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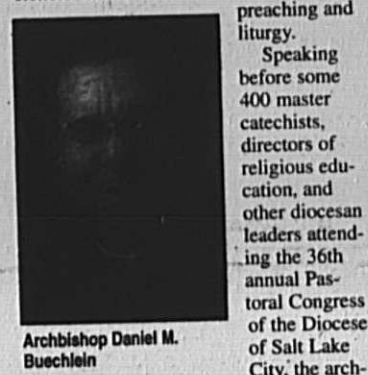
September 18, 1998

The Criterion

Archbishop Buechlein: Doctrinal deficiencies caused by desire not to offend, judge or exclude

By William R. Bruns

SALT LAKE CITY—Archbishop Daniel M. Buechlein told religious educators in Salt Lake City on Sept. 12 that he believes our postmodern culture's desire not to offend or exclude has caused deficiencies in our resources for catechesis, preaching and liturgy.



Archbishop Daniel M. Buechlein

Speaking before some 400 master catechists, directors of religious education, and other diocesan leaders attending the 36th annual Pastoral Congress of the Diocese of Salt Lake City, the archbishop said he believes that the ancient truths of our faith cannot be authentically "translated" into today's culture if plausibility is the presumed first principle. "Plausibility" can be defined as something deserving applause or popular approval. A plausible argument is one that is pleasing or acceptable to those who hear it, but it is not necessarily a rational argument or one that is consistent with the truth.

The archbishop referred to the concept of the "plausible person" as it appeared in a recent article by Louis R. Tarsitano in the journal *First Things*.

Two funerals

To illustrate his concept of the "plausible person," Tarsitano compared the funerals last year of Princess Diana and Mother Teresa of Calcutta—one a media event with performances and entertainment, the other a religious rite that network commentators found alternatively boring or embarrassing in its Christian simplicity.

When the TV commentators praised Mother Teresa, Tarsitano said, it "was not the intensely faithful woman whose body lay in the box before them, but a plausible person who [they said] thought all religions were good and more or less equally true." This image of Mother Teresa may be plausible (comfortable or pleasing to most people), but it is not consistent with the real person or with the countercultural values she represented in all aspects of her life and ministry.

Archbishop Buechlein told the Salt Lake City audience that Tarsitano's notion of the primacy of plausibility vis-à-vis absolute truth struck a chord with him.

"The motive of plausibility, the motive not to offend or exclude," the archbishop said, "is good and important in itself, but not at the expense of important truth. Authentic inculturation of truth cannot be achieved with plausibility as the presumed first principle."

"Surely we agree," he said, "that evangelizing catechesis or preaching and also worship and prayer cannot succumb to the weight of plausibility [that is, public approval] over doctrine and theology in the practice and life of the Church. Yet there is some evidence that the fullness of doctrine in the resources we use for catechesis and in preaching has suffered in recent times. I submit that the same happens in some of the resources made available for liturgical planning."

Catechetical resources

The archbishop then spoke of his experience as chairman of the National Conference of Catholic Bishops' Ad Hoc Committee to Oversee the Use of the *Catechism of the Catholic Church*.

He said that while the committee's experience with publishers of catechetical texts has been generally positive, the committee and its staff of experts have seen a pattern of doctrinal deficiencies among the catechetical series that they have reviewed to determine if new catechetical resources were in conformity to the catechism.

"While these series often treat certain doctrinal themes quite well, we have noted a relatively consistent trend of doctrinal incompleteness and imprecision. I am convinced," the archbishop said, "that the doctrinal incompleteness is due to the prevailing cultural principle of the primacy of plausibility."

Doctrinal imprecisions

The doctrinal imprecisions fall into 10 areas, the archbishop said, and he gave examples of how he believed these incomplete treatments were influenced by the primacy of plausibility, that is, the tendency not to offend or exclude or judge:

1. Insufficient attention to the Trinity. A reluctance to use the terms *Father* and *Son* to describe the first and second persons of the Trinity exists in some



ONE photo

Repairs continue at Assisi

The Basilica of St. Francis of Assisi is still covered in scaffolding a year after being rocked by a Sept. 26, 1997, earthquake. Valuable frescoes and parts of the ceiling were destroyed in the upper basilica and there was serious structural damage to the bell tower and parts of the Franciscan friary.

catechetical texts reviewed by the committee. "Plausibility [the desire not to exclude in this case] causes some to allow gender sensitivity to obscure the central trinitarian doctrine of the Christian faith."

2. An obscured presentation of the centrality of Christ in salvation history and an insufficient emphasis on Christ's divinity. "At times, we detect a negative undertone in speaking of the divine nature of Christ as if divinity is equated with being 'distinct and unreal,' perhaps cold and unfriendly. Apparently, plausibility, and the effort not to intimidate, is a major motive here," he said.
3. Indistinct treatment of the ecclesial context of Catholic beliefs and magisterial teachings. The unity of the Church is at times overshadowed by emphasizing the Church's catholicity and diversity. "The plausible motive," the archbishop said, "to present the Church uniquely as a warm and welcoming community eclipses the magisterial and missionary role."
4. An inadequate sense of a distinctively Christian anthropology in which the impression is given that the human person is the first principle

and final end of his or her own existence. "The plausible and important notion of self-esteem and self-fulfillment overshadow the true and full nature of the human person."

See ARCHBISHOP, page 2

Religious Education Supplement included in this week's issue

This Sunday, Sept. 20, is Catechetical Sunday across the Archdiocese of Indianapolis and in other local Churches across the United States. A special supplement to *The Criterion* to recognize this day is found on Page 11.

Archdiocesan African-Americans to host day of reflection

"Bringing the Congress Home" is the theme for the Sept. 26 day of reflection for Black Catholics from throughout the state, being sponsored by the archdiocesan Office of Multicultural Ministry.

One year ago, a delegation from the archdiocese joined the faithful from across the nation in Baltimore for National Black Catholic Congress VIII. The overall theme of the congress was evangelization. Delegates made plans that would bring this theme back to their own areas.

This day of reflection will feature nationally known speakers who offer ways to evangelize in the archdiocese.

The day will begin at 9 a.m. at SS. Peter and Paul Cathedral, after 8 a.m. registration at the Archbishop O'Meara Catholic Center.

African dancers, accompanied by bongo drums, will portray their faith before the 9:15 a.m. Mass. The newly-formed Archdiocesan Gospel Choir will

lead the music for the liturgy. The knights and ladies of Peter Claver will participate in the procession.

Archbishop Daniel M. Buechlein will preside at the Mass, with the theme "For the Spread of the Gospel." Father Clarence Waldon, pastor of Holy Angels Parish in Indianapolis, will be the homilist.

Father Kenneth Taylor, director of the Office of Multicultural Ministry and pastor of Holy Trinity Parish in Indianapolis, will greet those who attend the event.

The archbishop will speak with the group after it reconvenes at the Archbishop O'Meara Catholic Center at 11 a.m. He is expected to express his hopes and challenges for the community.

Father William Norvell, pastor of St. Francis Xavier Parish in Baltimore, will give a keynote address about his parish's experiences with evangelization. Blessed Sacrament Sister Mary Roger

Thibodeaux, a member of the planning committee for a National Plan and Strategy for Catholic Evangelization in the U.S., will speak on "Evangelization Now." She'll use prayer techniques, meanings and storytelling.

Groups will be able to attend two of six different Word Events—dramatizations of

the Gospel that show how to live the Word. Each deanery will gather to consider evangelization ideas for its parishes. The concluding prayer will be at 4:30 p.m. Father Taylor said, "This is not an event for people to come to and feel good about, but to be inspired to do something in their deaneries." †

Office of Catholic Education appoints associate director

The archdiocesan Office of Catholic Education has announced the appointment of Rita Parsons as associate director of schools, administrative personnel and professional development. She succeeds Annette "Mickey" Lentz, who was appointed archdiocesan secretary for Catholic education and faith formation. Parsons will be responsible for the

implementation of educational goals and objectives by providing resource and supervisory support to principals.

Parsons has served as principal of St. Matthew School in Indianapolis since 1993. She will continue in that role as she begins her new appointment with the archdiocese. Parsons has earned education degrees and an endorsement from Indiana University, Purdue University and Butler University.

Rita Parsons

Lentz said she is pleased to have Parsons as a member of the Office of Catholic Education staff. Lentz praised her for her energy, enthusiasm and expertise. †

Official Appointment

Effective Oct. 8, 1998

Rev. Gregory Bramlage, associate pastor of St. Anthony, Morris; St. Nicholas, Ripley County; St. Charles Borromeo, Milan; and St. Pius, Ripley County, appointed temporary administrator of St. John, Enochburg; St. Maurice, St. Maurice; and St. Anne, Hamburg.

This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

ARCHBISHOP

continued from page 1

5. God's initiative is downplayed while human action is overemphasized. "God's initiative at times," the archbishop said, "appears subordinate to human experience and human action. A plausible age-appropriate or experiential methodology that slights the fullness of the truth of the faith is not good methodology."
6. Insufficient recognition of the transforming effects of grace. "Is the mystery of grace too intimidating or, perhaps, too self-effacing," the archbishop asks, "to be culturally plausible?"
7. Inadequate presentation of the sacraments. Many texts speak of the sacraments only as important events in human life of which God becomes a part. These texts also do not present the absolute ecclesial centrality of the Eucharist and the essential role of the ordained minister. "The plausible concern about inclusivity and the emphasis

on human experience can result in a distortion of sacramental theology."

8. Deficient teaching on original sin and sin in general. "For some, hearing about sin is definitely not culturally plausible."
9. Meager exposition of Christian moral life. "The distaste for certain moral principles and injunctions in our culture is strong, hence a noticeable plausible silence."
10. Inadequate presentation of the end-times. "Contemporary society tends to consider such teachings as passé, hence not plausible," the archbishop said.

Intent, outcome not unorthodox

"It is important to understand," he continued, "why there have been deficiencies in our catechetical resources. Neither the intent nor the outcome are necessarily lacking in orthodoxy. In other words," he emphasized, "incomplete texts are not necessarily heretical, yet they are incomplete."

"The problem and the hazard ... is plausibility situated as a first principle of inculturation. The deficient result is just

that—a deficiency, a lack of precision and fullness concerning doctrinal truth in catechesis," he said.

Must proclaim truth in fullness

The archbishop concluded his remarks by pointing out the need shared by all those who "teach and live the Divine Truth. We must do so," he said, "with the greatest fidelity and yet do so in such a way that speaks to the minds and hearts of the human family in our times. The primacy of plausibility must be overshadowed by our deep commitment to proclaim the fullness of the truth in season and out of season. ... Sound catechetical methodology, authentic liturgical prayer, enthusiastic evangelization and fidelity to doctrinal truth are of a single pastoral fabric," the archbishop said. †

(Copies of the full text of Archbishop Buechlein's address will be available soon from Criterion Press, Inc. For a copy, send your request to: Ron Massey, Criterion Press, Inc., P.O. Box 1717, Indianapolis, IN 46206-1717; or call him at 317-236-1590 or 800-382-9836, ext. 1590.)



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Indianapolis DRE receives catechesis award

By Margaret Nelson

A long-time religious educator has been recognized for excellence in catechetical ministry by the Office of Catholic Education of the Archdiocese of Indianapolis.

Mary Jo Thomas-Day, veteran director of religious education at St. Monica Parish in Indianapolis, is the second recipient of the "Excellence in Ministry of Catechesis" award.

Thomas-Day said, "The 21 years I have spent at St. Monica have been very fulfilling to me. The people are like an extended family."

"In 18 years, I've seen a religious education program with 800 people grow to 2,200. Yet the strong focus of the parish is on spirituality and hospitality," she said.

St. Monica pastor, Father Paul Koetter, praised the honoree, saying that she has "a compelling sense of joy. She brightens our parish with her presence and attitude."

Father Clem Davis, St. Monica's pastor from 1983 to 1997, echoed Father Koetter's remarks. "Mary Jo exudes excitement about sharing the Gospel message with children. When her Sunday School quadrupled in the time I was pastor, she continues to bring the energy of youth."

"What underlies ... her spirit is the belief that God is calling his people to joy and to peace and to fulfillment," said Father Davis. "Mary Jo is his agent!"

Among religious education programs at St. Monica are Christ Renews His Parish and the Rite of Christian Initiation of Adults process.

"We have had a strong, collaborative ministry team," she said, "beginning with Father [Al] Ajamie," the pastor from 1974 to 1983. From the beginning, she remembers the pastoral team having weekly meetings of prayer and planning.

One of the things Thomas-Day likes most is the diversity of the parish. The wide range of socioeconomic levels includes some African-Americans and a large Filipino community.

Many of the children in the school are from lower income families. And there are people in the parish "who are blessed with wealth and share it," she said.

"My blessing is the children," said Thomas-Day. In the age 3 to 6 Sunday religious education classes, 400 children are enrolled. And she is thankful for the 60 catechists.

The children's Liturgy of the Word includes 120 chil-

dren from age 4 to second-grade.

Because St. Monica Parish has become so large, small faith communities have become important. Families host these smaller groups for prayer and spiritual readings.

Of St. Monica, Thomas-Day said, "It's a good place to be. My life is better because of my involvement here. Part of that has been the wonderful group of priests who have served the parish. Each brought the vision we needed at the time."

"I work very much in the school to make a bridge" in the religious education programs, she said. The catechists receive some of their training with the school teachers.

From 1960 to 1975, Thomas-Day was a Sister of Providence. She is a 1965 graduate of Saint Mary-of-the-Woods, where she studied education. She taught for 14 years before going to St. Monica.

She received her Master of Arts in pastoral theology from Saint Mary-of-the-Woods in 1988 and a Master of Science degree in education from Indiana University in Bloomington in 1993.

Thomas-Day remembers when religious sisters were the only ones teaching religion. "The laity, with their life experiences, bring such great gifts to the parish," she said.

Thomas-Day said the median age of St. Monica parishioners is 34. The growth of the parish is already beyond the capacity of the church, which was built in 1992.

She said her husband, State Representative John Day, is very supportive of her work "as I am of his." A member of the Archdiocesan Education Commission and a longtime member of the board of Catholic Social Services, Day is an advocate of the young and the needy.

In the stack of nominations, Thomas-Day is credited with attracting new parishioners to St. Monica and helping to design and execute parish penance services. She has served both as staff advisor and chair of the Faith Formation Commission of the parish.

Every year, Thomas-Day convenes the Adult Catechetical Team to plan, organize and deliver adult religious education sessions 30 Sundays of the year. She collaborates with members of the pastoral team to offer days of renewal for parishioners in ministry and coordinates and presents parents' sessions to help them prepare their children to receive first Communion and make their first confessions.



Mary Jo Thomas-Day, parish administrator for religious education at St. Monica Parish in Indianapolis, receives the Excellence in Ministry of Catechesis award from Bob Meaney, archdiocesan assistant director of religious education, administrative personnel and adolescent catechesis.

She serves as a staff resource for Bible study, Christ Renews His Parish, small church communities and the bereavement ministry.

People from other parishes and faiths have come to observe Thomas-Day's programming for such things as Vacation Bible School.

She was also commended for creating her own Liturgy of the Word program for children, ages 4 through 7. Her thematic approach to religious education enables families to discuss the same theme with all their children each week.

Thomas-Day has been active in deanery, archdiocesan and province activities and has presented workshops for the Indianapolis West Deanery and for other archdiocesan schools.

St. Monica principal Bill Herman, who has known her for 20 years, appreciates the way she works hard to unite the religious education and the daily school programs. †

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Editorial

Handing on the faith

This weekend, the Archdiocese of Indianapolis, along with other local Churches in the United States, will observe Catechetical Sunday, a celebration that provides us with the opportunity to reflect on our mandate to hand on the faith.

This year's theme, "Holy Spirit, Source of Unity/*El Espíritu Santo, Fuente de Unidad*," seems especially appropriate in light of the preparation for the approaching third Christian millennium and because of our belief that the Holy Spirit personally guides the Church in its teaching ministry.

The responsibility to hand on the faith belongs to all of us, but several groups in the Church share a special charge in this important ministry.

The pope and the bishops, of course, are our chief teachers, especially when exercising their role in the Church's magisterium.

Archbishop Daniel M. Buechlein takes this role very seriously. He has pointed out that at the time of his ordination as bishop, Pope John Paul II asked him to emphasize his role as teacher. A professor and seminary president before being called to the office of bishop, Archbishop Buechlein carries out his teaching charge with gusto. In addition to his weekly column in this newspaper (this week's is his 313th column), the archbishop regularly gives homilies and speeches on the national and international levels. He also serves as a member of the U.S. bishops' committee on priestly formation and as chair of the bishops' ad hoc committee to oversee the implementation of the *Catechism of the Catholic Church*. (See related article on Page 1.)

A second important group of teachers in the Church are parents and guardians, who are the primary instructors of their children and who are

assisted by their children's godparents. Parents, guardians and godparents usually instruct the children in their care not so much by what they say, but more often by what they do—how they live their lives, how they practice the faith, how the faith lives in them and influences the decisions they make and the positions they take on both major and minor issues in life in general and in the life of their families.

Parents, guardians and godparents are assisted in their teaching roles by pastors and by catechists, who hold an ancient office in the Church. In the Archdiocese of Indianapolis, some 2,000 women and men serve the children, youth, young adults, and adults of our Church as catechists. They minister in preschool and weekly religious education programs, in our grade and high schools, as youth and campus ministers, and in adult education and formation, especially in the Rite of Christian Initiation of Adults.

Because Christianity is countercultural, passing on the faith must be done very intentionally and conscientiously. Those being taught will not automatically absorb the faith through our post-modern culture. In fact, the reverse is often true: the culture will attempt to "teach" a "faith," belief system or lifestyle not in accord with our Catholic Christian faith.

So, we have our task cut out for us. And it is most appropriate that we remind ourselves this weekend of the important role that the Holy Spirit plays in all this and of the reality that this same Spirit is there to help us carry out this graced work. †

— William R. Bruns

(See Page 11 for the annual religious education supplement to The Criterion.)

