Individual conversion will spread pro-life message throughout entire human family

By Mary Ann Wyand

Christ’s teachings clearly emphasize that life is sacred, Archbishop Daniel M. Buechlein told hundreds of pro-life supporters attending the archdiocesan Respect Life Sunday Mass on Oct. 5 at SS. Peter and Paul Cathedral in Indianapolis.

“Jesus is very direct and very clear about the sacredness of marriage and — implied in his teaching — the sacredness of family and the very sacredness of life itself,” Archbishop Buechlein said in his homily. “There is no compromise about the sacredness of conjugal love and the fruit of that love, new life itself.”

Christians must work to promote the sanctity and dignity of all life, he said, by praying for an end to abortion as well as speaking out against any attacks on human life or the sacredness of marriage and the family.

“When we consider the dignity of human life and the common good of our society, dare we cast a blind eye to what is happening in our world?” he asked.

“Is the pro-choice lobby to be unchallenged in the name of political advantage or political correctness? Is the so-called right to pornographic artistic expression and its invasion of media and in literature to be ignored? Are TV programs or movies that promote promiscuity and, indeed, abortion or same-sex marriages to be ignored? Is it all up to individual judgment? No, it is not right. What about the effect of evil on the common good of our society? What about the impact of our culture on the values of our children and youth?”

Urging Christians to take heart and also to take action to end the culture of death in society, Archbishop Buechlein said reformation and change often begins with one person.

“Jesus teaches us that, by the grace of God, we as individual people of faith begin by tending to our own conversion and the sacredness of marriage and family and home,” the archbishop said.

“Then we can do great things for our human family.”

Baseball helping integrate Latinos into U.S. society

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Msgr. Stephen Happel was a dean at The Catholic University of America

By Brandon A. Evans

Msgr. Stephen Happel, an archdiocese-sanctioned priest serving as the dean of the School of Theology and Religious Studies at The Catholic University of America (CUA) in Washington, D.C., died of a massive heart attack at his home on the afternoon of Oct. 4. He was 59 years old. His mother had just arrived in town to visit him, and had seen him briefly before he died.

There will be a Calling in the Crypt Church of the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C., from 9 a.m. to 10:45 a.m. on Oct. 7, with a funeral Mass at 11 a.m. There will also be a calling from 7 p.m. to 9 p.m. on Oct. 9 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, with a Mass of Christian Burial at 11 a.m. on Oct. 10. Archbishop Daniel M. Buechlein will preside.

Msgr. Happel’s death has come as a shock to the archdiocese, said Msgr. Joseph P. Schaedel, vicar general.

The faculty and staff of CUA are also mourning the loss.

“CUA has lost part of its soul today,” said Vincentian Father David O’Connell, the president of the university.

Msgr. Happel leaves behind his mother, Jane Happel of Indianapolis, and sisters Mary Happel of San Francisco; and Kevin Happel of San Diego, Calif.; David Happel of San Diego; and Marilyn Happel of Indianapolis.

From a brother’s point of view, he was not only a brother but also a very good friend,” Kevin Happel said. “He and I were basically on the same wavelength: ministry work: he as a priest and I as a lay minister. Our relationship was just tremendous.

“We grew up together and had the same kind of education in our faith, so our faith is very true and very strong,” he said.

“He touched so many people’s lives in such a positive way that you can’t imagine,” he said. “He was always willing to help anybody who came along his way, whether it was family members or anyone in the Church or anytime he was counseling.”

Kevin Happel serves as a eucharistic minister and went out the day after his brother died to give Communion at a local hospital.

“Somebody said, ‘Maybe you should get somebody to come in for you,’ but I said, ‘But after I thought about it, I said, ‘No. My brother would want me to go and do it like he did it in his honor.”

The last time I talked to my brother, I told him that I had put my name down as interested in the permanent diaconate program [for the Archdiocese of Indianapolis],” he said. “Before I could ask him what he thought I would be a perfect candidate for the program.

“I just think that it was faith that told me to do that,” he added.

Msgr. Happel was self-admittedly joyful that he could live a vocation as a theologian, teacher and priest.

Msgr. Schaedel said that Msgr. Happel was a priest that served his diocese by serving the larger Church.

“Archbishop Buechlein reminded us about his knowledge at all.”

In 1983, he returned to the university for graduate studies, and served as an instructor in the theology department from 1973 to 1978. For the next five years, he served as an associate professor at Saint Meinrad College and The Catholic University of America.

In 1994, he became the interim dean of the School of Religion Studies—the next year, he became the permanent dean.

He authored A Catholic Vision with David Tracy, Conviction and Discipleship: Christian Foundations for Ethics and Doctrine with James Walter, and most recently God’s Journey in Time: The Use of Metaphors in Science and Religion.

Msgr. Schaedel said that all Catholics should pray that Msgr. Happel may rest in peace now that his earthly labors are over.

(Mary Ann Wyard contributed to this story.)

Holy Angels Parish in Indianapolis will celebrate 100 years

By Brandon A. Evans

Change has transformed Holy Angels Parish in Indianapolis in a number of ways in the last century, but never destroyed it.

The parish will celebrate 100 years as a community with a special dinner on Aug. 18, 1944, to 100 and Jane Happel in Indianapolis. He was baptized shortly thereafter at St. Andrew the Apostle Church and in coming years began his education at the parish.

He went on to the former Bishop Bruté Latin School, then to Saint Meinrad College and The Catholic University of America.

After his priestly ordination in 1970, his first assignment was as associate pastor at St. Isidore (Little Flower) Parish in Indianapolis for a year.

In 1971, he returned to the university for graduate studies, and served as an instructor in the theology department from 1973 to 1978.

For the next five years, he served as an associate professor at Saint Meinrad School of Theology and the administrator at St. Isidore the Farmer Parish in Bristow.

In 1983, he returned to Catholic University as an associate professor in the department of religion and religious education.

He was named chair of the department in 1994.

In 1999, he became the interim dean of the School of Religion Studies—the next year, he became the permanent dean.

He authored A Catholic Vision with David Tracy, Conviction and Discipleship: Christian Foundations for Ethics and Doctrine with James Walter, and most recently God’s Journey in Time: The Use of Metaphors in Science and Religion.

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Open to the public...
ANNIVERSARY

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Though the pastors have been long-standing, some of the traditions have changed—something that came with the demographic shift.

The changes, particularly liturgical, that swept through the Catholic Church after the Second Vatican Council led to a renovation of the interior of Holy Angels Church and later to the shifting of the Mass to something more Afrocentric.

The liturgies are “one of the things that I remember most vividly,” Strong said. “They just came alive for you.”

Strong has served on the parish council twice, the liturgy commission, along with other functions, including being a eucharistic minister.

“It’s a very lively church,” Graves said. She has also been a eucharistic minister and a lector, and serves on the bereavement committee. She also volunteers in the rectory doing clerical work.

Father Walden said that the choir contributes a lot to the Mass.

Graves said that the Mass coming up on Oct. 11 will be an event to remember.

“It’s really going to be a grand celebration—a spiritual celebration,” she said.

Franciscan Sister Francesca Thompson will be the keynote speaker at the dinner on Friday night.

She has been in the Oldenburg community as the parish begins its next 100 years. †

An undated photo from the archdiocesan archives shows Father Clarence Waldon, pastor of Holy Angels Parish in Indianapolis for more than 33 years, speaking with children. The parish is celebrating its 100th anniversary on Oct. 12 with an 11 a.m. Mass celebrated by Archbishop Daniel M. Buechlein.
D o we need an amendment to the U.S. Constitution forbidding same-sex marriage? Is such an amendment possible?

The Administrative Committee of the U.S. Conference of Catholic Bishops believes that we do need such an amendment in order to protect the unique and natural two-parent family structure. On Sept. 10, the committee issued a statement in which it said, “What is called ‘homosexual unions’—because they do not express full human complementarity and because they are inherently nonprocreative, cannot be given the same legal status as marriage.”

The committee acted after Pope John Paul II, on July 31, approved a document that instructed Catholic politicians that they are morally bound to oppose laws that would legalize unions between homosexual persons. It said: “Legal recognition of homosexual unions or placing them on the same level as marriage would mean not only the approval of deviant behavior, with the consequent loss of moral criteria that conference a person’s morality in the present-day society, but would also obscure basic values which belong to the common inheritance of humanity.”

The proposed constitutional amendment states: “Marriage in the United States shall consist only of the union of a man and a woman. Neither this Constitution, nor the constitution of any state, nor state or federal law, shall be construed to require that marriage be recognized as the union of two men or the union of a man and a woman. Neither this Constitution, nor the constitution of any state, nor state or federal law, shall be construed to require that marriage be recognized as the union of two women.”

Kennedy went to some pains to stress that the ruling did not approve of “marriage” between homosexuals. “It does not involve whether the government must give formal recognition to any relationship that homosexual persons may seek to enter,” he wrote:

 nevertheless, the gay community sees the ruling as exactly what Kennedy said it was not. The campaign is on now for the acceptance of formalized marriage ceremonies between gay people. The attitudes of our society toward sex have changed tremendously within the past 50 years. Most people now consider sexual activity to be purely a private matter without moral restraints, the opposite of the beliefs of those legislators that originally wrote the laws that prohibited sodomy, adultery, incest and bigamy.

