



April 2010

## Letter from the President

APARE President Theresa Roberts, St. Barnabas Parish, South Deanery

Dear APARE friends,

We welcome Pam Kramer from St. Bartholomew in Columbus and Bill Unruh from St. Mary of the Knobs in Floyd Knobs who accepted their nomination to serve on the Leadership Team. They will be a great asset to APARE. Thank you to Jessica Gorman who is rolling off the leadership team with me. We wish her luck as she moves into a job outside of parish ministry. I thought I would be so relieved to be ending my time on the APARE leadership team, but I am starting to realize that I am going to miss the meetings (yes, I am one of those crazy people who enjoys a good meeting). The time spent with other Ad-

ministrators of Religious Education was always worth the time it took away from my parish and family.

Last week I was able to attend the National Conference of Catechetical Leaders conference in Las Vegas. The theme was "An Oasis Amidst Diversity". This theme built on the APARE retreat experience that focused on our God given strengths. I thought a lot about all of you at the conference and our diverse strengths and situations. The beauty of APARE is that diversity. I don't know what it is like to be an administrator in a parish with a large Hispanic membership, or a small rural parish but APARE has taught me what we do have in common and

what we can learn from one another. The value of each unique administrator's strengths and our parishes cannot be measured but when we take the time to gather as a community of believers with a common mission to build the Kingdom of God here on earth, I KNOW that the church grows through our efforts to support one another.

I am grateful for the time I spent as part of the APARE leadership team and look forward to participating in the many opportunities APARE offers. As you approach the summer, I pray that you are able to find rest and renewal.

Peace,

Theresa Roberts

### Inside this issue:

Emmaus Reflection	2
CONSUMED Retreat	3
Reflection on 2010 APARE Retreat	3
Mystagogy article	4
Mystagogy reflections and best practices	5
Upcoming Events	6

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South – Becky Cope

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North – Cindy Flaten

East – Bev Hansberry and Sr. Joann Hunt

Batesville – Jessica Gorman

Terre Haute – Sr. Mary Montgomery

New Albany – Bill Unruh

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## Our Own Roads to Emmaus By John Avila, Echo Apprentice at St. Gabriel Parish, West Deanery

When I mention to people that I got my college degree from Notre Dame, they often ask me to describe my favorite moment of my time there. Was it playing in the band and being on the field for the epic 2005 football game against Southern California? Or maybe listening to President Obama give the commencement address at graduation? While those events were definitely two of the highlights of my four years in South Bend, the event that had the most profound impact on my life as a Catholic did not occur in venerable Notre Dame Stadium, the Grotto of Our Lady of Lourdes, or even a classroom. It happened in, of all places, our esteemed 24-hour pizza restaurant on campus.

As I began the fall semester of my junior year, I knew that many challenges lay ahead. I had completed most of my general class requirements and was now beginning to take on major-level classes, and the corresponding increase in workload. I was also entrusted with greater leadership responsibility in the Notre Dame Marching Band. Unfortunately, I started to become overwhelmed with a series of negative events in my life. I was struggling in one of my classes, a feeling that I had not experienced in a long time, and felt tremendous pressure to improve my grades for graduate school. Outside of class, the physical exhaustion of an intense marching band season featuring three road trips in five weeks was taking its toll. Further complicating these matters was the abrupt end to a significant relationship, as well as the onset of chronic lower back pain. The physical and emotional pain was difficult to bear, and I felt lonely and abandoned, with nowhere to turn. Worst of all, I lost the presence of God in my life. I resigned myself to the idea that there was nobody out there who

cared about my situation, and I would simply have to ride it out alone.

After band practice one Monday night in October, my friend Mary asked me if I wanted to grab some pizza at Reckers, Notre Dame's on-campus restaurant. While Mary wasn't really one of my best friends, I always admired her compassion and perceptiveness. For some reason, as we began the long walk across campus, I felt inspired to tell her what had been happening in my life, and how my hope for the future had become overwhelmed by negativity. In response, Mary said exactly what I needed to hear: absolutely nothing. Her patient listening and quiet encouragement made me realize that someone truly cared about me. Someone wanted me to overcome these difficult obstacles and live a life of love and joy. As we sat down and enjoyed our meal of pizza and soda, it suddenly struck me that I was experiencing not just the care of a concerned friend, but the love of God that binds all of us. For the first time in weeks, the feeling of peace came over me. My great disappointments in academics and relationships didn't go away, but I gained the strength to cope with them after the realization that God was still truly at work in my life. Our dinner together ended shortly after this epiphany, but I returned to my dorm room feeling inspired to change my life for the better. The next day I talked to my advisor about changing my course load, enrolled in the campus physical therapy program, and even reached out to my friend whose actions had greatly damaged our relationship. The experience of God's love, as revealed to me through the compassionate actions of Mary, allowed me to view my struggles through the worldview of Christian hope instead of drowning in pessimism.