Seeking the Face of the Lord

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



Inculturation efforts flawed by cultural value of plausibility over reason

Last summer, a friend gave me a copy of *Amazing Grace* by Kathleen Norris, the poetic author of the earlier popular works *Dakota: A Spiritual Geography* and *The Cloister Walk*. Ms. Norris is a Presbyterian who has developed a great love for Benedictine monasticism and spirituality, which, I believe, is why my friend gave me her latest work. If you have read Kathleen Norris, you know that she is an excellent writer and wonderful poet.

On the jacket for *Amazing Grace*, the publisher explains that Ms. Norris had set aside her faith for some time. The publisher writes: "Still the strong pull of tradition, family history and community compelled her to return week after week to Sunday morning services, and deepening ties to a nearby monastery awoke in her a desire to believe. In returning to the Church, Norris's greatest struggle was with the language of the Christian religion. Words such as 'judgment,' 'prayer,' 'faith,' 'dogma,' 'salvation,' 'sinner' and even 'Christian' formed what she called her 'scary vocabulary'—words that often intimidate people and distance them from their religious heritage. She found she had to wrestle with them, grapple with their meanings and make them her own, before they could confer blessings and their grace."

The publisher goes on to note: "For those of us who have often found the language of religion alien and impenetrable, so codified that it has lost its meaning, *Amazing Grace* will help grasp the richness of an ancient tradition that is constantly evolving."

What Kathleen Norris professes to do in her latest work might be described as a process of "inculturation" of the vocabulary of religion into more contemporary language. She is not only gifted in poetic artistry, she is also gifted with the art of clarity and simplicity in speech. *Amazing Grace* makes for fascinating and often inspiring reading. But it is also theologically flawed and, for that reason, potentially misleading for the ordinary reader.

The very purpose of Kathleen Norris's effort in *Amazing Grace*, namely to tame intimidating language and to make religious vocabulary more acceptable, implies one of the hazards of our contemporary efforts to inculturate the teaching of the Catholic faith and formation in the faith as well as the resources of catechesis in the United States. I would add that the effort at translation of liturgical texts labors under the same hazards. Ms. Norris's effort is important and in many respects

successful, but it is illustrative of contemporary cultural trends.

Recurring fundamental issues surface as causes of Kathleen Norris's fright of certain religious vocabulary. For her, "dogma" or "doctrine" taken as absolute truth causes polarization and leads to the self-righteous judging of people who do not believe. Better to allow people to believe what they glean from their own religious experience and prayer than to impose unwanted doctrine. The notion of a decision-making authority in matters of faith, such as a Church hierarchy is, of course, patently intimidating. Democratic congregationalism protects people of faith from being judged and skirts the issue of absolute truth, which is sometimes too awesome and mysterious for folks. (As an aside, I would observe that Ms. Norris's love for Benedictine spirituality apparently selectively ignores much of what St. Benedict legislates as the authority of the abbot!)

Let's sound too critical of Kathleen Norris, who is a woman of faith, I suggest that her effort at inculturating religious language is no less successful than many other contemporary efforts to meet this challenge. Recently I have been wondering if a primary cultural value of our day isn't a setup for flawed efforts at inculturating religious and doctrinal language. In my columns earlier in the summer, I spoke of the devaluation of the importance of theology as it undergirds the pastoral and worship life of the Church. Rational argument takes second or third place to the two-dimensional "telegenic," pleasant presentation that is emotionally more pleasing. Sentiment is prior to reason. In matters of doctrine and morality, "do not offend" is seemingly a preoccupied goal: What is acceptable, what is plausible for the majority of people? The "primacy of plausibility" supersedes the primacy of reason.

Surely we agree that catechesis, preaching, worship and prayer cannot succumb to the weight of plausibility over doctrine and theology in the practice and life of our Church. Our shared mission and challenge is to teach the divine truth with the greatest fidelity and yet to do so in such a way that speaks to the minds and hearts of the human family in our times. The tendency to the primacy of plausibility must be overshadowed by our deep commitment to proclaiming the fullness of the truth in season and out of season. Sound inculturation and fidelity to doctrinal content are friends, not enemies. †

(See related story on Page 1.)

Archbishop Buechlein's intention for vocations for September

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

The Criterion



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Buscando la Cara del Señor

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



Esfuerzos por Inculturación errados por el valor cultural de la credibilidad contra la razón

El verano pasado, un amigo me dio una copia del libro *Amazing Grace* por Kathleen Norris, el autor poético de las obras previas populares *Dakota: A Spiritual Geography* y *The Cloister Walk*. La Señora Norris es presbiteriana que desarrolló un gran amor por la vida y espiritualidad monástica, y eso es el porqué mi amiga me dio su libro más reciente. Si usted ha leído a Kathleen Norris, ya sabe que es escritora excelente y poeta maravillosa.

En la sobrecubierta de *Amazing Grace* el publicador explica que la Señora Norris había rechazado su fe por algún tiempo. El publicador escribe: "Sin embargo, el tirón fuerte de la tradición, la historia familiar y la comunidad le forzó a volver cada semana para los servicios dominicales, y lazos cada vez mayor con un monasterio cercano despertaron en ella un deseo de creer. Al regresar a la Iglesia, la dificultad más grande de Norris fue el lenguaje de la religión cristiana. Las palabras tales como 'juicio', 'oración', 'fe', 'dogma', 'salvación', 'pecador' y incluso 'cristiano' formaron lo que llamó su 'vocabulario espantoso'—las palabras que a menudo intimidan a las personas y distancian aquellas de su herencia religiosa. Descubrió que tenía que luchar con estas palabras, pensar profundamente con sus significados e intentar interiorizarlas, antes de que las mismas pudieran conferirle bendiciones y su gracia a ella".

El publicador sigue notando: "Para aquellos de nosotros que a menudo ha encontrado el lenguaje de la religión extranjero e impenetrable, tan codificado que ha perdido su significado, *Amazing Grace* nos ayudará a entender la riqueza de una tradición antigua que constantemente se está evolucionando".

Lo que Kathleen Norris declara para hacer en su última obra podría describirse como un proceso de "inculturación" del vocabulario de la religión en el lenguaje más contemporáneo. Ella no sólo tiene el don de la poesía artística, sino también el don del arte de la claridad y simplicidad en su discurso. *Amazing Grace* contribuye al leer fascinante y a menudo inspirador. No obstante, también tiene errores teológicos y, por esa razón, posiblemente pueda ser engañoso para el lector ordinario.

El mismo propósito del esfuerzo de Kathleen Norris en *Amazing Grace*, lo cual fue el domar el lenguaje y hacer el vocabulario religioso más aceptable, implica uno de los riesgos de nuestros esfuerzos contemporáneos para inculturar la enseñanza de la fe católica y la formación en la fe así como los recursos de la catequesis en los Estados Unidos. Yo agregaría que los traductores de los textos litúrgicos trabajan bajo los mismos riesgos. El esfuerzo de la Señora Norris es importante y es en cierto modo exitoso, pero indica las tendencias culturales contemporáneas.

Varios problemas fundamentales recurrentes emergen como las causas del miedo de Kathleen Norris acerca de ciertas palabras religiosas. Para ella "dogma" o "doctrina", cuando entendido como una verdad absoluta, causa la polarización y produce el juicio santurrón de aquellas personas que no creen. Es mejor de permitirles a las personas creer lo que han podido saber de su propia experiencia religiosa y oración que imponer una doctrina no deseada. La noción de una autoridad para la adopción de decisiones acerca de la fe, como la jerarquía de la Iglesia, por supuesto, es evidentemente amedrentadora. El congregacionalismo democrático protege a los creyentes del juicio y evita el problema de la verdad absoluta, el cual es a veces demasiado imponente y misterioso para la gente. (Como aparte, yo diría que el amor de la Señora Norris por la espiritualidad Benedictina parece ignorar selectivamente mucho de lo que el San Beneditino legisla como la autoridad del abad!)

Para que no yo parezca demasiado crítico de Kathleen Norris, quien es una mujer fiel, sugiero que su esfuerzo por inculturar el lenguaje religioso no es menos exitoso que muchos otros esfuerzos contemporáneos por cumplir este desafío. Recientemente me he preguntado si un valor cultural primario de nuestro tiempo es un plan para los esfuerzos por inculturar el lenguaje religioso y doctrinal. En mis columnas anteriores en el verano hablé de la desvalorización de la importancia de la teología como debilita la vida pastoral y del culto de la Iglesia. El argumento racional tiene segundo y tercer lugar a la presentación bidimensional "telegénica," agradable que es más agradable emocionalmente. El sentimiento viene antes de la razón. En cuestiones de la doctrina y moralidad la meta por la cual se preocupa es de "no ofender": ¿Qué es aceptable, que es creíble para la mayoría de las personas? La "primacía de la credibilidad" reemplaza la primacía de la razón.

Claro está que estamos de acuerdo de que la catequesis, la predicación, el culto y la oración no pueden sucumbir al peso de la credibilidad contra la doctrina y teología en la práctica y vida de nuestra Iglesia. Nuestra misión y desafío compartidos es el enseñar la divina verdad con la más gran fidelidad, no obstante hay que hacerlo en una manera que habla a las mentes y corazones de la familia humana en nuestros tiempos. Tenemos que eclipsar la tendencia a la primacía de la credibilidad con nuestro profundo compromiso a proclamar lo completo de la verdad a tiempo y a destiempo. La inculturación legítima y fidelidad al contenido doctrinal son amigos, no enemigos. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en septiembre

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

Letters to the Editor

Finds work a blessing

It was with great interest that I read and reflected upon John Fink's thought-provoking column, "Labor is an essential part of God's plan for humans" (*The Criterion*, Sept. 4).

Often, working persons view employment as a means to an end—a necessary but unfortunate part of life pursued primarily to pay the bills, subsidize the education and activities of children and put food on the table. "Quality" time is frequently defined as any time spent away from work—weekends, vacation, holidays. I thought Fink's perspective encouraged a shift in the common view of work—a shift that returns God to the center of our focus. Our ability to contribute, through our work (whether inside or outside the home) to meeting the needs of others is a great blessing. I would also suggest that nurturing our spirituality is vital to our view of work and world. When we strengthen our connectedness to our Lord (nourishing our spiritual dimensions through the weekly Eucharist, receiving the sacraments and prayer), we bring a renewed vitality to all that we do.

To find meaning and purpose in our work that transcends the secular motives of our culture, we might turn to Jesus and ask, "How might I better serve you and others through what you ask me to do today?"

Beth Applegate
Indianapolis

More about gambling and the Church

I am writing this in response to a letter to the editor from the Sept. 11 issue of *The Criterion* ("Gambling and the Church").

The letter in that issue was filled with compassion and genuine concern that we, as a Church, are leading people astray by offering a dangerous temptation to our community and an opportunity to build an addiction that could ruin lives.

It is true that a gambling addiction plagues a good number of us in our communities. But there are so many other addictions that plague us all. Alcoholism, overeating, compulsive spending, are just a few things that I would say a greater number of us suffer from. I truly believe that every one of us suffers from some sort of addiction to some degree. Some addictions are simply not as well noticed as being harmful. But all addictions are harmful to their victim. Anything that pulls your attention, your drive and your

passion away from God is harmful to some extent and is a crisis for that individual. With God's help and the help of our loved ones, we have to learn how best to live with our afflictions.

We can't ask the Church not to serve all-you-can-eat dinners because a few people have overeating disorders. I don't see us not using the sacrificial wine at Mass because of the percentage of those parishioners who suffer from alcoholism. I also do not see us not providing casual gambling to help raise much-needed funds for some of our communities because a few of our brothers and sisters may take it a little farther than casual entertainment.

The reason I believe gambling is "failing the community" is that it promotes greed and selfishness. Taking a chance just for the possibility of getting more than your "fair share" is not what I would consider a good, Christian motivation.

Perhaps there is a compromise. What if we redesign our gambling practices to offer the winner an opportunity to give the winnings to one of a list of available charities besides the Church? Each player simply agrees before playing to either keep their winnings for themselves or offer it up to a charity of their choice and, in doing so, they get two extra chances at play.

I could see people walking away with a few less dollars in their pockets feeling good about what they had done and those with a lot more in their pockets may give in to the feeling nagging at them and go back simply for the approval of their peers. The Church still makes out as usual—simple peer pressure would build the charities cut and the winner still wins. By seeing their money dropped into a box for "Little Sisters of the Poor" or "Feed the Children," even the losers see themselves as winners.

I think it's worth a shot.

Aaron Hyre
Indianapolis

Owes Jesuits an apology

Way back before Bill Clinton just became president or was closing in on it, I remember his saying, "Don't forget I was taught by the Jesuits."

Did they teach him that adultery is OK, abortion is OK, lying is OK and everything he wants to do against God is OK?

I don't think I ever saw anything in the papers about apologizing to the Jesuits!

Therese Daily
Indianapolis

Concerning relationships

"Try to bear everything from others without making them bear anything from you."

"Particularly I admire two virtues rare in our days, a profound humility and immense charity."

"Never speak when excited, but wait for the impulse of nature to pass away and that of grace to succeed it."

"Always and everywhere you will find people who will try your patience, and you will try theirs—except in heaven."

"It is our inability to go farther than the surface that causes us to be so faultfinding, so unwilling to bear with the imperfections of others."

—Mother Theodore Guérin

The Venerable Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods, will be beatified (proclaimed "blessed") by Pope John Paul II on Oct. 25 in ceremonies in St. Peter's Square, Rome.

Over the next several weeks, in order to acquaint readers with the spirit and wisdom of this woman, *The Criterion* will publish a series of quotations from Mother Theodore's writings.



Check It Out . . .

St. Francis Volunteer Services of St. Francis Hospital and Health Centers in Indianapolis will sponsor **Fall Festival Fitness Walk** Sept. 26 at the St. Francis Hospital South Campus, 8111 S. Emerson Ave. The one-, two-, or three-mile walks raise awareness and help provide supplies for a new reading program at the St. Francis Neighborhood Clinic, which serves the Indianapolis southside's uninsured and underinsured. There is no registration fee; instead participants are asked to bring in new children's reading books for an upcoming reading program at the neighborhood clinic. The walk begins at 8 a.m., with organized warm-up exercises with the St. Francis Fit Frogs at 7:30 a.m. The walk is held in conjunction with the St. Francis Health Festival held on the same day at the south campus from 9 a.m. to noon. Information: 317-783-8277.

The Theater School at St. Lawrence in Indianapolis has openings for "Annie" (ages 5-6), "The Lion King" (ages 7-9), and "Wizard of Oz" (ages 10-14). Information: 317-846-4631.

The archdiocesan Special Education Task Force is sponsoring **"Surviving with Special Needs,"** an information night for parents, teachers, and learning

disabled students Sept. 23 from 5 p.m. to 9 p.m. at Bishop Chatard High School in Indianapolis. The cost is \$5. Call Margaret Kennedy for more information at 317-236-1441.

The Terre Haute Alumnae Club of St. Mary-of-the-Woods College is planning its **12th annual Luncheon and Style Show Scholarship Benefit** at 1 p.m. Sept. 26 in the O'Shaughnessy dining room in Providence Center on the college campus. A silent auction will be held at 12:30 p.m. Tickets are \$20. Information: 812-466-4682.

Consumer activist **Ralph Nader** will speak on "Government, Corporations and the Environment in the 21st Century" at Marian College in Indianapolis at noon Sept. 22 in the Marian Hall Auditorium. The lecture is free to the public.

"At Death's Door: What are the Choices?" a forum to heighten awareness of choices and Catholic social teaching on the issue of euthanasia, will be held Sept. 24 and Sept. 28, from 6 p.m. to 9 p.m. at the Aquinas Center, 707 E. Highway 131 in Clarksville. To register, call the Aquinas Center at 812-945-0354.

Mount St. Francis Retreat Center in southern Indiana will host a **women's retreat**, "The Holy Spirit: The First Gift to Those Who Believe," Sept. 25-27. During the course of the retreat the action and gift of the Holy Spirit in the Scriptures will be examined. Information: 812-923-8817.

Marian College in Indianapolis will offer a series, **"The End of the**

Millennium," as part of its annual Mature Living Seminars beginning Sept. 22. The discussion series for older or "chronologically gifted" citizens is held from 10 a.m. to noon on Tuesdays in Stokely Mansion on the Marian Campus, 3200 Cold Spring Road. Registration is not required. A \$25 donation for the entire series is appreciated. A \$5 donation will be accepted for individual sessions, however the inability to pay is no reason not

to attend. Information: 317-955-6046.

Liturgical musician and composer, David Haas will perform in concert at Monastery Immaculate Conception in Ferdinand at 7:30 p.m. Sept. 25. He will lead an all-day workshop for church musicians at Kordes Enrichment Center in Ferdinand Sept. 26. Tickets for the concert are \$10. Information: 812-367-2777 or 800-880-2777. †



Quilting for work and pleasure

Lucille Buechler (from left), Diane Whitehouse, and Lucille Fessel finish a quilt for the St. Michael Parish in Bradford annual picnic to be held Sept. 27

Correction

The Sept. 11 issue of *The Criterion* included an error in the VIPs section on page 6. The correct information is: St. Francis Sister Susan Johnson is the daughter of Maude Wernsing and the late Henry Wernsing.

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October 17, 1998	March 20, 1999
November 21, 1998	April 17, 1999
December 19, 1998	May 15, 1999
January 16, 1999	June 19, 1999

Schedule of Events

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9:00	Prayerful March to Clinic
9:30	Rosary at Abortion Clinic
10:00	Return March to Church
10:30	Benediction



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This graduate-level weekend course will be held October 16-17, 23-24, 30-31 and November 13-14, 1998. Classes meet Fridays from 7:00 to 9:30 p.m. and Saturdays from 9:00 a.m. to noon. To qualify for academic credit, transcript indicating receipt of a Bachelor's degree is needed. Registration required by October 8, 1998.

