a place to call is a good support. More parishes spread around the archdiocese should develop support groups.

Admitting that they need to develop their own initiative and inner strength,

people noted that process moves more quickly if there is outside encouragement. Some had drifted away from the Church for a time, but most felt this was really their true home. Any efforts to speed the journey home were most appreciated. †

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Attitudes need to be adjusted as well as buildings

Tom Swiezy went to St. Mark School and Roncalli High School in Indianapolis, and is still a member of St. Mark Parish. He is also a member of the parish inclusiveness committee.

Swiezy, a quadriplegic, writes about the barriers disabled people deal with each day:

I've been a quadriplegic since 1986 when I broke my neck and was paralyzed during a high school wrestling meet. With the help of family, friends and faculty I graduated with my class and went on to get degrees in construction and architectural technology from IUPUI.

I am an assistant wrestling coach at St. Mark and I hope to be able to attend more meets at our opponents' facilities.

When I think of the barriers I face on a regular basis as a disabled person, the most obvious are the physical or architectural ones. Having to rely on a wheelchair means constantly knowing I probably cannot visit many places that I'd like.

Participating in Church or school activities gives meaning to our lives. Without barriers, or better stated, without physical disabilities, we can come and go as we please wherever we are invited.

Whether it is a wedding, a first Communion, a Catholic Youth Organization sporting event or dance or any event held for the purpose of coming together as a community, we feel welcomed.

Before I became disabled 12 years ago, I remember being in most of the schools and churches in the archdiocese for all

kinds of events. Unfortunately, I took for granted the ability to walk up the steps and through the front doors of our beautiful churches and cathedral.

Since my disability, and through the process of obtaining degrees in construction and architectural technology, I see the barriers as I normally make my way around to the back or side entrances retrofitted with ramps and other necessary modifications to allow my participation.

Like everyone, when time or weather allows, I will often make my way to the front entrance of the church sometimes from the inside, sometimes from outside. I do this because I want to talk to those that I have celebrated Mass with and to be a part of the continuing festivity as Father greets the parishioners, or the wedding party leaves the church.

Many times, even though ramps are available, it is difficult to get to the front of church where the gathering is. It is at those times that I become frustrated that I must use another entrance.

I am accustomed to making do, using portable ramps when necessary, but I always look at the entrances of the buildings. In many cases I have concluded that it would be a simple undertaking for some modifications to be made.

Many churches that I am familiar with have already done this. My parish, St. Mark, had a ramp several years before I became disabled, and many years before building a new church altogether. I am lucky to have been included at St. Mark

both as able-bodied and disabled.

St. Roch Parish in Indianapolis and Holy Name Parish in Beech Grove have provided adequate ramps at side entrances. St. Barnabas and St. Jude parishes in Indianapolis, were designed with wheelchair accessibility in mind. Sacred Heart Parish in Indianapolis has had a ramp for a long time, which shows that providing access to a historic church is not impossible.

On the other hand, Holy Rosary Parish in Indianapolis and the CYO center have no access at all, and I feel it is possible. In fact, I feel strongly that making our older buildings accessible and inviting to all is important.

In many ways, it is our churches and parishes that define who we are as Catholics.

Not only is gaining entrance into our churches important, but it is equally important that other access is continually achieved.

Holy Name uses a lift in the back of its kitchen that at least lets wheelchairs get to the hall in the basement. St. Mark installed an elevator for the hall during construction of a new church. Inevitably, there are going to be places inaccessible no matter what.

Nevertheless, attempts to remove barriers and improve access should be considered more frequently.

Many parishes have undertaken projects large and small. Certainly, when major renovations are considered, better access is

generally mandated by law. Unfortunately this is sometimes seen as unreasonable.

Usually it is a question of attitude. Some projects like building a ramp, whether it is at a side entrance or the main entrance could easily be achieved, but for some reason they are not.

St. Roch, St. Mark, Holy Name and Sacred Heart have all done it. I am sure they were easy to achieve once the need was realized and a decision made.

In the future I hope more can be achieved. I think it is a matter of awareness. Access that many parishes have achieved came when there became a need that they were aware of.

The difficulty is that these needs have always been there, but no one saw the importance of something like a ramp until it was obvious. Other things like automatic door openers, amplified headsets for hearing impaired and elderly, and portable ramps might be considered.

For now, I hope more parishes will assess what they have done so far and look for other things that need to be done. They will no doubt need to weigh those needs against the cost, but at a minimum there should be a way into every church.

The cost for a ramp is minor compared to having a church open to anyone wishing to attend. If a ramp project has been discussed and not acted on, there probably is another problem.

Again, maybe it is attitude. Sometimes the attitudinal barriers need to be removed before we realize the physical barriers. †

Disabled person finds welcoming spirit at parish in Indianapolis

Pamela Yaney lives with several disabilities—sight, hearing, learning.

She remembers vividly the first time she came to St. Matthew Parish in Indianapolis:

"I felt like a child that had just crawled out from under a table into a room full of strangers," she said. "I didn't know anybody. But no sooner had I stepped in the door when someone came over and greeted me. Several other people did too, and I really felt welcomed."

Pamela also appreciates the fact her sight dog, Abby, is also accepted and appreciated by parishioners, especially the children. During one of the parish missions, the leaders had invited participants to come forward to have a glow stick necklace placed around their necks.

When Pamela and Abby came up, Abby received her necklace as well and sat there at attention during the rest of the ceremony.

Pamela feels St. Matthew has a very good track record in accommodating people with special needs.

She cannot drive, but has received many rides. She has been invited to share in the activities of several families,

including a trip to the circus. She has received positive support in considering ministries like eucharistic minister or reader.

Even with all this help, Pamela still experiences some rough spots. Sometimes her finances are tight, and listening to appeals for fund campaigns is hard.

There are not always large print versions of things like song books. And sometimes she can find herself isolated at coffee and donuts.

Eventually something will need to be done to make it easier for people in wheelchairs to get to events in rooms in different levels.

Pamela's experience in Catholic parishes has not always been positive. There have been occasions when she definitely not feel welcome. At other times she has been told she could not be considered for certain ministries. And Abby was looked on as a threat rather than welcomed.

But Pamela is very happy with her presence and participation at St. Matthew. Beyond the parish, she is hoping that sometime soon she will be able to find a position where she can use her degree in family life and gerontology. †

Progress encouraging; more work needed

Thecla Gossett is a member of the Inclusiveness Committee at St. Mark Parish in Indianapolis. She is also the mother of an active 14-year-old daughter who has muscular dystrophy.

"Sensitivity to persons with disabilities is an issue everywhere and not just in Church," Gossett said. "As a matter of fact, the Church is really making an effort."

She added, "To be honest, sometimes we ignore not feeling welcome. We choose not to notice or react to some things that might make us not feel welcome."

She said when people meet a person with disabilities, there is a question about how assertive one wants to be on both sides. Sometimes people will hold back even from saying hello.

"I think there is a lot of fear," Gossett said. "People are really worried they might say the wrong thing and get their head snapped off."

There are also architectural problems to deal with at various churches, she said.

"At St. Mark, if you go up in the regular Communion procession in a wheelchair, you can't get back to your seat without going out the back doors and coming back in," she said.