Is there any possibility that an amendment such as the one proposed would actually make it through the legislative process? We have to admit that it seems quite doubtful. The cardinal commandment of our society today seems to be, “Thou shalt not criticize another’s behavior.” Tolerance seems to be our most-prized civil virtue.

Sexual activity outside of marriage, whether homosexual or heterosexual, is wrong because it is not in accord with the purposes for which God created human sexuality, that is, to cooperate in the creation of children who will be born and reared within a loving family, and to increase the love of married couples.

It’s ironic that, in an age when couples prefer to live together instead of marrying, the ones who want to marry are gays and lesbians who can’t accomplish one of the purposes of marriage—the procreation of children.

— John F. Fink

Letters to the Editor

“In God We Trust”

It seems that the American Civil Liberties Union, their adherents and others are dedicated to the efforts to remove God from our society. This is in spite of the fact that our country was founded on Christian principles. In fact, the motto of our country is “In God We Trust.”

It is reported that at least 86 percent of Americans believe in God. This 86 percent should not let the other 14 percent control the direction of our country in this regard. We should do all that we can to keep God in the forefront of our society.

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Is there any possibility that an amendment such as the one proposed would actually make it through the legislative process? We have to admit that it seems quite doubtful. The cardinal commandment of our society today seems to be, “Thou shalt not criticize another’s behavior.” Tolerance seems to be our most-prized civil virtue.

The family is under siege. Bishop Wilton Gregory, president of the U.S. Conference of Catholic Bishops, said back on June 27 that human sexuality should not be viewed in the way the Supreme Court did—as a private matter. “Sexual activity has profound social consequences which are not limited to those immediately engaged in sexual acts,” he said.

He articulated Catholic doctrine when he continued. “Sexual activity belongs to the marital relationship between one man and one woman in fidelity to each other. This relationship is the basis of the family which is the basic unit of society.”

Sexual activity outside of marriage, whether homosexual or heterosexual, is wrong because it is not in accord with the purposes for which God created human sexuality, that is, to cooperate in the creation of children who will be born and reared within a loving family, and to increase the love of married couples.

It’s ironic that, in an age when couples prefer to live together instead of marrying, the ones who want to marry are gays and lesbians who can’t accomplish one of the purposes of marriage—the procreation of children.

— John F. Fink

Church Facts

RELIGIOUS WINNERS

Nobel Peace Prize

Selection of religious laureates and their causes for peace

1964 — Rev. Martin Luther King Jr.
Leader of Southern Christian Leadership Conference
Pacifism, U.S. civil rights movement

1958 — Father Georges Pire
Belgian Dominican
Efforts to aid refugees in returning to a life of dignity

1952 — Albert Schweitzer
Alsatian missionary surgeon

1947 — Friends Service Council and American Friends Service Committee
U.S. and British Quakers’ overseas relief organizations

1946 — John R. Mott
American Methodist, International Missionary Council chairman and president of the World Alliance of the YMCA

1939 — Nathan Söderblom
Lutheran Archbishop of Uppsala in Sweden and leader in the ecumenical movement
Celebrating the gifts of Mother Teresa and Pope John Paul II

It is not often that a pope gets to beatify someone who has been his personal friend. I hope the Holy Father thoroughly enjoys the rite of Mother Teresa’s beatification like never before.

Of course, I have had the joy of meeting the Holy Father more than a few times over the last 17 years since he appointed me as bishop. Regular readers of this column know that I hold him in the highest esteem and that none of his encyclicals or apostolic letters misses my attention. I honestly believe that his prolific writings will be revered among the greatest in our Church’s history.

His biography has been recorded in great detail. One of his own testimonies was written on the 50th anniversary of his ordination to the priesthood. The Holy Father describes the formative influences in his life that God used to lead him to the priesthood and ultimately to the papacy.

The pope speaks of the suffering in his early life. He lost his mother, sister and brother, and his father before he was 21 years of age. He said his father never spoke of a vocation to the priesthood with him, but the pope speaks of the profound influence of the prayerfulness of his father. He recalled seeing his father kneeling at his bed, sometimes in the middle of the night.

The pope describes the importance of hard labor in his youth in the stone quarries and the role it played in forming him for priesthood. He was moved by the support he received from fellow workers who encouraged him to become a priest.

A seminary preparation had to take place in secret because of the Nazi occupation of Poland. A seminary classmate was arrested by the Nazis and exterminated in a concentration camp.

The Holy Father knows suffering and he knows peace. We know that his integrity captivates and wins the love of youth and young adults. He, too, is a marvelous blessing for our Church in our times.

Please join the parishioners of St. Philip Neri Parish, the Missionaries of Charity and me at 9:30 a.m. on Oct. 19 at St. Philip Neri Church, 550 N. Rural St. 7

La intención del Arzobispo Buechlein para vocaciones en octubre

Youth Ministers: that they may always encourage youth to consider serve in the Church, especially as priests and religious.

Mantengo ambas fiestas en la memoria de Dios. Espero que el Santo Padre disfrute totalmente el rito de la beatificación de la Madre Teresa como nunca antes.

Por supuesto que yo he tenido el gozo de reunirme con el Santo Padre con cierta frecuencia durante los últimos 17 años desde que me designara obispo. Quienes leen esta columna regularmente saben que le tengo en alta estima y que ninguna de sus encíclicas o cartas apostólicas pasa desapercibida para mí. Sinceramente creo que sus prolíficos escritos serán reverenciados entre los más grandes en la historia de nuestra Iglesia.

Su biografía ha sido recopilada a detalle. Uno de sus propios testimonios fue escrito en el aniversario número 50 de su ordenación como sacerdote. El Santo Padre describe la influencia formativa que utilizó Dios en su vida para conducirle al sacerdocio y por último al papado.

El Papa habla de su sufrimiento en las primeras etapas de su vida. Perdió a su madre, hermana, hermano y a su padre antes de cumplir 21 años. Dice que su padre nunca habló de la vocación sacerdotal con él; sin embargo, el Papa habla de la profunda influencia de la devoción de su padre. Recuerda haberlo visto arrodillado ante su cama, a veces en meditación.

El Papa describe la importancia del trabajo duro en su juventud en las canteras y del papel que él jugó en su formación para el sacerdocio. Le conmovió el apoyo recibido de parte de sus compañeros de trabajo quienes le animaron a que se hiciera sacerdote. La preparación del Seminario tenía que hacerse en secreto debido a la ocupación Nazi en Polonia. Un compañero de seminario fue arrestado por los Nazis y exterminado en un campo de concentración.

El Santo Padre conoce el sufrimiento y conoce la paz. Sabemos que su integridad cautiva y gana el amor de la juventud y de los adultos jóvenes. Él es también una maravillosa bendición para nuestra Iglesia en los tiempos que corren. Les invito a reunirse con los feligreses de la Parroquia San Felipe Neri, las Missioneras de la Caridad y este servidor a las 9:30 a.m. el 19 de Octubre en la Iglesia San Felipe Neri, 550 N. Rural St.

Traducido por: Language Training Center, Indianapolis

Celebrando las dádivas de la Madre Teresa y el Papa Juan Pablo II

The Criterion Friday, October 10, 2003

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ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.

El Santo Padre y la Madre Teresa son como Jesús y María en la vida de la iglesia.

Y segundo, me pidió que cuando vertiera el último regalo de la gracia de Dios en nuestros espíritus, que el servicio personal sea un servicio de amor, un servicio de cariño que Jesús siente por mí. También me recordó “el humilde como María y después santo como Jesús”. También me recordó “el cariño que Jesús siente por mí”. Y segundo, me pidió que como sacerdote, en ambas notas escritas serán reverenciados entre los más grandes en la historia de nuestra Iglesia.

El Papa describe la importancia del primer aniversario de plata de mi ordenamiento. Aquí está escrito que rogaría porque yo fuese consagrado como sacerdote. En ambas notas saben que le tengo en alta estima y que ninguno de sus encíclicas o cartas apostólicas pasa desapercibida para mí. Sinceramente creo que sus prolíficos escritos serán reverenciados entre los más grandes en la historia de nuestra Iglesia.

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Traducido por: Language Training Center, Indianapolis

Celebrating the gifts of Mother Teresa and Pope John Paul II
The annual “Celebrating Catholic School Values: Scholarship and Recognition Awards” dinner will be held at 6:30 p.m. on Oct. 14 in the Sagamore Ballroom at the Indiana Convention Center in downtown Indianapolis. The event will provide tuition assistance grants to help needy families in the archdiocese to send their children to a Catholic school. Carolyn Woo, a nationally known speaker on business ethics and the Martin J. Gillen Dean of the Meno- dora College of Business at the University of Notre Dame, will be the keynote speaker. For more information, call Brian Doyle at 317-256-1447 or 800-382-9836, ext. 1447, or e-mail bdoyle@archindy.org, or call Suzanne Djak- Robinson at 317-236-1425 or 800-382-9836, ext. 1425, or e-mail sjdjak-robinson@archindy.org.

St. Mary-of-the-Rock Parish, 17440 St. Mary’s Road, in Batesville, is having its Turkey Festival from 10 a.m. to 5 p.m. on Oct. 12. There will be a turkey dinner and booths. For more information, call 812-934-4165.