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Saint Meinrad
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Napoleon parish to celebrate 150 years Sept. 20

By Susan Bierman

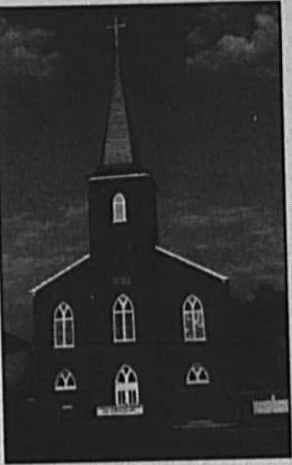
NAPOLEON—This weekend, members of St. Maurice Parish in Napoleon will be "Celebrating 150 Years of Faith."

Established in 1848, the 180-household St. Maurice Parish in Napoleon will conclude months of celebration with a 2 p.m. Mass on Sept. 20. Archbishop Daniel M. Buechlein will preside. A catered dinner will follow the Mass. Closed circuit television coverage will be available for overflow attendance.

Some 300 to 400 people, including members of neighboring parishes, former pastors, and religious sisters, are expected to attend the Sept. 20 celebration. The date was selected since it falls just two days before the feast day of the parish patron.

According to Father William Ripperger, pastor, St. Maurice was an African soldier. The saint, along with thousands of others under his leadership, were martyred in Northern Italy for their Christian faith.

In addition to the planned Sept. 20 Mass, the parish has hosted three other



St. Maurice Church, Napoleon

events to celebrate its 150 years of faith. The events included a rosary and walk to the cemetery, a pitch-in supper with children's program, and an ice cream social.

Patty Simon, a parishioner for 32 years, serves on the 150th anniversary celebration committee. She said the plan focused on celebrating the:

- parish ancestors
- young people in the parish, so they can take pride in their community
- members of the surrounding community
- Mass of Thanksgiving.

"We thought it was only right that we should honor the people who went before us who kept the church going all these years," said John W. Wagner, a committee member and a parishioner for 42 years.

More than 130 parishioners and others from neighboring parishes marched from St. Maurice Church to the parish cemetery and prayed the rosary on June 27. A new sign also was dedicated and blessed at the cemetery. The local fire department controlled traffic during the march.

St. Michael Parish, Indianapolis, to mark 50th anniversary

St. Michael the Archangel Parish in Indianapolis will mark 50 years as a parish with celebrations beginning this weekend. The theme is "Welcome Home."

On Sept. 19, Archbishop Daniel M. Buechlein will preside at the 5:30 p.m. Mass.

A "Welcome Home" golden anniversary dinner will follow the liturgy. Many former pastors, pastoral associates and Sisters of St. Francis are expected to attend. The Irish Dancers, who originated at St. Michael, will perform.

St. Michael the Archangel School will kick off the celebration on Sept. 21 with the beginning of "Spirit Week." The weeklong celebration will conclude on Sept. 25 with a two-mile Walk-a-Thon, an annual fund-raising event for the school.

The parish will host a Florida Scramble Golf Tournament at Riverside Gold Course on Sept. 27.

The late Father Thomas Finneran became ill two years after the parish was founded in 1948. Msgr. Richard Kavanaugh was pastor for 31 years, from 1951 to 1982.

The late Father Patrick Harpenau succeeded him when he retired. Father James Bonke and Father James Wilmoth served as pastors before Father Anthony Volz took the pastorate last year.

In the 1960s, two west side parishes—St. Gabriel and St. Monica—were formed from St. Michael.

Most of the church building was destroyed in a 1967 fire, but it was rebuilt within a year.

With its church next to Cardinal Ritter High School and an elementary school of its own, St. Michael's boundaries include the Carmelite Monastery and Marian College.

Today, St. Michael has 900 households. The kindergarten through eighth-grade school has an enrollment of 360. †

(For more information, call 317-926-7359.)

Parishioner and committee member Scott Simon said, "There was a half a block of people of all ages."

Many of those who marched to the cemetery have ancestors resting there. Wagner, Tunny, Kohlman, Youngman, and Smith are only a few names of pilgrims who started the parish in 1848. Those names still can be found in the parish today, 150 years later.

A Mass followed the rosary march when the group returned to the church. A cookout concluded the day's events.

A second event hosted by the parish to celebrate its 150th anniversary was held July 26. One-hundred fifty balloons were released by parishioners outside the church after Mass. A pitch-in dinner and a children's program followed.

"I think that day will stick out the most—that day was electric," Scott Simon said.

Simon recalled watching his fellow parishioners releasing the balloons and standing quietly as they disappeared into the clouds. He said there was not much wind, so the balloons floated directly upwards.

Geneva Tunny, a parishioner for 62 years and a committee member, said it was "like they were reaching to heaven."

This day also included a children's program titled "Happy Birthday, St. Maurice." The play was written by parishioner Kay Koppel, while Sharon Miller composed the music. Parishioner Diana Young painted the background scenery for the play.

"The kids learned about the history of the parish and dressed up like parishioners of 1848," Father Ripperger said.

The play was set up in 50-year increments beginning with the year 1848 and concluding in the present. The children acted out the parish history, including information on when the parish buildings were constructed. About 30 children participated, along with some 15 youth and young adults.

"We are hoping they get some pride knowing how their church began and will always remember that," Patty Simon said.

The third event held to celebrate the parish's anniversary was an ice cream social on Aug. 16. Thirty gallons of homemade ice cream was served. The whole town of Napoleon was invited.

Also in honor of the 150th celebration, the parish published a new parish directory, printed prayer cards, and produced T-shirts commemorating the year.

Preparation for the anniversary amounted to more than planning events. Father Ripperger said the planning began about two years ago, when it was realized the church building itself needed renovation to wel-



St. Maurice, Napoleon parishioner Nick Simon paints circular steps at the school building in preparation for the parish's 150th anniversary celebration Sept. 20.

come in the next 150 years.

The renovation, which began last June and was completed last August, included installation of a new ceiling and new carpet as well as paint work on the interior.

Father Ripperger said the 150th anniversary celebration has brought an already close-knit parish even closer together in a number of ways.

"The people have always had a good feeling toward the parish, but it has really pulled them together. I think even with the excitement, these have been joyous occasions, that it brought them together for accomplishments," he said.

As for the final day of celebration, which comes Sept. 20, "I don't think it stops here," Father Ripperger said. †

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Journey of Hope 2001

New Albany Deanery

Our Lady of Perpetual Help New Albany

Story by Susan Blerman

Fast Fact:

Our Lady of Perpetual Help Parish in New Albany will celebrate its 50th anniversary in 2000.



Journey of Hope 2001

Stewardship is lived, learned early, as witnessed at Our Lady of Perpetual Help Parish, School

NEW ALBANY—Stewardship reaches beyond the parish walls at Our Lady of Perpetual Help in New Albany.



Fr. Paul D. Etienne

Tom Yost, pastoral associate, said the 1,184-household New Albany Deanery parish's stewardship commission is going into its fourth year of service. Yost said the seven-member commission gathers all year.

Our Lady of Perpetual Help has a Fall Stewardship Commitment Season.

"It is not just a seasonal event for a program to be done in the fall, but we are conscientious of it being a way of life and the disciple's way," Yost said.

Yost explained witness talks are among a number of things that happen during the commitment season. Different parishioners are asked to speak from the pulpit about time, talent, and treasure.

"They talk about how to give back what God has given gratefully and the reasons for that," Yost said.

Yost added that the witness talks are given in an educational way.

Patty Luckett said the witness talks help parishioners search their hearts to find what they should be involved with at the parish.

Father Paul D. Etienne, who arrived at the parish last month, said he was thrilled to find that Our Lady of

Perpetual Help already had a stewardship commission in place. And, the pastor said, "there has been work done here in years past to begin to promote the whole broad concept of stewardship, and I do think that's unique."

Stewardship is taught early in the parish. One way is through the children's Liturgy of the Word. During the 11 a.m. Sunday Mass, 4-year-olds through fourth-graders attend children's Liturgy of the Word.

Yost said children's Liturgy of the Word is just like Mass. However it is adapted for children.

"They have a procession, they have music, prayers of the faithful, they read from the same readings that are being read to adults—it's just adapted for children," Yost said.



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• Saints of the week beginning September 18 •

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St. Januarius (Gennaro)

Sts. Andrew Kim Tae and On

St. Constantine

Paul Chon Haasang and

Companions

St. Matthew

St. Thomas of Villanova

Gemma Newland facilitates this children's liturgy. The program teaches children to participate in service now, "so when they get older they will be more willing to volunteer to be lectors, ushers, or in the choir, and not just think it is somebody else's duty," she said.

Acts of stewardship are not limited to the parish walls at Our Lady of Perpetual Help. Some 200 parishioners volunteer at local soup kitchens to feed the hungry.

Parishioners Jerry and Patty Luckett have volunteered in the soup kitchens for four years. They contribute their time to the soup kitchen, they said, for the same reason they contribute their time to the parish in general.

"It shows concern for people who are less fortunate than we are," Patty Luckett said.

Parishioner Virginia Bell has been involved with the parish's St. Vincent de Paul conference for 11 years. She is in charge of answering phone calls from those in need.

"You have to have somebody who can just wait for someone to call for help, and they usually do call," Bell said.

The parish has a collection every other month for the St. Vincent de Paul conference. Yost said the parish also makes contributions to the local Interfaith Community Council's food pantry.

The school children participate in various giving projects, especially during the Christmas season.

"There is a great generosity on the part of the people here. It shows itself in a lot of different ways," Father Etienne said.

Spiritual renewal

Yost believes it is tough to differentiate between stewardship and spiritual renewal. He thinks it all blends together.

Like religious education for the children in the parish, religious education is strongly emphasized for the adult members of Our Lady of Perpetual Help.

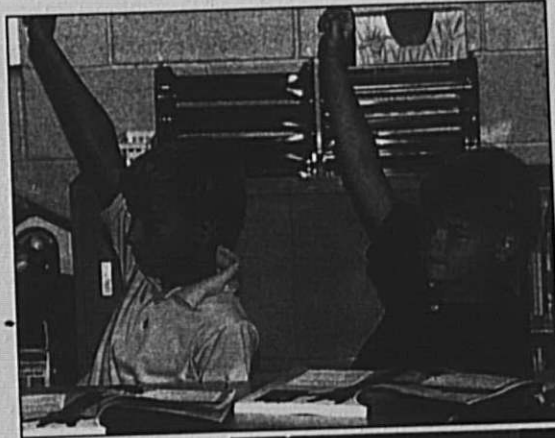
"We try really hard to have ongoing adult education spiritual opportunities," Yost said.

A recent renewal effort was a retreat at Saint Meinrad. Also, an adult Bible study group meets regularly. Most recently the group studied the Book of Revelation.

"We wanted to have a better understanding of what is in the book and how the Catholic Church interprets the Book of Revelation," Yost said.

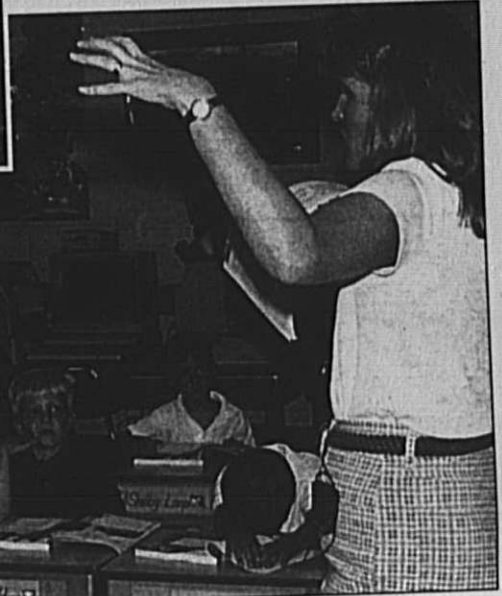
Father Etienne believes adult religious education is essential and is healthy for parishioners' faith lives.

"Our spirituality is something that is vibrant," he said.



Our Lady of Perpetual Help School first-graders Bradon Codey (left) and Daniel Koetter raise their hands during class.

Terri Day, Our Lady of Perpetual Help first-grade teacher, offers her class a religion lesson.



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Courses offered for Catholic school educators

Catholic school educators may take a required course, "History and Mission of Catholic Schools," this fall at four archdiocesan sites and on the Internet. Two sessions of "The Creed of the Catholic Church" also will be offered.

The history and mission course will be held from 5 p.m. to 8 p.m. on Sept. 22 and 29, and Oct. 13, 20 and 27 at Secena Memorial High School in Indianapolis. Steve Papesch, principal of Secena, will teach the course.

The same course will be held from 4:30 p.m. to 7:30 p.m. on Oct. 1, 8, 15, 22 and 29 at Marian College in Indianapolis. Chuck Weisenbach, principal of Roncalli High School in Indianapolis, is the teacher.

Educators in the Madison area can take the course from 4:30 p.m. to 7:30 p.m. on Oct. 12, 19 and 26 and Nov. 2 and 9 at Pope John XXIII School. Benedictine Sister Anna Rose Leuken will teach the course.

The fourth site for the "History and Mission" course is an intensive course on Nov. 13 and 14 at Immaculate Heart of Mary Parish in Indianapolis. Jeannine Vesper, principal of Immaculate Heart of Mary School, will teach the course.

The Internet class on history and mission begins Sept. 22. Only 10 students will be able to use this method. It includes course modules with directions and reflection questions. Sandi Stanfield of the archdiocesan Office of Catholic Education will teach the computer course.

Students will e-mail their thoughts on the readings to Stanfield's personal computer. She will evaluate them and post part or all of their comments on the forum so that

others may respond. The class will gather in person at the end of the course to evaluate the program. The site is <http://education.marian.edu/courses/edu400/index.htm>.

"The Creed" will begin at Secena on Oct. 7, continuing on Oct. 14, 21 and 28 and Nov. 4 and Nov. 11, from 7:30 p.m. to 9:30 p.m. The course will be taught by Andy Holman and other Marian College professors.

The same course will be offered as an intensive at

Priests for Life associate director will speak at two archdiocesan parishes this weekend

The associate director of Priests for Life, a national pro-life organization based in Staten Island, N.Y., will speak during Masses at two archdiocesan parishes this weekend.

Father Richard Hogan will speak at weekend liturgies at Our Lady of the Greenwood Church, 335 S. Meridian St. in Greenwood, at 5:30 p.m. on Sept. 19 and at 7:30 a.m., 9 a.m., 10:30 a.m. and noon on Sept. 20.

He also will be at the 8:30 a.m. Saturday Mass at St. Andrew the Apostle Church, 3922 E. 38th St. in Indianapolis, for the monthly archdiocesan Helpers of God's Precious Infants liturgy, rosary and Benediction.

Father Hogan and Father Elmer Burwinkel, a retired archdiocesan priest living in Madison, will discuss a variety of pro-life issues at 5 p.m. Saturday with youth from Our Lady of the Greenwood Parish and other Indianapolis South Deanery parishes.

Saint Mary-of-the-Woods on Nov. 20 and 21, from 8:30 a.m. to 4:30 p.m. It will be taught by Dr. Mary Milano and other campus theologians.

All Catholic school educators are required to take "The History and Mission of Catholic Schools" and "The Creed of the Catholic Church." The courses are open to religious education catechists and administrators and college students. †

The public is invited to attend weekend liturgies at the Greenwood parish and to participate in the monthly pro-life Mass at St. Andrew, which is sponsored by the archdiocesan Office of Pro-Life Activities. †

Saint Meinrad plans Marian pilgrimages

The public is invited to participate in Saint Meinrad Archabbey's pilgrimages to honor the Blessed Virgin Mary at the Monte Cassino Shrine on Sundays in October.

The pilgrimages begin with an opening hymn and short sermon followed by a rosary procession. The one-hour services end with the Litany of the Blessed Virgin and a hymn.

On Oct. 4, Benedictine Father Christopher Shappard will speak on "Mary: I Believe." On Oct. 11, Benedictine Father Germain Swisshelm will reflect on "Mary, Model of the Church at Prayer." Benedictine Father Joseph Cox will discuss "Mary as the Pattern for Parents" on Oct. 18, and Benedictine Father Patrick Cooney will reflect on "My Spirit Rejoices in God, My Savior" on Oct. 25.

Services begin at 2 p.m. Central Daylight Time, except on Oct. 25, which starts at 2 p.m. Eastern Savings Time.

The Monte Cassino Shrine is located one mile east of the archabbey on State Highway 62. For more information on the pilgrimages, call Saint Meinrad at 812-357-6585 or 812-357-6501 during business hours. †



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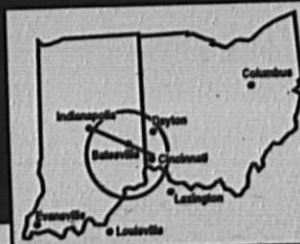
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A supplement to *The Criterion*

Holy Spirit Source of Unity



CATECHETICAL SUNDAY, SEPTEMBER 20, 1998

Sharing the gift of life in the Spirit

By Annette "Mickey" Lentz

More than 2,000 catechists in the Archdiocese of Indianapolis will join the entire Church in the United States this Sunday in celebrating the presence of the Holy Spirit in the life of the Church and in their lives and ministry.

It's Catechetical Sunday, a day set aside each year for listening to the good news of Jesus Christ as it relates to the mission of the catechist. This year, the theme of the celebration proclaims the Holy Spirit as our "Source of Unity."

This special time also marks the second year of archdiocesan preparations for the approaching third millennium of the Christian era. This year's theme invites all of us involved in preparing for the millennium to focus on the Holy Spirit.

Catechists are challenged to truly shape the Christian way of life in two areas: The first is our life in Christ, which is also life in the Spirit, and the second is prayer. St. Paul tells us that "no one can say: 'Jesus is Lord,' except by the Holy Spirit" (1 Cor 12:3b). The Spirit is not only our teacher of prayer but is also the one to whom we should pray. We are encouraged to call upon the Spirit every day for aid in our ministry.