She also said that it is hard to get into the building, especially if you are by yourself.

It is challenging for people to

develop and maintain the constant awareness of the presence and needs of persons with disabilities.

"My daughter has a class in the basement, but sometimes the elevator is locked, and we can spend 15 minutes trying to find someone who as a key," she said.

Gossett said her daughter is an assertive young woman who is in the youth choir and who helps teach religious education. "But sometimes when she asks to participate in such activities, people will ask me, 'What can she actually do?' Really, they need to learn to ask her."

She said over time people have become comfortable with her daughter, especially those who regularly sit near them in church.

"We really notice the difference when we go somewhere else, and it is almost as if she is invisible at the time of the exchange of peace. She can just be ignored," Gossett said.

Overall things are getting better, she, but there is still room improvement.

There are ramps for getting into church, but the altar area places restrictions on being a lector or eucharistic minister without a lot of special arrangements.

Gossett said she hopes children who now go through school with classmates with disabilities will be more aware and more sensitive than past generations. †



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Sacraments are key moments in faith journey

By Fr. Lawrence E. Mick

A retreat house where I served was situated in the midst of rich and very flat farmland. Roads in that area were generally laid out in straight lines a mile apart.

I enjoy bike riding. One day, not long after arriving at the retreat house, I went for a ride. I had no map, but I assumed it would work simply to count how many roads I went north and how many roads I traveled west, and in that way I could find my way back.

But because the land was so flat, it provided no vantage point from which to assess my position. Although I didn't get hopelessly lost, after finding myself unexpectedly on a winding road I ended up somewhere I hadn't planned to go.

If only there had been a hill to climb, I could have looked back to see where I had traveled and looked ahead to see if I needed a course correction.

Such is the value of a high point along a journey.

The sacraments are like high points on the journey of faith. They give us vantage points from which to see and reflect upon our lives.

We can look back to see what God has been doing in our lives and how we have been responding or resisting.

We can look forward to see where God is leading us next on our lifetime journey of conversion.

Sacraments do not stand alone as isolated moments in which God suddenly touches our lives out of the blue. Sacraments are key moments in a process; what happens before and after a sacrament's celebration also is an essential part of that process.

There is a relationship, then, between rituals and process. They support one another.

Catechumens—people preparing for baptism—celebrate a number of rituals along the way to their baptismal day. These rituals express what has been happening to the catechumens as they journey along the way of conversion. The rituals only make sense if what is being celebrated actually is happening in the process of

the catechumens' lives.

Take the Rite of Election, for example. This expresses God's choice of the catechumens for full membership in the Church community. To celebrate this ritual moment honestly, and to move toward receiving the sacraments at Easter, the catechumens must have experienced God's action in their lives.

For months or years, God has led the catechumens on a journey of conversion. Their ideas, their attitudes, their actions have changed under the influence of God's grace.

The Rite of Election as a ritual celebrates all that God has done in the past for them and to them.

And the ritual celebration calls the participants toward the future.

The experience of a sacrament changes us, because we meet the Lord there. Sacraments are intended to transform us more and more into the image of Jesus Christ. Each sacramental ritual propels us toward the future that God wills for us.

Recognizing what God already has done in our lives helps us to see what God has in mind for our future.

Consider the sacrament of penance. We generally approach this sacrament

because God has been nudging us, calling us to repentance, making us aware of the ways we have sinned. The grace of repentance itself is a gift from God.

The grace of repentance might be experienced gradually as a growing awareness that something is not right in my life.

The grace of repentance might come suddenly when some experience brings me up short and forces me to look at how I have been living.

However we experience it, God's action is what prompts us to seek forgiveness. Then the experience of the sacrament fosters further growth in our conversion.

Through dialogue with the confessor, I may come to see more clearly what God is inviting me to change. The penance the confessor assigns is intended to help me take the next step on my conversion journey. And the very experience of being forgiven and so completely loved by God, even when I least deserve it, can itself be a powerfully transforming experience.

The power of the sacramental experience, though, is determined in a significant way by how much attention I pay to what comes before and after the ritual moment.

Before the celebration I need to take time to reflect on what God has been doing in my life and what reasons I have to celebrate. After the celebration, I need to reflect on what has happened to me and consider what direction I should take in the future.

The power of the ritual moment is dependent on the whole process of which the sacrament is a part.

Riding through flat farmland, I needed a high point to get a good view of my journey. Traveling through life, I need such high points even more.

This allows us to see where we're headed and where we've come from.

The sacraments offer me the opportunity to see my life from God's perspective.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.) †



CNS photo

The sacraments are like high points on the journey of faith. We can look back to see what God has been doing in our lives and how we have been responding. We can look forward to where God is leading us next on our lifetime journey of conversion.

Celebrations help us 'rediscover' sacraments

By Fr. Herb Weber

The sacraments are so rich that there can be many moments of introduction—and reintroduction—to them during a person's life.

All sacraments can be rediscovered at various stages of life. Unfortunately, many people work on a "been there, done that" approach to sacramental celebrations. It is as if once that celebration has taken place, they can move on.

Every so often, however, something powerful helps bring a sacramental celebration back in a powerful way.

Not many years ago, most Catholics had a passive relationship with the sacrament of baptism because it had taken place at a time they could not remember, namely, in their infancy.

Young parents might have re-experienced baptism with a newborn child, but it still wasn't a part of the parish's

active faith life for them.

Our parish started inviting parents to have their children baptized during a Sunday Mass. Many parents found it an attractive option.

Soon the celebrations of baptism at Mass became focal points for bringing new members into the community.

Furthermore, it became apparent that all members of the assembly were affected by the baptism taking place within the community of faith.

As in these examples of reconciliation and baptism, people start to rediscover sacraments through particular celebrations.

As they become reintroduced to these moments of grace, the power of God's presence begins to transform both the individual and the community.

(Father Herb Weber is pastor of St. Peter's Parish in Mansfield, Ohio.) †

Discussion Point

Participation makes liturgy joyful

This Week's Question

What makes a liturgy both joyful and reverent?

"Music always helps make a liturgy joyful and reverent, as does the motion of the people—the standing, sitting and kneeling. Also, there are silences which make it reverent." (Nancy Carroll, Kentwood, Mich.)

"If the celebrant and the assistants are joyful and reverent, it helps the whole process. You cannot have a reverent liturgy if the celebrant is not fully joyful in what he is doing. Conversely, when he is, it lifts you up too." (Matthew McSorley, Manchester, N.H.)

"The engagement of the assembly in the ritual of the Mass through their vocal prayer, their posture and their attitude." (Kevin Vogt, Omaha, Neb.)

Lend Us Your Voice

An upcoming edition asks: What change that you made in your own celebration of Christmas—or what tradition or custom—has worked in terms of focusing attention toward the heart of this feast day?

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



CNS photo

From the Editor Emeritus/John E. Fink

Vatican II: The council's first session in 1962

(Third in a series)

Although Pope John XXIII let the council proceed without his constant intervention, he didn't really keep hands-off. First, just 13 days after his coronation as pope, he made Archbishop Giovanni Montini a cardinal. He knew that Montini could swing the other Italian bishops to the pope's understanding



of the council.

