

LEARN ABOUT THE FAITH AND SHARE IT, 'BECAUSE JESUS SAYS SO'

“Why do you Catholics do that? What makes you think the Catholic vision of (fill-in-the-blank) is the truth?”



Ken Ogorek

We're not always great at explaining our faith to others. What if, when asked why we believe a basic doctrinal or moral teaching of the Church, we simply reply “Because Jesus says so,” and see where the conversation goes from there?

“I received from the Lord what I also handed on to you” (1 Cor 11:23).

This statement by St. Paul is the theme for Catechetical Sunday 2020, which is on Sept. 20. And Paul meant it!

When we hear the teaching of our holy Catholic Church, we are listening to the teaching of Christ. Jesus promised to send the Holy Spirit, who keeps his Church free from error in her basic doctrinal and moral teaching.

If a person isn't familiar with the authentic Jesus of sacred Scripture and sacred Tradition (and hence might be puzzled by one or more Church teachings) we have a great opportunity to share a bit about our disciple relationship with Jesus—lived in full communion with his body, the Church. Once a person knows who Jesus is (based on our witness), it's easier to understand why we embrace the teaching of the Church.

Also, even if a person struggles with a teaching, no one can argue with your witness. You're simply sharing who Jesus is in your life and why you find Church teaching to be good, true, beautiful and helpful—a gift from a loving God who knows us well and wants us to be happy, on Earth and in heaven.

As an article in this supplement highlights, the Holy See recently issued a new edition of a document called the *Directory for Catechesis*. This directory addresses both evangelization and catechesis, helping leaders at various levels facilitate these essential ministries.

Evangelization and catechesis are such essential areas of Church activity that each has its own office in the administrative structure of our archdiocese.

When you pray for Archbishop Charles C. Thompson and his ministry of leadership, when you participate in the United Catholic Appeal, when you help your parish catechetical and evangelization leaders with their collaborative efforts involving your pastor and the offices of evangelization and catechesis, you are helping to hand on what we've all received from the Lord. You are helping to fulfill the great commission of Jesus, who commands us not only to be his disciples, but also to make disciples and share all of his teaching, confident that he is with us until the end of the age.

I hope you enjoy this annual Evangelization and Catechesis Supplement to our archdiocesan newspaper. In this special feature, you'll find encouraging accounts of how Catholics in central and southern Indiana are sharing the faith effectively and joyfully.

Please keep the ministries of evangelization and catechesis in your prayers. Please be supportive of your parish leaders in these areas of Church activity—even to the point of answering God's call, if you hear it, to serve as a catechist or evangelization team member. By God's grace and mercy, may we all hand on what we receive from the Lord—because Jesus says so!

(Ken Ogorek is the catechetical director within the archdiocesan Secretariat for Worship and Evangelization. He can be reached at kogorek@archindy.org.) †



Catholic priests from the Archdiocese of St. Paul and Minneapolis join African American clergy on June 2, to march and pray at the site where George Floyd was pinned down on May 25 and died at the hands of a Minneapolis police officer. Pictured are Father Joe Gillespie, left, Father Doug Ebert, Father Kevin Finnegan, Father Brian Park and Father Peter Williams. (CNS photo/Dave Hrbacek, *The Catholic Spirit*)

THE EVIL OF RACISM IS ROOTED IN THE SEVEN DEADLY SINS

By Sean Gallagher

The Church's long tradition of moral teaching has recognized for more than 1,500 years fundamental sins that are traditionally called the seven “deadly” or “capital” sins.

They are the sins of pride, avarice, envy, wrath (or anger), lust, gluttony and sloth (see *Catechism of the Catholic Church* #1866). Catholic moral teachers over the centuries have seen these sins as lying at the root of more particular sins.

One such particular sin that has caught the attention of society in the U.S. in recent months is racism. How might it be rooted in one or more of the seven deadly sins? And how could virtues that correspond to these sins help promote racial harmony?

The Criterion spoke with three people to explore these questions, and how they can help Catholics address and fight the sin of racism in themselves and in the broader society.

Deacon Harold Burke-Sivers, who is Black, was ordained a permanent deacon for the Archdiocese of

Portland, Ore., in 2002 and is a nationally-known Catholic speaker and writer.

