Archdiocese’s deacon candidates declare their commitment to continue their formation

By Sean Gallagher

The 25 men in the first archdiocesan deacon formation program have made a significant step forward in their preparation for ordination.

While being questioned by Archbishop Daniel M. Buechlein on Sept. 17 at SS. Peter and Paul Cathedral in Indianapolis, they stated their intention to continue in their formation. As a result of the liturgy, they have gone from being deacon aspirants to deacon candidates.

Calling it “a historic day for the archdiocese,” Archbishop Buechlein spoke to the men in his homily about what they were about to do.

“Compelled by the love of Christ, and strengthened by the inner working of the Holy Spirit,” he said, “you’ve arrived at the moment where you are to express openly your desire to be bound in the holy order of diaconate for the service of God and humankind.”

The archbishop went on to exhort the 25 men to continue in their formation and assured them of the support of the Church.

“From this day, you must cultivate more fully your vocation, using especially those means that can be offered to you as help and support by the ecclesial community who is entrusted with this task,” he said. “On the part of all of us, trusting in the Lord, we will help you with our love and prayer.”

The liturgy was the culmination of the first year of the deacon formation program in which the men completed several academic courses, participated in formation sessions, entered into spiritual direction and ministered in parishes.

The formation program will continue for two more years, with the ordination of the men to the diaconate scheduled for June 2008. Those who will be ordained will be the first permanent deacons in the history of the Archdiocese of Indianapolis.

Deacon candidate Bill Jones, a member of St. Bartholomew Parish in Columbus, was aware of the importance of the day for him and his fellow candidates.

“When you think of the whole ordination process, it starts sinking in,” he said. “It’s a humbling experience, but a very exciting experience.”

Deacon candidate Larry French, a member of St. Joseph Parish in Jennings County, was struck by the emphasis on the sacrament of holy orders in the liturgy.

“It’s unbelievable, especially when...

Before his death, pope prayed to ‘go to the house of the Father’

VATICAN CITY (CNS)—Pope John Paul II’s last words before his death were “Let me go to the house of the Father,” according to the Vatican’s official account of his final hours.

The pope murmured the phrase in Polish “with a very weak voice and mumbled words” to those gathered at his bedside six hours before he died on April 2, the Vatican said.

The detailed chronology was contained in a special 223-page supplement to the Acta Apostolicae Sedis, the official record of Vatican documents and acts, released on Sept. 19.

Most of the account deals with previously published information about the pope’s deteriorating medical condition, the actions taken at his death, the arrangements for his funeral and his final testament.

The volume also contained more than 150 pages of condolence messages and testimonials that arrived from political and religious leaders around the world.

Recounting the pope’s final days and hours, the chronology described the pontiff’s poignant appearance on Easter, March 27, when he was recovering from a tracheotomy to relieve breathing problems.

“The pope tried to read the words of the apostolic blessing without success and, in silence, with the right hand he blessed the city and the world,” it said.

At his last public appearance at his apartment window March 30, he gave a blessing but was unable to speak to a “stunned and sorrowful” crowd in St. Peter’s Square, it said.

“This was the last public ‘station’ of his painful Via Crucis,” it said.

The next day, March 31, the pope had a crisis. He wasstricken by a “violent shaking chill” as he was being taken to Mass at 11 a.m., the chronology said. His temperature quickly rose to more than 103 degrees, and he went into septic shock with cardio-circulatory collapse, caused by a urinary...

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Work continues toward opening of a Cristo Rey High School

By Brandon A. Evans

A feasibility study has been completed for a new center-city high school in Indianapolis, and the plan is moving into the design and preparation phase.

The Cristo Rey Network is an association of, as of this past school year, 11 Catholic high schools across the United States that provide a college preparatory education for low-income students through a work-study program. Such a school in Indianapolis will be 60 percent funded by the students who would team with local businesses to take part in internships in a clerical setting—the work of the students will pay 75 percent of their tuition.

It may be housed in a suitable building already owned by the archdiocese, or at another location. It will intentionally remain small, having no more than 400 students at its peak.

The Sisters of Providence have agreed to sponsor the school, which they wish to name Providence Cristo Rey High School.

“It will be a private Catholic school in the archdiocese,” said Msgr. Joseph F. Schaedel, vicar general. It will be owned and operated by a board of directors under the sponsorship of the sisters, who would also have to secure long-term funding.

The archdiocese may provide the site for the school, said Annette “Mickey” Lentz, executive director of Catholic education and faith formation, “and the Sisters of Providence have made a commitment to open and sustain the school and assure that it follows Canon Law as far as the Catholic identity and mission goes.”

Some of the funding will come from grants.

The archdiocese received a $75,000 grant from the Cassin Educational Initiative Foundation to conduct a feasibility study, and recently received an additional $150,000 as an official part of the Cristo Rey Network.

Lentz said that part of the requirement to be in the network was to find a sponsoring religious order, so she and

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CriterionOnline.com September 23, 2005 Vol. XXXIV, No. 50 75¢
St. Pius X Parish in Indianapolis celebrates 50 years

By Brandon A. Evans

St. Pius X Parish in Indianapolis is celebrating 50 years of being a community of faith in central Indiana. Archbishop Daniel M. Buechlein will celebrate a Mass at 2 p.m. on Sept. 25 at the parish church at 7200 Sarto Drive. A dinner for parishioners follows. (R.S.V.P. was required.)

Throughout the year, the parish has had other events to celebrate, including a 5K run/walk; a reunion of former pastors, teachers and charter members; and a parish mission.

Also, for the past few months, a variety of pictures from the history of the parish have been displayed in the church narthex.

“There’s a lot of interest in the anniversaries,” said Father Gerald Kirkhoff, pastor. Joseph and Josephine Sheehan, members of the parish for most of its history, have attended some of the anniversary events, and look forward to this Sunday’s celebration.

Both have been involved in the parish extensively. Josephine has served as a nurse for St. Pius School, was an officer for the women’s club and currently offers Communication to the sick; Joseph has been a member and director of the men’s choir, served as a lector and was president of the men’s club. Both are involved in the Rite of Christian Initiation of Adults. Joseph Sheehan said that the parish’s spirit is what makes it great—everyone, he said, participates in parish activities, especially the Mass.