The Gospel of Luke tells us that the followers of Jesus, who experienced God firsthand in the person of Jesus Christ, had a similar experience of losing and regaining hope. The apostles had watched in horror as their

teacher and leader was brutally executed on the cross. Out of fear, they hid in the upper room, afraid to meet the same fate. However, on the evening of the first day of the week, two disciples encountered a stranger on the road to the town of Emmaus. They told this man all that had been on their hearts, their worries for the future, and also the glimmer of hope that came from rumors that Jesus' body was missing from the tomb. The man listened to them and then helped them make sense of their feelings and God's promise as revealed throughout Scripture. When they sat down at table and broke bread, the disciples finally came to the realization that this was actually Jesus in their midst. While Jesus vanished from their sight, their hearts were on fire with the Spirit, and they ran back to the room where the apostles were hiding, proclaiming, "The Lord has been raised!" Jesus' triumph over death moved His disciples to triumph over their fear and disappointment to praise God and preach the Gospel to all nations.

All of us have moments in our lives when we recognize the presence of Christ, just as the disciples recognized Him in the breaking of the bread. Sometimes these moments are major life events, such as a marriage or the birth of a child, or even a death or a break-up. However, others can be as seemingly unimportant as a pizza dinner with a friend. Perhaps in your journey through life, you might have felt alone or abandoned. In this era of political selfishness, dishonesty in the business world, and challenges to the dignity of the human person, it is easy to feel pessimistic or hopeless about our future. Despite this reality, if we take time to search for Jesus along our own roads to Emmaus, our experience of Him in our lives can transform our outlook from sadness to joy and spiritual death to new life in Christ. Jesus is walking alongside you, even if you don't recognize Him yet. What will you tell Him?

## Consumed Retreat

Reflections by leaders and participants

“Lord, consume my life as You have allowed me to consume Yours.” Throughout the weekend, I found myself saying this prayer over and over in my head. I needed to take time to refocus, rebuild and reset my love for Jesus and the Eucharist. . . This Consumed was my third experience and by far the most influential. . . The most powerful moment occurred Saturday night when each person had the opportunity to see Jesus face to face in the Blessed Sacrament. Jaclyn McConnell remembers “having a conversation with Jesus during Adoration.” The experience overwhelmed so many people. Julia Fears said, “Lying on the gym floor, crying was my favorite part.” As emotions ran wild, participants leaned on each other for support. “I liked how comfortable I felt with the people around me,” said Brooke Grannan. . . God works in mysterious ways. At Cathedral High School's gym, I reconnected with Christ, opened my eyes to God's presence in the Eucharist, established new relationships, and strengthened my Catholic faith. The Lord truly consumed my life. –Justin Hoch, participant from St. Barnabas parish, Center Grove High School '11

This was my first experience with a Eucharistic retreat, and it was a very powerful experience. Truly, the presence of Christ in the Eucharist changed the retreat. It was different. Being bathed in the presence of Christ, radiating at all times from the Monstrance, had an impact on all those present. Though it is difficult to articulate this impact in precise terms, a short story must suffice. At one point in the retreat, I left the gym to go to the bathroom. I passed one of the custodians at Cathedral, and they told me, “It is awesome what those kids are doing. I'm not Catholic and I don't understand exactly what is happening, but I am deeply moved by this retreat.” In every retreat, you cannot predict how the Holy Spirit will use the retreat to heal souls and nourish those who hunger for the Love of God. But I learned from this retreat that, in the presence of Christ, things are amplified. A Eucharistic retreat is a powerful experience, and one that is missing in the formative experience of many young Catholics today. It is my hope that the good work (and the good model) of CONSUMED be used for even more Catholics to help them to deepen their Love of God, and subsequently, their Love of neighbor. – Tony Hollowell, adult leader, future archdiocesan seminarian