Father Anthony Hollowell, pastor of St. Mark Parish in Perry County and St. Paul Parish in Tell City, earned a doctorate in moral theology from the Alphonsianum Academy in Rome.

Ken Ogorek is the archdiocese's catechetical director and has been a leading voice in catechesis in the U.S. for many years.

Pride and humility

The deadly sin of pride happens when people have an inordinately high opinion of themselves.

Ogorek sees a close connection between this sin and racism.

“In the same way that pride can lead an individual to feel superior in an inappropriate way, I would say, by extension, a person might feel her or his race is better than another race,” he said. “So, there's a sinful kind of pride a person can take in her or his race at the expense of other races.”

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NEW DIRECTORY SHOWS CONNECTION OF EVANGELIZATION AND CATECHESIS

By Natalie Hoefler

Much has changed since the Vatican last produced a new version of its *Directory for Catechesis* in 1997, an update of the original 1971 version.

The “World Wide Web” was just coming into more common use. “Hotmail” was only one year old, and sites like Google, Facebook and YouTube were yet to be created.

But technology is not the only way in which the world has changed.

“My sense is that after more than 20 years since the previous directory, it's become even more apparent how desperate the world is for a basic proclamation of the Gospel,” says Ken Ogorek, director of the archdiocesan Office of Catechesis.

So when the Vatican released a new *Directory for Catechesis* in June, he was quick to promote it to catechists in the archdiocese.

“It's a great opportunity for disciples of Jesus to be reinvigorated in seeing the value of and need for effective evangelization and catechesis,” says Ogorek.

Where two ministries intersect

While evangelization—the spreading of the good news of the Gospel—is distinct from catechesis—the teaching of the faith—the two are intricately linked, and the new directory recognizes that fact, he says.

“The importance of these two ministries unfold in relation with each other,” says Ogorek. “This directory really helps define these ministries—evangelization and catechesis—and helps in understanding how they operate in relation to each other.”

For instance, he notes, catechists have observed through the years that “sometimes they feel like they're trying to teach the faith to people who haven't really been evangelized.

“So there can be a sense of frustration when you're trying to convince someone of the value or significance of a teaching. Without that strong sense of a personal relationship with Jesus, sometimes a participant won't see the point in it all.”

The new directory emphasizes the need for catechists to teach the faith in a way that is similar to evangelization,

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says Ogorek, “always proclaiming and making connections to the basic Gospel message, that basic opportunity for salvation from sin and death but the suffering, death and resurrection of Jesus.”

‘Clearly within the realm of evangelization’

The link between catechesis and evangelization is addressed in the first of the three parts in the new directory: “Catechesis in the Church’s Mission of Evangelization.”

On the United States Conference of Catholic Bishops’ webpage regarding the revised resource, it states that the directory “places catechetical instruction and formation of catechetical teachers clearly within the realm of evangelization.”

At the same time, it relies on solid resources for teaching the faith, such as the *Catechism of the Catholic Church*, Scripture and the writings of recent popes, particularly Pope Francis’ apostolic exhortation “*Evangelii Gaudium*” (“The Joy of the Gospel”). The second part of the directory, “The Process of Catechesis,” underscores the various sources from which one can learn about the faith in addition to those listed above, including the family, sacred art, sacred music and more.

This section also notes the need not just to teach the faith, but to accompany those being instructed.

“In his proclamation of the Kingdom, Jesus seeks, encounters, and welcomes people in their concrete life situations,” the directory states.

Some “concrete life situations” specifically addressed include people at various stages of life, those with disabilities, migrants and those in prison.

The third part, “Catechesis in the Particular Churches,” focuses on catechesis in parishes, ecclesiastical movements, Catholic schools and other Church associations.

It also looks at teaching the faith amid “contemporary cultural scenarios,” such as the modern scientific mentality, the digital culture, the work environment and more.

‘Both teacher and witness’

The availability of the new *Directory for Catechesis* doesn’t mean there will be “any dramatic changes

immediately,” says Ogorek. “But I think as catechetical leaders have a chance to digest and start applying what we see in the directory, I’m hoping that we’ll notice a few things.”

For instance, as catechists seek to also evangelize their students, Ogorek sees an opportunity for observing more witnesses of the power of the Gospel message.

“We know a catechist is both teacher and witness, and one of the areas of deeper interest in this document is the element of witnessing,” he says. “There has to be an evangelistic fire in a catechist so participants can grasp how life-changing these teachings are.”