The Saint Mary-of-the-Woods College Theater Department will present The Womans at 8 p.m. on Oct. 10-11 and at 2 p.m. on Oct. 12 in the Cecilian Auditorium of the college’s Conservatory of Music. The play is a satire on the idleness of wealthy wives and divorcees, and was written by Amer- ican playwright Clare Boothe Luce in 1936. Tickets are $8 for adults and $5 for students and seniors. For more infor- mation or for tickets, call 812-535-5265.

The 22nd annual Conference on Bereavement, titled “Giving Voice to Grief” and sponsored by the archdiocesan Office for Family Ministries, will take place from 8:30 a.m. to 4 p.m. on Oct. 18 at St. Monica Parish, 6111 N. Michigan Road, in Indianapolis. There will be a keynote address by Frank Impicciche, chaplain and pastoral educator for St. Vincent Hospital and Health Services, as well as morning and afternoon workshops. The event is open to those who are grieving, bereavement caregivers, clergy, religious or any one with an interest in caring for the grieving. The cost is $50 per person. A continental breakfast and lunch are included. For more information, call 317-256-1396 or 800-382-9836, ext. 1596.

St. Francis Hospital/Mooresville has received a five-star rating for clinical performance in Total Hip and Knee Replacement for the fifth year in the sixth annual “HealthGrades Hospital Quality in America Study,” which analyzes and rates proce- dures and diagnoses in the nation’s 5,000 hospitals. Fewer than 15 percent of hospitals merit a five-star rating in a given category, and the rating for St. Francis Hospital-Mooresville makes it first in the state of Indiana for joint replacement surgery of the hip and knee. The hospital’s Center for Hip and Knee Surgery ranks among the top five percent in the nation, according to the study by HealthGrades.

Matthew Kelly, a popular author and Catholic apologist, will speak at the monthly chapter meeting of the Indiana- polis Chapter of Civitas Dei on Oct. 15 at Marian College, 3200 Cold Spring Road, in Indianapolis. The meeting will begin with a Mass at 5:45 p.m. in the Marian College Chapel, and Msgr. Joseph F. Schaedel, vicar general, will be the celebrant. The meeting will continue at the Allison Mansion, and Kelly will speak at 7 p.m. He will describe stories of practicing Catholics who rediscovered their faith and transformed their lives as well as describe how to apply the Catholic faith in daily business and family life. There will be a dinner at 8 p.m. The cost of the evening is $35 per person. A head count for the dinner is needed by the end of the day on Oct. 10. For more information or to make a reser- vation, call Marigrace Bailey at 317-253-1678.

U.S. Conference of Catholic Bishops’ Office for Film and Broadcasting movie ratings

Mystic River (Warner Bros.)
Rated R-Adults (because of brief but intense vio- lence, much rough language and occasional profanity. Rated R (Restricted) by the Motion Picture Association of America (MPAA).

Out of Time (MGM)
Rated R-Adults (because of sexual encounters, some violence and sporadic crude language. Rated PG-13 (Parents are strictly cautioned. Some material may be inappropriate for children under EX by the MPAA).

School of Rock (Paramount)
Rated R-Adults (because of some crude humor and language, as well as drug references. Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under EX by the MPAA).
McGwire bested him with 70. “Sosa would say, ‘This is not pressure. Pressure is living on the streets where I grew up. This is a blessing,’” said Wendel.

Sosa was born in the small town of San Pedro de Macoris, and his first baseball glove was fashioned from a milk carton, said Wendel. “He earned money shining shoes until he was 15 years old.”

Sosa’s mother was devout Catholic and is his “guiding light,” Wendel said. Sosa first wanted to box, but his mother was uncomfortable with him earning money by fighting and talked him out of it, said the author.

Sosa’s typical gesture of touching his chest and blowing a kiss with two fingers after a home run is a greeting to his mother, he said. “His mother is all hooked up with cable in the Dominican Republic and sees all of his games,” Wendel said.

Puerto Rican Bernie Williams also cited growing up in a Catholic family as being a strong stabilizing influence, the author said. Wendel described Williams, the New York Yankees center fielder, as “an eye-of-the-hurricane person” within the tempestuous New York baseball environment. “Williams is a quiet, introspective guy excelling in New York,” said Wendel.

“He is on his own, and the pressures of trying to break the season record at the time of 61 home runs, said the author. “Teams have someone in minor league cities who speaks Spanish or comes from the country of the arriving players to help them get oriented, he said.

“Teams also have someone to keep an eye on the new player, usually a Latino coach who speaks Spanish, with the mentoring continuing into the major leagues,” Wendel said. “Teams are doing more than integrating.

As to soften the shock of moving to a different country, a different climate and a different language, he said. “Some players go directly from the Dominican Republic to Great Falls, Mont.,” he said.

Old-style dorms at the academies are giving way to the U.S.-style hotel buildings a player is liable to find in minor league cities, he said.

“Players are taught how to order from room service, how to check into a hotel,” he added.

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“Teams also have someone to keep an eye on the new player, usually a Latino coach who speaks Spanish, with the mentoring continuing into the major leagues,” Wendel said. “Teams are doing more than integrating.

They’re creating a climate in which players can excel,” he said.

Wendel added that this was not always the case. “This speaks to where our country is going. Sports brings us together. We can apply these lessons to general society,” he said.

The late New York Cardinal John J. O’Connor places his red pen on baseball star Sammy Sosa during a Mass on Oct. 16, 1998, in New York. The Chicago Cubs player also received from the cardinal a silver medallion for showing good sportsmanship.

The Value of a Catholic Education

For admissions information, call 1.800.772.7264.

As an art therapy student, one of my projects was to teach a second grade class about the Sistine Chapel. I taped drawing paper under their desks and had them lay on the floor and draw on their backs like Michaelangelo did. As a teacher I hope to push my students and help them grow, just like my professors at Marian did for me.

Jessica Kindig

Currently pursuing a master’s degree in art therapy at University of Louisville.

Marian College B.A. in Art ’03

Mishawaka High School ’99

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Christians are called to be “witnesses of our faith in our time,” he said. “We are called to do the right thing. To live our Catholic faith in the public arena today takes the courage of strong faith. Your witness this afternoon in support of the dignity of life is truly an important aspect of evangelization for our time. I thank you for your witness. I congratulate you for your perseverance in the pro-life movement.”

Society needs to see “the courageous witness of husbands and wives, of children and families, like you expressing your support for the culture of life,” he said. “You are making a difference.” The challenge is great, the archbishop said, but so is God’s grace. “I especially thank you for your prayer that our world may recover a true respect for the dignity of the human person and for the sacredness of marriage and the family,” Archbishop Buechlein said. “All people are children of God. God’s children have a right to life. Today let’s pray for the grace to witness the power of one.”

After the Respect Life Mass, Catholics joined Christians of many denominations for the Central Indiana Life Chain, a one-hour pro-life prayer vigil along North Meridian Street in Indianapolis, which coincided with Life Chains throughout the state and the nation.

Then many area Catholics went to the Archbishop O’Mara Catholic Center Assembly Hall for a Life Fair and pro-life youth rally sponsored by the archdiocese’s Office of Pro-Life Activities.

Christian musician Tony Avellana, a member of St. Maria Goretti Parish in Westfield, Ind., in the Lafayette Diocese, praised Archbishop Buechlein’s pro-life and pro-family homily and urgent call to defend life in his keynote address during the youth rally.

“Christ gives us hope when he gives us life,” Avellana said. “He not only empowers us to live for him, but to encourage others to do likewise.”

Christians need to teach other people that life begins at conception and is sacred, he said. “It’s our responsibility to take a stand, to never be afraid to take a stand, for God.”

“We don’t know what’s going to happen tomorrow,” Avellana said, “but one thing that we know is constant is that we can do all things with Christ, who strengthens us. Just know that when you take a stand for life, you can do it because Christ is walking right there beside you. Christ is counting on each and every one of us to take a stand for him, for his greater glory!”

Pro-life work begins with prayer, he said. “Set the example by practicing chastity. Your body is the temple of your soul. You have to treat it with respect. The Holy Spirit is there. And you’re setting an example for all who look up to you—your friends, your classmates, even those [youth] you don’t know are looking up to you in the way you go about your life. Don’t go with the flow, but rather follow Christ.”

God is bigger than all of our problems, Avellana said. “We need to trust in God and to do his will. Continue to value life and to treat everyone with respect … our families, our friends and those we don’t even know. "Go to Mass and offer prayers for end to abortion. We need to pray every day for an end to abortion. It’s all about how much love we can bring into this world, one heart at a time, and one step at a time.”

(Tony Avellana’s new CD titled “Journey Songs” will be released in November and can be ordered on his Web site: www.journeysongs.net which also lists his upcoming concert dates.)

House passes partial-birth ban without amendment backing Roe vs. Wade

WASHINGTON (CNS)—After a House-Senate conference committee stripped it of a provision affirming Roe vs. Wade, legislation that would ban partial-birth abortion again passed the House by a 281-142 vote.

But approval of the complete Senate version was likely to take much longer in the Senate, where the amendment on Roe vs. Wade was originally passed.

The Senate is expected to take up the legislation after Oct. 13 when it returns from a break.