In his apostolic letter on the millennium (*Tertio millennio adveniente*), Pope John Paul II recalls what Jesus said about the Holy Spirit's special connection to catechists: "The counselor, the Spirit, whom the Father will send in my name, will teach you all things and bring to your remembrance all that I have said to you" (Jn 14:26).

What a comforting thought for us! As parents, catechists, and teachers, Jesus calls us to serve in the knowledge that we never work in isolation but with the Holy Spirit and with one another to further God's kingdom. It is our challenge to

impart knowledge of the Holy Spirit's person and work and to guide those we teach to a lively experience and appreciation of the Spirit in their lives.

The *Catechism of the Catholic Church* is a rich resource for every catechist in this endeavor. It gives great emphasis to the work of the Spirit who is always alive and active in both the Church and the individual believer.

In my experience in my own parish of St. Mark Parish in Indianapolis, I have seen parish catechists working in the Spirit in the Rite of Christian Initiation of Adults, in adult faith formation programs and in faith formation efforts for children and youth.

The teachers in our schools also are imbued with this same Spirit. And earlier this year, I had the opportunity to be with the catechists of the New Albany Deanery as they celebrated the Eucharist beginning another catechetical year. Their joy, eagerness and willingness to work with children, youth and adults was certainly a tangible sign to me that God's Spirit is

alive and active in our Church.

St. Paul emphasizes that "there are different gifts but the same Spirit" (1 Cor. 12:4). All gifts are meant to build unity among God's people. How do we cooperate with this movement of the Spirit in our lives and in our catechetical ministry?

Like all things, we have to work at it. We must pray, monitor our attitudes and actions and be willing to do our own interior work. No one can do it for us.

Unity has a high price. It isn't cheap, and it isn't easy. To live with the Spirit of God is to approach life with open hands and open hearts so that we may truly receive the gift of life, broken and blessed, and share it with others.

During this catechetical year, it is my prayer that we all grow in the knowledge of and love for the Holy Spirit. May the Source of Unity be ever with us and in the catechetical work we do! †

(Mickey Lentz is archdiocesan secretary for Catholic education and faith formation.)

Franklin teen catechist takes on leadership of youth group

By Margaret Nelson
Special to The Criterion

FRANKLIN—Until a couple of years ago, parishioner Maria Coudret often volunteered to help Julie Haney with the religious education programs at St. Rose of Lima Parish in Franklin.

"I always liked to work with kids," said Coudret. Haney is coordinator of religious education.

"Last year, she lobbied me about being the high school catechist. I wasn't sure I had the time to take it on," Coudret said.

But she did agree to take the responsibility to teach religious education for all four secondary grades during the 1997-98 year.

"My only requirement was that I'd be the only teacher," said Coudret.

"Consistency is a really big issue with kids of that age. If we didn't schedule different teachers, the kids would get to know my style and I could develop relationships with them."

But when Haney urged her to take the youth ministry position that opened up at the end of the year, Coudret thought it was

a bit too much. She was already involved in many other activities.

Besides being the high school catechist for about 50 young people, she is on the faith formation committee and heads up the Respect Life program for the parish.

"But I was starting to accomplish what I wanted with the high school religious education," she said. "The kids were starting to associate with one person—to build a trust." She realized that, if she took the youth ministry, it would save them having to deal with other different people.

Another goal for Coudret was to get more time to teach. "When we do religious education, we get them for such a short amount of time on Sunday."

"By developing relationships with the kids, we can do youth group things outside of the classroom," she said.

The kids stop by the office or her home. "It's been good for my three kids. I've seen a huge change in them," said Coudret. The oldest of her three girls will be eligible for the youth group next year.

As for activities, "These kids are with-



At St. Rose of Lima in Franklin, Maria Coudret (seated), high school catechist and youth group coordinator, looks over the 1998-99 youth group calendar with Julie Haney, coordinator of religious education.

out a doubt one of the busiest, most productive youth groups I've seen. I'd put them against any in the state," she said.

"They are purely self-sufficient," said Coudret. She told of the students' outreach projects, including raising money and working at the Catholic Social Services' Christmas Store in Indianapolis.

The Nov. 21 Rake and Run will be a service project involving young people who pile into cars and vans. Armed with rakes and a list of people who need their yards cleared of leaves, they will stop at those houses, rake the yards and "run" to the next site.

While the youth group meets once a month in homes or at the church, the religious education classes are on Sundays.

Coudret said that the kids do all the calling for the meetings, as well as bringing the food and conducting the meetings.

Haney said St. Rose has a lot of seniors

involved in the youth group, which is unusual. They attend five different schools.

Coudret said the annual retreat includes sixth-grade through senior high school students. "I was worried about the age difference. But they got along. It was awesome!"

She explained that the retreat program ended with a skit some of the youth created after being sent away from the others for half an hour. No adults helped. The exercise was to show what they'd learned during the retreat.

"They started with everyone doing their own things. In the end they all worked together to accomplish a special dance."

Haney said of Coudret, "She is very outgoing, very blunt," said the religious education coordinator. "She tells it like it is. She demands a lot; she gives a lot; expects a lot. They know where she stands."

"They ask tough questions," Haney said.

See TEEN, page 14

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WOMEN'S EXTERNAL DEGREE PROGRAM

Greensburg parish adapts adult ed plan

By Barbara Jachimiak

GREENSBURG—The Adult Faith Formation guidelines recently developed by the Diocesan Adult Catechetical Team of the archdiocese were approved by the recently reorganized Adult Catechetical Team (ACT) at St. Mary Parish in Greensburg.

Members were impressed with the curriculum's emphasis on the Catholic faith and doctrine as expressed in the *Catechism of the Catholic Church*.

Dick Rust, ACT secretary, was pleased that the guidelines for adult catechesis were based on the four pillars of the catechism—the profession of faith, the sacraments of faith, the life of faith and prayer in the life of faith.

"The catechism is being quoted more and more. It is a good guidebook for Catholic education and I think more and more Catholic families own a copy of it," he said. He was impressed with the emphasis on the need for Catholic adult catechesis.

Hank Martin, ACT chairman, commented that the guidelines will help his team pinpoint the need for the programs

offered to parishioners at St. Mary.

"Before, we passed out questionnaires about what the parish would like to see offered," he said. "We are in the process of reorganizing and this will give us guidelines. We still want to see what programs people will like, but the curriculum will give us more choices. In our meetings now, we are going through the standards one by one."

Rust said, "A member gives us a presentation of a topic at each meeting and we discuss what we see developing in the future. After Karen Oddi [associate director of religious education, sacramental, adult and family catechesis, for the archdiocese] came down and gave us the guidelines on what adult education should be, the ACT members decided to go over the topics month by month."

According to Oddi, the guidelines are being distributed to all ACT teams in the archdiocese. The adult education standards are based on the 15 religion achievement standards in the archdiocese religion curriculum which were developed from the teachings in the *Catechism of the Catholic Church*.

"It is for our own education," Martin



At St. Mary Parish in Greensburg, Hank Martin (from left), Adult Catechetical Team (ACT) chairman; Anita Navarra, coordinator of religious education; and Dick Rust, ACT secretary, review the new archdiocesan guidelines for adult religious education.

said. "It's important that we educate ourselves." He said the Christ Renews His Parish program was one of the recommendations in the curriculum. This is planned for St. Mary Parish in the near future.

Anita Navarra, director of religious education believes the Adult Faith Formation guidelines will help in all religious education programs.

"It gives the ACT members more ideas," she said. "A lot of brainstorming is the result. The Rite of Christian Initiation of Adults is for those beginning their faith process, but these guidelines are to help adults, who are practicing Catholics, to grow in their faith from wherever they are."

Rust also said he was impressed that the archdiocesan team had studied the catechism enough "to bring it down to the 15 standards," and that only Catholic beliefs and doctrine in the catechism were used in developing the guidelines.

All three ACT members agreed that adult religious education is at least as important as the children's program, because parents—as their children's first teachers—need to know their faith well enough to be able to teach about religious faith and prayer life to their children.

Rust said the new guidelines are a way

of "reevangelizing" Catholic adults.

"There are so many Catholics who have lost their roots and the *Catechism of the Catholic Church*, I believe, is a great way to get back to their Catholic roots."

He said, "That is why I like the 15 standards in the curriculum. The children are taken care of, but that's a real small group. What about the adults who have to bring up the children? Many adults have lost the roots of their Catholic faith. If we can't do something about it, we are dropping the ball."

"Bible study, prayer, outside presentations and other adult programs help," said Navarra, "but the guidelines make sure we cover all the bases necessary for what the catechism tells us to do in adult education. The guidelines give us some solid ground in planning programs."

Martin said, "I think a lot of adult Catholics meet life with their childhood catechism education." He said he believes these people need to mature in their faith and prayer life. With the Adult Faith Formation guidelines, ACT can help fill this need.

Other members of St. Mary's ACT, which meets the third Thursday of each month, are: Marcie Harping, Liz Johnston, Joe Kremer, Pam Meyer, Anne Trexler, Carol Van Vort and Eva Westhafer. Father Steve Schaftelein is pastor of St. Mary. †

Children need adaptability

By Diane Orr
Special to The Criterion

Our parish is a celebration of inclusive-ness and multicultural experiences. In the past few years, we have seen our members age and their children grow up and move away. So the number of small children in our parish was declining.

In the past year, we have seen younger families move in, which is wonderful. So we started over in planning for these precious children. The dilemma is how to plan an effective religious education program for a group of children that range in age from 5 to 13 years.

Our goal was to plan a program that would celebrate who we are as people of many cultures, as well as who we are as Catholics.

The traditional religious education programs, where children are placed in classrooms according to their ages, would not work for us. So we utilized a classroom

text that is acceptable to the Office of Catholic Education and is catechist-friendly. We chose *Catholic Identity*, a workbook based on the *Catechism of the Catholic Church*.

The children meet between Masses, and their parents are encouraged to join them.

We begin our Sunday morning with praise and worship at 10:15 a.m. We will teach our children how to enter into worship with God, instilling in them the idea that they can worship God in song outside of the church building.

At 10:30 a.m., we begin our class by utilizing a chapter from the textbook. At 11 a.m., we enter into the reflection time with music that will prepare the children for liturgy.

Then we move into the church, prepared to focus on liturgy and reinforced by what we learned in class. †

(Diane Orr is parish administrator of religious education at St. Andrew Parish in Indianapolis, the parish she grew up in.)

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Outreach flows from faith formation

By Margaret Nelson

Overall, catechesis and faith formation should lead to two things—the Eucharist and outreach, said Mary Lynn Cavanaugh, administrator of religious education for St. Mark Parish in Indianapolis.

"That should be the ultimate outcome," said Cavanaugh.

"In St. Mark's religious education or faith formation programs, we do provide opportunities for outreach to others," she said.

Like many suburban parishes, St. Mark collects non-perishable food for the poor. A box for the food drive is in back of church all year. And the Society for the Propagation of the Faith, Lenten rice bowls and Holy Childhood programs are very popular ways for parishioners to share with the needy.

During Vacation Bible School at St. Mark, there is a time of giving. The parish children have also collected stamps for religious orders and they have brought paper products for homeless people in the center city.

The young people help another

Indianapolis South Deanery parish, Sacred Heart, with the Homework Club. It is an after-school mentoring program for children who live near the center-city parish, including residents of Holy Family Shelter, just around the corner from the church. The St. Mark outreach provides school supplies as well.

Alicia Weisenbach helps with the Sacred Heart Homework Club. "She gives more than just things," said Cavanaugh. "As you develop, you give items. Alicia has developed to the point of giving of herself—her time and talent."

The Homework Club meets on Tuesday nights at Sacred Heart's Parish Hall, located a couple of blocks north and west of the church in a former south side bank.

Weisenbach, who wants to be a teacher, works with some of the neighborhood youth who gather there for social and educational activities.

She said working with people like Danielle Reed has its own rewards. When the younger student was allowed to present a blue ribbon to someone who was important, she gave it to her mentor.

Among her many activities, Weisenbach

meets once a month with sixth-grade students from different churches for the archdiocesan peer mentoring chastity program, A Promise to Keep.

St. Mark participates in the South Deanery summer breakfast program for center-city children, which is coordinated by St. Barnabas Parish. For two weeks, a group from St. Mark fixes breakfast at Parkview Place Apartments.

"They come back seeing the whole picture," Cavanaugh said. "They understand what God is asking each of us to do. Some feel the need to go back."

Every month, the adults cook a meal at Holy Family Shelter. The parish also collects toiletries for Holy Family Shelter and for Wheeler Mission.



Photo by Margaret Nelson

St. Mark parishioner Alicia Weisenbach, 17, mentors Danielle Reed at the Homework Club, for neighborhood youth who come to the Sacred Heart Parish Hall in Indianapolis.

All of the youth of the South Deanery have an annual service camp week.

They provide services to an organization that needs help. St. Mark youth are involved in that.

"We have a very active St. Vincent de Paul conference," she said. The members take the calls and visit the homes.

The fifth grade students are active in a program of pen pals for the homebound. The communication lasts a year.

"Three or four people in the parish have a ministry of visiting the sick," she said. "These are people who develop their faith throughout their lives. They are wonderful."

"A definite, integral part of the faith formation program," said Cavanaugh, "is some type of opportunity of outreach." †

TEEN

continued from page 12

"She studies and studies the catechism. They try to stump her, but she thinks quickly, she always has the answer."

"She knows how to 'work a room,' to get everybody involved," said Haney. "She doesn't have favorites."

Coudret piped up, "I have about 100 of them."

"They are able to throw out questions," she said.

"They want proof. When kids are younger, you can hand them a Bible and they'll take it and read it."

"When they are older, they want you to bring the teachings up to date. Last year we covered everything from cults to the seven spiritual works of mercy," Coudret said.

"They are interested in facts—why certain things are done in church," she said.

"I tell the kids: 'You can do what you want. You can say what you want. I will never give up on you,'" said Coudret. Then I come back to the office after the meeting and say, 'Ahh.'

"After some sessions, I say, 'I didn't teach anything. I taught everything,'" she said. "The thing is, I really enjoy it."

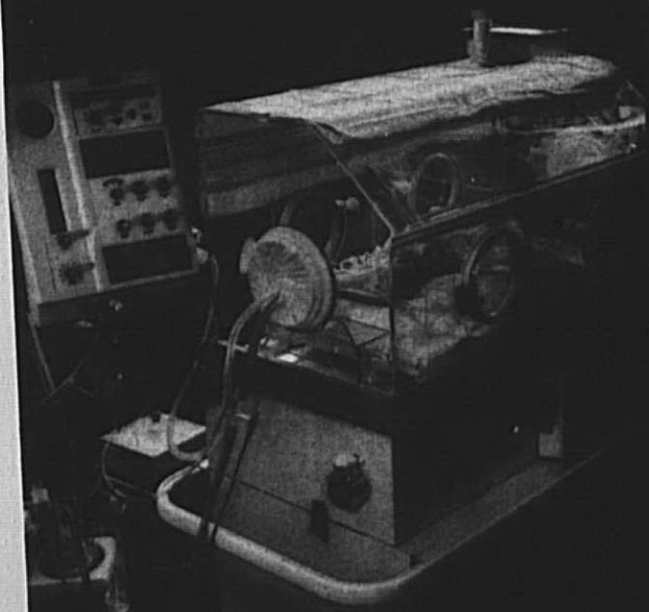
"I have never met a bad teen-ager. Nothing they can say or do can shock me," said Coudret. She laughs when they are surprised that she knows some of "their" songs.

"The kids struggle with choices they have to make," she said. "They share their feelings about relationships and what they are struggling with. They look at relationships in terms of how their own family units are."

"It all comes back to what God wants them to do," said Coudret. "We take their situations and use role playing. I even get in with them."

"Julie is my lifeline," she said. "When I think I can't do it, Julie looks at me and says, 'Yeah, you can!'" †

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Family approach important in religious ed

By Margaret Nelson

Lucinda Anderson has been director of religious education at Immaculate Heart of Mary Parish in Indianapolis for three years.

"What I have discovered about Immaculate Heart," said Anderson, "is that we are a parish of very many young families. They are very active and involved."

"When I came, I set up a family program where the family comes as a family," she said.

"The non-school families meet every other Sunday during the school year. On alternate weeks, each family is asked to do something at home as a family," said Anderson.

They gather from 8 a.m. to 9:15 a.m. on Sunday mornings. "The families have been very receptive to the program."

She has meetings with parents during the summer to get their input—"what they want for themselves and their children." She coordinates what the parents want with the archdiocesan curriculum guidelines.

The Sunday gatherings begin with a social period. She said that the parents help prepare for them. Then the whole group gathers for opening prayer and a brief word about the focus of the day.

Next, the children are instructed according to their age levels. At the same time, Anderson works with the adults. Afterward, they participate in a period of interchange about what happened in the separate groups.

At the end of the get-together there is a summary and the families are given assignments. Then all participate

in a closing prayer ritual.

Immaculate Heart also has a school family program for sacramental preparation. Part of it is a parent/child retreat.

"We encourage parents to use this as a time for one-on-one with their children," Anderson said.

It is a time to prepare for the sacraments and for parents to renew their own faith, she said.

"It is a prayerful time. Some parents said they find they don't converse on a faith level—parent/parent and parent/child," Anderson said. "While they want to do it, sometimes they need a door opener."

Immaculate Heart Parish has a family faith ministries committee that provides opportunities for all families in the parish to come together at a faith level. They have programs, like spiritual plays, after a shared meal.

"We just think families are so important," said Anderson. "Families ministering to families is the key. We have had a good response."

She said that, during the coming year, she hopes to provide a program on peacemaking within families.

Anderson said the parish tries to take the total Catholic education approach.

Immaculate Heart has a large seniors group. "The seniors want to come together," she said. They do it with retreats, trips, recreation and educational programs.