Another cardinal who thought along the same lines as Pope John was Archbishop Leon-Joseph Suenens of Belgium. In March 1962, only two months after he became Archbishop of Malines-Brussels, the pope asked him to prepare an overall plan for the council. Then he made Suenens a cardinal, too.

Cardinal Suenens' plan was twofold. The council should discuss both the nature of the Church, which he called *ecclesia ad intra*, and the Church and modern prob-

lems (*ecclesia ad extra*). Although this proved to be unworkable, it called attention to the fact that the council had to face problems outside the Church as well as its internal matters.

Suenens had his plan ready by the end of April and Pope John had Cardinal Amleto Cicognani, the secretary of state, send copies to a few other cardinals. Then he urged Suenens to meet with Montini and three other cardinals. He told Suenens, "Bring them together so that I will be able to say, 'According to the wishes of a number of cardinals,' while being vague on the details. Then it won't look like something I just cooked up."

That plan, though, wasn't presented to all the bishops. The pope told Cardinal Suenens, "The plan is here, in this drawer. I will let you know when the time comes. For now, the pope's duty is to listen with open ears and be attentive to what the Holy Spirit is saying to the bishops."

Cardinal Montini, though, was impatient. On Oct. 18, 1962, a week after Pope John opened the council, Montini wrote to Cardinal Amleto Cicognani, secretary of state, a letter really intended for the pope.

Why, he asked, was Suenens' plan being ignored?

The answer, which Montini really understood, was that the curia resented what they considered as interference from a foreigner; Suenens was a Belgian. Therefore, Montini took over Suenens' plan, refined it, took out some controversial proposals, and made it more workable. For the first time, he suggested three sessions of the council, and he spelled out what each session should do.

During the night of Nov. 25-26, 1962, Pope John had a serious hemorrhage. Who was in charge of the council now? Cardinals Montini, Suenens and Giacomo Lercaro, the council's three most authoritative figures, arranged the final week of the session to try to make it end with the feeling that, even if not much was accomplished, at least the bishops got to know each other and there was promise for the future.

Pope John got up from his sick bed on Dec. 8 to close the first session. He died on June 3, 1963 at age 81.

Would the next pope continue the council? †

Research for the Church/

James D. Davidson

One Church, two cultures?

In his book *Tomorrow's Catholics, Yesterday's Church*, Eugene Kennedy suggests that American Catholics are divided into two cultures.



Culture I Catholics tend to be older (pre-Vatican II) Catholics who emphasize the importance of external authority (clergy). Culture II Catholics are younger (post-Vatican II) Catholics who stress the importance of internal authority (personal conscience).

According to Kennedy, Culture I Catholics emphasize the stability of the institutional Church. They are concerned about the credibility of the Church and its persistence as a social institution. Culture I Catholics are rooted in the traditional, hierarchical exercise of authority. They stress the importance of private confession, where priests, representing the external authority of the institutional Church, give council and absolve sins. Kennedy argues that this cultural orientation is found most often in Catholics who were raised in the pre-Vatican II years of the 1920s, '30s, and '40s.

Culture II Catholics conceive of religious authority as internal, flowing from the exercise of one's conscience. They

American Catholics are found at virtually every point along the continuum.

believe the locus of authority is within the believer—that God speaks through the experiences and reflections of individual Christians. From this perspective, Catholics are to take personal responsibility for their faith, which is intimately related to their daily experience in the world. According to Kennedy, this cultural orientation is most common among Catholics raised in the post-Vatican II years of the 1970s, '80s, and '90s.

Father Anthony Pogorelc and I have tested Kennedy's thesis using a national survey of American Catholics. A Culture I orientation is indicated by frequent participation in the sacrament of reconciliation; belief that one should obey Church teachings, even when one doesn't fully understand them; belief that one must attend Mass to be a "good Catholic"; and agreement with the Church's teaching that premarital sex is morally wrong. A Culture II orientation is indicated by infrequent confession; denying the need to obey teachings one does not fully understand; indicating that one can be a "good Catholic" without attending Mass; and belief that it is up to the individual to decide whether premarital sex is right or wrong. Scores on our four-item index ranged from 4 (Culture I) to 16 (Culture II).

Overall, our findings indicate much more variation than Kennedy's two-culture model suggests. Rather than being divided into two distinct cultures, American Catholics are found at virtually every point along the continuum. Twelve percent are definitely Culture I; 18 percent tend toward Culture I; 34 percent tend toward Culture II; and 35 percent are definitely Culture II. We do not find a U-shaped curve, with most Catholics located in the two end categories and only few in the middle. Instead, we find that a majority of Catholics (52 percent) are in the middle; only 12 percent are definitely Culture I, and only 35 percent are definitely Culture II.

American Catholics are not polarized into two distinct cultures. The American Catholic landscape is more complex than Kennedy's book suggests.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Indiana.) †

The Good Steward/Dan Conway

The Lord's stewardship prayer

The prayer that Jesus taught us (the Lord's Prayer) is the spiritual foundation for all Christian discipleship. To follow Jesus is to take this prayer to heart and to live it in all aspects of daily life.



There are several stewardship themes in the Lord's Prayer. For example, the phrase, "on earth as it is in heaven" reflects the strong Christian conviction that spirit and matter (heaven and earth) are meant to be united according to God's plan (and in conformity with the Father's will). Stewardship is the Christian disciple's way of integrating spiritual principles into the practice of daily living. It is faith in action and, therefore, a concrete means of carrying out the Father's will "on earth as it is in heaven."

"Give us this day our daily bread" is also a stewardship theme. We do not live by bread alone, but we do need bread. We need food, clothing, shelter and many

other material things to live and grow and to "be fruitful and multiply." But, if we are truly disciples of Jesus Christ, we don't need more than one day's supply (one day at a time). We don't need to store up earthly treasures; we need to give them away—to share God's abundant blessings with others (especially the poor) and to "give them back with increase to the Lord." Good stewardship recognizes the beauty, and the necessity, of material things (our daily bread). It also acknowledges that all good gifts come from God, and that we will be held accountable for sharing these gifts with others and returning them to God "with increase."

Even "lead us not into temptation" can be seen as a stewardship phrase because we are sorely tempted (day-in and day-out) to forget that everything we have, and everything we are, belongs to God. There are powerful forces out there in the world today that attempt to persuade us (sometimes subtly, sometimes blatantly) to cast off the stewardship principles that are such an important part of our Christian life. We are tempted to

be careless consumers; to be wasteful and abusive of our environment; to be forgetful of the poor and needy; and to be seduced by bigger and better (and more and more) material things.

The evil that we ask to be delivered from in the Lord's Prayer includes the subtle and seductive evil that comes from pride, avarice and envy. As Christian stewards, we pray that we will be satisfied with our daily bread—and ready to share it generously with others. We also pray for the grace to discover, and do, the Father's will in our homes, at work, in our leisure activities, and even at the mall.

In the Lord's Prayer, we ask the Father to make us good stewards of all his gifts (spiritual and material). And we pray that God's grace will help us to be grateful, accountable, generous and willing to give back "with increase."