“We applaud the House of Representatives for its overwhelming vote to ban the horrible procedure of partial-birth abortion,” Gail Quinn, director of the U.S. bishops’ Secretariat for Pro-Life Activities, said on Oct. 2. “We encourage the Senate to do the same as quickly as possible and get the bill to the president’s desk as soon as possible.”

President Bush has promised to sign the legislation, which would ban any abortion in which the baby is delivered “past the navel … outside the body of the mother” before being killed, except when necessary to save the mother’s life.

The Catholic Church has been a strong supporter of the ban and had urged that the amendment supporting Roe vs. Wade, the 1973 Supreme Court decision legalizing abortion, be dropped.

Cardinal Anthony J. Bevilacqua, chairman of the bishops’ Committee on Pro-Life Activities, who retired in July as archbishop of Philadelphia, said in a Sept. 12 letter to senators that most Americans and 30 state legislatures support ending the partial-birth abortion procedure, but they have been thwarted by court decisions permitting such abortions.

“In a representative democracy, our elected representatives in Congress cannot ignore these developments indefinitely,” the cardinal wrote. “Here and now, they should not continue to delay a long-awaited ban on the brutal killing of children emerging from the womb, by insisting on an endorsement of the very court decision that has led some in our society to practice and defend such killing.”
High school student urges youth to defend life

By Mary Ann Wyand

Roncalli High School senior Kimberly Buckley, the recipient of the archdiocese’s third annual Our Lady of Guadalupe Pro-Life Youth Award, tries to educate other teenagers about the importance of defending life. The daughter of St. Bernadette parishioners Bill and Vicki Buckley of Indianapolis also prays for an end to abortion every day.

“Everything that people do—all of the pro-life activities—are so important for activism’s sake,” Kimberly said, “but I feel that as Catholics we need to embrace prayer and ask Mary to intercede for the protection of the respect for all life.”

She is a member of the Archdiocesan Pro-Life Youth Council and serves as co-president of Roncalli’s Pro-Life Youth Group. The pro-life youth Committee is committed to offering the truth about abortion, infanticide, the cloning of human embryos, stem cell research, euthanasia, assisted suicide and capital punishment.

In their statement of purpose, the pro-life youth committee members wrote, “We believe that our country must return to the sanctity of human embryos, stem cell research, euthanasia and assisted suicide and capital punishment.”

Roncalli’s Pro-Life Youth award is sponsored by Their Excellencies Archbishop Edward E. Cardinal of Indianapolis, the 2003 recipient of the pro-life award, and the archdiocesan pro-life youth council.

“I feel like I’m blessed to go to Roncalli,” she said, “because we have the option of morning prayer and morning Mass three or four times a week.”

For the past three years, Kimberly has participated in the Central Indiana Life Chain in Indianapolis and the March for Life in Washington, D.C.

“I respect all the people who stand up for their pro-life beliefs,” she said, “and who stand up in public and say that abortion needs to be illegal in this country.”

“The youth in this country are going to be the next leaders,” Kimberly said, “and I think we really need to take up the torch and defend life. If we keep active and we keep saying that abortion is wrong, then we will see an end to abortion.”

Kimberly said she believes she earned the archdiocesan pro-life youth award because she tries to stand up for what she thinks is right and likes to be a role model to her peers.

“I want them to know that even though we are young people, we can still make a difference in our world,” she said. “I want other teen-agers to know how hard they need to work for an end to abortion.”

In her acceptance speech on Respect Life Sunday, Kimberly said she recently participated in a Christian Awakening retreat and “one phrase [from the retreat] that has stuck with me is ‘The purpose of life is a life of purpose.’ I try to be the voice for those who cannot speak and be the leader for my peers who cannot step up to the [pro-life] fight. We all have a purpose in life. Find yours and put it into action.”

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(10) New Orleans, LA

Call 618-234-1445 for more information.

See MARTIN, page 23

Longtime pro-life volunteer speaks for babies killed by abortion

By Mary Ann Wyand

Who is crying for all the unborn babies killed by abortion? St. Monica parishioner Stephen Martin of Indianapolis, the 2003 recipient of the archdiocese’s Archbishop Edward T. O’Meara Respect Life Award, wants people to remember and to cry for these defenseless children and then to work diligently to end abortion.

That’s why he has volunteered as a pro-life speaker for Right to Life of Indianapolis for more than 25 years and helped many other pro-life projects. In a Sept. 26 interview before he embarked on a Marian pilgrimage to Medjugorje, Martin said he is haunted by the deaths of more than 43 million babies aborted in America since the U.S. Supreme Court legalized abortion in its Roe vs. Wade and Doe vs. Bolton decisions in 1973.

“I feel emotional when I speak to young people about abortion,” Martin said after praying before the Blessed Sacrament at St. Luke Church in Indianapolis.

“Every year, 1.3 million children die in abortion, and I feel like asking, ‘Who is crying for these children?’” he said. “We talk about them, and we pray for them, but they’re dying. Who is crying for them? If they’re our brothers and sisters, and Christ tells us that they are, and if they only have one chance to live, then we have got to help them.”

Martin said he cannot quit working for an end to abortion because it is too important, so he uses his voice to speak for the voiceless babies. “I speak from the heart,” he said. “I’ve See MARTIN, page 23

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New trends change pro-life and pro-choice messages

By Mary Ann Wyand

Second of two parts

SAINT MEINRAD—Two surprising new trends are changing the images of both the pro-life and the pro-choice movements in America, Father Frank Pavone, founder and director of the international Priests for Life organization based in Staten Island, N.Y., said.

Father Pavone said Tuesday that one surprising trend is the growing number of women who now see abortion as a grave sin.

"Myth number one is, 'This is not a baby,' " Father Pavone said. "They are counteracting the whole message of the pro-abortion people who say, 'We stand up for women. We're offering a benefit for women.' They're counteracting it because they know better. The shame of abortion has kept them silent until now.

But by coming out publicly [about their abortion experience], not only is that a step forward in their healing, that's also a result of their healing.

"It's been 30 years since the U.S. Supreme Court legalized abortion during all nine months of pregnancy in its Roe v. Wade and Doe v. Bolton decisions in 1973.

Father Pavone said, and many women who were victimized by abortion during the past three decades are now finding the strength to stand before the world and tell their stories about how abortion has hurt them and changed their lives forever.

"Today we are seeing a new manifestation of people just keeping on talking in cold, sterile terms about a medical procedure. People who pray outside abortion clinics are not just a group of concerned people trying to save the lives of their brothers and sisters who are being killed. All that is true, but what's also happening on the street [outside an abortion clinic] is the true Church confronting the false church."

The majority of Americans oppose at least some abortion procedures, he said, but they would object to all abortions if they knew more about the gruesome ways that babies are destroyed in the womb.

"And more and more, it becomes true to say that unless we embrace the Gospel, we will not live at all," Father Pavone said. "Every seminarian here is pro-life," O'Brien said, "but I think until now we didn't know how to do pro-life ministry in the parish or how to do counseling when a woman says 'I'm thinking about having an abortion.' I've had abortion. I think in the future, when the priests are serving in parishes that if the situation comes up they're going to reflect back on the words that Father Pavone said here and they will be able to help a lot of people."

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"Abortion is a decision between a woman and her doctor.

But now, Father Pavone said, pro-choice lobbyists and abortion providers promote the shocking message that, ‘Abortion is a decision between a woman and her doctor.’

Members of the Religious Coalition for Reproductive Choice and other abortion rights organizations now say they’re pro-choice not despite their faith, but because of their faith, he said. "Sometimes priests will hear women who have picked up on the rhetoric of the other side say, 'Father, I know this is a child, and I know that God gave me this child, but I'm not ready yet so I'm going to give the child back to God. When I'm ready, he'll send the child back.'"

Pro-life supporters must continue to expose the truth about abortion. Father Pavone said, and educate people that abortion kills babies, harms women and is a direct attack on God.

"We’re not just confronting a legal procedure that kills human beings," he said. "We are confronting a false religion. People who pray outside abortion mills are not just a group of citizens protesting an unjust law or a group of concerned people trying to save the lives of their brothers and sisters who are being killed. All that is true, but what’s also happening on the street [outside an abortion clinic] is the true Church confronting the false church."

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Socially responsible investment: ‘Doing well by doing good’

By Elizabeth Wells
Catholic News Service

A Bible study program helps deal with finances

By By Elizabeth Wells
Catholic News Service

Bible study program helps couples deal with finances

A Bible study program, available through the Catholic Church’s Smart Families, teaches 101000 couples how to manage their money and understand financial principles so they can develop plans to change their financial situations.

The program is designed for Christian couples, but it is open to anyone who wants to learn more about personal finance. It is divided into 12 sessions that meet once a week for up to 12 weeks.

The sessions cover topics such as budgeting, investing, retirement planning, and estate planning. Participants are encouraged to discuss their financial goals and strategies, and to share their successes and challenges. The program also includes a weekly assignment, which is designed to help participants take action on what they have learned.

The program is offered through Catholic parishes and other organizations throughout the United States. It is designed to help couples make informed decisions about their finances, and to develop a plan for achieving their goals.

By By Elizabeth Wells
Catholic News Service

Socially responsible investment is about using one’s religious beliefs or social values and principles to guide investment decisions.