I sat in front of the Blessed Sacrament and struggled. I could not understand Jesus' presence in that tiny piece of bread. A quick loop around the other prayer stations reminded me that I needed to be right there. I sat for almost two hours, crying tears of frustration- frustration with God for the experiences I had, and for the feelings I felt so alone with, but mostly frustration with myself because I just couldn't understand what was there in front of me. I cried while I sat, I cried while I waited in the reconciliation line, I cried through almost my entire confession. But when I sat down in front of the crucifix for my penance, I wasn't crying anymore. Instead, I felt so much relief, and more grace than I've ever experienced before. Even more than that, I knew with certainty that Jesus was present in that tiny piece of bread from the morning, in the cross, in the people I shared the weekend with, and in myself. That night, when I met Jesus in adoration, it was humbly and trusting in his love and healing, just like the woman in Galilee. My tears of frustration were replaced by tears of thanks.–Colleen Coley, college leader, Notre Dame '11

***"Lord, consume my life as you have allowed me to consume yours"***

## Why APARE? Why Retreats? Teresa Keith, St. Gabriel the Archangel Parish, West Deanery

I must confess as I began a career in ministry, joining APARE was not on my radar. As ministry was totally a career change, it was more of a matter of survival in learning mode, my first couple of years. As I began feeling more comfortable in my role within the parish, I figured it was time to give back and become more involved at the Archdiocese level. The “Catholic Guilt” to give back to the community. I kept hearing about APARE, but really paying little attention.

Then the call! I accepted a nomination for leadership! My banking background discerned me into the role of Treasurer. Now, my REGRETS!

I regret that I did not join APARE my first year in ministry. The interaction with PAREs outside of my deanery has broadened support available for ministry, that I only wish I had taken advantage of earlier on. I have met so many wonderful people. I leave most meetings with a renewed fresh perspective of ministry

I regret that I did not participate in previous APARE Retreats. The APARE Retreat was held at Fatima House in January 2010. Approximately twenty-six PARE's attended the retreat organized by the North Deanery. The theme Strengths and Spirituality offered participants the opportunity to learn

and understand their God given talents and strengths and how to maximize their God given talents and strengths to better understand themselves.

I regret in attending the 2010 Retreat, I did not attend the retreat in full. I let the demands of ministry prompt me to only attend the retreat during the day. This was a mistake. I did not receive the full effect of the retreat by letting outside call to duty interfere. I did not fully relax and enjoy the full effect the retreat offered.

The Terre Haute Deanery is planning the APARE Retreat 2011. I invite you to seriously consider attending the retreat

in full. Finances should never be the reason to not attend. APARE Scholarships are available. Scholarship request forms can be found on the APARE Website: [www.aparearchindy.com](http://www.aparearchindy.com).

We often hear, to effectively minister to others, we must take time to minister to ourselves. We must nurture our own faith. The APARE Retreat offers us an opportunity to do this with others who understand the demands of ministry. Allow APARE to nurture your faith.

## Excerpt from *Experiencing Mystagogy: The Sacred Pause of Easter* by Gerard F. Baumbach,

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### *Renewing the Parish*

How fortunate that you do not experience mystagogy alone! Your baptism is a positive sign to those baptized before you of value, worth, of faith. As they pause to witness what you are becoming, they begin to verify, confirm, or modify their own directions in life. They are challenged—by your acceptance of what others might perhaps take for granted—to reflect on their own experiences of font and table. Perhaps some even ask themselves whom they worship anyway or why they assemble on Sunday. Some may respond by “carrying” you into the deeper life of the parish and its many ministries. Others may witness and issue through one another’s voices a challenge to speak and act on the gospel. They may even explore for the first time what they themselves have really witnessed.

Through the time of postbaptismal catechesis, “the neophytes, with the help of their godparents, should experience a full and joyful welcome into the community and enter into closer ties with the other faithful. The faithful, in turn, should derive from it a renewal of inspiration and of outlook” (*RCIA*, #246).<sup>1</sup>

You may be the “paschal transfusion” that may be just what’s needed to revitalize the parish’s mission. You may be the fresh breath that clears the air and blows coolly in the direction of parish ministries and organizations in need of renewal. Made in the image and likeness of God and reborn in the death-resurrection of Jesus, you are fully part of the community which served as the vehicle of your birth. You take your place alongside the already baptized. Together you are called to meditate on the gospel, share the eucharist, and engage in charitable works.