(Dan Conway is a writer, teacher and consultant who specializes in the integration of stewardship principles with the practice of professional fund raising.) †

Cornucopia/Cynthia Dewes

Ah, sweet mysteries of life

One of these days, or more likely years, we'll figure it all out. We'll solve the mysteries of the universe which have been plaguing us since the time we first discovered our fingers and toes and thought, "What the heck?!!!"



I read where various scientists are still torn between the creationist and evolutionary theories of how we got here. And why. Some of them have decided that Darwin's "common progenitor" may indeed be God. The cause and effect found everywhere in our world convinces some that the original cause of it all can't be chance.

Well, duh.

Recently, my grandson and I got into a discussion of Serious Matters such as these. He is at that age when all beliefs are up for grabs, if not downright rejection. He likes to think of himself as agnostic, but is open to suggestion.

We spoke of God and whether or not he exists. We analyzed our place in the universe, whether it is indeed ordered in some supernatural configuration or is just a random cosmic event. We discussed the possibility of heaven and hell, and the nature of eternal agony or saving joy.

Naturally we realize that all these concepts are mysteries to human understanding, but sometimes we complicate them needlessly when we try to analyze them. Sometimes I think the best proofs, if we need them, are the simplest and most evident. And that's what I told my grandson.

I reminded him that we've all experienced those fleeting moments of inspiration beyond the usual emotional or physical pleasures. For example, we may have glanced up at the sky and been overwhelmed with the transcendent beauty of the clouds or the patterns of sunlight.

Maybe a stranger smiled kindly at us while we stood in a long line at the checkout counter, or someone sent us a funny greeting card that was just right

for the wretched situation we were in. Maybe we read something in a book that articulated our dreams and gave us hope. Maybe, in the middle of family ruckus, we experienced joy so profound it made our heart hurt.

I told him it seems to me that those moments are glimpses of God's grace and that heaven must be the sum of them and more. Accordingly, hell must be the complete absence of such grace, with no possibility of parole.

We also talked about grief and random violence, which are not limited to those who seem to "deserve" them. Does God impose these trials on us as personal punishment, or is it because of human failing in general? Bad things do indeed happen to good people, but they also can be vehicles of grace.

Take my word for it, I told my grandson, and pray for the gift of faith. It can't hurt to ask.

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

Thirty-second Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 7, 1999

- Wisdom 6:12-16
- 1 Thessalonians 4:13-18
- Matthew 25:1-13

The Book of Wisdom provides the first biblical reading for this weekend. This



book's name is aptly chosen. It was composed for Jews living in circumstances far from home and separated from the familiar life they had known. Moreover, and most importantly, they were living among pagans.

Especially vulnerable were the youth who had contacts with pagan contemporaries, and who understandably were drawn to the ease and comfort of the pagan lifestyles.

Wisdom, and the other books that now compose the Wisdom Literature, often were written with young people in mind. Of course, adults also were inclined to forsake the demands of the ancient religion worshipping the one true God of Israel.

For all those who questioned, who wandered and who entertained thoughts of leaving the historic harbor of faith, the Wisdom books were composed to insist that faith in God was in no sense illogical or irrational. To the contrary, it was the utmost of wisdom.

This weekend's reading celebrates Wisdom itself. Wisdom is the product of experience and information being blended in a healthy and alert mind.

The ancient Jewish belief was that each human, a unit but admittedly with many components, was and is the perfect manifestation of God's creation. But humans themselves, by their sin, distort this act of creation.

As such, ancient Jews venerated logic and wisdom as the output of human reasoning, which if absent of sin is pure and sure.

By the time most of the Wisdom books were composed, Jews lived in places far from the Holy Land. As history unfolded, the Greek culture overtook all else in many of these places.

The Greek culture celebrated wisdom, and this literature was an effort to accept the dignity of human wisdom while at the same time placing it in the context of knowledge of the true God.

The first Epistle to the Thessalonians gives this weekend its second reading.

This reading brings Christians to the

basic fact, and fear, of human life by referring to the dead.

It is an opening for the epistle to equate the profound option between Christ and each baptized true believer. In the Lord, the faithful overcome death and possess eternal life.

The reading also points to a triumphant second coming of Christ. For 2,000 years, scholars and others have debated the meaning and details of the predicted event. The central message is clear. One day all will be one and in peace in God's presence.

The Gospel of Matthew supplies the third reading.

It is a familiar parable, but often in this age we read this text and find it to a degree puzzling.

Even today, however, most weddings are occasions of great celebration. Yet even the grandest of weddings in our culture cannot compare to an event of the same kind at the time of Jesus, when wedding celebrations went on for days.

Brides were attended by bridesmaids, and all were majestically gowned. Open flames were the only source of light after darkness. Those carrying torches to guide them on the last part of the journey often met visitors. This is the situation described in this Gospel as it speaks of the groom, bridesmaids and torches.

The message is very clear. We may speak of our good intentions, but if we do not support them by what we do and by what we really think, then they are nothing.

We must be ready for the ultimate meeting with God—the time of which none of us knows.

Reflection

A favorite theme of Pope Paul VI, and later of Pope John Paul II, has been that Christianity today is as much at odds as it was when it was a tiny minority struggling to survive in the face of the hostile, and overwhelmingly powerful, Roman Empire.

In almost every context, the attitudes and customs of the world stand totally opposite the mind of the Church and the Gospel itself. The Church reveres life. The world generally promotes regard for life, but compromises this supposed regard in so many instances.

These biblical readings call us to the Lord. They call us to be faithful to the Lord. As Paul insisted, nothing else matters. Being with God, and Jesus, is the only thing worth living for and dying for. Realizing this paramount place of God in life is the supreme wisdom. †

Daily Readings

Monday, Nov. 8

Wisdom 1:1-7
Psalm 139:1-10
Luke 17:1-6

Tuesday, Nov. 9

The Dedication of the Lateran Basilica in Rome
Ezekiel 47:1-2, 8-9, 12
Psalm 84:3-6, 8, 11
1 Corinthians 3:9c-11, 16-17
John 2:13-22

Wednesday, Nov. 10

Leo the Great, pope and doctor of the Church
Wisdom 6:1-11
Psalm 82:3-4, 6-7
Luke 17:11-19

Thursday, Nov. 11

Martin of Tours, bishop
Wisdom 7:22-8:1
Psalm 119:89-91, 130, 135, 175
Luke 17:20-25

Friday, Nov. 12

Josaphat, bishop, religious and martyr
Wisdom 13:1-9
Psalm 19:2-5
Luke 17:26-37

Saturday, Nov. 13

Frances Xavier Cabrini, virgin, religious foundress and missionary
Wisdom 18:14-16; 19:6-9
Psalm 105:2-3, 36-37, 42-43
Luke 18:1-8

Sunday, Nov. 14

Thirty-third Sunday in Ordinary Time
Proverbs 31:10-13, 19-20, 30-31
Psalm 128:1-5
1 Thessalonians 5:1-6
Matthew 25:14-30
or Matthew 25:14-15, 19-21

Question Corner/Fr. John Dietzen

Pope's remarks clarify beliefs about heaven, hell

Belief in the resurrection of the body is central to Christian faith. I know it refers to a "spiritual body," but could you explain this belief in light of what the pope said recently—that heaven and hell are states of being, not physical places, generally downplaying the terrors of hell.