Bill Lesch, a longtime member of the parish, said that people of every age seem more involved now. He has served as an extraordinary minister of holy Communion, helped the school coordinate bus routes and was a member of the parish council.

“It seems like the younger people continue to be involved,” Lesch said.

He added that the feeling of community in the parish “has been there ever since we started and has continued to this day.”

“I think we’re a very close-knit family,” said Josephine Sheehan. “Everyone is so kind and generous and willing to just step in whenever something is needed.

“I can’t say anything negative about St. Pius—we’ve loved it from the minute we joined and we still love it.”

She added that the priests assigned to the parish have always done well.

“We’ve had wonderful, wonderful pastors,” she said.

Over the years, the parish has changed and grown, and part of the growth came from the initiative of the pastors, said Joseph Sheehan.

“I think the major growth occurred probably in the period when Father Jim Sweaney was pastor,” he said. “Part of that change was affected by his personality and character and leadership. Father Sweaney, who died in 1990, came to the parish in 1983 after the founding pastor, Msgr. Charles Ross, had led the parish for nearly 30 years.

The parish was formed out of Christ the King Parish. As was common at the time, the parish school was built first and completed in September 1955. At one point, enrollment reached 750, and now is holding strong at 400.

When the parish was formed, St. Pius X—the pope from 1903 to 1914—had only been canonized the previous year. The street that the parish is on—Sarto Drive—takes the late pope’s family name.

In the early 1970s, after paying off the debt from the original building of the parish school (and the auditorium that housed the church), St. Pius X Parish moved toward building it’s own church building.

Currently, the parish is home to approximately 1,550 families.

There has been a lot of change in the parish, Father Kirkhoff said, and he is taking steps to ensure that the current generation of parishioners lays a foundation for the next 50 years.

As a part of that, he is already promoting the upcoming archdiocesan campaign, Legacy for Our Mission: For Our Children and the Future, as one such way to provide for the future.

“I think it will thrive,” Joseph Sheehan said.

(For more information, call the parish at 317-255-4354.)

Correction

In the Sept. 16 edition of The Criterion, an article on the archdiocese’s participation in the University of Notre Dame’s Echo program appeared in the Religious Education Supplement. Omitted from the list of parishes participating in the program was St. Monica Parish in Indianapolis.†
By Mary Ann Wyand

The new St. Vincent Women’s Hospital at 8111 Township Line Road in Indianapolis was dedicated on Sept. 16 and praised for providing state-of-the-art health care services for women, infants and families in one location.

The newly renovated and expanded hospital for women of all ages and babies opened three weeks ago with private rooms, specialized neonatal care facilities and an array of the amenities of a hotel stay. It houses seven obstetric triage rooms, 16 labor, delivery and recovery rooms, 26 high-risk antepartum care unit rooms, a 75-bed newborn intensive care unit, and a 48-bed family care unit for postpartum and newborn care.

The hospital also has a 13-bed medical and surgical unit, and seven operating room suites specializing in general surgery, gynecological procedures and breast surgeries as well as imaging and laboratory services.

The newborn intensive care unit is staffed by neonatologists, neonatal nurse practitioners, nurses, respiratory therapists and physical therapists.

The hospital also provides newborn transport services for critically ill newborns with two custom ambulances.

The Daughters of Charity hospital system purchased the Women’s Hospital in 2003 from the Humana Hospital chain, which opened it in 1983 to provide health services for women of all ages.

Mara Hoberty, a St. Vincent marketing associate, is looking forward to delivering her second child there in October. “I’m excited [about the new hospital],” she said. “My first child was born at the [St. Vincent] Family Life Center [formerly on the West 86th Street campus] and my second child will be born here. I’m excited to see the changes and the beautiful rooms.

I’ve already taken a parenting class here and had a tour. It will be nice. I’m looking forward to meeting the staff too.”

Hoberty said “any women’s and infant’s health needs can be found in one location. Instead of having to go from campus to campus, everything is combined here in one building.”

Sharon Johns, a perinatal support services staff member, said childbirth education classes offered at the hospital empower women and families “to give birth in a very positive situation” with a focus on “care for the birthing family.”

St. Vincent dedicates hospital for women and babies

Archdiocesan Respect Life Sunday Mass is Oct. 2

By Mary Ann Wyand

Respect Life Sunday events in the Archdiocese of Indianapolis on Oct. 2 will focus on the U.S. Conference of Catholic Bishops’ educational campaign to end violence in all its forms.

The national theme for the annual pro-life observance to be celebrated by Catholics in dioceses throughout the country is “Help Build a World Where Human Life Is Always Loved and Defended. Every Form of Violence Banished.”

Archbishop Daniel M. Buechlein will be the principal celebrant for the archdiocesan Respect Life Sunday Mass at 1 p.m. on Oct. 2 at St. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Father Kevin Morris, pastor of St. Susanna Parish in Plainfield, will concelebrate the eucharistic liturgy, which is open to the public.

At the conclusion of the Mass, Archbishop Buechlein will present the Archbishop Edward T. O’Meara Respect Life Award and the Our Lady of Guadalupe Pro-Life Youth Award in recognition of outstanding leadership in promoting the dignity and sanctity of human life.

The 2005 pro-life award recipients will be announced in the Sept. 30 issue of The Criterion.

After the liturgy, pro-life supporters from many denominations will assemble along North Meridian Street at 2:30 p.m. for the 15th annual Central Indiana Life Chain.

During the one-hour prayer gathering, participants from Catholic parishes and other faith traditions will pray for an end to abortion and hold signs with the messages “Abortion kills children,” “Adoption, the loving option,” “Jesus forgives and heals” and “Lord, forgive us and our nation.”

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, said the Church’s Respect Life Sunday theme this year highlights the fact that American culture is hostile to the dignity and sanctity of human life.

“Whether we struggle to overturn Roe vs. Wade, prevent euthanasia from being legalized, forbid human bioengi- neering or insist on mercy for inmates on Death Row, one thing is clear,” Sister Carollo said in her homily. “Mary’s life was as designed things this way, so she could be an advocate, a consoler.”