Your participation alongside the other faithful may unite the parish’s ministerial efforts and promote renewal of parish organizations. During the mystagogical period, you can expand your horizons beyond the parish itself. Ministry from the parish to the surrounding social community is one important and sometimes forgotten dimension of Christian responsibility. The extent to which you respond to broader community needs is, in part, a function of the vision of parish that has been promoted and lived all during the catechumenal process. Our bishops tell us that “the social mission of the parish begins in the gospel’s call to conversion; to change our hearts and our lives; to follow in the path of charity, justice, and peace. The parish is the place we should regularly hear the call to conversion and find help in answering the Lord’s call to express our faith in concrete acts of charity and justice.”<sup>2</sup>

Finally, your prayer life, strengthened by prayer with Christian initiation team members and the parish at large, is to be developed further. Prayer was an essential dimension of coming to faith during your catechumenal preparation. Then and now your parish prays as one in union with the risen Lord. The return of the parish to prayer—of thanks, of petition, or mercy, of praise—is a fervent sign of the impact of the conversion process on the community of believers. It is, really, a realization that as we live and pray together, and find within the presence of God our lives, we find each other. Conversion to Christ becomes a transformation of others insofar as each of us is already transformed in the Spirit of Christ. Such is the challenge and call of the Lord and movement of the Spirit as witnessed in our day in the life of the neophyte.

The baptized community of the faithful and the neophytes participate together in a common journey sharing in a variety of parish ministries. With such participation and mutual enrichment, the parish can move forward, secure in its mission to spread the Good News and live by its demands....

....As you continue to face challenges in your life, you may be finding yourself examining passions, deaths, and resurrection experiences you have had. What passions do you bring to your faith? What deaths do you suffer through? What risings in life are yours to share? Allow the limited time of the Easter season to be the springboard for all that you may face in the future.

Performing works of charity is a critical dimension of the experience of the neophyte. This is not to suggest that you have suddenly become a charitable person, somehow suggesting that you were not so inclined before. Rather, it is to affirm that the one who lives through eucharist is called to bring that Eucharistic sense of living to others; the foundation, then, for such living is one’s sharing in the eucharist. The eucharist is strengthened for the baptized, enabling and empowering you to be strength for others.

Allow the symbols of the eucharist to be symbols that lead you to affirm or change what you do. Enable them to be symbols that empower you to reach out to others with a healing hand and hearing heart. Recognize your freedom to be with your parish—the body of Christ to others, encouraging, loving, identifying with them. Know the justice of God and promote it through your hands, eyes, and ears every day. Foster peaceful living in your parish, your work place, your home. Under it all, cherish the eucharist as the source of your resolve, moving you to become a faithful traveler as you walk in the newness of life.

Mystagogy, then, can be for you a sacred pause, the start of a longer and perhaps more challenging story of initiation—one’s life beyond the font of baptism. Each time the eucharist is celebrated, the baptismal experience of all assembled is renewed, regained, and reasserted. The story of each is remembered, strengthened, and retold by the story of all the faithful.

1. International Committee on English in the Liturgy (ICEL), *Rite of Christian Initiation of Adults*, no. 246 (Washington, DC: International Committee on English in the Liturgy, 1985).

2. National Conference of Catholic Bishops, *Communities of Salt and Light: Reflections on the Social Mission of the Parish* (Washington, DC: United States Catholic Conference, Inc., 1994), 12.

## Mystagogy Reflections and best practices

At Immaculate Heart, our period of Mystagogy is very short. Whereas during formation we met every week, during Mystagogy we meet every other week, and we only meet three times. At the first meeting we eat dinner with last year's group and they speak about what their first year as a Catholic has been like. We also look at the post-resurrection experiences of Jesus and the disciples and ask the questions: who is he, how is he different, how do the disciples come to know him, why doesn't he appear to anyone except the disciples (Mary Magdalene being an evangelist not a disciple *per se*). What is the message he chooses to share? At the second meeting we talk about what the disciples were feeling: fear, anxiety, insecurity – and how the gifts of the Holy Spirit at Pentecost helped them to overcome their fear, calmed their anxiety, and gave them confidence in the message. Just as the gifts of the Holy Spirit received at the Vigil will do for you. At the third meeting we invite about seven members of the parish to speak about the various ministries at IHM that they are invited to be part of. We give them a bibliography for further reading in Scripture, Spirituality and Morality; we give them a bibliography of subscriptions they might consider, as well as dates and times of prayer groups and bible studies. Then we promise to be with them always, and give them a send-off. –Stacy Hennessy, DRE at Immaculate Heart of Mary, North Deanery



I think mystagogy is a great time to reinforce the concepts of Ordinary Means and Fullness of Truth, as well as the importance of not mistaking resistance on our part for error on the Church's part (i.e. helping folks grow in to embracing the Faith even if it can be a struggle at times--more for some than others, especially in our culture). –Ken Ogorek, Director of Catechesis, Archdiocese of Indianapolis