The *Catechism of the Catholic Church*, however, which the pope introduces as "a sure norm for teaching the faith," takes the traditional approach that says heaven is a "place" (#326) and that the teaching of the Church affirms the existence of hell (#1035). How can these two viewpoints be reconciled? (Missouri)

Receiving on the subject, our Holy Father's remarks struck a sensitive nerve in a lot of people. We find here another of those occasions when he challenges us—in encyclicals, other writings and weekly audiences—to take a fresh and thoughtful look at what we say we believe.

When we hear key words of our faith, we often pay more attention to familiar and popular images than to the doctrines. "Heaven," "purgatory" and "hell" are all strongly evocative words for Christians.

What Pope John Paul II has done is simply make explicit what has been implicit all the time.

Does anyone really believe, for example, that heaven and hell are places in our ordinary sense of that term?

The same must be said for purgatory. It "is not a place," he explained, but a "condition" of purification for the saved whereby Christ "frees them from their imperfections."

The Gospel stories of his appearances and actions after the resurrection, for example, make clear that the risen Jesus (and therefore we ourselves in our risen bodies) exists in a frame of space and time which is outside our normal experience.

Jesus obviously did not dash in and out with the speed of light. He simply was not there, visible and touchable, and then he was there.

Interestingly, the catechism references you give in your letter hint that we need to walk carefully here. When it says heaven is a "place," it puts the word in quotation marks, indicating that, in this context, it does not have its usual meaning.

Similarly, in the words of the catechism, the condition of self-exclusion from communion with God is what we call "hell."

As for the graphic biblical descriptions of heaven and hell, John Paul II repeats the best long-standing Scripture scholarship when he says the symbolic and metaphorical language we find in the New Testament only attempts to put into human words the reality of eternal "joyful communion with God" or "the complete frustration and emptiness of a life without God."

Far from downplaying the terrors of damnation, he contends that "the situation in which one finds himself after freely and definitively withdrawing from God, the source of life and joy," is one that can only be approached figuratively, with images like "inextinguishable fire" and "the burning oven."

Are any human beings actually in this condition of eternal separation? As he has in the past, the pope reminds us that this "remains a possibility, but is not something we can know."

We would do well, it seems to me, to dwell more on the conclusion Pope John Paul draws from seeing heaven and hell not as places of merriment forever or eternal fire, but having or not having "a living personal relationship with the Trinity."

We should pay more attention, he suggested, to significant spiritual moments in this life: the pain brought about by sin, the satisfaction we experience in doing good. The happiness and distress of this life are clues to the next.

The suffering caused by sin, he states, is often said to "make life hell," whereas when we enjoy properly "the good things that the Lord showers upon us every day of our earthly lives, we have begun to experience the joy and peace which will be completely ours in the next life." Obviously, the pope hopes we will all profitably reflect on that truth.

These remarks were given by the pope at his Wednesday general audiences on July 21, July 28 and Aug. 4, 1999. †

My Journey to God

All Souls' Day

I will miss you so very much,
my precious friend.
You have helped me
to grow
and give
and love God.

And all I can do
is give thanks
for the time we've shared,
for the joy you brought,
for the gift you are.

Then I will remember—
love that begins in time
will last forever in eternity.

By Helen Fritz Welter

(Helen Welter is a member of St. Barnabas Parish in Indianapolis.)



CNS photo

The Active List

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

(The recurring portion of the Active List has been changed recently. Please check the listings of events to be sure information is current and correct. Phone corrections [only]: 317-235-1570.)

November 5

St. Joseph Parish, 1375 Mickley Ave., **Indianapolis**. Catholic Charismatic Renewal, teaching, 7 p.m.; praise and worship, 7:30 p.m.; Mass, 8 p.m. Information: 317-244-9002.

St. Vincent Hospital, 2001 W. 86th St., **Indianapolis**. Guild holiday bazaar, 8 a.m.–3 p.m.

Northside K of C, 2100 E. 71st

St., **Indianapolis**. St. Augustine Home benefit, Bingo Extravaganza. Information: 317-872-6420.

November 6

Huber's, **Starlight**. New Albany Deanery Catholic Charities' Barnyard Bash, reverse raffle, 5:30 p.m.; dinner, 6 p.m. Information: 812-948-0438.

St. Malachy, 326 N. Green St., **Brownsburg**. Women's club,

Christmas bazaar, 9 a.m.–4 p.m. Information: 317-852-5427.

St. Luke Parish, 7575 Holliday Drive E., **Indianapolis**. Couple to Couple League, Natural Family Planning classes, 9 a.m. Information: 317-259-4373.

St. Martin of Tours Parish, 1720 E. Harrison St., **Martinsville**. Holiday bazaar, 9 a.m.–3 p.m. Information: 317-831-7293.

November 6–7

St. John Parish, St. Rd. 1, **Dover**. Craft show and chicken dinners, Sat., 9 a.m.–4 p.m.; Sun., 11 a.m.–5 p.m. Information: 812-637-5170.

November 7

Seecina Memorial High School, 5000 Nowland Ave., **Indianapolis**. Open house, 5 p.m.–8 p.m. Information: 317-351-5976.

St. Francis Xavier, Hwy. 31 and Hwy. 160, **Henryville**. Smorgasbord, craft booth, quilt raffle, 11 a.m.–1:30 p.m. Information: 812-294-4816.

Saint Meinrad Archabbey, St. Bede Theater. Kim Garland and Winston Choi, violin and piano concert, no admission charge. Information: 812-357-6501.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Women and Men's Day, 80th anniversary Mass, 10 a.m.

November 7–11

Immaculate Conception and St. Denis Parishes, 2081 E. Co. Rd., 820 S., **Greensburg**. Parish renewal. Information: 812-591-2361.

November 9

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Marie Guild meeting, 12:30 p.m.

Marten House Lilly Conference Center, 1801 W. 86th St., **Indianapolis**. Dr. Charles E. Rice, "Questions on Living the Culture of Life," Office of Pro-Life Activities, 7:30 p.m., no admission charge. Information: 317-236-1569 or 800-382-9836.

November 12

St. Patrick Parish, at Primo Banquet Hall, 2615 National Ave., **Indianapolis**. Reverse raffle, \$25 per person. Information: 317-637-1146.

November 13

Holy Trinity Parish, 902 N. Holmes Ave., **Indianapolis**. Holiday bazaar, 10 a.m.–7 p.m. Information: 317-632-1030 or 317-634-2289.

SS. Peter and Paul Cathedral rectory, 1347 N. Meridian St., **Indianapolis**. Cantor workshop series, session I, 9:30 a.m.–3 p.m. Information 317-236-1483.

St. Rose Parish, 8144 W. US Hwy. 40, **Knightstown**. Holiday craft bazaar and luncheon, baked goods and handmade items, 4 a.m.–2 p.m.



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St. Maurice Parish, 8874 Harrison St., **Napoleon**. Fall smorgasbord, 4:30–7:30 p.m., \$6 adults; \$3, children 6–12; \$1.50, children 3–6. Information: 812-637-5170.