Some investors say they can ‘do well by doing good,’ meaning they don’t have to sacrifice returns to do good. ‘Doing well by doing good,’ meaning they don’t have to sacrifice returns to do good, is the theme of the Socially Responsible Investment (SRI) movement.

SRI is a philosophy that integrates environmental, social, and governance (ESG) criteria alongside traditional financial analysis to inform investment decisions. The goal is to make investments that align with an investor’s values, while also seeking financial returns.

SRI has gained popularity in recent years as a growing number of investors seek to align their investments with their values, as well as to address wider social and environmental issues.

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The right planner can help make sense of one’s finances

By Nancy Hartnagel
Catholic News Service

Even the savviest people sometimes need help making sense of their financial lives. Whether the questions are about stocks and bonds, Roth IRAs, refinancing a mortgage or tax liability, the average person doesn’t have all the answers. That’s why many—the 40 percent of Americans who feel they are not in control of their finances, according to the Certified Financial Planner Board of Standards—seek help.

But, experts agree that a critical first step is taking a personal financial inventory. A list of current assets includes regular income, bank accounts, pension plans, employee benefits, investments, insurance policies and property value, while current expenses covers mortgage, tax and debt payments as well as health insurance and general living expenses.

Another aspect of the inventory is identifying known future needs, such as college tuition or care of aged parents, along with future goals, the biggest of which is likely to be the retirement of your dreams.

This inventory should help reveal the questions you still have about your own financial picture, for example, whether your family has enough life insurance, whether your investments could be earning a better return or whether your “nest egg” is sufficient for the retirement you envision.

A financial planner or adviser, chosen carefully, can help you find these answers. A good place to start the search is by asking friends and relatives for recommendations. You’re more likely to get honest appraisals from people you know.

Also, don’t be afraid to ask for a potential planner’s or adviser’s credentials, background and references. The AARP Web site (www.aarp.org/financial) containing a detailed checklist for interviewing potential financial planners or planning firms including:

- How many years of experience do you have in providing advice on retirement, investment, tax, estate, insurance and integrated planning?
- What are your areas of specialization and qualifications for each?
- How long have you been offering financial planning advice to clients?
- How many clients do you currently have?
- Briefly describe your work history.
- What are your educational qualifications in areas of study and degrees?
- What financial planning designations or certifications do you hold, for example, certified financial planner (CFP), certified public accountant-personal financial specialist (CPA-PFS), chartered financial consultant (ChFC), or other?
- What financial planning continuing education requirements do you fulfill?
- What licenses do you hold: insurance, securities, CPA, J.D., or other?
- Are you licensed or registered as an investment adviser with state or federal governments?
- What services do you offer?
- Who will work with me, a planner or associate, and will the same individual be assigned to you throughout?
- Who will work with me, a planner or associate, and will the same individual be assigned to you throughout?
- Do you provide a written client engagement agreement?
- Are you an owner of, or connected with, any company whose services or products I will use?
- Do you provide a written client engagement agreement?
- Regarding financial planning, the Better Business Bureau reminds consumers they have the right to objective advice, the right to privacy, the right to be treated fairly and the right to a competent, diligent planner who has integrity. And clients can always check on the disciplinary history of a planner or adviser through the CFP Board of Standards, North American Securities Administrators Association, National Association of Insurance Commissioners, National Association of Securities Dealers Regulation, National Fraud Exchange, and Securities and Exchange Commission.

Finding the right financial planner may take some time and effort, but remember Poor Richard’s maxim: “There are no gains without pains.”

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College costs are rising, but so are ways to pay for it

By Nancy Frazier O'Brien
Catholic News Service

If you’re a parent hoping to be able to afford a college education for your children, there’s good news and bad news. The bad news is that college costs continue to rise, far outpacing inflation with increases of 5 percent to 10 percent or more each year.

According to the College Board, the national membership organization that works to prepare students and connect them with opportunities to attend college, average costs for tuition and fees for the 2002-03 academic year were $18,273 for four-year private colleges (up 5.8 percent), $6,986 for two-year public colleges (up 7.9 percent) and $1,735 for two-year public colleges (up 7.9 percent).

Those are just the averages, and don’t include costs for room, board and other expenses, such as books and other supplies.

But the good news is that nearly half of all students attending public two-year colleges, where the average tuition is under $8,000 a year for tuition. More than three-quarters of the students attending four-year schools paid less than $8,000 a year for tuition.

In addition, a record $90 billion was available in financial aid, a rise of more than 11 percent over the previous academic year. More than three-quarters of the students attended public two-year colleges and universities and 60 percent of those at public four-year colleges and universities received financial aid.

And, according to certified public accountant Joe Hurley, who runs the Web site SavvyCollege.com, the best news for parents who have at least a few years left before their child begins college is the investment opportunity and tax savings offered by state 529 savings programs.

Named for Section 529 of the Internal Revenue Code, these are investment plans operated by every state in the United States to help families save for future college costs.

Some offer prepaid tuition contracts guaranteeing the amount of in-state tuition when the child is ready to attend college, while others are direct savings programs in which larger amounts of money can be contributed—up to $200,000 per beneficiary in many state plans.

Both grow tax-free and the earnings are free of federal taxes when withdrawn as well, as long as the funds are used for specified higher education purposes. In many states, the gains are also free of state taxes at withdrawal.

Hurley’s Web site—www.SavvyCollege.com—offers details on each state’s plan and advice on how to determine which plan would be best for your family. Some states have no residency requirements, so your own state’s plan might not be the best one for you.

When your child is ready for college and is deciding which one to attend, your best source for information on financial aid may be the colleges themselves.

The financial aid offices can guide families through the process of filing the Free Application for Federal Student Aid, known as FAFSA, which is required for all federal and most state grants, work-study programs and loans.

The form—to be completed after the parents have calculated their federal income tax for the previous year—estimates the family’s net worth in terms of income, investments and the value of farms or businesses owned. Excluded from the calculations are the value of the family home and amount of retirement funds. For 529 plans, the value of prepaid tuition plans is excluded, but college savings plans are not.

After the form is filed, the U.S. Department of Education advises the family how much it is expected to contribute toward college costs each year. Each college or university to which the student applies is advised by the government about the “expected family contribution” for that student, although the financial aid package offered by the schools might require a lower contribution.

A recent Harris Poll commissioned by the Sallie Mae Fund, the philanthropic arm of the agency that provides student loans, found that families with incomes under $50,000 a year—considered those who would need financial aid the most—knew the least about what kind of aid is available.

The study found that more than two-thirds of parents with incomes under $25,000 failed to identify basic sources of financial aid, such as scholarships, grants or loans. But finding the answers to questions about financing a college education can definitely be worth the time and effort.

According to the College Board, Census Bureau statistics show that people with a bachelor’s degree earn over 60 percent more on average than those with only a high school diploma.

Over a lifetime, the difference between the earnings of a high school graduate and a person who has earned at least a bachelor’s degree can top $1 million. 1

1

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Parents’ actions will teach their children volumes about money

By Mary Carty
Catholic News Service

There are financial choices that parents are faced with throughout the lives of their children, from the kind of crib to purchase to how to pay for college and for a wedding. The job of providing enough money for a family and then managing it in a responsible manner can be difficult. The challenge for parents is to make responsible choices concerning money, while trying to continue to provide a nurturing, loving environment for their children. Beyond developing open communications through which spouses discuss and agree upon the family’s finances, budget and investments, parents can teach them about the value of money and its responsible use by example and by engaging their children in age-appropriate discussions pertaining to money.

Among the other many ways that parents can teach their children about the value of money and how it is to serve the greater good of a strong family life are:

- Avoid always buying something on shopping trips, because children will come to expect a gift every time they go to the store and will not understand why when they are denied one.
- Use money children are given as gifts as an opportunity to encourage shopping within a budget—the amount of the gift—and to use math in a practical situation.
- Connect chores to a weekly allowance.

Even small children are capable of doing small tasks, such as helping to set and clear the table, put their clothes away and pick up their toys.

- Have a jar for change and occasionally have them count it and then, as a family, choose to do something fun, like go out to eat or go to a movie.
- Encourage pre-teens interested in earning a little extra money to take on jobs, such as delivering papers and babysitting, not only to provide income but more importantly to teach skills they can carry with them throughout life.
- If finances are tight, being honest about the situation can curtail arguments about why they cannot have what “everybody else has.”
- Insist teens take on part-time and summer jobs to give them a part in provid ing spending money for themselves and in helping pay the costs for such high ticket items as a car, car insurance and college.
- Encouraging children to open a savings account will teach them about the process of watching their money accumulate, and give them the opportunity to draw money out for special occasions or buying gifts for others.
- Parents can also teach children negative spending patterns and behaviors. Some of the pitfalls to avoid are:
  - Caving in to the demands of young children in grocery stores, which reinforces they can have what they demand as well as that inappropriate behavior can get them what they want.
  - Bribing children to “be good.”
  - Abusing credit cards by buying things for children beyond the family budget.
  - Equating gift-giving with love, such as buying too many gifts for the holidays, which sets up the expectation that each year thereafter there will be many gifts.

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Parishes able to weather challenges by stressing stewardship

By Stephen Steele
Catholic News Service

After a year of scandals and the lingering effects of a poor economy and the Sept. 11 terrorist attacks, all signs would point to a downturn in a parish’s ability to raise revenue.