Last year's Rite of Christian Initiation of Adults group had 13 adults and nine children. The parish just started a woman's spiritual group—a series of four-week sessions.

"We have a special hunger, but also want something where we can serve," said Anderson. Out of the community prayer, the parishioners find that with all groups hunger

for the spiritual. "Out of that comes what we can do."

Immaculate Heart's Caring Community small groups minister to the needs of parishioners, including shut-ins.

Anderson believes that people looking for parish homes, particularly young adults, "choose to come here because of their experiences of welcome and community."

The families also want to do service projects. They help with the parish's 12 Days of Christmas, sponsored by the Caring Community. Some are taking part in liturgies with St. Rita and Holy Angels parishes in Indianapolis.

At St. Rita, administrator of religious education Joe Schafer wants to have a hospitality drop-in place for youth. Some of the Immaculate Heart families have shown an interest in helping with that as a parish project.

One way to help families grow in faith is through symbolism. The parish has Advent wreath making—and light refreshments—for families after a Sunday morning Mass. During Lent last year, they had palm weaving.

"It is very informal," said Anderson. "It brings people together as family on a faith level."

"Young families are so involved in so many sports and school programs, it seems like the faith dimension gets lost—not that desire isn't there," she said.

"Everyone is so willing and eager to help," Anderson said. "I can't believe the involvement of teachers. They meet before each class to plan, coordinate and make sure of focus."

"The program would not be possible without the families taking a very active, supportive role," she said. †

RCIA blends into campus schedules

Though Marian College's Rite of Christian Initiation of Adults process is similar to that in any parish, the schedule is tailored to accommodate the busy students and staff.

For one thing, the initiations are celebrated one week after Easter when students are back from Easter break.

The candidates represent a wide range of the people on campus, from students to professors. And so do the sponsors.

Franciscan Sister Linda Bates is campus minister. According to Barb Mathauer, of the campus ministry office, Sister Linda "takes people from where they are and where they found Christ in their lives."

"She is easy to talk with, very approachable. Many of them first come to her for counseling," said Mathauer. Others come to the office for prayer or Bible study.

The Marian College community draws from the Franciscan sponsorship, she said. "The qualities we try to live by—dignity of the individual, reconciliation, peace and justice, responsible stewardship—are the focus of the college."

"That is why the students choose this school," said Mathauer. She thinks the value system is why non-traditional students are attracted to Marian. "It means so much to be treated with respect."

She believes that is why people on campus explore their faith. "In the whole community you see the essence of God."

Father Francis Bryan is chaplain of Marian College. Father Joseph Moriarty and others from the archdiocesan community come to celebrate Mass at the chapel.

"Kids get drawn to the Church," Mathauer said that students and faculty members who come to Mass, sometimes with their friends or spouses, are "exposed to all kinds of priests."

Because of the diversity, Sister Linda said she uses a "pick and choose" list of materials. "We use Catholic

Update a lot. We do use the lectionary sometimes, but we choose our own readings." She calls it the "Lectionary by Linda."

Candidates range from "folks who have no religious background and have hardly darkened a church door to others who are pretty well involved in their own congregations," she said.

"The reasons they come are as elementary as that someone is dating a Catholic to people who have read and feel Catholicism has something to offer them that their own denomination does not," said Sister Linda.

Although school started Aug. 27, the office did not begin the program until this week. It is part of campus ministry.

"We invite anyone who wants a refresher course to join us," she said. Sometimes the sessions don't fit into a stu-

dent's schedule. The staff tries to adjust.

"This is a priority. For one thing, we have very good snacks," said Sister Linda with a smile. "Food is a drawing card to any college student."

Sister Linda believes that those who go through the process continue to be involved with the Catholic Church after graduation. "Some are still around campus," she said a couple who went through the initiation process was married on campus this summer.

Just before the candidates receive the sacraments, Father Bryan talks with them. Sister Linda reminds them that they are joining Catholics at Masses all over the world.

"It is the first time it actually clicks in for them," she said. "It is a wonderful experience." †

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Legacy of Hope aids ministries

By Cynthia Dewes

BROWNSBURG—The new addition to St. Malachy Parish in Brownsburg is a physical bridge between the church and the parish center. More importantly, it's a bridge to new opportunities for religious education and worship at the parish.

The addition includes a nursery, a vestry room/bride's room, restrooms and a large central room known as the Holy Family Room. This extensive space may be partitioned off to accommodate various activities while also serving as a narthex for the adjacent church.

"It's been a tremendous help for religious education," said Diane Burns, St. Malachy's director of faith formation.

The room is used for children's Liturgies of the Word on Sundays, she said, but it's been most helpful in facilitating adult programs. Burns said there is now plenty of space to serve the parish's sizable Rite of Christian Initiation of Adult group, plus catechists' workshops, women's and men's daylong retreats and the parish "Theology Night Out" series.

Father Dan Staublin, St. Malachy's pastor, said that newcomer coffee and doughnut socials are held monthly in the Holy Family Room. It was used recently for a reception honoring the pastor of St. Malachy's twin parish in Haiti, and it will accommodate a parish mission during Lent, as well housing the usual parish organization meetings.

The parish addition also increased the size of the church worship space, said Father Staublin.

Funds from parish's Legacy of Hope from Generation to Generation campaign will help St. Malachy pay off its \$300,000 debt for the new addition, Father Staublin said. The parish also

hopes to use the funds to renovate Noll Hall, the parish hall that houses vacation Bible school, family Advent programs and other religious education classes.

Father Staublin said, "We'd like to make Noll Hall better acoustically and aesthetically so we can have more large adult groups."

The parish is growing rapidly, with 2,100 families now registered. Four hundred new families have moved in since the campaign began. Fortunately, Burns said, many of the new parishioners are involved in the campaign.

"Folks don't like to be in debt," Father Staublin said, "And debt restricts the money available for our ministries."

"We have a happy problem here," Father Staublin joked, referring to the parish growth. But he and his parish are counting on the Legacy of Hope to help solve it.

Linda Wischmeier, administrator of religious education at St. Ambrose Parish

in Seymour has a similar desire in mind. She hopes "to incorporate more parent programs now," thanks to the new religious education center, which was dedicated at St. Ambrose last May.

The center has two floors and an elevator, with an atrium used as a meditation courtyard. Previously religious education was confined to one room, with no handicap access or space for adult programs.

The Legacy of Hope campaign will be welcome, Wischmeier said. "Anything like this that will help people practice their faith will be of great benefit to all."

Barbara Black is the new administrator of religious education at Sacred Heart Parish in Terre Haute. She said the 70 or so religious education students who attend public schools must now use the parochial school classrooms for their instruction.

"We're hoping to use the (Legacy of Hope) funds to renovate Van Dyke Hall



Kindergartners celebrate the children's Liturgy of the Word in the new Holy Family Room at St. Malachy Parish in Brownsburg.

for use in religious education classes," she said. The former convent will provide room for resources and materials as well as class space. These items are now scattered in bookcases in the school teacher's lounge and various other places, she said. †

'Echoes of Faith' offers faith formation for catechists

By Susan Bierman

CLARKSVILLE—The New Albany Deanery is implementing a program that is stirring enthusiasm.

"I am excited about the program because I see people excited," said Bob Leonard, director of catechetical ministry at the Aquinas Center in Clarksville.

Echoes of Faith is designed to train catechists. The program has been in place in the New Albany Deanery since last September. Connorsville and Indianapolis South deaneries are also offering the program, as well as several individual parishes throughout the archdiocese

"I see people doing adult faith formation in an adult way, which calls for learning their faith, sharing their faith, and then figuring out how to use it and teach it as they go through the program," Leonard said.

Echoes of Faith, a catechist formation program, is a joint effort of the National Conference for Catechetical Leadership and RCL Publishing Co., Allen Texas.

Although the program has been in the works for several years, it was released less than two years ago.

Leonard said Echoes of Faith is designed by national experts in catechesis and faith formation working with one of the top publishing companies to provide training in catechesis for those who will be catechists for others.

The 18-session program consists of text, video and a workbook for each session. The groups meet for two and a half hours for each session. Group prayer and discussion, along with individual prayer and reflection, are also included.

Individual sessions concentrate on various grade levels and topics. Topics included in the sessions are the catechist, the learner, theology, Scripture, Sacraments, prayer and spirituality.

Leonard believes a program like this important for two reasons. First of all, he

said a lot of people have great faith and few teaching skills, while others have great teaching skills and less knowledge of their faith.

"This program does a good job of marrying faith knowledge and enhancing catechizing skills," he said.

The second reason Leonard gives is the program will standardize the learning of catechists if it is implemented in a particular diocese.

Echoes of Faith offers much to everyone.

"I think in the long run the whole Church will benefit, because I think we will do better catechesis for the children and youth in our community," Leonard said.

One thing that is important to know about this program, according to Leonard, is that Echoes of Faith is not a program to fear.

"It's not adults going back to school," he said. He explained "it's a rather simple learning process—it's shared faith and input."

Leonard said the program seems to be really taking off. He believes Echoes of Faith "does a good job making practical the knowledge that you have about catechesis and turning the theological concepts into practical things that you can teach kids." †

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New Frontiers creates new computer fans

By Margaret Nelson

Until a year ago, Benedictine Sister Joann Hunt, director of religious education at Holy Spirit Parish in Indianapolis, had an aversion to computers and such things as answering machines and e-mail.

"I used to call the [Archbishop O'Meara] Catholic Center and say I wanted to talk to a real person," she said. "Now I see the value of technology."

She explains her conversion, "Last year, when we went to the [Office of Catholic Education] administrators' meeting at French Lick, one of the new things they talked about was the New Frontiers program being offered by the archdiocese.

"To get into it, the DRE and the principal had to jointly sign up," said Sister Joann. "The idea of the program was to help us get started with technology or improve if we'd already started.

"Kent [Schwartz, principal] and I decided we needed this. Neither of us knew much about computers. We

agreed, signed the papers and got into it," she said.

"In the beginning, it was discouraging," said Sister Joann. "But we stuck with it. That is the key.

"I would say that one of the significant things I learned this year was that there are people out there who will help.

"I had thought of getting volunteers for hundreds of other things, but not for this stuff," said Sister Joann.

A parish family, Ron and Bobbi Jacobson, worked for Ameritech. They got a new computer and gave Sister Joann the large one they had been using.

"I started with an eighth grade student coming in after school 15 minutes a day to teach me the really basic things," she said.

At the spring parents' meeting, several parents asked why the religious ed office didn't have an answering machine, e-mail or Internet access.

"I was speechless," said Sister Joann. "Then I said, 'If anyone can help, come up after the meeting and sign up.'"

Parishioner John Brown came up to say he would help. He had a full-time job in technology at Community Hospital.

After she finished preparations for first Communion, Sister Joann found his name and called him. He came in the next day.

"He was happy to help me get a new modem, install it and get me hooked up to the Internet," she said.

The new seminarian at Holy Spirit, Ryan McCarthy, "is a genius at computers," said Sister Joann.

They spent 30 minutes a day for two weeks, to help her install Internet access and a web page.

The parish maintenance man, Jeff Mountjoy, helped her create the segments of a web page.

"In one year working with a lot of volunteers, I think I've made the leap," she said. "I still have a long way to go, but I did get this far, and I found out that my previous aversion to even answering machines is gone.

"I'm convinced it is all worthwhile," said Sister Joann.

"I went to the New Frontiers meetings in Columbus three or four times. Each time, we had homework," she said. She and the principal had to develop a technology plan together.

As a result, Schwartz has had all the classrooms wired for Internet access. All the teachers have networked computers in their rooms, which are available to school teachers and catechists.

Among other documents, they can look up the North American Bible, the *Catechism of the Catholic Church*, a Catholic encyclopedia and all of the lectionary readings.

"It has paid off if people don't do anything else except check out the Vatican web site once in a while," she said. "It has all the Church documents. It's easy to find a quote from it.

"I came from the farthest behind anybody could possibly be to where I am now, basically through the motivation and encouragement I got through the New Frontier program," said Sister Joann. †



Photo by Margaret Nelson

Benedictine Sister Joann Hunt, director of religious education at Holy Spirit Parish in Indianapolis, checks out the parish web page.

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Catholic Bible studies inspire faithful

By Margaret Nelson

The Denver Catholic Biblical Program offered by the Indianapolis North Deanery has become so popular that its four-year graduates want more.

Jane and Joseph Ritter of St. Matthew Parish in Indianapolis were among 21 men and women from six deanery parishes who finished the program last spring. Nineteen are signed up for a "fifth-year" of study.

Joe, a retiree now, said he did not have the opportunity to really study Scripture during his school years.

The classes "allowed me to see Scripture in a totally different way," he said. "For example, the readings at Holy Mass suddenly have real meaning in

today's world.

"I began to see beyond the meaning of today's language to what the authors—disciples, evangelists and apostles—meant in their time and in their culture," he said.

Joe Ritter said it helped him "use this information to keep close to God in today's world."

He especially likes Psalm 4, verse 30: "When you send forth your breath [Spirit], they are created and you renew the face of the earth."

"To me that means that every day, he is empowering us, beyond our natural ability, to do his work," he said.

Liz Atkins of St. Thomas Aquinas Parish, who had attended a Protestant Bible study before, said the program



St. Matthew parishioners Joseph and Jane Ritter chat during a Labor Day tri-parish Mass at St. Lawrence, with St. Andrew. The couple finished the four-year Denver Catholic Biblical School program last spring. They are enrolled in a continuation class this year.

helped her grow to love the Scriptures in a way she never had before. The classes showed her that the Scriptures are central to our faith.

"I have a better understanding of the historical and political climate under which these books were written," she said.

Martha Commons, who always looked forward to her Thursday classes, said they helped her appreciate the Old Testament.

"The constant message that I received was, 'I am your God; you are my people,'" said Commons, of St. Matthew.

Deanne Bayley, a member of St. Luke, who has two years of the Bible study said, "Most of all, I feel my relationship with God has reached a new, higher level."

The first year of the course covers the Old Testament; the second the New Testament. The third and fourth years continue study of the remaining books of the Bible.

The classes, led by two Biblical scholars, began meeting last week. Classes meet on Thursday mornings at St. Matthew Parish and on Wednesday evenings at Christ the King. They are sponsored by the Indianapolis North Deanery administrators

of religious education.

Sheila Gilbert, director of religious education and coordinator of ministries at St. Matthew, said that the DREs wanted a Catholic alternative to the "fellowship" kinds of Bible study programs. They also wanted a faith-sharing element to balance with the reading part of the program. She believes the Denver program has all of those elements.

Thirty-two are enrolled for the evening program this year, and 22 for the morning, for the first two years of the program.

Jane Ritter, a coordinator for the program, she and her husband are taking a fifth year of the class.

"It was so important, we hated to stop," she said. "The two instructors are developing a program for us."

After her husband retired, "Joe had wanted to study the Bible. It was something we could do together," she said. Jane Ritter said, "It made the Old Testament much more real to us. Everyone seemed to feel so strongly that it brought them closer in their faith."

(For information on the North Deanery's Denver Catholic Biblical School Program, call 317-257-4297.)

Parishes using special program

Several parishes in the archdiocese will soon begin using SPRED, a religious education program designed to meet the spiritual needs of persons with disabilities.

Volunteers are being trained for St. Malachy in Brownsburg and St. Pius X in Indianapolis.

The name comes from the first two letters of the title of the program, "Special Religious Development," which originated in the Archdiocese of Chicago.

The program invites and trains volunteers to prepare a special place where they can welcome those with developmental disabilities.

It is thought that, through one-on-one relationships, the students are better able to learn to celebrate the sacraments and enter into other experiences with their

faith communities.

The program has four age groupings: children, ages 6 to 10; adolescents, 11 to 16; young adults, 17-21; and adults, 22 and older.

Volunteers are asked to be over 21 and make a two-year commitment. They attend 12 preparation meetings, alternated with 12 sessions with those with disabilities, called "friends."

The Chicago group trains, supervises and provides materials for the program. The small communities that form SPRED have a leader catechist, an activity catechist, a parish chairperson, four or five helper catechists and four to six persons with disabilities. †

(For more information, call 317-236-1430 or 800-382-9836, ext.)

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By Fr. Dale Launderville, O.S.B.

Naming the authors who wrote the Old Testament's various books is nearly impossible, with a few exceptions.

Ezekiel seems to have written a number of his teachings since they seem too complex to have simply been delivered orally.

Baruch was a scribe who wrote down Jeremiah's oracles on at least two occasions.

Many scholars believe that Ezra was the scribe who edited the Pentateuch—the Bible's first five books—in final form.

Some have suggested that Jeremiah was the editor of the books of Joshua, Judges, First and Second Samuel, and First and Second Kings—books that tell the story of Israel from its entry into the Promised Land (end of the 13th century B.C.) until its loss of the land at the time of the exile (598 B.C.).

Other biblical books have been named after major figures who were responsible for much of their content but probably did not write the text. Prophets like Isaiah, Amos, Micah and Hosea would be examples of preachers who created and delivered their content orally.

Other authority figures such as Moses and Solomon had books attributed to them whose content they did not compose orally or in writing.

Authorship in Old Testament times was understood differently than in our time. The Old Testament writings belonged to the community. Editors might combine different sources without identifying them.

Nevertheless, the wording of the biblical traditions could not readily be changed after an account had become familiar to and treasured by the Israelite community. Any changes would need to be accepted by the community in its reading and praying of the traditional account.

Baruch not only is responsible for writing down what Jeremiah preached, but also seems to have composed a number of chapters in the Book of Jeremiah which tell about Jeremiah's experiences.

A scribe did not simply transcribe the words of others, but also was an interpreter, associated with other scribes, who in turn were associated with the royal court and the temple. These scribes were an influential group who could champion their own viewpoints or those of the king.

The scribe or group of scribes who edited the books of Joshua, Judges, First and Second Samuel, and First and Second

Kings framed this account of Israel's history according to the Book of Deuteronomy's outlook and values.