Another change Ogorek foresees in time is more fruit in parish evangelization efforts guided by the archdiocesan Office of Evangelization.

“We will help parishes to be more effective in their efforts to evangelize both within the parish community and the neighborhoods that comprise a parish’s territory,” he says.

Ogorek hopes those fruits will in turn lead to “more parishioners growing and proclaiming their faith to their friends and relatives.”

There are also effects Ogorek hopes to see more “down the block” than “down the road” as catechists begin to implement the ideas, concepts and practices laid out in the new directory.

“One near-term effect, we hope, will be that our parish catechetical leaders will deepen their own knowledge and appreciation of the ministry that they’ve been invited to by God,” he says.

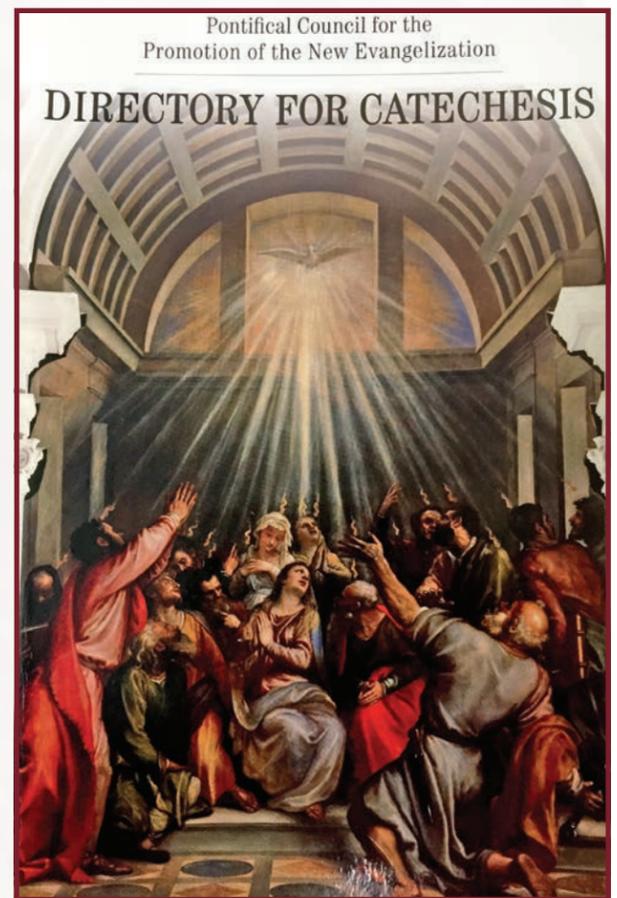
‘Not left groping in the dark’

Parish catechists are not the only ones who can benefit from the new directory.

“We know that catechesis is a part of so much of what the Church does,” Ogorek notes. “So many of her ministries have a catechetical element.”

Consequently, the new resource is also being reviewed by archdiocesan leaders of areas outside the Office of Catechesis. Those leaders are holding discussions “to begin understanding what the directory is saying and its implication for various archdiocesan ministries,” Ogorek explains.

“We’re trying to model at the archdiocesan level what we hope will happen in parishes—that parishes will read the document and help each other apply its principles to their various ministries. I think it’s a sign of our faith that



we don’t do ministry in a vacuum.”

Ogorek is grateful for the new *Directory for Catechesis* and other Vatican-produced resources.

“For a ministry like catechesis, which is so important to the life of a parish, it’s telling that really from the highest levels of the Church we’ve got resources to help us continue learning how to do things better by God’s grace and mercy.

“There’s some assurance in that—we’re not left groping in the dark. We’ve got good resources for learning best how to share the faith.”

(For more information or to order the new *Directory for Catechesis*, go to www.usccb.org/resources/directory-catechesis-new-edition.) †

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Pride is traditionally understood to be at the root of the original sin of Adam and Eve, in which they gave in to the temptation of the devil to see themselves as wiser than they truly were, even wiser than God who created them.

Deacon Burke-Sivers spoke about this in seeing a connection between pride and racism.

“To think that your race is superior to another person’s race is clearly



Deacon Harold Burke-Sivers

not the teaching from our Lord or revealed in the Old Testament. It’s prideful,” he said. “To think that your belief is better or more true than anything that God has revealed—that’s definitely pride and arrogance.”