But parishes across the country report just the opposite, with many remaining at consistent levels or increasing their ability to raise revenue. Pastors and those working with parishes attribute this to several reasons, with one being the promotion of a stewardship model that stresses a holistic approach to parish life.

In the Diocese of Rockville Centre, N.Y., Robert Cammarata, diocesan director of parish stewardship, said parishes that have a consistent stewardship program have maintained giving levels “because they have created a culture and environment where people have changed their lives in a sense, which is what stewardship calls for.”

Matthew R. Paratore, secretary-general of the International Catholic Stewardship Council, said that some parishes in scandal-affected areas saw a drop in giving, but the poor economy and the aftermath of the terrorist attacks did not have a negative impact on parishes.

The terrorist attacks on New York City and Washington, which killed 3,000 people, forced many to re-examine their relationship with God, he said.

“Since 9/11, many people have realized how much their faith is important to them. Faith is the one thing in their lives that was constant, that didn’t fall down,” Paratore said.

As a consequence, wayward Catholics returned to the Church while others became more deeply involved in their parish, he said.

“For the average Catholic, while they’re very sad about 9/11, many people have realized how much their faith is important to them. Faith is the one thing in their lives that was constant, that didn’t fall down,” Paratore said.

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Paratore said there was a difference between charitable giving and those who donate to their Church.

“The beautiful part about our program is that it’s not dependent on the parent’s income whether or not their children can receive a Catholic education,” he said.

Downing said the parish does not get involved in fund-raising campaigns outside of its weekly collection.

“We base our stewardship on the biblical tithe of 10 percent, but ask that they contribute at least 8 percent to the Church, 2 percent to other charities and to contribute to the Church in other ways,” he said.

Parishioners volunteer their time for a myriad of parish programs, in step with the stewardship model of donating “time, talent and treasure.”

At Ascension Parish on New York’s upper West Side, Father John P. Duffell, pastor, said collections have remained consistent, even in the face of a souring economy and after the terrorist attacks in 2001. He said, for example, that the parish expected to raise $1 million to replace the church’s roof.

“I don’t know if it’s the case of this neighborhood or not being affected by the economy. But the people are very committed to the place,” he said.
Pax TV network owner believes in power of tithing

By Michelle Martin
Catholic News Service

Lowell “Bud” Paxson knows a thing or two about prosperity.

The founder of the Home Shopping Network now leads Paxson Communications, which owns more U.S. television stations than any other company, and whose five-year-old Pax TV network reaches 85 percent of U.S. households.

But Paxson, who got his start in broadcasting as a disc jockey in the mid-1950s, enjoyed considerable success before he became a committed Christian and began reading his Bible for business tips.

He was 54 years old and running the Home Shopping Network, traveling more than 200 days a year, when his wife announced on Christmas Day that she was leaving him. He and his adult children still went to Las Vegas on a long-planned family vacation. It was about 4 a.m. on New Year’s morning that he found the Gideon’s Bible in his hotel room.

“At 4:30 a.m., God came into that room,” Paxson said, adding that he spent the next 18 months studying the Bible and investigating Christianity.

He eventually met a Christian woman and married her.

“I can’t tell you what a marriage is like when God is in it,” said Paxson, 68, adding only that it far surpasses anything he expected.

With the fervor of a convert, Paxson began looking for ways to give back to God, and not just financially. One way for him to do that was to create a media outlet that featured wholesome entertainment—entertainment that sees God as an intrinsic, involved presence in the world.

“We just want to say that God is out there,” Paxson said.

But Paxson seems to have little doubt he will succeed at nearly anything he tries—as long he returns 10 percent of the gross to spiritual causes.

Why? Because, he said, God promised him so in the Old Testament. Specifically, he points to Malachi 3:8, a prophecy in which God says, “Dare a man rob God? Yet you are robbing me! And you say, ‘How do we rob you?’ In tithes and in offerings."

The basis for the belief rests on the theology of stewardship—that God gave the world and all of its material goods to people for them to care for, not to possess absolutely.

“If everything we have belongs to God, we must understand God is a partner in our lives,” he said.

If people remember that, they will want to give a portion of all their best—their income, talent, time, effort, all the “first fruits”—to God, Paxson said. Even if someone thinks the contribution is insignificant, God will multiply it, he added.

“If you don’t have much, you might think, what good can God see in my tithe? Little is much when God is in it,” he said. “Psalm 23 says, ‘The Lord is my shepherd and I shall not want.’ We either believe that or we don’t.”

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Liturgical reform has altered some Roman rites

By Msgr. James Moroney

Nearly 40 years ago, the fathers of Vatican Council II initiated a liturgical reform whose purpose was to impart vigor, update those institutions and practices that needed to be changed, foster union among all Christians and strengthen whatever can be called the world to be one with the Church. (See the Second Vatican Council’s Constitution on the Liturgy, #1.)

It is natural that the liturgy would be first among those things to be changed, for, as Pope Paul VI reminded us in his introduction to the 1970 Roman Missal, some elements of the liturgy have been subject to change repeatedly, while other elements are virtually unchangeable. Among the unchangeable elements are the prayers and rites that have served as the source of the identity of the Roman rite since the first centuries of the Church’s life.

These prayers and rites are considered unchangeable because they serve as both “a sign and an instrument of the integrity and unity of the Roman rite” (Liturgiam Authenticam, #50). The modes of expression, choice of words and even syntax of these prayers express the unchanging faith of the Church from the first days of her life.

Just as there are several characteristics common to all prayers of the Roman liturgy, so there are corresponding spiritual predispositions unique to the Roman rite.

The vocabulary of these prayers, drawn largely from the Church fathers, forms the basis not just of the prayers in the liturgy but largely describes “the theological and spiritual tradition of the Roman Church” (Liturgiam Authenticam, #50). Likewise, the “straightforward, concise and compact manner of expression” of Roman liturgical prayer is unique to the Roman rite (Liturgiam Authenticam, #51). Thus has the Church “not only preserved the liturgical usages that arose in the city of Rome, but has also, in a deep, organic and harmonious way, incorporated into herself certain other usages from the customs and cultures” of people in every time and place (General Instruction of the Roman Missal, #397).

Yet, how can a fourth-century prayer articulate the longings of 21st-century people?

The Roman rite’s prayers always have exhibited “a signal capacity for assimilating ... spoken and sung texts, [and] gestures and rites derived from the customs and genius of diverse nations and particular Churches” (Liturgiam Authenticam, #5).

Just as the fire of the Easter Vigil inspired faith in fourth-century Gaul, so it moves our hearts. In the same way, as we bow to kiss the cross of Good Friday, we are joined with St. Helen and those who first venerated the jeweled cross of fourth-century Jerusalem.

This is why, in preparing translations of the Latin liturgical books, “the greatest care is to be taken to maintain the identity and unitary expression of the Roman rite, not as a sort of historical monument but rather as a manifestation of the theological realities of ecclesial communion and unity” (Liturgiam Authenticam, #5).

The liturgical reform is not a matter of the introduction of novelty for the sake of change itself, but of the preservation of the rich tradition of the Roman rite, whose meaning and expression are found in her liturgy.

As the new Roman Missal itself proclaims: “The Roman rite constitutes a notable and precious part of the liturgical treasure and patrimony of the Catholic Church. Its riches are of benefit to the universal Church, so that were they to be lost, the Church would be seriously harmed” (General Instruction of the Roman Missal, #397).

Changes in Roman rite include language, sacrament of penance

By Fr. W. Thomas Faucher

In the Catholic Church, there are special worship actions that need to be done correctly.

Today there are two basic and enormous families of rites in the Church—the East and the West.

The East is divided further into seven branches, some of which are divided again so that there is a generally agreed upon total of 17 different Eastern rites today. In the West, almost all the branches and rites were replaced over time by the Roman rite originally limited to Rome.

The different rites are a way of doing the liturgy—baptisms, marriages, ordinations, funerals and especially the Eucharist. What is done is the same, but how it is done differs.

In celebrating the Eucharist, called in the Roman rite the “Mass,” all rites have a Liturgy of the Word and a Liturgy of the Eucharist. The Liturgy of the Word always contains a Gospel reading and usually other readings. The Liturgy of the Eucharist is the preparation of the gifts, the proclamation of the eucharistic prayer and the reception of Communion.

Of the major liturgical rites, the Roman rite always has been noticeable for its simplicity and variety. Yet, more than any other rite, the Roman rite has changed over the centuries, adjusting to different situations and needs.

Some changes included the elevation of the host and chalice—at a time when people had stopped receiving Communion and just wanted to look at the consecrated host—and the introduction of bells during the eucharistic prayer to announce the elevation.

Other changes altered how the sacrament of penance is celebrated—from the public penance of early times to individual, private confession and then to the communal penance services with private confession seen today.

The most recent changes in the Roman rite came from Vatican Council II, including the use of vernacular languages and the reform and restoration of the Easter Vigil service. (Father W. Thomas Faucher is pastor of St. Mary Parish in Boise, Idaho.)

This Week’s Question

How does Mass on Sunday shape or influence what you do during the week?