Recurring

Daily

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

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

Weekly

Sundays

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

St. Anthony of Padua Church, **Clarksville**. "Be Not Afraid" holy hour, 6 p.m.

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

St. Anthony Church, 379 N. Warman, **Indianapolis**. Rosary

—See ACTIVE LIST, page 23

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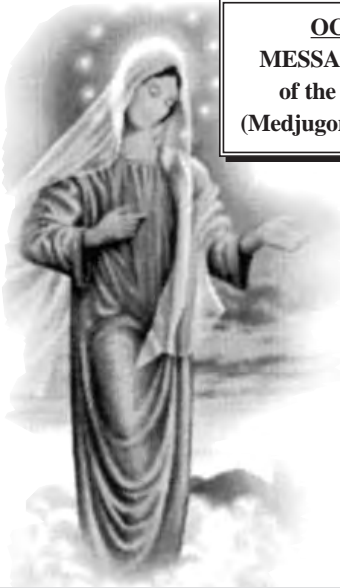
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The Active List, continued from page 22

and Benediction for vocations, 2 p.m.

Mondays

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

Tuesdays

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

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

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3 p.m.-4 p.m. Information: 317-271-8016.

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

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

Thursdays

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

St. Mary Church, **New Albany**. Shepherds of Christ prayer for lay, religious vocations, 7 p.m.

St. Patrick Church, Shelby St., **Salem**. Prayer service, 7 p.m.

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

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

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-6:30 p.m.

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

Affiliated Women's Services, Inc., 2215 Distributors Dr., **Indianapolis**. Pro-life rosary, 10 a.m.

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Eucharistic adoration, one hour after 8 a.m. Mass.

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

Saturdays

Clinic for Women, E. 38th St. and Parker Ave., **Indianapolis**. Pro-life rosary, 9:30 a.m.

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

Monthly

First Sundays

St. Paul Church, **Sellersburg**. Prayer group, 7 p.m.-8:15 p.m. Information: 812-246-4555.

First Mondays

Archbishop O'Meara Catholic

Center, **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m.; Benediction of the Blessed Sacrament, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

First Fridays

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Adoration, prayer service, 7 p.m.

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Eucharistic adoration after 8 a.m. Mass-noon.

Sacred Heart Church, 1530 Union St., **Indianapolis**. Exposition of Blessed Sacrament after 8 a.m. Mass-noon communion service.

St. Vincent de Paul Church, **Bedford**. Exposition of Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.; reconciliation, 4 p.m.-6 p.m.

St. Joseph University Church, **Terre Haute**. Eucharistic ado-

ration, after 9 a.m. Mass-5 p.m.; rosary, noon.

St. Mary Church, **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

First Saturdays

St. Nicholas Church, **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

Little Flower Chapel, 13th and Bosart, **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

Holy Angels Church, 28th and Dr. Martin Luther King Jr. Sts., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Mary Church, **New Albany**. Eucharistic adoration and confessions, after 9 p.m. Mass.

Second Mondays

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

Second Thursdays

Focolare Movement, Komro home, **Indianapolis**. Gathering, 7:30 p.m. Information: 317-257-1073.

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

Third Sundays

Mary **Rexville** Schoenstatt (located on 925 South., .8 mile east of 421 South., 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m. Information: 812-689-3551.

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

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office of Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

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

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

Holy Family Parish, **Oldenburg**. Support group for the widowed, 7 p.m. Information: 812-934-2524.

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

Third Fridays

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15 a.m.-8:30 a.m., \$20. Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorsage, 317-875-8281.

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

Third Saturdays

St. Andrew Church, 4052 E. 38th St., **Indianapolis**. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St., rosary; return to church for Benediction.

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From the Archives

Early days of Fatima Retreat House

Fatima Retreat House in Indianapolis traces its roots to 1950 and the Monastery of the Sisters of the Good Shepherd and Marydale School on West Raymond St. on Indianapolis's south side. In 1958, one year after the founding of the Fatima Retreat League, more than 2,900 women made retreats at the facility. In 1963, Fatima relocated to its present facility on East 56th Street in Indianapolis.

Upper right: Father James D. Moriarty (right), director of the retreat house, gives a conference to a chapel full of veiled women.

Lower right: A Good Shepherd sister leads a group of retreatants in procession on retreat house grounds as they pray the rosary. The Good Shepherd Sisters, who are cloistered and live according to the rule of St. Augustine, were founded in 1835 in France for the work of reclaiming and preserving young girls who were orphaned and women who were destitute or who were sent to the sisters by the courts.

Right: Two members of the Magdalen Sisterhood perform kitchen duties at the monastery. The Magdalens (later called Sisters of the Cross, now known as Contemplatives of the Good Shepherd) were a perpetually cloistered community established by the foundress of the Good Shepherd Sisters for penitent women who wished to live the religious life but because of their pasts were not admitted to other congregations. They lived in separate facilities on the grounds of Good Shepherd monasteries and followed the Carmelite rule.

From our readers

Nino Morone and Jim Fillenwarth, Holy Cross School Class of 1946, have identified all of the individuals pictured in last week's "From the Archives" photograph. They are:

First Row: Mary E McCaslin, Catherine Arndt, Katie Pich, Eunice Heffernan, Anna K Bell, Donna Corliss. **Second Row:** Margie Yaggi, Ruth Hammerle, Theresa Sullivan, Margie Hynes, Theresa Gibbons, Dottie Sylvester. **Third Row:** Mary Ann Agresta, Angela Morone, Helen Moorman, Ruth Pich (coach), Mary Ann Riley, Ann Roth. †



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Rest in peace

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

BOWEN, James A., 78, Prince of Peace, Madison, Oct. 26. Father of Sharon Bower. Grandfather of two. Great-grandfather of six.

BOWMAN, Antoinette J., "Netta," 85, Holy Family, New Albany, Oct. 28. Mother of Ellen Martin, Rita Anderson, Kathy Aemmer and David Bowman. Grandmother of 12. Great-grandmother of 14.

CONRAD, Leonard F., 81, St. Margaret Mary, Terre Haute, Oct. 23. Husband of Dorothy Conrad. Father of Marcelyn Hay. Brother of Mary Callahan and Edith Norris. Grandfather of two. Great-grandfather of one.

DIDELLOT, Frank, 89, St. Mary of the Knobs, Floyds Knobs, Oct. 27. Father of Dorothy Kruer, Mary Ellen Koopman, Edward, Robert and James Didelot. Grandfather of 16. Great-Grandfather of 20.

ENGLERT, Edward E., 70, St. Joseph, Indianapolis, Oct. 17. Husband of Dorothy (Ott) Englert. Father of Agnes Zimmerman, Nancy Schilling, Melodie Dovel, Ralph, Joe and Thomas Nickels, Robert and Dennis Englert. Brother of Irene Klem, Frona Riffett and Ted Englert Nickels. Grandfather of 17. Great-grandfather of eight.

ENGLISH, Edward Martin, 91, Good Shepherd, Indianapolis, Oct. 22. Father of Carolyn Koernert, Dorothy Engelking, Julie Greene, Peggy Stinson, Barbara Dean, Joan Thompson, Alan, Edward, David and Jerry English. Brother of Joseph English. Grandfather of 31. Great-grandfather of 66.