Sister Carollo added that Mary “was the first one to death. Our Lady of Sorrows will be here—at the side of her Divine Son. God designed this way, so she could be our advocate, an intercessor.”

This hospital chapel will be a place “to pour out in silence sorrows in our hearts,” Msgr. Schaedel said. “Yet we mostly come here to listen, to find comfort. Another title Catholics use for Mary is Our Lady of Consolation. It’s the way God planned all along. She prayers with us for and for us—as we say in that familiar prayer—now and at the hour of our death. Amen.”

“People will come to this chapel to pour out their hearts,” he said. “Mary will spill over heavy burdens—worries about their health, a loved one’s prognosis, the complicating birth of a child. Some, like Mary, will bring broken hearts when they lose some- one to death. Our Lady of Sorrows will be here—at the side of her Divine Son. God designed this way, so she could be our advocate, a consoler.”

Our Lady of Fatima Retreat House

“Our Lady of Fatima Retreat House: Touching Our Spirit: Arts, Symbols and Metaphors”

Fr. Jeff Goddecker

October 17, 2005

8:30 a.m. - 2:30 p.m.

Fresh from a four-month sabbatical, Fr. Jeff will explore the relationship between writing and photography and spirituality and prayer. He spent time in Ireland, Scotland, New Mexico and Colorado and will bring his reflections and experiences to share this day.

Call 545-7681 to register!

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This limited edition “Mother and Child” sculp- ture created by the late artist Frederick Hart in 1997 is on display outside the chapel at the new St. Vincent Women’s Hospital in Indianapolis.

St. Thomas Aquinas parish-

ioner Sharon Mason of

in expanded St. Vincent Women’s Hospital to provide health services for 18 years, explains how the hospital's intensive care unit serves infants who need special- ized medical care at the recently remodeled and expanded St. Vincent Women’s Hospital at 8111 Township Line Road south of the main St. Vincent Indianapolis Hospital campus on West 86th Street.

ThisCriterion Friday, September 23, 2005
Catholic Charities offers the hands and heart of Christ

Bishop Robert Muench of Baton Rouge, La., called the aftermath of Hurricane Katrina “a living nightmare.” He cited the loss of human life and property, possessions, employment, security and comfort. “On the other hand,” the bishop said, “this is a graced opportunity. In the midst of this horrendous crisis, we look to God and God’s word.” Archbishop Alfred C. Hughes of New Orleans offered two priorities for his local Church: 1) the safety and security of all victims of Katrina—especially people trapped in all sections of the archdiocese, and 2) the collaborative work of Catholic Charities of the Archdiocese of New Orleans, Catholic Community Services of Baton Rouge and the American Red Cross to offer relief, food, water and shelter, and to help people who have been separated from one another to regain communication.

The archbishop also said: “I want to assure you that my brother priests and bishops are committed to working with you as soon as we are able to do so. Catholic Charities and its rebuilding of our beloved Church in the Archdiocese of New Orleans.”

The living nightmare was caused by this unprecedented natural disaster (and by our failure as a nation to adequately prepare for, and respond to, this grave crisis). The graced opportunity is the chance to offer the healing hands and forgiving heart of Christ to all who are in need. Every Catholic in the United States is called to pray for and reach out to our sisters and brothers in the Gulf States is called to pray for and reach out to our sisters and brothers in the Gulf States is called to pray for and reach out to our sisters and brothers in the Gulf States.

Catholic Charities USA has sent nearly $1 million to assist with the emergency response following Hurricane Katrina. Twenty-one Catholic Charities agencies have each received grants ranging from $10,000 to $110,000 to help provide immediate support. Some of the vital community support may include temporary housing, food, clothing and other basic necessities, such as crisis and grief counseling, and financial assistance. These initial grants help Catholic Charities agencies in the Gulf Coast communities meet immediate, emergency needs of victims. Catholic Charities of the Archdiocese of Indianapolis has received an overwelming response from the Catholic community for its Hurricane Katrina relief efforts. Archdiocesan Catholic Charities continues to coordinate all efforts on the behalf of Indiana, Red Cross, Salvation Army, Indiana Office of Faith-Based and Community Initiatives, United Way of Central Indiana, Church Federation of Greater Indianapolis, and many other religious and secular organizations.

All organizations involved in preparing to welcome evacuees to Indiana and planning for their short-term needs and their long-term survival. While it is difficult to estimate the number of households that will relocate to Indiana, temporarily or permanently, we want to ensure that our doors are open for all who want to come. We want to be the hands (and heart) of Christ here in Indiana and wherever people are suffering and in need.

As Bishop Thomas Rodi of Biloxi, Miss., said: “To the question, ‘Why?’ I must answer, ‘I do not know.’ But this I do know: that God is with us. That the Lord who wept over Jerusalem, knowing that it would be destroyed, is with us. That the Lord is with us in the healing hands and heart extended by Catholic Charities—here in our archdiocese and throughout the United States.”

For more information about how you can help Catholic Charities, call 317-236-1589 or 800-382-9836, ext. 1589. Also, more information can be found at www.archindy.org or clicking on the Catholic Charities link.

Daniel Conway (Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.)

Letters to the Editor

Enjoyed archbishop’s columns on life of Bishop Simon Bruté

Thank you for publishing Archbishop Daniel M. Buechlein’s recent series of informative columns on Bishop Simon Bruté; enjoyed reading them very much. In fact, I saved each column and, after the series ended, mailed the entire set to a French friend with whom I was raised in Brittany.

This woman was active in Catholic education at the university level in the Loire Valley until her recent retirement. I know she will enjoy the articles as much as I did. I am a French, she has strong ties to her roots (Bretagne). Likewise, she has visited the United States a number of times, including this section of the country.

Little did we know of our “common heritage” until the appearance of this series in The Criterion.

Mary Ann Kollross, Floyds Knobs

Editorial on the Eucharist and sin was too harsh

I felt very sad as I read the editorial in the Sept. 16 issue of The Criterion titled “Eucharist and mortal sin.” I was reminded of the shame inflicted on my generation during our formative years, for simply being human. I wonder about a Church that claims to follow Christ, but denies Communion to those it considers sinners.