One basic principle of Deuteronomy was obedience to God's will: If you obey, things will go well for you; if you disobey, you will be punished. That outlook seems to account for 80 percent to 90 percent of human experience. But a person with Job's experience of pain might disagree with Deuteronomy's outlook.

The Old Testament books preserve, in written form, the traditions that shaped the Israelite people's identity. Some sections of books were poems, like that in Exodus 15. It recounts the Lord's rescue of the fleeing Hebrew slaves at the Red Sea.

As part of the larger narrative of the Exodus account, this poem in Exodus 15 was told orally in liturgies and other public gatherings for a number of generations before it was placed in the written form that we now read in Exodus.

These written materials shaped the Israelite people's understanding—a significance that began to increase in the latter half of the seventh century B.C.

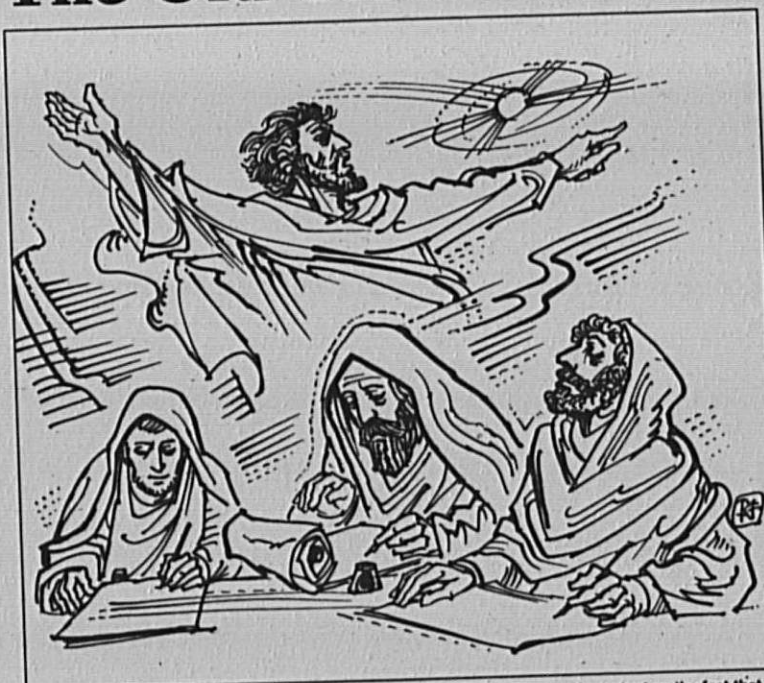
The Babylonians began to deport the people of Jerusalem in 598 B.C. The loss of their homeland and their own government was followed in 587 by the destruction of the temple.

These institutions of government and temple had played key roles in shaping the Israelite people's identity for almost 400 years. To survive their disappearance, the people's traditions had to take a different form. Thus, many Old Testament books were written and edited in the exile. These accounts helped the Israelite people remain in relationship with the Lord.

The stage was being set for the people to focus attention on the written word and to take direction from the Torah and the scrolls of the prophets. This shift toward a "religion of the book"—a shift away from storytelling and oral reading—marked a significant new spiritual path for the Jewish people.

The issue of the identity of the individual authors of specific Old Testament books is important, but not as important as the fact that the books have been received and handed on by generations of believers as accounts of God acting in our midst. †

(Benedictine Father Dale Launderville is a Semitics scholar in the School of Theology at St. John's University at Collegeville, Minn.)



The identity of authors of the Old Testament books is important, but not as important as the fact that the books have been handed on by generations of believers as accounts of God acting in our midst.

Biblical authors liked proverbs and parables

By Fr. Dale Launderville, O.S.B.

The Old Testament texts were written originally in Hebrew and Aramaic, which are Semitic languages, and translated into Greek in the third century B.C.

This type of linguistic information can help us refine and enrich our previous reading of biblical stories and help us enter more fully into the biblical world.

The biblical authors tried to make their points by fashioning their material in specific literary forms—a proverb, satire, parable or hymn. More than one hand is involved in the composition of most biblical passages.

Editors of biblical books were authors in their own right, and often added nuances to controversial passages that fit their own viewpoints or ideologies.

The more we can know about the world of the first and second millennia B.C. in the ancient Near East, the more we will be helped to understand the social, political, economic and religious issues that impinged upon the biblical authors.

Many of the types of literature and the questions with which biblical writers wrestled were present in their neighbors' literature.

Our knowledge about ancient Israel's neighboring cultures also increases through the study of archaeological materials, which provide a second opinion of events described in biblical texts.

Aided by these diverse perspectives, we are provided a larger canvas against which to understand the biblical accounts and the intentions of their authors. †

Discussion Point

Old Testament teaches faith, trust

This Week's Question

Do you have a favorite book or passage of the Old Testament that you turn to often?

"Yes, ... when God asks Abraham to sacrifice his son, Isaac. For me, this passage gets to the heart of the difficulty of faith in our lives.... In the end, the passage shows how when we trust God, he provides." (Father Philip Cook, O.S.A., Kenosha, Wis.)

"I love the psalms, particularly Psalm 8, about God creating the world, and I also love the third chapter of Ecclesiastes. It's the passage that reminds us that there's a time for everything, a season for everything ... These passages are very uplifting to me." (Nancy Neakrase, Washington, Ill.)

"'Speak Lord. Your servant is listening' (1 Samuel 3:9). During my morning reading of the Scriptures of the day ... the above passage will come to me and I remain quiet ..., and often I am given a message that pertains to my daily life. It is nearly always one of encouragement. I record these in my journal, and my spirit is greatly renewed." (Doris Rindler, Dayton, Ohio)

Lend Us Your Voice

An upcoming edition asks: Think of an occasion at home or at work when doing what was right seemed very difficult. What made it difficult?

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



Perspectives

From the Editor Emeritus/John F. Fink

More about the book
James the Brother of Jesus

This is a continuation of last week's column about a new book titled



James the Brother of Jesus. The book was maddening to read, not only because of its content, but because Robert Eisenman repeated himself so much. I think there might be a 200-page book in

there somewhere, but the book is 1,110 pages long! The man can't write a direct sentence. There are always subordinate clauses, usually repeating something he has already said.

The book makes preposterous statements. Eisenman doesn't seem to accept anything the Gospels and Acts of the Apostles say. He doesn't believe Stephen existed, or Judas, or James the brother of John. He thinks that Acts' story of the election of Matthias to replace Judas was really the election of James as the bishop of Jerusalem. He reads all kinds of strange things into the names of people.

His main point is that the Church has covered up the historic role that James played in the early Church. Why? Because, I guess, James was Paul's opponent and Paul's ideas prevailed. But in the process, he writes about the "obfuscations" in the Acts of the Apostles, that we must "break loose from the historical fetters of this presentation and recognize the improbability of the historical Stephen," "the cavalier manner in which Acts treats historical information," the "dissimulation in the Gospels and the Book of Acts," and on and on.

He, of course, believes that James was the blood brother of Jesus, the son of Joseph and Mary, and that his other brothers are those named in the Gospels. That's not surprising, since many Protestants believe that. He discounts the possibility that these brothers were the sons of Joseph by a different wife and, he says, "This is to say nothing about the credulity involved in accepting stories about the Holy Spirit fathering anything."

It's important to him to assert that James was appointed by Christ and his apostles as the first bishop of Jerusalem because he wants to claim that this gave him priority over Peter. He makes much of the fact that James was a very holy man and a popular leader of the Church in Jerusalem, something widely accepted. He doesn't explain, though, why the bishop of Jerusalem would necessarily have precedence over Peter, whom Jesus named head of the universal Church. Popes continue to appoint bishops to this day.

The Catholic Church has never downplayed James's role. He is prominent in Paul's letters and in the Acts of the Apostles. Chapter 21 of Acts indicates how concerned James was about reports that Paul was telling Jews "not to circumcise their children or to observe their customary practices" (21:21). James has Paul purify himself so that "everyone will know that there is nothing to the reports ... but that you yourself live in observance of the law" (21:24). The differences James and Paul had, and they were considerable, were not covered up.

As I said last week, this book is not recommended. †

Matters Liturgical/Sherie Berg

Vigiling and light

My son, Ben, recently moved into his first apartment and is facing the challenges of older homes.



It seems only a few of the electrical outlets work, and so during his first few days of independent living there has been little light in his life. We people on the cusp of the millen-

nium are dependent on artificial light. Most of us have become so accustomed to having light whenever and wherever we want it, that when the power goes off, when electrical outlets fail us, we are lost. Only at times like these do we city folk appreciate how powerful the daily cycle, the yearly cycle, of light and dark really are.

Only then do we realize that, for most of human history, work has stopped when the sun sets.

The natural cycle of light and dark strongly influences the Church's liturgy and theology. It was God's creation of light and its separation from darkness which set the universe in motion.

We light candles in our liturgies even in buildings flooded with light. We use colored candles to mark Advent weeks. We mandate liturgical starting times by the setting sun. We Christians call Christ our light. Light, especially metaphorical light, is preeminent theology.

But do those of us who are so accustomed to controlling light really appreciate light? Does calling Christ our light really mean anything to people inundat-

ed by light? Do we see the waiting for light as a time for prayer? I wonder.

Vigiling is an ancient tradition of the Church. It is the watchful anticipation of what is coming. It is what you do in the dark when the business of the day must be put aside. It is curtailing moving into your new home during the night. It is a waiting that does not fit conveniently into our busy schedules. It is a waiting for something no flip of a switch can fix. It is prayer.

The Easter Vigil is the great vigil of the Church year. Each winter the Office of Worship sends parishes the time of sunset for Holy Saturday. We do this so parishes will be able to determine the earliest time at which they might begin the Easter Vigil. The Church's law demands (few times does it demand as strongly as here) that the celebration not begin until after the sun has set.

Other solemnities of the Church, primarily Christmas and Pentecost, also have vigils. While directives are not as explicit about beginning after dark for such feasts as Christmas, it will serve us well to remember that darkness is an essential part of vigiling.

As these autumn days grow shorter, and darkness falls earlier even in the city of lights, when our melatonin needs tweaking, and our sun tans fade, let it be a time to remember that even in an electric-electronic age, we are not really in control of the light. We must wait for it, and that waiting time is a time of prayer. †

(Sherie Berg is associate director for liturgical formation for the archdiocese.)

Cornucopia/Cynthia Dewes

It is, but then again it isn't

Paradox is the name of the Christian game. We have life after death and light out of darkness. We have



gruesome martyrdom and glorious resurrection. It's like being a yo-yo with grace.

For the mystically inclined, our religion is the absolute best. The kind of paradoxical abstraction found in Christian theology,

especially in the Roman Catholic variety, appeals mightily to folks whose minds and hearts are open to the transcendence of human knowledge.

Children, fools, innocents and certain intellectual geniuses may fall into this category quite easily. The more literal-minded among us often do not, since they're more apt to depend upon empirical evidence rather than spiritual insight to assess the world.

The same with scientists, who are trying to figure out reality from a perspective other than a religious one. Their conclusions are based entirely on human knowledge and perception, which is why we now know that Galileo was right about the physical world. But what he understood about the spiritual world is still up for grabs and will remain so until we meet him on Judgment Day.

Christian paradox may also stump many religious fundamentalists. Its mystical aspects don't fit in well with literal interpretation, their trademark, so their task is to find spiritual-yet-empirical evidence to sup-

port their beliefs. Thus their insistence on a literal reading of Scripture.

Whatever our place on the spiritual spectrum from Absolutes to Zen, we're all stuck with these paradoxes in the Christian life, and we're forced to deal with them daily. We may be able to put off worrying about the martyrdom/resurrection one temporarily but others of the less significant, yet pesky, variety are imminent.

Take this one: God has given us critical faculties such as reason, powers of observation and moral principles, yet we're not permitted to pass judgments on others. In a day when presidents lie about personal sleaze and parents murder their own children, this tends to leave us at least teetering on the brink of exasperation.

There are others: God provides us with self-defense mechanisms, both voluntary and involuntary, but then he asks us to turn the other cheek when we're wronged. I guess that's why gritting the teeth came to be acceptable, as opposed to biting off ears or exhibiting road rage.

God equips us with free will, which makes us responsible for determining our own fate. In one example after another he's given us marvelous gifts that also tempt us to sin, but how we respond is not his fault.

So the greatest and best paradox of all remains: Despite our ingratitude, indifference and general waywardness, God constantly offers us the opportunity to join him one day, when all the mysteries will be solved and all our questions answered. †

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

The Bottom Line/Antoinette Bosco

Rediscovering a remarkable
17th-century nun-scholar

The legacy of a 17th-century nun in Mexico named Sor (Sister) Juana de la Cruz is now being recognized, says Pamela Kirk, a theologian at St. John's University in New York.



A remarkable book by Sister de la Cruz reached my desk some 15 years ago titled *Woman of Genius: The Intellectual*

Autobiography of Sor Juana de la Cruz, translated by Margaret Sayers Peden.

This brilliant 17th-century nun in the Convent of St. Jerome in Mexico City was a scholar, researcher, writer of plays, religious treatises, poetry and prose. Her book was a response to a reprimand by a bishop who told her to engage in more "suitable pursuits than those of the mind."

What Sister de la Cruz said remains a monument to her learnedness and a classic defense of a woman's right to learn and speak out. She sweeps you into the very depths of her being so that you understand that for her learning was like air and food—essential to life.

Only now is she beginning to be recognized as a leading colonial literary figure of the Western Hemisphere. But thanks to a new book by Kirk, we now learn much more about this remarkable woman. Kirk's book, *Sor Juana Ines de la Cruz—Religion, Art and Feminism*, portrays a witty and joyful intellectual whose works contributed to Latin American women's theology and spirituality.

When I saw that Kirk was to give a retreat in October on Sister de la Cruz at Wisdom House in Litchfield, Conn., I contacted the theologian.

She became interested in feminine theology while getting her doctorate in theology at the University of Munich, where her dissertation was on the revered Jesuit Father Karl Rahner. In Mexico City in 1989, she

discovered Sister de la Cruz and began researching her story, becoming proficient in Spanish at the same time.

Kirk said she learned that this nun was "very much esteemed in her own period, well known and admired even by many in the Church."

Yet, because the "institutional story" was fixated on men, Sister de la Cruz "became a footnote." Kirk, constantly "astounded" at what she keeps learning about the nun, especially her theological insights, believes "this woman deserves to be up there with Teresa of Avila."

Certainly her "intellectual autobiography" shows that she bucked the culture of the times, expressing anguish over the intellectual wasteland that was most young women's destiny. She had learned to read at age 3. Fortunately she had access to her grandfather's vast supply of books.

Once, she related, while studying Latin grammar, she punished herself, by cutting off her hair, for not learning fast or well.

"There seemed to me no cause for a head to be adorned with hair and naked of learning," she wrote.

Kirk said: "To me she proves it's possible to be a faithful Catholic intellectual writer, to be joyous about it and at the same time, profound; to be critical of the institutional Church, not blind to its flaws, but still remain a faithful, joyous believer. She also shows you can participate in the culture of the times and remain connected to a deep faith. Even today her religious writings can nourish faith."

As for her femininity, Kirk affirms, this nun "was able, with her very presence, to represent women's intellectual arena in the world of art and letters. She was quoted to say, 'Intellect knows no gender.'"

Fifteen years ago I became a fan—for life—of this nun who defended the right of any person, even a woman, to pursue knowledge. †

(Antoinette Bosco is a regular columnist for Catholic News Service.)

Twenty-fifth Sunday In Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Sept. 20, 1998

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

The prophet Amos provides this weekend with its first biblical reading at Mass.



Often, little is known of the prophets. After all, their purpose was not to celebrate themselves, but to speak in God's behalf.

However, this is not the case with Amos. At least his hometown is known.

He was from Tekoa, a small town about 10 miles south of Jerusalem. He was a shepherd and he kept fig trees. In his time, as in so many other times in the Holy Land, these occupations were not at all unusual.

These writings indicate that Amos was quite intelligent. Not only did he know the tenets and traditions of his religion, but he was innovative in his livelihood.

When Amos wrote, the kingdom so advanced by Solomon long since had passed away. The dynastic struggle after Solomon's death had left a divided nation. In time, the weakness created by this division would be the downfall of God's people as an independent, sovereign entity in the Middle East of that time.

At the time of Amos, the fact of two competing kingdoms was not the only dark cloud on the horizon. Poverty was everywhere, with all its accompanying misery, depression, and lack of confidence in God and in the promises of God. Corruption was obvious and considerable in high places. Leaders had lost all sense of being the instruments of divine mercy

and justice. These problems are quite boldly mentioned in this weekend's reading.

Amos quotes a question: When will the "new moon" be over? Labor was not permitted on the day of a new moon. Of course, they could not work either on the sabbath. In other words, when can workers resume their labor? When would they be able to sell their grain to relieve their lack of funds?

Tampering with scales also was an issue. Cheating and theft were everywhere. Amos is indignant about the need for moral values.

The First Epistle to Timothy is the source of the second reading.

Timothy was an early bishop in the Church, and these epistles are letters of advice to him.

This reading urges prayers for all, including monarchs, rulers of the land. Prayer pleases God. Prayer is effective. Repeated is the ancient, central belief of the Jews, that God is one.

Timothy was active among gentile Christians. He did not live among Jews. Nevertheless, the Jewish tradition formed the frame around Christianity, and to understand the Gospel demanded an understanding of Jewish religious beliefs and symbols.

St. Luke's Gospel furnishes the last reading.

The reading views harshly the manager of an estate who encourages the landlord's debtors to misrepresent the debts. Then, sternly, the Gospel says that the landlord delighted in this fraud. Astonishingly, the landlord approved of the manager's sly manipulation of records, even though it reduced what was owed. The Gospel dismisses both the manager and the landlord as two of a kind.