“The Sunday liturgy influences my actions throughout the week because it reinforces my baptism. I believe that we are all called to be holy and to serve.” (Roseline Brito, Kaunakakai, Hawaii)

“I try to live the Gospel throughout the week. I try to improve my life by practicing what I hear at the Sunday liturgy.” (Laura Grazzini, Newton Grove, N.C.)

“The readings, and particularly the reception of Christ in the Eucharist, are the fuel that keeps me going from week to week.” (Linda Glorfield, Rupert, Idaho)

Lent Us Your Voice

An upcoming edition asks: What activities or actions make your parish a welcoming place?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2003 by Catholic News Service.

Discussion Point

Liturgy reinforces baptism

Rolando Camino speaks to his pastor, Father Stephen Gibson, during confession on the beach at Lake Michigan near Whiting, Ind.

Photo by Mary Ann Wyand

Liturgiam Authenticam, #5.
Continuing the Maria Johns pro-life story

Maria says about their adopted children--"the Lord continues to lead and stretch us beyond our expectations. . . . We are so excited for the ever-growing family, but we do not take for granted the blessings of those who have already joined us in this family journey."

Maria and Jeffrey Johns, 4732 Guerley Road, Cincinnati, Ohio 45238.

Letters can be sent to Maria and Jeffrey Johns, 4732 Grierley Road, Cincinnati, Ohio 45238.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.)

For the Journey/Effie Caldarola

Family rituals and faith formation

I know a friend who says the six worst words in the English language are: “Now let’s break into small groups.”

If you attend parish seminars or study sessions, you’ve heard those words, as inevitable in our faith journey as coffee and doughnuts after Sunday Mass.

But once in a while, the return from those groups is sweeter than any Sunday morning muffin.

Recently, my parish hosted an all-day faith formation session for adults.

“The Ingredients/Jewish Roots” was the first lecture, and it focused on Hebraic ritual and sacrifice and how it relates to our worship today, particularly the Mass.

Afterward, when we joined our small group, the questions about ritual quickly focused on one thing: Why, in a civilization so beautiful, how is the Mass and its centrality to our faith, it is often a struggle to drag teens along to the Sunday morning Mass?

There are many reasons Mass can become a routine obligation, even for adults: long and tedious homilies, terrible music, a church too big and full of people we don’t know, and liturgy celebrated with little feeling.

But those are externals beyond our control.

For those of us with a deep faith in the Church, especially since the reforms of Vatican II, the thought of “traditional” Masses that would put our lace headpiece on, hop out of the car, walk into the large cathedral. On the way, they would say a quick prayer.

In those long ago days, each little girl would put her lace headpiece on, hop out of the car, run into the church for a short prayer.

Eventually, they would stop at a small clothed altar, sit there among the people, and take them on a long, circuitous drive to the large cathedral. On the way, they would say a quick prayer.

Then a woman in the group told a story about ritual from her childhood in the Midwest.

Each Good Friday, she said, her grandmother would dress up and drive the family to the church. For those of us with a deep faith in the Mass, faith— including giving up one of autumn’s last lovely Saturdays to be at a church that day—would have its impact on our children.

Then a woman in the group told a story about ritual from her childhood in the Midwest.

Each Good Friday, she said, her grandmother would dress up and drive the family to the church. For those of us with a deep faith in the Mass, faith— including giving up one of autumn’s last lovely Saturdays to be at a church that day—would have its impact on our children.

The highlight of the drive home, in those days before animal rights concerns, was a stop to buy little pastel chickens, all dyed in Easter colors.

Clearly, this simple family ritual had made an impact on this woman with a deep faith.

The roots of adult faith are often in the childhood of the family. This year, our parish has launched a religious education program for teens that will continue through the school year. Leading up to the Mass is a study session for adults.

We are required to go out to dinner together.

Not until I was in a small group did I see that we were living together.

Food, after all, is key to most rituals.

It’s tough getting teen-agers enthused about church and traditions, even after listening to the Mass, so that we can teach them the meaning behind those words.

“Remember where you stand from,” I think my group agreed that as parents, our duty is to make sure that our children look back on their own family history they remember rituals that gave birth to faith.
Commandments. Indeed, the Lord lists the reading. God, therefore, all persons must render an, indeed has spoken to humans. God's word themes run throughout this epistle. Great Hebrews.

This selection, Wisdom is mentioned as if human wisdom corresponds to revelation not at all humanistic to the point of together compose the Wisdom. It is easy to imagine Jewish youth of this time, rebellious and finding the strict rules of societies in which they lived.

It is the total gift of, and trust in, God as more than obeying the Commandments. It is more than lip service. Indeed, it is limited human judgment. All things of seeing as being in divine revelation, not in forsake what he has of this world's things. The decision to flaw.

Reflection

The story has wider application if the story the rich man is crucial to the lesson. This man already obeys God's Commandments. He wants to be with God. Jesus calls him to absolute commitment. It is more than lip service. Indeed, it is more than obeying the Commandments. It is the total gift of, and trust in, God as is Jesus. The man cannot accept this blunt suggestion. Sadly, he walks away. He cannot forsake what he has of this world's things.

In the first reading, true wisdom was seen as being in divine revelation, not in limited human judgment. All things of earth, including human judgment, are subject to fail. Jesus is saying here. That is not the whole experience here. That is not the whole experience here. The Gospels do tell us much about the story in the rich man's possessions, give the proceeds to the poor and follow the Lord. Sadly, the man walks away from Jesus. More often, this episode is called the story of the “rich, young man.” Actually, the Gospel says nothing about the man’s age. He indeed had “many” possessions, but he may have been middle-aged or even elderly. Jesus sees in the man a determination to find, to be with him. God, loved this wish. So, Jesus offered the man the key to salvation. The man would have been rich, but he lived in the Jewish culture. Wealth was seen as God’s gift, but it was not without its corresponding obligations. Fortunate Jews were expected to be generous to the poor.

However, Jesus called this man to the most radical of obedience to God. The man should not just make contributions to help poor people. Rather, he should give everything he owns to the poor.

As the story closes, Peter speaks. This is one of the 111 references to Peter in the Gospels. He speaks for the Twelve. He insists that he and the other Apostles have put aside everything in order to follow the Lord. Jesus accepts this statement and blesses them.

Reflection

The readings for this weekend are profound, intense, wide-ranging and radical. The story of the rich man is crucial to the lesson. This man already obeys God’s Commandments. He wants to be with God. Jesus calls him to absolute commitment. It is more than lip service. Indeed, it is more than obeying the Commandments. It is the total gift of, and trust in, God as is Jesus. The man cannot accept this blunt suggestion. Sadly, he walks away. He cannot forsake what he has of this world’s things.

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However, Jesus called this man to the most radical of obedience to God. The man should not just make contributions to help poor people. Rather, he should give everything he owns to the poor.

As the story closes, Peter speaks. This is one of the 111 references to Peter in the Gospels. He speaks for the Twelve. He insists that he and the other Apostles have put aside everything in order to follow the Lord. Jesus accepts this statement and blesses them.

Reflection

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The Active List

October 10
St. Simon the Apostle Parish, 8155 Oakland Road, Indianapolis.
Youth pro-life concert with Christian musician Tony Avel- polis, 7:30-9 p.m. Information: 317-631-8746.

October 11
Michaella Farm, Oldenburg.
“Exploring a Pond Ecosystem,” seven of six weekly classes developed by American Lung Association, 6 a.m., 9 a.m., 11 a.m., 1 p.m., 3 p.m., 5 p.m., 7 p.m. Information: 317-636-4478.

October 12
Holy Rosary Parish, Prior Hall.

October 14
St. John of Arc Parish, 4217 Central Ave., Indianapolis.
Respect Life Committee presentations, 7:30-9 p.m. Information: 317-284-5888.

October 15
St. Monica Parish, Emmanuel Cen- ter, 611 N. Michigan Road, Indianapolis.

October 17
St. Rita Parish, 1733 Dr. Andrew Brown Ave., Indianapolis.
“Exploring a Pond Ecosystem,” seven of six weekly classes developed by American Lung Association, 6 a.m., 9 a.m., 11 a.m., 1 p.m., 3 p.m., 5 p.m., 7 p.m. Information: 317-636-4478.

October 19
St. Rita Church, 1733 Dr. Andrew Brown Ave., Indianapolis.
“Praying Without Words: An Introduction to ‘Journeying with Jesus Christ,’” 4-5:30 p.m. Information: 317-367-2777 or 800-880-2777.

October 21
Fr. Dan Heslip, 8100 S. Emerson Ave., Indianapolis.
“Freedom from Smoking,” six of seven weekly classes developed by American Lung Association, 6 a.m., 9 a.m., 11 a.m., 1 p.m., 3 p.m., 5 p.m., 7 p.m. Information: 317-636-4478.

October 22
St. Monica Parish, Emmanuel Cen- ter, 611 N. Michigan Road, Indianapolis.

October 24-26
St. Luke Church, 7775 Holliday Blvd. Dr. E. Indianapolis. Holy hour for priestly and religious voca- tions. 7 p.m.

October 25
St. Benedict Inn Retreat and Confer- ence Center, 1402 Southern Avem., Beech Grove.
“A Retreat with Mother Teresa,” Archabbot Lambert Reilly of Saint Vincent de Paul and WTHR Channel 13 anchor Anne Ryder will share their personal experiences with Mother Teresa. 6:30 p.m.-8:30 p.m. Information: 317-788-7581.