The Scripture is full of Jesus’ desire to share his presence with sinners. Jesus ate with tax collectors and harlots, and he chose some of those he called his closest followers. He rebuked at the Pharisees’ attempt to exclude people. He shared his body and blood with Judas even as Judas planned to betray him. Peter, who had denied Jesus three times during the Passion, was one of the first to be with him after the Resurrection. Why would his followers choose to take a different stance?

Pat Brown, Fairland

Editorial on Eucharist and sin veered into relativism

I could not disagree more with the editorial titled, “Eucharist and Mortal Sin,” which appeared in the Sept. 16 edition of The Criterion.

The statement “Whether or not someone is in a state of grace should be decided only by that individual” is a prime example of the relativism which Archbishop Daniel M. Buechlein decried in his weekly column on the very next page.

Persons who, for whatever reason, have committed a mortal sin, but have not sought penance and absolution for that sin, should abstain from receiving Communion. Of course, this is fortunately not always the case, due to either pride or omission. In the event that a mortal sin is repeated without shame or hesitation—particularly if it is committed willfully with the intent to challenge the magisterium of the Church—then it is not only the Church’s right, but its responsibility to both the person in question and the Church as a whole, to charitably deny that person the Eucharist.

Michael Hughes, Indianapolis

Apostolic visits to seminaries unalr to homosexuals

It appears that once again the Church has cut off its nose to spite its face. I am referring to the recent announcement that the Vatican will begin visiting seminaries in search of homosexual seminarians.

Nowhere in my studies have I discovered any correlation between homosexuality and pedophilia. In truth, the majority of “child molesters” are middle-aged, Caucasian, heterosexual individuals, most of whom are married and function quite well in society. I would go so far as to say that any professional opinion, pedophilia is an orientation in and of itself.

Why is it that we look at the real issue? The Church in the past has not dealt with human sexuality in a healthy, positive way. Just because there is a Catholic who takes a vow of celibacy does not mean that he or she ceases to be a sexual being. This is a fact that has been largely ignored by the Church. As a result, hundreds of children have been sexually abused by members of the clergy. Too bad the same individuals who are so interested in homosexuality were not eliminated from the religious life due to their sexual orientation?

Pat Corbin, Madison

Coach is a true Christian motivator

The recently published book by Roncalli High School head football coach Bruce Scifres titled Beyond the Goal Line—A Quest for Victory in the Game of Life is a true witness to a man filled with love for young men and teaching of lessons learned in life through participation in high school football. Histories about his athletes is a true testimony to the real reason we are all on this earth—that is, to win eternal happiness with Our Lord in our afterlife.

Coach Scifres is a man full of faith and he knows how to motivate his play- ers. He has a true love for his colleagues, with whom he comes into contact every day, to have a desire to live for the Lord. He teaches his players how to work hard, to set good goals in life and on the playing field. Proof of this are his six state basketball championships, which have been in the last three years—2002, 2003 and 2004.

Coach Scifres’ book should be read by parents, teachers, coaches, students and anyone interested in the good in young people. Coach Scifres is a true Christian man from boys who need a man of his caliber and techniques guiding them.

Hats off to Coach Bruce Scifres, his coaching staff and the young men he teaches the real meaning of why we are here on earth. Coach Scifres is an outstanding leader and motivator and teacher. Roncalli High School in Indianapolis is very fortunate to have him.

Congratulations!

Dick Schott, Indianapolis

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-written, civil, temperate and courteous.

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

Send letters to “Letters to the Editor,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to criterion@archindy.org.
A personal reflection about the role of parents as first teachers

September is one of my favorite months of the year. It is the month of my deceased parents’ birthdays. It is the month of new beginnings for the school year and our parish catechetical programs. It is the month when I reflect about my Mom and Dad as teachers and catechists.

The older I am, the more I appreciate the gift that my parents were and still are for me. The greatest gift was having me baptized into Christ the day after my birth. With that gift, the promise of eternity was given to me—what greater gift could a person get? Like life itself, everything else of any worth began with that moment.

These days we often say parents are the first teachers, parents are the first catechists of the faith. My parents taught me the Catholic faith and provided me with the education to understand and appreciate the sacraments and the doctrine of the Church. They taught me by the simple example of their lives as well as with timely words along the way. For example, on Sunday and Holy Days, my parents would go to Mass, there was no discussion. The same was true in observing other disciplines associated with our Catholic faith. I am deeply grateful for the no-nonsense way in which I was taught about what is right and what is wrong.

Like most people in the post-Depression era, in the early years our family lived a very simple life, certainly by today’s standards. For the most part, my brother and I didn’t particularly think we were living a deprived life. Without much ado, our parents taught us a sense of values that have stood us in good stead. Remembering our parents’ values is so appropriate in a culture that has become more and more secular and materialistic.

The older I am, the more I appreciate other values that Mom and Dad passed on to my brother and me. One of those was the value and dignity of hard work. Only later in life, especially as I read some of the social encyclicals of our more recent popes, I recognized that although they didn’t say it, our folks were teaching us that work is one of the ways in which we experience our human dignity.

The late Pope John Paul II, himself the beneficiary of the experience of hard work in his youth, was particularly eloquent on this point. In his Day of the Worker remarks on June 21, 1980, he said:

“...Working is not the result of a simple obstinate will to labor, but a means of discovering one’s own dignity. Work is a sign of freedom and reflection on this fundamental truth: he who is by the sweat of his brow...”

Another powerful example from my life is the year I was supposed to perform my community service at a factory, doing farm work, working in bakery and doing janitorial work. Dad would say, “If you are going to be a priest, I want you to know how people live.” I try to remember, that, and appreciate his foresight and concern about how people work for a living, especially poor people.

Mom taught elementary school but not once did she do my homework. If I had questions, she was there for me. She did keep an eye on me so that I did what I was supposed to do. And she would put me on the back when I brought home a good report card. With hindsight, I appreciate the fact that she gave me room to develop the habit of taking initiative for my responsibilities in life. As I grew older, I found that I was not the only one to recognize that in a quiet way Mom was a source of extraordinary wisdom.