Key to the message of the Gospel is its

Daily Readings

Monday, Sept. 21
Matthew, apostle and evangelist

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

Tuesday, Sept. 22
Proverbs 21:1-6, 10-13
Psalm 119:1, 27, 30, 34-35, 44
Luke 8:19-21

Wednesday, Sept. 23
Proverbs 30:5-9
Psalm 119:29, 72, 89, 101, 104, 163
Luke 9:1-6

Thursday, Sept. 24
Ecclesiastes 1:2-11
Psalm 90:3-6, 12-14, 17
Luke 9:7-9

Friday, Sept. 25
Ecclesiastes 3:1-11
Psalm 144:1-4
Luke 9:18-22

Saturday, Sept. 26
Cosmas and Damian, martyrs
Ecclesiastes 11:9 - 12:8
Psalm 90:3-6, 12-14, 17
Luke 9:43b-45

Sunday, Sept. 27
Twenty-sixth Sunday in Ordinary Time
Amos 6:1a, 4-7
Psalm 146:7-10
1 Timothy 6:11-16
Luke 16:19-31

mention of the term "use." Christians use material things. They are not at the service of these things. They have one master, the Lord God. Nothing else matters in any true consequence.

Reflection

The Church proceeds to consider discipleship in very realistic and concrete terms.

Especially in a society as affluent and abundant as the United States at this point in history, as is virtually all of Western civilization, the lure of material things is overwhelming. Powerful also is the philosophy that to be content, indeed to be rewarded, is to acquire things and "to achieve."

Question Corner/Fr. John Dietzen

Largest Catholic church is located in West Africa

What is the largest Catholic church in the world? I say it is St. Peter's in Rome. Others in our discussion group, however, believe some churches in the United States are larger. Who is right? (California)



Until about five years ago, you would have been correct. In 1993, however,

that distinction passed from St. Peter's to the Cathedral of Our Lady of Peace in Yamoussoukro, Ivory Coast, West Africa.

The controversial edifice is located in a small village of that impoverished nation of perhaps 1.5 million Catholics. It was completed, then President Houphouët-Boigny said, with his own money and on his own land.

Pope John Paul II declined the president's invitation to officiate at the cathedral's consecration.

The structure must be an awesome sight. It is higher and longer than St. Peter's, and boasts a plaza of seven acres surrounded by 272 columns and floored with Italian marble tile. Four thousand different tints of French stained glass cover an area four times larger than the windows of Chartres Cathedral in France.

It is both the largest Catholic and the largest Christian church in the world.

I am confused about the forgiveness of God. In "Crossing the Threshold of Hope," the Holy Father says that God will judge us on our actions, words and

These biblical readings do more than merely report dishonesty. They reveal the folly not only of dishonesty but of spending energy and time in the acquisition of fleeting rewards such as wealth or earthly power.

Luke's Gospel, and Amos, both are blunt in their messages. This is appropriate. Nothing so poisons Christian discipleship, and indeed harmony among humans, than greed and selfishness.

Most of all, the parable reminds us that we are not of this world. We are better than this slavish effort to grasp and to rule. We are of God. We are not cut from the same bolt as the dishonorable manager. We are Christians, followers of the Lord Jesus. †

My Journey to God

Our Heavenly Destination

I'm a crusty old monk. I've been living in a monastery for almost 60 years, so I may be a bit limited in knowing what's going on in the world.

But I've been around and I see and hear enough to know that the world we live in is far from perfect. We're bombarded by bad news and bad entertainment all the time.

We need to balance the depressing influence of the world with a healthy diet of inspiration from reading about God's goodness and the good things he wants to give us.

That's why monks like me spend time every day reading God's Word in the Bible ... and reading other inspirational religious books and magazines.

Good reading helps us keep our minds on our heavenly destination. It also makes prayer a lot easier, more like a two-way conversation. They say: In holy reading, God speaks to us. In prayer, we speak to God.

Try it. I think you'll like it. I sure do. I've gotten a lot of inspiration and pleasure from holy reading. It recommend it ... for this life and the next.

By Father Eric Lies, O.S.B.

(Benedictine Father Eric Lies is an artist and monk of Saint Meinrad Archabbey in southern Indiana. His essay is reprinted with permission from The Butterfly newsletter, a national ministry to the elderly and sick, published by the Sisters of Loretto at St. Meinrad.)

Some of Father Eric's favorite inspirational sayings include:

Peace of Mind—"When you have laboriously accomplished your daily tasks, go to sleep. God is awake."
(Victor Hugo)

Wounds—"The first question God will ask: 'Where are your wounds?' If none, 'Was there nothing on earth worth suffering for?'"
(African proverb)

God's Power—"The Voice of the Creator: 'Do not leap out of my hand ... You might escape me, had I not another hand to catch you.'"
(Heinrich Suso Waldeck)

Growth—"What would become of our souls, O Lord, if they lacked the bread of reality to nourish them, the wine of beauty to intoxicate them, and the discipline of suffering to strengthen them?"
(Teilhard de Chardin)

Happiness—"When one door of happiness closes, another opens; but often we look so long at the closed door that we do not see the one that has opened for us."
(Helen Keller)

The Active List

The Criterion welcomes announcements for "The Active List" of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand deliver or mail to: The Criterion, "The Active List," 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

September 18

St. Mark Parish, Indianapolis, 535 E. Edgewood Ave., will host the musical, "Tales of Wonder," written by Marty Haugen to be presented by the music ministers of St. Mark. Admission is free and will begin at 7:30 p.m. Tickets and information: 317-783-4727.

Holy Name Parish, Beech Grove, 89 N. 17th Ave., will hold Natural Family Planning classes beginning at 7 p.m., second in a series of four classes (Oct. 16, Nov. 20). Information: 317-862-3848 David or Jan Caito.

Registration deadline for Sept. 26 event: The National Catholic Ministry to the Bereaved, in Collaboration with The Community of the Good Shepherd Parish, Loveland, Ohio, (in the Cincinnati Archdiocese) will present "A Time to Care for Me," a retreat for persons grieving a loss. 9 a.m.-4 p.m. Registration fee: \$40 per per-

son, \$25 each for cluster parish members. Information: Kathy 513-489-7489.

September 18-19

St. Malachy Parish, Brownsburg, 326 N. Green St., will hold its annual Country "Fare" and Hog Roast from 5-11 p.m. on Sept. 18 and 11a.m.-11p.m. on Sept. 19. The "fare" includes food, bingo, raffles, casino and children's games.

September 18-20

Mt. St. Francis Retreat Center, Mt. St. Francis, 101 St. Anthony Dr., will host "A New Approach to the Gifts," a charismatic retreat for men and women. Cost: \$85 each or \$150 couple, as resident; \$60 each or \$85 couple, as commuter. Information and registration: 812-923-8817.

September 19

St. Catherine of Sienna, Peter Claver Court #109 will host their annual card party and salad spread at the Archbishop O'Meara Catholic Center, 1400

N. Meridian St., Indianapolis, from noon-4 p.m. Cost: \$8 per person and includes food, games and door prizes. Information: 317-870-0398.

The Hermitage, Indianapolis, 3650 E. 46th St., will host a day or reflection for those planning a ministry or career change, hosted by Providence Sister Dolores Ann Linhart from Chicago, from 9 a.m.-5 p.m. Cost: \$75 includes lunch and materials. Information: 317-545-0742.

The Catholic Widowed Organization will hold a social beginning at 4 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Cost: \$3 includes barbecue sandwiches and drinks. Members are asked to bring salads or desserts. Information: 317-784-9135 Mary Hasse.

St. Michael Parish, Indianapolis, 3354 W. 30th St., will celebrate their 50th anniversary with Archbishop Daniel M. Buechlein presiding at Mass, followed by a catered dinner and entertainment by the Irish Dancers. For tickets and information: 317 926-7359.

St. Gabriel Parish, Indianapolis, 6000 W. 34th St., will hold a garage sale at the parish school from 8 a.m.-3 p.m. Furniture, children's and adult's clothing, books, antiques, computers and more will be for sale.

September 19-20

St. Gabriel Parish, Connersville, 232 W. 9th St. will host a Fall Festival on

Sat. from 6-10 p.m. and Sun. from 11 a.m.-6 p.m. On Sat., a ribeye steak or pork chop dinner will be served 4-8 p.m. for \$6 per person, and Sunday, an all-you-can-eat fried chicken dinner served from 11 a.m. to 3 p.m. for \$6 for adults, children 10 and under, \$3. Cash raffle, beer garden and games for the whole family.

September 20

St. Louis Parish, Batesville, 13 St. Louis Place., will host a festival featuring country-style chicken and roast beef dinners, mock turtle soup, raffle, country store and more, beginning at 10:30 a.m. Cost: \$6.50, adults; \$3, children under 12.

St. Augustine Home for the Aged, Indianapolis, 2345 W. 86th St., along with the Little Sisters of the Poor, will have a holy hour in the chapel at 4:30 p.m. to pray for religious vocations, including evening prayer, exposition of the Blessed Sacrament and Benediction.

September 20-24

St. Mary Parish, North Vernon, 212 Washington St., will celebrate a five-day parish renewal experience called "A Year of Favor from the Lord." There will be a daily Mass at 8:35 a.m. with discussion of the readings over donuts and coffee. Every afternoon there will be a holy hour from 2-3:30 p.m. Every evening, the Missionary Oblates, Fathers John Mark Eitensohn and Robert D. Morin will be preaching at 7 p.m.

September 22

Mary, Queen of Peace,



"We've replaced Post-it notes with voice mail, envelopes with faxes, and stamps with e-mail. The only thing that comes unglued now is Ms. Fitch."

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Danville, 1005 W. Main St., at 7 p.m. will host Dr. James Divita of Marian College, who will be discussing "The Modern Church: How Catholics are Developing Their Faith and Applying it to the Real World." Information: 317-745-4284.

September 24

Saint Mary-of-the-Woods College Conservatory of Music will host a performance by the Shenandoah Shakespeare Express of "Taming of the Shrew" at 7:30 p.m. in the Cecilian Auditorium. Admission is free. Information: 812-535-5292.

September 25

St. Nicholas Parish, Sunman, 6461 E. St. Nicholas Dr., will hold a turtle soup supper from 5-9:00 p.m., featuring turtle

soup, fish, roast beef, and grilled chicken sandwiches. Cloggers at 6:30, also games and a raffle.

The Sisters of St. Benedict, Ferdinand, 802 E. 10th St., will host a concert by liturgical musician and composer, David Haas at 7:30 p.m. in the monastery chapel. Tickets are \$10. Information: 812-367-2777 or 800-880-2777.

September 25-27

Fatima Retreat House will have a Women's Serenity retreat, for women who have been affected by alcoholism. Registration fee of \$110 includes meals and overnight accommodations. Information: 317-545-7681.

September 26

The Sisters of St. Benedict,

—See ACTIVE LIST, page 23

ANNOUNCING THE NEXT

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2:05 - 3:30 p.m. (starts promptly)

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The Active List, continued from page 22

Ferdinand, 814 E. 14th St., will host an all-day workshop for church musicians, led by liturgical musician and composer David Haas at the Kordes Enrichment Center from 8:30 a.m.-3 p.m. Information: 812-367-2777 or 800-880-2777.

Rexville Schoenstatt "The Home Shrine Strengthens the Home Church" at 2:30 p.m., followed by Mass at 3:30 p.m. by Father Elmer Burwinkel (On 925 South, 8 miles east of 4215, 12 miles south of Versailles. Information: 812-689-3551.

St. Louis deMontfort Parish, Fishers, (Lafayette Diocese) needs craft vendors for a craft fair Sept. 26. The fair will be part of the 2nd annual Octoberfest. Several booth sizes available for \$10 and \$25 each. Information: 317-578-0710.

September 27

St. Michael Parish, Indianapolis, 3354 W. 30th St., will host a Florida Scramble Golf Tournament at Riverside Golf Course. To register, call Dan Corsaro at 317-546-2425 or the parish at 317-926-7359.

The St. Lawrence Auxiliary and the Knights of St. John will hold their annual Fall Festival featuring games, raf-

fles and a country store at the Knights of St. John Hall, 312 St. Wilder St., Greensburg, from 10:30 a.m.-4 p.m. Cost: Adults, \$6; children 4-10, \$2.50 (3 and under, free).

St. Michael Parish, Bradford, 11400 Farmer's Lane N.E., will hold its annual parish picnic from 10:30 a.m.-3:30 p.m. featuring a chicken and dumpling dinner, games, bingo and a silent auction. A 1998 Ford Escort and trip will also be given away.

St. Louis deMontfort Parish, Fishers, will celebrate the third anniversary of its Perpetual Adoration Society at 12:15 p.m. Mass. Fellowship and refreshments will follow in the Ministry Center. For information or to sign up as an adorer: 317-849-9821.

Recurring

Daily

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, hosts perpetual adoration 24 hours a day in the parish center.

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) low Mass. Call for times. Information: 317-636-4478.

Weekly

Sundays

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) high Mass, 10 a.m. (formerly held at St. Patrick Parish).

St. Anthony of Padua Parish, Clarksville, holds "Be Not Afraid" holy hour from 6-7 p.m.

Mondays

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., hosts a prayer group, 7:30 p.m. in the chapel.

Tuesdays

Our Lady of the Greenwood Marian Prayer group meets from 7-8 p.m. in the chapel to pray the rosary and Chaplet of Divine Mercy.

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates prays for priests and religious, the rosary and other prayers following 7 p.m. Mass.

Holy Name Parish, Beech Grove, 89 N. 17th St., holds prayer group from 2:30-3:30 p.m. This includes the rosary, Divine Mercy Chaplet, pro-life prayers, prayers for vocations and special intentions.

Wednesdays

Marian Movement of Priests cenacle prayer group has rosary, Divine Mercy Chaplet and consecration. 3-4 p.m. at 3354 W. 30th St., Indianapolis, behind St. Michael's Church. Information: (317) 271-8016.

Thursdays

St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m. until 5:30 p.m. Mass.

St. Mary Parish, New Albany, Shepherds of Christ Associates gathering at 7 p.m. to pray for vocations to the priesthood and religious life and lives consecrated to Jesus and Mary.

St. Patrick Parish, Salem, Shelby St., holds a prayer service, 7 p.m.

Fridays

St. Susanna Parish, Plainfield, 1210 E. Main, holds adoration of the Blessed Sacrament from 8 a.m.-6:30 p.m.

St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m. until 5:30 p.m. Benediction and Mass.

A pro-life rosary is recited at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

Saturdays

A pro-life rosary is recited at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly

First Sundays

St. Paul Parish, Sellersburg, prayer group meets in the church from 7-8:15 p.m. Information: 812-246-4555 or 812-246-9735.

First Mondays

The Guardian Angel Guild holds its board of directors meeting, Archbishop O'Meara Catholic Center Benedictine Room, 1400 N. Meridian St., Indianapolis, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, Indianapolis, 3354 W. 30th St., between St. Michael Church and Cardinal Ritter High School, holds Benediction of the Blessed Sacrament at 7:30 p.m. Confession is at 6:45 p.m.

St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Rd. W., will hold Holy Hour for religious vocations with Benediction and Exposition of the Blessed Sacrament following the 7:30 p.m. Mass.

First Fridays

Holy Guardian Angels Parish, Cedar Grove, 405 U.S. 52, has eucharistic adoration after

8 a.m. Mass until 5 p.m.

St. Roch Parish, Indianapolis, 3600 S. Pennsylvania St., holds rosary and Benediction, 7-8 p.m.

Our Lady of Lourdes Parish, Indianapolis, 5333 E. Washington St., holds adoration and prayer service at 7 p.m.

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, holds eucharistic adoration following 8 a.m. Mass until noon.

Sacred Heart Parish, Indianapolis, 1530 Union St., holds exposition of the Blessed Sacrament following 8 a.m. Mass, closing with communion service at noon.

St. Vincent de Paul Parish, Bedford, celebrates exposition of the Blessed Sacrament following 8:30 a.m. Mass until 9 p.m. The sacrament of reconciliation is available from 4-6 p.m.

St. Joseph University Parish, Terre Haute, holds eucharistic adoration after the 9 a.m. Mass until 5 p.m. with rosary at noon.

First Saturdays

St. Nicholas Parish, Sunman, has 8 a.m. Mass, praise and worship music followed by the Fatima Rosary. Monthly SACRED gathering will follow in the parish school.

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

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., holds First Saturday devotions starting with Mass at 8 a.m. followed by the rosary and the sacrament of reconciliation.

Third Sundays

Rexville Schoenstatt has Holy Hour at 2:30 p.m. followed by Mass at 3:30 p.m., on 925 S., .8 mile East of 421 S., 12 miles South of Versailles. Information: 812-689-3551.

Third Mondays

Young Widowed Group, sponsored by the archdiocesan Family Life Office, meets at St. Matthew Parish, 4100 E. 56th St., Indianapolis at 7:30 p.m. Child care available. Information: 317-236-1586.

Third Thursdays

Sacred Heart Parish, Indianapolis, 1530 Union St., holds family rosary night at 7 p.m.

Third Fridays

The Catholic Charismatic Renewal of Central Indiana gathers for Mass and healing service at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis, at 7 p.m.

Third Saturdays

The archdiocesan Pro-Life Office and St. Andrew Parish, 3922 E. 38th St., Indianapolis, celebrates Mass for Life, 8:30 a.m., followed by a walk to the abortion clinic at 2951 E. 38th St. to pray the rosary, returning to St. Andrew Parish for the Benediction.

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News briefs

U.S.

Police investigating death of Pittsburgh priest

PITTSBURGH (CNS)—Police said Sept. 8 they were investigating whether Father Walter Benz, who recently confessed to embezzling, was murdered in his bed Sept. 4. Father Benz, 72, was a terminally ill priest in a coma. On July 30 he retired for health reasons, two days before Church authorities informed the members of two Pittsburgh suburban parishes that he had apparently bilked them of an estimated \$1.3 million over the past 25 years. At a news conference Sept. 8, Allegheny County Police Superintendent Thomas Sturgeon said police were doing a

homicide investigation because an attendant responding to an alarm in the priest's room found him with his intravenous line and oxygen tube removed.