Father Hollowell said there is a prideful attitude in racism which “finds evil outside of ourselves.” But such a view, he said, is “rooted in pride.”

“Pope Francis has a good line,” Father Hollowell noted, “where he says that the line between good and evil does not pass outside of us but inside of us.

“Racism fits hand in glove with the temptation in man to locate the essence of evil outside of him in groups, in persons, in colors.”

Humility, on the other hand, when truly embraced in one’s daily life, can promote racial harmony, Deacon Burke-Sivers said.

This virtue, he noted, is rooted in a “covenant relationship” which involves “a complete gift of yourself to someone else.”

“It’s moving from self-centeredness where I am the center of being and existence,” he said, “and recognizing that Jesus Christ, who is God, is the center of all being and existence.”

Through the virtue of humility, Deacon Burke-Sivers said, racist attitudes can give way and help people “recognize that it’s better to seek what’s good in and for the other person.”

Anger, forgiveness and mercy

Ogorek said that racism can be an expression of an inordinate anger toward a race of people because of an injustice committed by a person of a particular race against an individual from another race or against a friend or relative of that person.

“One thing anger sometimes goads us toward is generalizing,” Ogorek said. “I had a bad experience with a person in a certain demographic, so now I’m going to vilify and demonize that whole group.”

Father Hollowell said that anger misused in this way “makes it very attractive to weak, fallen human beings to believe a lie, and not see a deeper truth that we have responsibility in our own heart for the evil that goes on in the world.”

Deacon Burke-Sivers knows from personal experience that “a wrong kind of anger is deliberately unkind and hurtful. It seeks to harm another person.”

For 18 years, he was estranged from his father who had, among other things, struggled with alcohol abuse. For a long time, Deacon Burke-Sivers refused to speak with his father.

When they finally began to reconcile, however, Deacon Burke-Sivers didn’t demand an apology from his father. He took a different step.

“One of the first things that I did was to ask him to forgive me for hating him for 18 years,” he said.

Similarly, Deacon Burke-Sivers said, people who harbor racist attitudes need “to be a vehicle of mercy” toward those of other races against whom they feel animosity before seeking any forgiveness from those who might have hurt them.

“In the beautiful image of Divine Mercy from St. Faustina, the rays are going outward from the heart of Jesus,” he said. “We have to be vehicles of mercy toward the people who hurt us. It will hopefully open up that person to receive mercy and forgiveness from God.”

Sloth and being uncomfortable

Deacon Burke-Sivers described the deadly sin of sloth as “spiritual laziness.”

Father Hollowell experienced this sin in himself when he had moved to Mississippi from Indiana and realized that “racism was alive and well in the South” after hearing a resident make a very racist remark.

“I just did nothing,” Father Hollowell recalled. “I was like, ‘This is just Mississippi. It’s just the way they talk.’ It was a moment of inaction on my part.”

Sloth, then, in regard to racism, is a sin of omission, the failure to do something good when it was needed.

“When I look back at that situation, I see sloth and inaction,” Father Hollowell said. “I accuse myself of what I didn’t do.”

He didn’t challenge, even in a charitable way, the person who made the racist comment. Such slothful inaction, Father Hollowell said, can



Fr. Anthony Hollowell

be seen in an indifferent attitude of many people in society when racism is seen both in individual actions and in broader social attitudes regarding race.

Deacon Burke-Sivers says that sloth can take

hold in people when “they get very comfortable in their sin.”

“When we get comfortable, we get stuck,” he said. “Look at Jesus on the cross. He was uncomfortable.

“If we want to take our spiritual lives to the next level, we’ve got to get uncomfortable. Have the fortitude to recognize that within yourself and ask God for spiritual courage and strength to pick up your cross and follow Jesus. It will mean working hard to defeat the power of sin in your life.”

No matter what deadly sin might be expressed through racism, Deacon Burke-Sivers said, learning about and reflecting on racism in light of the Church’s teachings and traditions can be helpful because that can lead to conversion.

“In order for things to change, there has to be conversion, a deep acceptance of the spirit of God’s love in our hearts that spurs us on to real change in culture and society,” he said. “It has to start with change in yourself. In order for that kind of change to happen, we have to connect the sins of racism and prejudice with the tenets of our faith.” †