People often ask how Dad and Mom reacted to my desire to become a priest, especially since I wanted to enter the seminary at an early age. While asking appropriate questions about my intentions, they offered their support and truly sacrificed to make it possible for me to go to Saint Meinrad. I don’t think Mom missed one week in 12 years that she did not send me a letter with updates about what was happening at home. She and Dad visited me faithfully, and there was never any doubt that they wanted me to do what would make me happy and what I figured out was God’s will.

Their trust in my judgment was tested when I informed them that rather than become a diocesan priest, I wanted to join the monastery at Saint Meinrad. That elicited a special visit and some thoughtful questioning, but, that being done, their support was there.

Parents’ birthdays merit our reflection about the gifts they are for us. I intend this simple narration about Mom and Dad to remind you parents how important you are as the first teachers and catechists of your children. You are far more influential than you might sometimes believe. I pray that God blesses you in your words and deeds.

Archbishop Buechlein’s intention for vocations for September

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

Reflexión personal sobre el papel de los padres como primeros maestros

Septiembre es uno de mis meses preferidos del año. Es el mes de cumpleaños de mis difuntos padres. Es el mes del comienzo de un nuevo año escolar y de los programas de catecismo de nuestra parroquia. Es el mes durante el cual reflexiono acerca del papel de mis padres como maestros y catequistas.

A medida que me hago más mayor, aprecio más la gran dádiva que fueron y que aún siguen siendo mis padres para mí. El mayor regalo fue que se bautizaran en Cristo al día siguiente de mi nacimiento. Con ese obsequio se me hizo la promesa de Cristo al día siguiente de mi nacimiento. Es el mes del comienzo de un nuevo año escolar y de los programas de catecismo. Es el mes del comienzo de un nuevo año escolar y de los programas de catecismo. Es el mes del comienzo de un nuevo año escolar y de los programas de catecismo. Es el mes del comienzo de un nuevo año escolar y de los programas de catecismo.

En la actualidad, se dice con frecuencia que los padres son los primeros maestros. Los padres son los primeros catequistas de la fe. Mis padres me enseñaron la fe católica y me brindaron la educación para poder entender y valorar los sacramentos y la doctrina de la Iglesia.

Los cumpleaños de nuestros padres ameritan nuestra reflexión acerca del obsequio que ellos son para nosotros. Dedico esta sencilla narrativa sobre mamá y papá para que ustedes, como padres, recuerden lo importante que son como primeros maestros y catequistas de sus hijos. Ustedes tienen mucho más que decir. A medida que crecía, me di cuenta de que no era el único que reconocía que, de manera silente, mamá fue una fuente de extraordinaria sabiduría.

Por lo general las personas me preguntan cómo reaccionaron papá y mamá a mi deseo de convertirme en sacerdote, especialmente porque quisiera ingresar al seminario a muy temprana edad. Si bien les habían dicho que reconocía que, de manera silente, mamá fue una fuente de extraordinaria sabiduría. Si bien les había confirmado que no era el único que reconocía que, de manera silente, mamá fue una fuente de extraordinaria sabiduría. Si bien les había confirmado que no era el único que reconocía que, de manera silente, mamá fue una fuente de extraordinaria sabiduría.

La intención del Arzobispo Buechlein para vocaciones en septiembre

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

September 2 4
Knights of St. John, 455 S. 5th St., Richmond. Catholic Schools Alumni Association, fourth annual October fest, 7-10 p.m. Information: 765-962-9261.

September 2 5
Saint Mary-of-the-Woods College, Providence. Third annual Hole-in-One golf scramble, $20 per foursome, sign-in, 11 a.m., lunch, 11:30 a.m., play, 1 p.m. Information: 812-355-4531 or e-mail spir@spsmw.edu.

September 2 3-24
Saint Rose of Lima, 114 Lancelot Dr., Franklin. Parish festival, 10 a.m.-10 p.m., includes rides, pony rides, entertainment. Information: 317-738-3929.

Special event
Legionaries of Christ Father Jason Clark, who was ordained last November in Rome, will be returning to his home parish of St. Nicholas in Summan this weekend. He will celebrate the 5:30 p.m. Mass on Saturday, Sept. 7, and 10:15 a.m. Masses on Sept. 25 at the parish church, 100 E. St. Lucas Dr. The public reception will follow the last Mass on Sunday.

Father Jason is returning to the United States to begin his first assignment as spiritual director at Oakland Academy in Edgewater, Wis. For more information, call the parish office at 823-623-2666.

Retreats
September 24
Benedictine Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Spa Day for Women,” 9 a.m.-4 p.m. Information: 317-768-7787 or e-mail中心@oldenb.org.

September 25

Indiana Reef Ballroom, 140 W. 56th St., Indianapolis. “Catholic Retreat: Called, Gifted and Nourished by the Eucharist,” 9 a.m.-3 p.m. Information: 812-945-0354.

Saint Rose of Lima Parish, Holy Church, 1752 Scheller Lane, New Albany. Thanksgiving picnic and requests for free screening blood test, 10 a.m.-1 p.m. Information: 812-923-8817 or e-mail rts@mountstfrancis.edu.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany. New Albany Dining Center, “Called, Gifted and Nourished by the Eucharist,” noon-4 p.m. Information: 812-945-0354.

September 26

September 27
Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. “A Businessman’s Prayer: Taking God to Work,” 10:30-11:30 a.m. Information: 812-357-6437 or e-mail center@oldenb.org.

November 1
Assumption Church, St. Meinrad. “A Businessman’s Prayer: Taking God to Work,” 5:30-6 p.m. Information: 812-357-6437 or e-mail center@oldenb.org.

November 2

November 3
Mount St. Francis Retreat Center, 101 S. Anthony Dr., Mount St. Francis. Men’s retreat, “Experiencing Jesus Man to Man,” Information: 317-283-8617 or e-mail retreats@mountstfrancis.edu.

November 8
Kordes Retreat Center, 541 E. 14th St., Ferdi- nand. “Blessed Sacrament Eucharistic Rally,” 9 a.m.-7 p.m. Information: 812-435-4531 or e-mail gardner@saintmeinr.edu.