We schedule 3-5 sessions a couple of weeks apart following Easter. These dates are on the calendar from the very beginning of our time together back in September so there's no confusion about when we "end". Easter Vigil is NOT graduation. In fact, our last formal session together is not graduation! We do a reflection the first evening together, then ministry opportunities in the parish, sometimes a panel from various groups, a service project (St. Vincent de Paul or Anna's House), and a final evening using the Road to Emmaus story—who will you encounter on YOUR road to Emmaus? IF Easter is especially early we sometimes have to work in a topic we missed covering during the regular sessions. We then offer a summertime Bible/Scripture Study for the group (other parishioners are invited) usually using lectionary-based approach--readings of the previous Sunday. Last year we used the online resource from Loyola Press, the column from The Criterion, and encouraged participants to find and bring other commentary sources. Some years it "works" better than others. One key for us has been to include mystagogy dates on the calendar from the very beginning of sessions. –Rosalie Hawthorne, Pastoral Associate/ DRE at Nativity, South Deanery

...leading those who have been initiated into a mystery into its deeper meaning and significance for their lives..

In all honesty, I kind of went into Mystagogy blind. I've only been a Catholic for four years myself, and when I went through RCIA, we didn't really have a Mystagogy period at all. So I based most of my approach directly on the Rite of Christian Initiation of Adults itself. When I set up my calendar at the beginning of the year, I tried to make it obvious that RCIA has four parts, each separated by rites. We had the Period of Inquiry, then the Rite of Acceptance into the Order of Catechumens, then the Period of the Catechumenate, then the Rite of Election, then the Period of Purification and Enlightenment, then the Rites of Baptism and Reception during the Easter Vigil, then the Period of Mystagogy. I tried never to make the transition from Easter to Mystagogy sound any different from the transition from the Rite of Acceptance into the Catechumenate or the Rite of Election into Purification and Enlightenment. I think that really helped the members of the class see it as an integral part of the process of formation. Just like with the rest of the classes, we meet every Sunday unless there's something else important going on like the Mother/Daughter Breakfast we want them to try to attend. I don't get the impression that anyone in the class looked at Easter as a graduation, and they're all still coming! The first class (4/11), we talked about their experiences at the Easter Vigil—what stood out, what challenged them, what surprised them. The second week (4/18), we covered opportunities within our Archdiocese to exercise each of the spiritual and corporal works of mercy, since these characterize the lives of Catholics. The third week (4/25) focused on how to read the Bible to enrich our lives and deepen our knowledge and faith. The fourth class (5/9) will emphasize commending ourselves to Mary and living as her children. The fifth class (5/16) will be a period of reflection on the initiation process, building upon a period of reflection and anticipation we did toward the beginning of the Catechumenate. At Pentecost, we'll celebrate the "end of the beginning" with any parishioners who'd like to join us! –Lindsay Wilcox, Echo Apprentice at Holy Name, South Deanery



## Upcoming Events!

### ELM: Ecclesial Lay Ministry

#### Annual Lay Minister's Retreat—Understanding Devotionals

Date: June 6-8, 2010

The history and tradition of devotionals in the Roman Catholic Church is rich and varied. Rooted in the tradition of inculturation, in particular practices of religious orders and in private revelation, devotional practices foster ceaseless prayer among the faithful by “permeating everyday life with prayer to God”. This workshop seeks to define the role and ordering of popular devotionals particularly in relation to public prayer and liturgical practices; to establish proper use and balance of devotional practices; and to familiarize lay ministers with common regional and cultural devotions such that they are comfortable supporting particular practices and discerning their proper use.

**Contact:** Ed Isakson at 317-236-1594 or 1-800-382-9836, ext. 1594; E-mail: [laymin@archindy.org](mailto:laymin@archindy.org)

### RCIA Sharing Day

Date: June 12, 2010

Time: 9am– 12:45 optional lunch

Location: St. Agnes Church, 1008 McLary Rd., Nashville, IN 47448

**Contact:** Ken Ogorek at 317-236-1430

Email: [kogorek@archindy.org](mailto:kogorek@archindy.org)



### ICCL Conference

#### Inspire the Desire: “The Spirit Within, the Spirit Without”

Keynote Speaker Steve Angrisano

Date: Nov. 7 (evening), Nov. 8 and 9, 2010

Location: St. Thomas More Church in Mooresville

We're on the web at  
[www.aparearchindy.com](http://www.aparearchindy.com)

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