FETTE, Irene, 77, St. Paul, New Alsace, Oct. 22. Sister of Mildred Meyer, Rosemary Galle, Charlotte Gutzwiller, Ethel Roell, Rita Fox, Edward, Marvin, Russell and Irvin Fette.

FOGA, Henry Thomas, 73, St. Mary, North Vernon, Oct. 20. Husband of Betty Foga. Father of Gloria Hammond, Anna and Mary Fletcher, Larry, Thomas and Charles Foga.

Brother of Lucy Carpenter, John, Frank and George Foga. Grandfather of 16. Great-grandfather of 10.

GAUCK, Irene L., 61, St. Louis, Batesville, Oct. 30. Mother of Christine Elliott, David, Steven and Randy Gauck. Sister of Mitzi Bauer, Bea Nobbe, George, Tony, Edwin, Robert and Charles Schath. Grandmother of six.

GEISE, Rose Mary, 71, St. Mary, Rushville, Oct. 22. Wife of Donald Geise. Mother of Susan Donovan, Gary, Don Jr. and Chris Geise. Sister of Jan Anderson, Barbara Lawrence and Tom Bogeman. Grandmother of three.

GOFFINET, August A., 90, St. Paul, Tell City, Oct. 20. Husband of Claudina Goffinet. Father of Mary Boze, Joyce Greenwood, John, David, Allen, Paul and Adrian Goffinet. Grandfather of 13. Great-grandfather of 11.

GRANT, Edward Paul, 66, St. Augustine, Jeffersonville, Oct. 23. Husband of Elsie C. Grant. Father of Karen Parson, Ann Kelly, Mary Vaughn, Tony, Larry and John Grant. Brother of Bessie Fulkerson, Sarah Pierce and Charles Grant. Grandfather of 12.

KORDICK, Nick, 62, St. Malachy, Brownsburg, Oct. 16. Husband of Pat Kordick. Father of Joann Weber, Scott and Craig Kordick. Brother of Ann Kehoe and Marian Weeks. Grandfather of four.

MACHALA, Paul, 57, St. Michael, Greenfield, Sept. 29. Husband of Kathleen Machala. Father of Kristen, Jennifer, Andrew, Michael, Matthew and David Machala. Brother of Marie Kills and Eleanor Kotowicz.

MALLOY, John J., 67, St. Jude, Indianapolis, Oct. 14. Husband of Claudette (Hadden) Malloy. Father of Kellen, Mitch and Loren Malloy. Brother of Judy Phares and Therese Harrigan. Grandfather of five.

MAYO, Margaret L., 85, Little Flower, Indianapolis, Oct. 19. Mother of Linda Davis and Vickie Roe. Sister of Mildred Sheffler, Ruth Pirtle and Mary Lou Clark. Grandmother of six. Great-grandmother of two.

McSORLEY, Alexis Faith, infant, Good Shepherd, Indianapolis, Oct. 13. Daughter of Melissa and David McSorley. Sister of Cameron McSorley.

MICHAEL, James, 83, St. Mark, Indianapolis, Oct. 20. Husband of Joan (Damm) Michael. Father of Mary Ann Schroeder, Philip, Stephen and Michael Michael. Brother of William Michael. Grandfather of two.

MURPHY, Mary E., 85, St. Bartholomew, Columbus, Oct. 18. Grandmother of five.

OWENS, Margaret V., 85, Holy Spirit, Indianapolis, Oct. 15. Bookkeeper at *The Criterion* retiring in 1978. Mother of James Owens. Sister of Theresa Wagner. Grandmother of four.

RICZO, Antonia C. "Babe," 83, Holy Trinity, Indianapolis, Oct. 14. Mother of John and James Riczo. Grandmother of seven. Great-grandmother of five.

ROGIER, Barbara Helen, 84, St. Paul, Tell City, Oct. 16. Mother of Carolyn Gray, Wayne and Ron Rogier. Grandmother of five. Great-grandmother of three.

STALEY, John Francis, 79, Prince of Peace, Madison, Oct. 23. Husband of Marcella "Sally" (Paradeis) Staley. Father of Don Staley. Brother of Florence Gassman and Dorene Ziemann. Grandfather of two.

Brother Casimir Wisniewski of Saint Meinrad Archabbey dies

Benedictine Brother Casimir Wisniewski, a monk of Saint Meinrad Archabbey, died on Oct. 30 in the archabbey infirmary. He was 81.

The Office of the Dead was prayed on Nov. 2 and a funeral Mass was celebrated on Nov. 3 in the Archabbey Church. Burial was in the archabbey cemetery.

Born in Tamaroa, Ill., he was baptized as Ladislaus (Walter). He completed elementary education in St. Charles Catholic School in Dubois, Ill. and went to work on the family farm.

After the death of his parents, he applied to Saint Meinrad and was invested as a novice in 1961. When he professed simple vows in 1962, he was given the name Casimir.

Brother Casimir spent the first several years at Saint Meinrad in farm-related assignments. Later he became a porter, then assistant manager of the Archabbey Guest House, and then manager, among other assignments.

Brother Casimir is survived by a sister, Marie Rokicki. †

STERGAR, Richard L., 75, Holy Trinity, Indianapolis, Oct. 17. Brother of Edward and Raphael Stergar.

VAUGHN, Mary Jane, 78, Christ the King, Indianapolis, Oct. 26. Mother of Michael Vaughn. Sister of Sanita Rhineheimer. Grandmother of two.

VISSING, John V. (Jack), 77, St. Paul, Sellersburg, Oct. 15. Husband of Elizabeth A. Vissing. Father of Jerome Cottingham, Steven Morrison, Kimberly Nevitt, Theresa Gottbrath, Mary Beth Lasey, Cynthia Cooley and John Vissing Jr. Brother of Mary Grant, Violet King and Bernard Vissing. Grandfather of 22. Great-grandfather of 17.

WICKENS, James, 78, St. Mary, North Vernon, Oct. 26. Brother of Mable Byers, Theresa Bruns, Kate Daeger, Virginia, Marjorie, Hugh and John Wickens.

WILKINSON, Mary Helen, 67, St. Mary, North Vernon, Oct. 15. Wife of William Wilkinson. Mother of Diana Langtange, Linda Blodgett and Donna Clough. Sister of Linda Wilkinson. Grandmother of seven. Great-grandmother of four.

WINTZ, Aloys A., 97, St. Louis, Batesville, Oct. 27. Father of Mary Carolyn and John Wintz. Grandfather of four. Great-grandfather of seven.



Flowers for crash victims

From Nantucket Island in Massachusetts, 11-year-old Rob Courson tosses flowers into the Atlantic Ocean Nov. 1 in memory of the 217 victims of the EgyptAir flight 990 crash.

(CNS photo from Reuters)

Richard Fussner was Archdiocesan Pastoral Council member

Richard F. Fussner, 55, died of injuries from an accident on Oct. 23. He was a member of St. Peter Parish in Franklin County and served as the Batesville Deanery representative to the Archdiocesan Pastoral Council.

A funeral Mass was celebrated on Oct. 27 at St. Peter Church.