November 13-14

November 15-16
Mount St. Francis Retreat Center, 101 S. Anthony Dr., Mount St. Francis. Men’s retreat, “Experiencing Jesus Man to Man,” Information: 317-283-8617 or e-mail retreats@mountstfrancis.edu.

November 20-21
Mount St. Francis Retreat Center, 101 S. Anthony Dr., Mount St. Francis. Men’s retreat, “Experiencing Jesus Man to Man,” Information: 317-283-8617 or e-mail retreats@mountstfrancis.edu.

November 20-22
Kordes Retreat Center, 541 E. 14th St., Ferdi- nand. Diocese of Evansville. “Celebrating Our Lives with Tales of Blessing,” Information: 800-880-2777 or e-mail kordes@kordes.org.

November 24
Oldenburg Franciscan Center, Oldenburg. “Sneak Peek: How to Celebrate Thanksgiving,” 10 a.m.-2 p.m. Information: 317-787-0025.

November 25
Oldenburg Franciscan Center, Oldenburg. “Standing Together; For Children Ages 8-12,” 9 a.m.-2 p.m. Information: 317-787-0025.

December 12-15
Mount St. Francis Retreat Center, 101 S. Anthony Dr., Mount St. Francis. Men’s retreat, “Experiencing Jesus Man to Man,” Information: 317-283-8617 or e-mail retreats@mountstfrancis.edu.
The Vatican promptly took steps to arrange “all the necessary therapeutic steps and cardiorespiratory assistance,” it said. The chronology said Church officials respected the pope’s “explicit desire” to remain in his residence and not be taken to the hospital, underlining that sufficient medical facilities had been set up in the Vatican’s Apostolic Palace.

When Mass was celebrated at the pope’s bedside that evening, the priest followed it with half-closed eyes. He was able to weakly raise his right arm twice, when the bread and wine were consecrated.

After receiving the anointing of the sick that evening from Latin-rite Cardinal Marian Jaworski of Lviv, Ukraine, a longtime friend of the pontiff, the pope received Communion and asked to celebrate a “eschatistic hour” of meditation and prayer.

At 6 a.m. on April 1, the pope, “conscious and serene,” celebrated Mass, the account said. At 7:15 a.m. he listened to the recitation of the Way of the Cross and made the sign of the cross at each station. As the prayers continued throughout the day, the pope’s medical situation worsened, with gradual circulatory, respiratory and kidney failure, it said.

“The patient, with visible participation, shared in the con- tinual prayers of those who were assisting him,” it said. On April 2, by the time of the morning Mass, the pope’s temperature rose rapidly.

“Toward 3:30 p.m., with a very weak voice and mumbled words, in the Polish language, the Holy Father asked: ‘Let me go to the house of the Father,’” it said. Sister Tobiana Sobodka, a member of the Handmaidens of the Sacred Heart of Jesus who headed the team of Polish nuns in the papal household, heard the pope say the phrase, according to the pope’s personal physician, Dr. Renato Buzzonetti, who was quoted in the Rome newspaper La Repubblica.

The Vatican’s chronology said the pope went into a coma that evening at 7 p.m. Medical monitoring equipment tracked the steady loss of vital functions.

“Following a Polish tradition, a small lit candle illuminated the semidarkness of the room, where the pope was passing away,” it said.

At 8 p.m. a Mass marking the feast of Divine Mercy was celebrated at the pope’s bedside, the chronology said. The feast, instituted by Pope John Paul, is celebrated the Sunday after Easter.

Archbishop Stanislaw Dziwisz, the pope’s longtime Polish secretary, celebrated the Mass. Among those present were Cardinal Jaworski; Polish Archbishop Stanislaw Rylko, head of the Pontifical Council for the Laity; and Polish Msgr. Mieczyslaw Mokrzycki, another personal secretary.

“Polish religious songs accompanied the Mass and blended with those of the young people and the multitude of faithful, who were gathered in prayer in St. Peter’s Square,” the chronology said.

“At 9:37 p.m., John Paul II went to sleep in the Lord,” it said.

A Saturday pickup by our all volunteer Society.

Don’t trade in or sell your working used appliance or your serviceable furniture. Do as Christ asked us by donating it to the Society of St. Vincent de Paul and help us to clothe and feed the poor.

Take a tax deduction for the fair value of your item and we will give it to the poor at no charge to them.

Call 317-687-1006 to schedule a Saturday pickup by our all volunteer Society.

The Society of St. Vincent de Paul P.O. Box 19133 Indianapolis, IN 46219 www.svdpindy.org

The Vatican’s chronology said an electrocardiogram was administered for more than 20 minutes before the declaration of death, to verify the cessation of heart activity.

The supplement’s brief introduction in Latin made a point of underlining the fact that a great multitude, especially young people, made their way to St. Peter’s Square as the pope lay dying, “as if to sit with him” and show their affection.

The condolences and testimonials published in the volume were written messages received by the College of Cardinals, the Vatican Secretariat of State or the papal chamberlain. There were messages from representatives of 162 countries, including many world leaders. Others expressing admiration for the late pope included Cuba’s Fidel Castro, Libya’s Moammar Gadhafi and Iranian President Mohammad Khatami.

No message from the U.S. government appeared in the book.

In a televised message on April 2, U.S. President George W. Bush said of the pope’s death: “The Catholic Church has lost its shepherd, the world has lost a champion of human freedom, and a good and faithful servant of God has been called home.” †
DEACONS
continued from page 7
you hear them start talking about holy orders,” he said. “One thing that a lot of us had never thought that we’d receive was holy orders and now we’re talking about it. It’s very exciting and very moving.”

After the Mass, French’s wife Terri expressed the joy that the other wives and family members showed during the applause given to the candidates twice during the liturgy.

“It’s jubilation,” she said. “This is total joy, knowing that he’s been doing all along in our parish, he’s now going to get the opportunity to do even more. We’re all so proud of him.”

Although he was happy to have arrived at the day, deacon candidate Emilio Ferrero-Soto, a member of St. Patrick Parish in Indianapolis, was also looking forward to continuing in the formation program.