November 1
St. Monica Parish, Emmanuel Cen- ter, 611 N. Michigan Road, Indianapolis.

November 4
St. Monica Parish, Emmanuel Cen- ter, 611 N. Michigan Road, Indianapolis.
Social Justice Awareness, “Blanket Drive,” 6 a.m., 9 a.m., 11 a.m., 1 p.m., 3 p.m., 5 p.m., 7 p.m. Information: 317-636-4478.

November 10
St. Francis of Assisi, 1320 E. Michigan Road, Indianapolis.

November 12
St. Monica Parish, Emmanuel Cen- ter, 611 N. Michigan Road, Indianapolis.

November 17
St. Monica Parish, Emmanuel Cen- ter, 611 N. Michigan Road, Indianapolis.

November 20
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November 22
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November 23
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November 28
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December 5
St. Monica Parish, Emmanuel Cen- ter, 611 N. Michigan Road, Indianapolis.

December 19
St. Monica Parish, Emmanuel Cen- ter, 611 N. Michigan Road, Indianapolis.

December 26
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December 27
St. Monica Parish, Emmanuel Cen- ter, 611 N. Michigan Road, Indianapolis.
The Active List, continued from page 20

Third Wednesdays
Holy Name Church, 89 N. 17th Ave., Beech Grove, Holy hour and rosary, 6 p.m. Information: 317-784-5454.
St. Jude Church, 5535 McFarland Rd., Indianapolis, Rosary, 6:15 p.m. Information: 317-783-1445.
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis, Catholic Widows Organization, 7-9:30 p.m. Information: 317-784-1102.
Calvary Mausoleum Chapel, 435 Troy Ave., Indianapolis, Mass, 2 p.m.

Third Thursdays
Our Lady of Peace Mausoleum Chapel, 9001 Hovnattick Rd., Indianapolis, Mass, 2 p.m.
St. Elizabeth’s Pregnancy and Adoption Services, 2500 Churchman Ave., Indianapolis, Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.
St. Joseph Church, 1373 S. Mckuley Ave., Indianapolis. Adoration of the Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Third Fridays
Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.
St. Michael the Archangel Church, 3534 W. 30th St., Indianapolis. Helpers of God’s Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction.
Fourth Wednesdays
St. Thomas More Church, 1200 N. Indiana St., Mooresville. Mass and anointing of the sick, 6 p.m. Information: 317-831-4412.
Fourth Sundays
St. Patrick Church, 1807 Poplar St., Terre Haute. Tridrimine Mass, 3 p.m. Information: 812-232-8518.
Last Sundays
Holy Rosary Church, 320 Stevens St., Indianapolis. Novena to Our Lady of Perpetual Help, 11:15 a.m. Information: 317-636-4473.
First Sundays
St. Paul Church, 218 Selleker Ave., Sellersburg, Prayer group, 7:8-1 p.m. Information: 812-246-4555.
Fatima Knights of Columbus, 1040 N. Post Road, Indianapolis. Eucharist, 1 p.m. Information: 317-638-8416.
First Mondays
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Guardian Angel Guild, board meeting, 9:30 a.m.
First Tuesdays
Divine Mercy Chapel, 3354 W. 30th St., Indianapolis. Confession, 6:45 p.m., Benediction of the Blessed Sacrament, 7:30 p.m.
St. Joseph Church, 2605 St. Joe Road W., Sellersburg. Holy hour for religious vacations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

Beech Grove Preparatory School, 2801 W. 86th St., Indianapolis, Holy Communions and Silent Prayer, 7:30 a.m.+p.m. Information: 317-885-7349.

First Fridays
St. Vincent de Paul Church, 1723 “P” St., Bedford. Exposition of the Blessed Sacrament after 8:30 a.m.+p.m. Mass, 9 a.m. Saturday. Information: 812-275-6339.
St. Anthony Church, 379 N. Warram Ave., Indianapolis. Exposition of the Blessed Sacrament after 5:30 p.m.+p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.
St. Joseph Church, 113 S. 55th St., Terre Haute. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-255-4996.

First Saturdays
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Devotions, Mass, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass.
Holy Angels Church, 740 W. 26th St., Indianapolis. Exposition of the Blessed Sacrament, 11 a.m.-noon. ↑
Andrew J. Brown Ave., Indianapolis. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-672-9549.
Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. Adoration of the Blessed Sacrament, 7:30-10:30 a.m., Mass, 6-30 a.m. Information: 317-638-5551.
Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany. Adoration concluding with confessions at 6 p.m. Benediction, 6:45 p.m.
St. Joseph Church, 113 S. 5th St., Terre Haute. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-255-4996.
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Devotions, Mass, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass.

We know you’ll have questions. We suspect you’ll be both excited and apprehensive. We understand that you’ll want reassurance as well as expertise. We expect all of that, and more. Because at St. Francis Hospital & Health Centers, we’ve been delivering babies and caring for their parents for more than 75 years.

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So when you’re ready to bring your baby into the world, turn to St. Francis. Our family of caring professionals will see to it that you have everything you could possibly need to deliver a miracle.
The October 31st issue of The Criterion will be a special Commemorative Edition devoted to the 25th anniversary of the election of Pope John Paul II.

Readers are invited to offer a prayer for, or a message of congratulations to, His Holiness on this special occasion. Complimentary copies of the October 31st Commemorative Edition of The Criterion will be forwarded to the Holy Father by the Archdiocese.

Special rules apply for the Commemorative Edition: 1) Submit no more than 2 lines (4 words per line) maximum. Each additional line is only 50 cents. Your message may be published with ONE WORD PER SPACE, and we reserve the right to edit, condense or reject, or withhold it by our discretion.

Your Holiness:

We send our personal greetings to Pope John Paul II.
High school students and parishioners from Our Lady of the Greenwood Parish in Greenwood gather at the parish in adoration at a new bi-weekly event for teen-agers in the Indianapolis South Deanery. Father Jonathan Meyer, associate pastor, led the event, which featured a procession with the Blessed Sacrament, adoration, praise and worship music, a Scripture reading, a brief talk and small-group discussion.

Scripture reading, a ship music, a tion, praise and worship and the Sacrament, adoration with the Blessed Indianapolis South Deanery. Father Jonathan Meyer, associate pastor, led the event, which featured a procession with the Blessed Sacrament, adoration, praise and worship music, a Scripture reading, a brief talk and small-group discussion.

Father Robeson said. It is there that they can “see the power people deeper into a personal relationship with Christ,” said Father Robeson. “It really kind of touched part of my heart,” Kudro said, adding that when he converted to Catholicism “the Church really fed me with the Eucharist.”

He also said that the evening was an “awesome combination” of traditional Catholic values and rituals with contemporary and buoyant music.

The evening, much more than a chance to sing worship songs, was a chance to also take in the music—and the silence—and focus on prayer to Jesus.

It was a chance for young people to connect to the aged tradition of eucharistic adoration and draw deeply from the well of God’s grace.

“Even traditional is new to them,” said Katie Berger, youth minister at St. Barnabas Parish.

She said that adoration has been a prevailing force in her life, and is definitely part of what encouraged her to work for the Church as a youth minister.

This type of event is exactly what she wanted to be doing as a youth minister too.

Matthew Pfarr, a junior at Roncalli High School in Indianapolis and a member of Our Lady of the Greenwood Parish, said that he enjoyed the adoration and music. “I love seeing how they all kneel and really are reverent,” he said. “I think they react positively to it, just because they’ve never experienced this before.”

And it may be such an experience that helps them to open their hearts to God’s will in their lives—as it did for Berger.

That was Father Meyer’s point when he delivered a brief homily after reading about the wedding feast at Cana in the Gospel of John.

Mary’s words to the waiters at the wedding were “Do whatever he tells you,” “the Eucharist being the most important thing.”

“As we worship before our Lord in the Blessed Sacrament, we are also here with Mary,” Father Meyer told them, “and she does nothing but tell us the same thing she said 2,000 years ago: ‘Do whatever he tells you.’”

“I understand the power of God’s grace. I think in the busyness of their lives, with computers and sports and all the things that they do, they need some time to learn how to listen,” Perkins said.

Archbishop Buechlein believes that events like this will help young men do just that, which will lead some of them to hear a unique calling.

“Bringing them to prayer gives God a greater chance to speak to them,” he said. “No other activity is more powerful than prayer, especially family prayer. This is true because everything happens by God’s grace.”

“I want to launch adoration of the Blessed Sacrament as a vocations apostolate sponsored by youth and young adults for family participation in our parishes,” the archbishop said. “I understand that we need to make it happen. I do so because they need to realize that it is their future and their priests in the future that we are talking about.”

“I think in some ways we have to work hard to help young people understand in particular the call to the priesthood or religious life, said Father Robert Robeson, associate pastor of St. Monica Parish in Indianapolis and director of the Office of Youth Ministry, “because it’s so counter-cultural in our world today.”

“The call to married life is equally important,” he said. This is the case for everything.

“This is the case for everything. It is more important to see the power and beauty of how their relationship with Christ can transform their lives.”

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“I think praying before the Eucharist … can really lead people deeper into a personal relationship with Christ,” Father Robeson said. It is there that they can “see the power and beauty of how their relationship with Christ can transform their lives.”