Mr. Fussner served his parish as lector and eucharistic minister. He was a member of the Batesville Knights of Columbus and was active in the Brookville/Sunman Marriage Encounter group. He and his wife, Mary Jane,

made the archdiocesan pilgrimage to the Holy Land and Rome in October 1998.

A graduate of Purdue University, he was employed as a senior design engineer at Sematech-Lehr in Cincinnati and farmed with his brother.

Richard Fussner is survived by his wife, Mary Jane Fussner; two daughters, Catherine Fussner and Jennifer Biehle; six sons, John Joseph, Carl, James, Theodore and Kenneth Fussner. His mother, Carolyn (Hoog) Fussner; sister, Rita Messerschmidt; and brother, Robert Fussner, also survive.

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THANK YOU St. Jude for prayers answered. - M. J. C.

THANKS TO Sacred Heart and St. Jude for prayers answered. - J. H.

THANK YOU St. Peregrine, patron saint of cancer concerns, saints Jude, Joseph, Dymphna, and Mother Seton for your constant intercessions in my time of need. Thank you, God, our father, our Lord Jesus, and our Blessed Mother for your love, guidance, and care for me and my family. Please continue to watch over us all. - A. M. B.

THANK YOU Jesus, Mary, Joseph, St. Jude and St. Anthony for prayers answered. - E. W.

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News briefs

U.S.

New Web site documents persecution of Church in China

NEW YORK (CNS)—A group of New York Catholics has started a Web site detailing religious persecution in China, which includes a video and photos of the destruction of a Catholic Church. The Web site at www.freechurchforchina.org opened Sept. 15 and has been receiving five hits per minute, according to Ann Noonan, a founder of the site and New York coordinator of the Laoghai Research Center. The centerpiece is video footage of the destruction of St. Joseph Church near Fuzhou in southwest China, which was built several years ago with \$250,000 raised by Chinese Catholics in the New York metropolitan area.

Churches need to hammer home equality of races, says archbishop

MILWAUKEE (CNS)—Archbishop Rembert G. Weakland of Milwaukee said at a public forum that Church leaders in southeastern Wisconsin need to challenge racist attitudes by preaching repeatedly that all people are equal in the eyes of God. "We are really responsible for the attitudes our people have," the archbishop said. "If we can't preach to them over and over again that all people are cre-

ated equal in the image of God, we aren't doing our business. We've got to keep insisting on this, and not just say it, but live it out and rise up against anybody who tries to make one race inferior to another," he added.

Progress, new challenges seen in U.S. Catholic seminaries

WASHINGTON (CNS)—Catholic theological seminaries in the United States have improved over the past decade but must meet new challenges, according to a new study. Recruitment of more students with an aptitude for ministry and better training in ecumenism, multicultural studies and collaboration are among "critical concerns" for the future, the study says. It also warns that bishops are not preparing a new generation of priest-scholars to replace current seminary faculty, especially in moral theology, homiletics, pastoral counseling, Scripture and liturgy.

WORLD

Mexican bishop in flood area joins those blaming government

TABASCO, Mexico (CNS)—A bishop in flood-ravaged southeastern Mexico added his voice to those blaming the government for much of the damage and loss of life. Bishop Florencio Olvera Ochoa of Tabasco told reporters Oct. 26 that the floods "provided evidence of corruption and lack of foresight" regarding natural disasters. "As a bishop and as the Church, we see in all of

these tragedies signs from which we must interpret what God is telling us. And evidently we are being told that there is corruption, that we are not prepared, that we are not trained," said Bishop Olvera.

Pope tells Canadian bishops Church must explain its teaching

VATICAN CITY (CNS)—The Church must speak the truth in a more compassionate way that recognizes that not everyone agrees with Catholic teaching, Pope John Paul II told Canadian bishops. In promoting the dignity of human life and moral teachings, the Church should reach out to "those who see things differently and do not share our assumptions," the pope said Oct. 30. The pope said this new way of explaining the faith should show a spirit of "compassionate humility which understands people's anxieties and questions and which is not quick to presume in them ill will or bad faith."

Honduran Church groups receive award for post-hurricane work

TEGUCIGALPA, Honduras (CNS)—One year after Hurricane Mitch, two Honduran Church organizations received a human rights award for their work with victims of the disaster. During an Oct. 29 ceremony, Leo Valladares, the Honduran government's National Human Rights commissioner, awarded the 1999 National Human Rights Award to Caritas, the Honduran branch of the Catholic Church's global humanitarian agency, Caritas Internationalis, and to the Christian Commission for Development, a Protestant development agency.

Pope defends family after aid granted to unmarried couples

ROME (CNS)—Pope John Paul II, reacting to a recent Italian regional law that provides child support to unmarried couples, defended the traditional family and said it must not be equated with irregular unions. "I once again ask civil authorities to insure that the family founded on marriage be promoted and protected, without being confused with other very different forms of union," the pope said Oct. 31, during a visit to a parish on the outskirts of Rome. A law passed by the Latium region in October offers financial "assistance to family groups," including couples with children who are registered civilly, without specifying whether the parents need be married or unmarried.

PEOPLE

Priest helps comfort families of passengers on doomed flight

NEW YORK (CNS)—Many relatives of Egyptians lost on Egyptair flight 990 Oct. 31 were Muslims and had Muslim counselors, but they also welcomed the presence of a Catholic chaplain. "When they see the collar, they are very receptive and grateful for the prayers," said Father James T. Devine, chaplain at Kennedy International Airport in New York. Some of the Egyptian families involved were Christian, and some were Eastern-rite Catholic. "I told them that I would remember them at Mass, and they were very grateful for that," he said.

Minnesota religious communities commit to fast for debt relief

ST. CLOUD, Minn. (CNS)—Fasting "reminds us of the hunger and deprivation that the poor around the world experience," said Franciscan Sister Adela Gross. Her Minnesota community, the Franciscans in Little Falls, as well as the Benedictine Sisters of St. Benedict's Monastery in St. Joseph, are participating in a national "rolling fast" for debt relief for the world's poorest nations. Both communities are in the St. Cloud Diocese. Fasting serves as a sign of solidarity, not only with the poor and the missionaries who serve them but also with others worldwide committed to and working toward debt relief, said Sister Gross, who is community relations director for her order.

In Angola, gang robs and kills Italian missionary priest

LUANDA, Angola (CNS)—An Italian missionary priest was shot and killed in Angola, apparently after refusing to hand over his car to thieves. Father Umberto Negrini, 59, had already been robbed twice of automobiles in recent years. When men armed with knives and guns surrounded his car Oct. 30 in the Angolan capital of Luanda, he locked the doors and tried to start the engine, according to witnesses. He was shot through the window and died after being taken to a hospital.

(These briefs were compiled from reports by Catholic News Service.) †

RETURN TO DILI

East Timorese refugee Maria Laura, 15, clutches a crucifix upon her return to Dili, East Timor. Refugees continue to return from West Timor following the arrival of international peacekeeping forces to the ravaged half-island territory of East Timor.



(CN S photo from Reuters)

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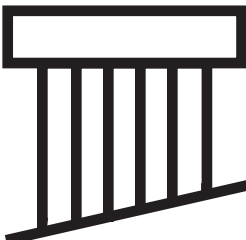
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