Over the last year, he participated in Providence Sister Jeanne Hagelskamp was named project coordinator and is excited about the opportunities the school will provide for economically disadvan-
taged students.

Of the students who attend one of the archdiocesan center-city elementary schools, 53 percent fall below the federal poverty line, Sister Jeanne said. However, only 7 percent of students attend archdiocesan parochial high schools live in poverty.

“We are convinced that that gap isn’t because students don’t want Catholic education,” she said. “Many just can’t afford it.”

She also thinks that the proposed Cristo Rey Network high school would help meet that need.

One of the things that Sister Jeanne said is required to open such a high school is the agreement of a certain number of businesses that they would take part in the work-study program. The feasibility study showed more than 40 corporations that were very interested.

“We’re delighted in the overwhelming interest because, according to the Cristo Rey Network, only 25 are needed for starting up,” Sister Jeanne said.

Having so many interested companies makes her want to open the school as soon as possible.

“We’ve got some companies and corpo-
rations on board, and we don’t want to leave them hanging—we’re afraid we’re going to lose the momentum if we wait another year,” she said. “Thus, our aim is to open our doors in fall 2006.”

“They’re ready to go,” Lentz said regarding the excitement of the Sisters of Providence for this project.

“I think it’s an exciting venture for us in Indianapolis,” Sister Jeanne said, “and it’s one that’s proven to work, in the other cities in which it’s already launched—it’s going to fulfill an unmet need that could create a brighter future for many deserving students if we are all will-
ing to work hard to make it happen.”

Sister Jeanne recently presented the final proposal for the school to the Council of Priests and to the College of Consultants, both of which unani-
mosly approved of the plans, and recommended that Archbishop Daniel M. Buechlein allow the project to move forward.

“The archbishop and the archdiocese have shown in the past 15 years pretty much a profound commitment to inner-
city education, particularly at the elemen-
tary level,” Msgr. Schaedel said. “We are not still able to serve the needs of all the inner-city children the way we’d like to, mainly for lack of funds.

We’re enthusiastic about the unique approach of a Cristo Rey school.”

The criterion Friday, september 23, 2005
Page 8

Pope says sacred reading of Scripture could help spiritual life

ROME (CNS)—The ancient tradition of lectio divina or sacred reading of Scripture should be promoted as a way to enrich the spiritual life of the Church, Pope Benedict XVI said in an address to biblical experts, schol-
as and pastoral leaders attending an interna-
tional conference in Rome.

The Catholic Biblical Federation and the Pontifical Council for Promoting Christian Unity sponsored the congress commemorat-
ing the 40th anniversary of “Dei Verbum” (“The Word of God”), the Second Vatican Council’s document on Scripture and reve-
lution.

Pope Benedict reminded his audience that he was “a young theologian” who took part in the “lively dis-
cussion” at the time that resulted in Dei Verbum.

“The Church and the word of God are insepa-
rably linked,” he said.

Vatican II’s declaration affirmed that “the Church does not live off herself, but off the Gospel, and it is from the Gospel that the Church always and again draws guid-
ance for her journey,” he said.

The practice of lectio divina should be encouraged, even “carefully consid-
ered new methods” as a mainstream in biblical pastoral activity, the pope said.

The pope described lectio divina as “the assiduous study of holy Scripture, accompa-
nied by prayer, [which] initiates that intimate, assiduous study of holy Scripture, accompa-
nied by prayer, [which] initiates that intimate, supernatural facts or doctrines to which

The sacred Scriptures, therefore, “do not ‘grant’ a reality, but they give people “access to the Father” and allow the faithful “to participate in divine nature” and be in “fellowship” with God, Jesus and one another, he said.

ROMAL DEACONS
continued from page 5

Mgr. Schaedel invited 12 communities to come learn about the project, and in the end, the Sisters of Providence showed interest in making the school part of their mission.

Providence Sister Anne Margaret O’Hara, general superior of the Sisters of Providence, believes that being involved in opening a Cristo Rey Network high school is tied to the mission of the Sisters.

“Our motto is ‘breaking boundaries, creating hope,’ ” Sister Ann Margaret said. “I’m glad to see them making that commit-
ment and continuing in their formation. I think it’s a witness to the Church that this kind of willingness to serve the Church is very present in our local Church.”

The archbishop and the archdiocese are preparing to ordain the archdiocese’s first permanent deacons.

Dearman is one of the 25 men from across central and southern Indiana who are preparing to be ordained as the archdiocese’s first permanent deacons.

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You are invited!
St. Monica’s and St. Mary’s Family Health Fairs
Sunday, October 9, 2005
11:30 a.m.–3:30 p.m.
St. Mary Catholic Church
Marian Center
311 N. New Jersey Street
SAVE THE DATE!
Information about: Hispanic Health & Social Services, Healthy Families, Child Health & Safety, Legal Services, Health Insurance, Diabetes, Heart Health, Elder Care, Girl Scouts
Activities and Services provided by:
IU National Center of Excellence in Women’s Health • Wishart Health Services/Wishard Hispanic Health Project • Riley Hospital for Children • IU Schools of Medicine, Dentistry and Law • Marion County Health Department • Office of Women’s Health/Indiana State Department of Health • Indianapolis Marion County Public Library • Neighborhood Christian Legal Clinic • Prevent Blindness Indiana • Julian Center • Hispanic/Latino Minority Health Coalition
Sunday, October 16, 2005
12:00 noon–3:00 p.m.
St. Monica Catholic Church
St. Augustine Hall
6131 N. Michigan Road
You are invited!
St. Monica’s and St. Mary’s Family Health Fairs
Sunday, October 9, 2005
11:30 a.m.–3:30 p.m.
St. Mary Catholic Church
Marian Center
311 N. New Jersey Street
SAVE THE DATE!
Information about: Hispanic Health & Social Services, Healthy Families, Child Health & Safety, Legal Services, Health Insurance, Diabetes, Heart Health, Elder Care, Girl Scouts
Activities and Services provided by:
IU National Center of Excellence in Women’s Health • Wishart Health Services/Wishard Hispanic Health Project • Riley Hospital for Children • IU Schools of Medicine, Dentistry and Law • Marion County Health Department • Office of Women’s Health/Indiana State Department of Health • Indianapolis Marion County Public Library • Neighborhood Christian Legal Clinic • Prevent Blindness Indiana • Julian Center • Hispanic/Latino Minority Health Coalition
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Licensed Bonded Insured
Religious freedom is important

This Week’s Question
Why do you think freedom of religion is an important right today?