Cardinal looks at limits, role of bishops' conferences

NEW YORK (CNS)—National or regional conferences of bishops differ in character from the universal college of bishops, but are "analogously collegial," Cardinal Francis E. George of Chicago said in a New York lecture. These conferences can properly act if they develop a true consensus, but only if there is "the explicit presence of the head of the college," he said. This presence of the head of the college, the pope, can be found "in the form of universal laws detailing areas of conference responsibilities" or through decisions that subsequently receive papal approval, he said. Cardinal George delivered his lecture on episcopal conferences Sept. 8 under sponsorship of the Institute on Religion

and Public Life, a New York agency headed by Father Richard J. Neuhaus, and by its monthly journal, *First Things*, which Father Neuhaus edits.

World

Guatemalan judge orders exhumation of bishop's body


GUATEMALA CITY (CNS)—A Guatemalan judge has granted Church authorities' request for the exhumation of the body of Auxiliary Bishop Juan Gerardi Conedera of Guatemala City, murdered in April by an unknown assailant. Judge Isaias Figueroa of the first penal court in Guatemala City announced his decision Sept. 7 following a series of meetings with Church lawyers and representatives of the attorney general's office. "The exact date (of the exhumation) will depend on how quickly those involved in the case complete the necessary formalities, but this should normally be done as quickly as possible," Figueroa told reporters.

People

Catholic Charities head ranked among 50 'most influential'

WASHINGTON (CNS)—Jesuit Father Fred Kammer, president of Catholic Charities USA, was included on a list of the 50 most powerful and influential people in the nonprofit world in the August 1998 issue of *The Nonprofit Times*. The New Jersey-based magazine described Father Kammer as "an attorney, author and activist" who has a "long history of work on behalf of low-income families and people in need." †

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



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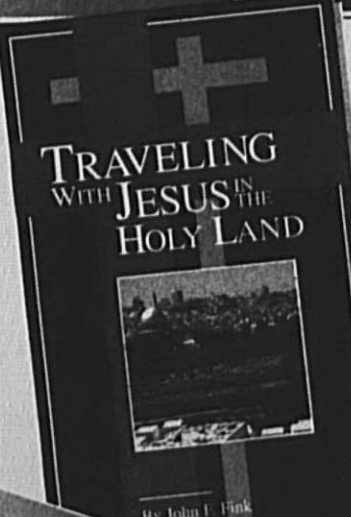
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John F. Fink, editor emeritus of *The Criterion*, is a journalist who has spent a lifetime working in the Catholic press on the local, national and international levels. He has led four tours of the Holy Land and has participated in three others. In early 1997, he spent three months there studying at the Tantur Ecumenical Institute in Jerusalem.

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Publishers, retreat leaders react to de Mello ban

WASHINGTON (CNS)—Since Vatican criticism of the late Jesuit Father Anthony de Mello's writings was made public, booksellers and retreat leaders have had to decide how to deal with a Vatican recommendation that the priest's books be banned from sale.

A ban on Father de Mello's books "will have no effect" because his writings are readily available in pirated versions, said the Jesuit publishing house that has copyright over his authentic books.

The ban "will have only adverse effects. We stand to lose, whereas others will take advantage of the situation," says Jesuit Father K.T. Mathew, manager of the Gujarat Sahitya Prakash, or GSP publications. His remarks were reported by UCA News, an Asian Church news agency based in Thailand.

Eleven years after Father de Mello's

death, the Vatican Congregation for the Doctrine of the Faith found his books "incompatible with faith."

The director of GSP, Jesuit Father Xavier Dias del Rio, said the company stopped publication after it received a communication Sept. 4 from the Ahmedabad bishop asking it "to stop reprinting of all books, freeze all publications, all stocks" of the Jesuit's books.

In Canada, some retreat and meditation leaders said they were surprised and disappointed by the Vatican's decision and vowed to continue use of Father de Mello materials.

"It surprised me very much because I found his material very uplifting and encouraging, and everybody that has used it, as far as I know, loved the material," said Sister Alice Hurtubise, librarian, archivist and meditation leader at Providence Renewal Center in Edmonton, Alberta.

"But I don't think we were thinking in terms of theological content so much," she said.

Sister Hurtubise said she has used some of Father de Mello's breathing exercises as well as his videos on awareness exercises.

"I don't plan to change anything that I

have been doing because I'm not into his theological ramifications," she said.

"What I use most is awareness exercises, and I am sure that it's not what they object to, because it happens to resemble something that the Eastern religions do."

Glenda Carline, program coordinator at the center and a meditation facilitator, said, "We will continue to carefully select appropriate meditations, and where Anthony de Mello is appropriate and fits in with our mission, we will use him."

The August notification from the Vatican Congregation for the Doctrine of the Faith said some of Father de Mello's views "are incompatible with the Catholic faith and can cause grave harm."

The notification criticized Father de Mello, who died in 1987, for presenting God as an impersonal cosmic reality, organized religion as an obstacle to self-awareness and Jesus as one master among many.

A July 23 letter from Cardinal Joseph Ratzinger, head of the congregation, instructed Catholic bishops to stop production and sale of Father de Mello's books.

But Father Mathew, GSP manager, said attempts to stop the sale of the books would be ineffective because

nonchurch organizations also have publishing rights for the books and a Church pronouncement "does not necessarily bind them."

He said the books are now available "in various languages in various countries. All these publishers are not bound to obey the Vatican and, therefore, the availability of the books will be in full flow."

The Father de Mello books published by GSP "are not against faith and have never invited any criticism," Father Mathew said.

However, an explanatory note published with the Vatican notification named all the nine GSP books as containing "a progressive distancing from essential contents of the Christian faith."

The note also named three other books attributed to the Jesuit but published elsewhere. †



Fr. Anthony de Mello, S.J.

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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.

ALEXANDER, Margaretha Ellice, 4, Sacred Heart, Terre Haute, Aug. 29. Daughter of George Randall and Annette M. Alexander. Sister of Adrian Alexander.

BECHER, Ambrose C., 81, Holy Family, New Albany, Aug. 31. Husband of Mary Katherine Becher. Father of Jean K. Geswein. Brother of Roman Becher, Irma Fischer, Anna Mae Kunkler, Mildred Bolte. Grandfather of two.

BECKETT, Dorothy M., 81, St. Roch, Indianapolis, Aug. 13. Mother of Alice M. Bates, John

W. Beckett. Grandmother of six. Step-grandmother of two. Great-grandmother of eight. Step-great-grandmother of two.

BRADLEY, Hazel Marie, 81, St. Barnabas, Indianapolis, July 27. Mother of Donna Alsip, Nancy Vittorio, Sandra Edwards. Grandmother of 11. Great-grandmother of nine.

BROTHERS, Michael W., 53, St. Roch, Indianapolis, Aug. 28. Husband of Madonna Brothers. Father of Michael Scott Brothers. Son of Hume Brothers. Brother of David Brothers, Rodger Clark, Ronnie Ochs, Jackie Boucher, Susie Jackson. Grandfather of one.

BORDENKECHER, Frederick J. Jr., 62, Holy Spirit, Indianapolis, Sept. 5. Husband of Mona L. Bordenkecher. Father of Ann Marie Bowling, Matthew J., Michael I. and Fred J. Bordenkecher. Brother of Judy Shaffer, Bill Bordenkecher. Grandfather of seven.

BRYANT, Annie Lou, 80, Holy Spirit, Indianapolis, Sept. 2. Mother of Barbara Phillips, Mary Ann Sutton, Harold D. III, Joseph L. and Patricia Bryant. Sister of Alma Elizabeth Patterson, Effie Martin, Jules Hodges, James and Woodrow Pike. Grandmother of 10. Great-grandmother of 11.

CAMPFIELD, Christine Mae, 85, St. Bartholomew, Columbus, Sept. 4. Sister of Ralfetta Kincaid, Flora Rowley, Robert and Wendel McNew.

CARTER, Robert Joseph, 51, Our Lady of Lourdes, Indianapolis, Aug. 14. Father of Christy A. Carter, Corrine Osborne. Son of Iola Carter. Brother of James Carter. Grandfather of one.

HESS, Kenneth L., 79, St. Mary, New Albany, Sept. 1. Uncle of Heidi Jones.

HOHMANN, Edward Joseph, 79, St. Roch, Indianapolis, Sept. 2. Husband of Evelyn Hohmann. Father of Gary E. Hohmann and Terry Krohne.

Lawrence Moran was Msgr. Moran's father

Lawrence J. Moran, father of Msgr. Lawrence J. Moran, died on Sept. 7 at the age of 96.

A funeral Mass was celebrated at Our Lady of Lourdes Church in Indianapolis on Sept. 9.

Mr. Moran was a 53-year member of the Knights of Columbus Fatima Council and a member of Our Lady of Lourdes Parish for 70 years.

He was the widower of Loretta C. Brouillette Moran. Besides Msgr. Moran, he is survived by a daughter, Patricia L. Carter; and sons, David E. and James P. Moran, along with 11 grandchildren and 14 great-grandchildren. †

Brother of Alfred and Otto Hohmann. Grandfather of four.

JOHNSON, William B., 78, St. Jude, Indianapolis, Sept. 8. Husband of Bonita "Bonnie" Pierlie Johnson. Father of Penny Davis, Julie Gallamore, Patty Maloney, Jill Miller, Joanne Bartley, Annie Wincek, James M. and William B. Johnson Jr. Grandfather of 22. Great-grandfather of two.

KRIEG, Clara Marie, 78, St. Paul, Tell City, Aug. 29. Wife of Carol P. Krieg. Mother of Carol J. Krieg, Phyllis Dickman.

LEAP, Marilyn A., 60, St. Rose of Lima, Franklin, Sept. 1. Mother of Staci Sobieray, Beth Deal, Deron Leap. Daughter of Geraldine Lorent. Sister of Carol Ansbaugh. Grandmother of seven.

MAGNOTTA, Joseph M., 77, St. Paul, Tell City, Aug. 27. Husband of Carol Ann Magnotta. Father of Karen San Filippo, Becky Easley, Michael J. Magnotta, Sheila Ferguson, Jacqueline Walburn. Brother of Alice Luongo. Grandfather of 11. Great-grandfather of one.

MCDONALD, Joseph Leo "Little Joe", 70, St. Mark, Indianapolis, Sept. 5. Husband of Elizabeth L. Wilson McDonald. Father of Joseph Bing McDonald, Karen Lyons, Patricia Rogers. Brother of Helen Gootee. Grandfather of six. Great-grandfather of three.

MINER, Edwin R., 77, Christ the King, Indianapolis, Sept. 2. Husband of Virginia (Fram) Miller. Father of Susan Miner.

MITRIONE, Dominic A., 79, St. Mary, Richmond, Aug. 31. Husband of Mary Mitrione. Brother of Rosemary Parker, Josephine Thomas. Grandfather of one.

MULLIS, Beatrice Marie, 83, St. Paul, Tell City, Sept. 2. Mother of Dennis Mullis, Darla Groves, Barbara Ross.

NOLAN, Shirley B., 83, Our Lady of Lourdes, Indianapolis, July 3. Mother of Richard A. White. Grandmother of two. Great-grandmother of two.

O'BRIEN, Frances Ann, 79, St. Vincent, Bedford, Sept. 4. Wife of Frank O'Brien. Mother of Patrick O'Brien, Elizabeth Frazier, Martha Turner, Ann Trueblood. Grandmother of seven. Great-grandmother of one.

PYRITZ, Stanley W., 76, St. Barnabas, Indianapolis, Aug. 21. Husband of Janis K. Pyritz. Father of Garry, Mark, Dennis and Kim Pyritz. Kathy Stokes, Barbarann Van Den Berger. Son of Anna Pyritz. Grandfather of six.

ROESCH, Edward J.F., 89, St. Matthew, Indianapolis, Sept. 6. Husband of Fern W. Roesch. Father of Christine A. Carey, Susan L. McDowell, Robin R. Marks, Edward F. Roesch. Brother of John R. Roesch. Grandfather of seven.

ROSFELD, Elizabeth "Liz", 71, St. Gabriel, Connerville, Sept. 9. Wife of Francis Rosfeld. Mother of Elaine Lykins, Sue McFeely. Grandmother of three. Great-grandmother of four.

SLACK, Barbara J. Joanie, 61, St. Philip Neri, Indianapolis, Sept. 1. Wife of Kenneth Slack. Mother of Cathy DaPuzzo, Robert and Steven Coram. Stepmother of Diane Nickleson, Brenda Blakley, Mary Slack. Sister of Jeanine Adkins, Karen Auler, Judith Moss, Janet Patterson, Joseph and Thomas Haigerty. Grandmother of six. Step-grandmother of seven.

SMITH, Arthur E., 70,

St. Mary, New Albany, Sept. 9. Husband of Alda (Bell) Smith. Father of Michael A. and Teresa A. Smith. Grandson of Dice Smith. Brother of Kenneth L., Larry J. and Lawrence A. Smith. Joyce A. Kauer, Janice K. Durham. Grandfather of one.

SMITH, Douglas R., 46, St. Roch, Indianapolis, July 27. Husband of Sandra C. Smith. Father of Ryan J. and Nicole C. Smith. Son of Marie Smith. Brother of Cindy Sheets, Gary and Kenny Smith.

STEGER, Cindy L. "Bess", 47, St. Barnabas, Indianapolis, Sept. 7. Mother of Eileen Steger. Daughter of Rose A. Bess. Sister of James and Timothy Ress, Mary Hudson, Kathleen Brown, Theresa Warner.

STILES, Vera (Boyd), 73, Christ the King, Indianapolis, Sept. 6. Wife of John V. Stiles. Mother of Carol Flanagan, John V. III, Robert, Teresa, Paul and Frank Stiles. Sister of John Walden, Alma Wilson. Grandmother of two.

ZEUNIK, Louise B. (Battista), 76, St. Michael, Indianapolis, Aug. 31. Mother of John M. Zeunik, Janet L. Smith. Sister of Thomas J. and Peter A. Battista, Marie Martoccia. Grandmother of two. Step-grandmother of two.

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THANK YOU St. Jude and Mary. - DIANE

THANK YOU St. Jude, Blessed Mother, and Infant of Prague. - M. B. and N. B.

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Address _____ Phone _____

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Indianapolis, IN 46206-1717

Or charge my: ☐ VISA ☐ MasterCard 

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Positions Available

Part-Time Bookkeeper

Nonprofit: flexible 16-hour week. General bookkeeping, accounts payable/receivable, monthly reports, track grant funds. Currently using Quickbooks. Send résumé by September 20 to: Dyslexia Institute of Indiana, 1100 West 42nd St., Ste. 385, Indpls., IN 46208 or fax to: 317-927-9285.

Administrative Assistant

Multiple task/computer skills. Flexible 30-hour week. Healthcare plan. Résumé by September 20 to: Dyslexia Institute of Indiana, 1100 West 42nd St., Ste. 385, Indpls., IN 46208 or fax to 317-927-9285.

Part-Time Positions

Fatima Retreat House is hiring for the following part-time positions:

Assistant Housekeeper: daytime shift, 20 hours per week, flexible schedule.

Dishwasher: 8-12 hours per week, evenings (6-8:30 p.m.) and weekends.

Assistant Groundskeeper: flexible schedule, 12 hours per week, until end of fall.

Please call Fatima at 317-545-7681 for more information between 9 a.m. and 5 p.m.

New Position Available: Account Executive for The Criterion newspaper

Columbus - New Albany,
Indiana Area

Busy sales director seeking ambitious individual with outstanding skills developing new business, outside advertising sales. Commission, to \$50K+ potential, full benefit package. Minimum three years experience in developing new clients.



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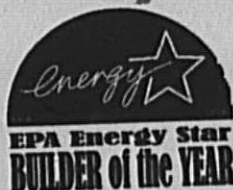
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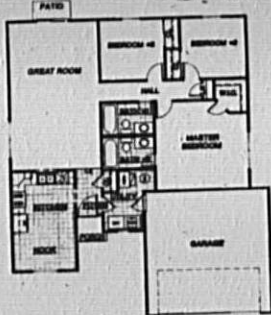


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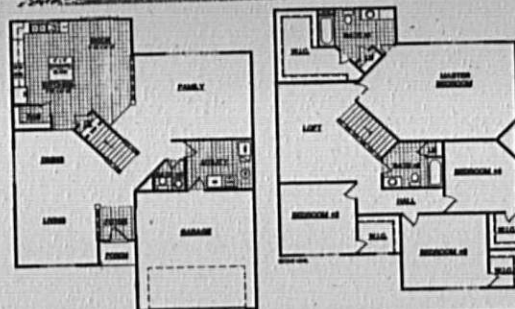
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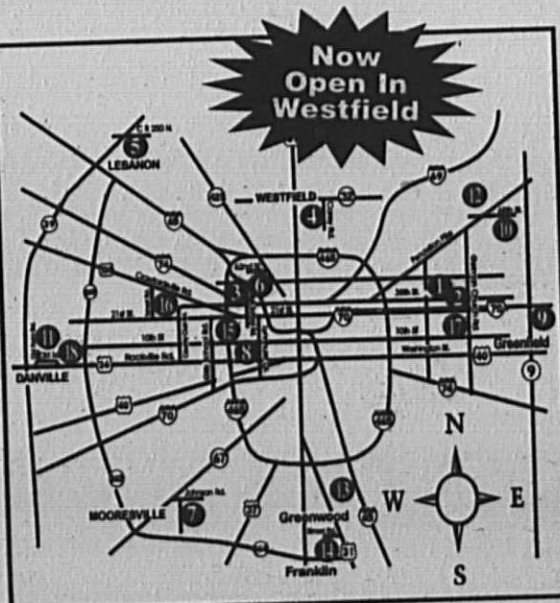
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