“I can’t imagine what it would be like to meet on the sly, in secret. It would take the glory out of the practice of our faith. Freedom in expressing yourself is so sly, in secret. It would take the glory out of the practice of our faith. Freedom in expressing yourself is so sly, in secret. It would take the glory out of the practice of our faith. Freedom in expressing yourself is so sly, in secret. It would take the glory out of the practice of our faith. Freedom in expressing yourself is so sly, in secret. It would take the glory out of the practice of our faith. Freedom in expressing yourself is so sly, in secret. It would take the glory out of the practice of our faith. Freedom in expressing yourself is so sly, in secret. It would take the glory out of the practice of our faith. Freedom in expressing yourself is so sly, in secret. It would take the glory out of the practice of our faith. Freedom in expressing yourself is so sly, in secret. 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It would take the glory out of the practice of our faith.
**Perspectives**

**Jesus in the Gospels: The good shepherd**

Jesus used the allegory of a good shepherd to contrast himself with the Pharisees with whom he had been arguing. The Pharisees, he said, did not recognize Jesus' value, but the people did.

In the rural society of Palestine, the ways of sheep and shepherd were well known, especially those in charge who offered sheep as sacrifice. The concept of God as the shepherd of Israel was a constant theme for the Jewish people.

In his good shepherd discourse, Jesus first compared himself with the gate for the sheep. When a shepherd grazed in the Judean wilderness during the day, he would herd them into a three-sided structure at night. Then, if there were no actual gate out in the wilderness, he himself would serve as the gate by sleeping in the opening. With the shepherd near, the sheep felt secure from the attack of wild animals. “I am the gate,” Jesus said. “Whoever enters through me will be saved.”

Sheep are docile animals, quickly learning the voice of their shepherd. Therefore, Jesus said, he not only was the gate for the sheep, he was also a good shepherd. He contrasted himself with the Pharisees, the “hired men” who do not really care for the sheep.

Jesus was hardly the first person to criticize the Jewish leaders for neglecting the presence of God. The prophet Ezekiel had previously warned of the importance of this concept at the top of this column to lambasting the leaders: “Thus says the Lord God: Woe to the shepherds of Israel who have been pasturing themselves! Should not shepherds, rather, pasture their sheep? Jesus then went on to say that he had other sheep, too—a reference to the Gentiles who, by the time John’s Gospel was written, formed a large percentage of the Christian Church.

**Devour, anger and denial of God’s goodness are natural reactions to their plight. Mulling this over the other day, I reread a reflection on Psalm 38.7 that I read in the August 2005 issue of St. Anthony Messenger magazine. Author Saudi M. Yousef compared the verse to Psalm 22.18, which says “a hymn which praises God for God’s twofold activity: the creation and care of the universe as a whole, and the salvation and care of a special people, Israel.”

The power that “numbers all the stars (verse 4) is the one that “heals the brokenhearted” (verse 5) and “sustains the poor” (verse 6),” she wrote. “The dynamic word which natural phenomena obey (verses 15-18) is the same word that gives Israel its covenant law and expects Israel likewise to obey (verses 11-15).”

We are the chosen people, the “Israel” to whom God speaks, and Howison reminds us, “Just as Jesus, the shepherd, knows the stars, he knows my name also.”

God calls our name, for whatever reason, we must be ready to obey, just as nature responds to God’s direction in ways often mysterious to us.

While we’re not often called to answer a challenge like Hurricane Katrina’s damage, we are called daily to follow God’s will. Marriages are called to fidelity to their spouses and single people, whether lay, clergy, religious, homosexual or heterosexual, are called to chastity. Children are called to obedience and respect for parents and teachers, and Church leaders are called to prayerful performance of their duties.

We are called to feel and demonstrate concern for others, not only our relatives and friends, but also people we’ll never meet. And all of us are called to pray constantly to do God’s will. We can’t escape God’s calls because, as Howison wrote, God knows us by name.

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

**Faithful Lines/Shirley Vogler Meister**

**Pay attention, because God knows your name**

If we live long enough, we come to understand that change is the name of the game on earth. Only God ever marries the same relationship, or product will change. If his son suffers, and Jesus says, “All things are possible to him who believes.”

Lazarus’ resurrection and Jesus’ words, “As you believe, so shall it be,” are reminders that “I am the gate,” Jesus said. “Whoever enters through me will be saved.”

So, why do we feel angry and deny God’s goodness? Isn’t it the nature of our grazing so that it may be shared with others?

“When I don’t have enough, I feel right to rob from the neighbor’s store even if I know the owner is in the store. I am more interested in myself than in the neighbor’s store. God is the one who giveth and taketh away.”

Let’s stop feeling angry and denying God’s goodness. Let’s trust God’s love for us and let’s work to love others. God is the one who is with us always and will never leave us.

Shirley Vogler Meister

**Looking Around/ Fr. William J. Byron SJ.**

**Reflections in the aftermath of Katrina**

Hurricane Katrina prompts some to ask: Why didn’t God prevent it from happening? Why did God allow such suffering? How can you still love God who caused such suffering? What do you know the mind of God? But all should ask: How do we recognize the difference between God’s positive and pernicious activity? Why does God’s activity not always positively inflict harm. God does not strike in this case; a natural disaster did. Why and to what purpose, then, did God, the creator of all things natural, permit it? I can’t say and don’t know anyone who can.

Is God trying to tell us something? May- be. God’s message would be surely one of love for the victims, survivors, rescuers and caregivers. God may well be calling the rest of us to commit ourselves to rebuilding New Orleans and Gulf Coast communities. Moved by the spectacle of death and destruction in the wake of Katrina, we have to think of ourselves as having responsibilities now toward suffering people with whom we are locked hand and hand.

Much of what happened in New Orleans could have been prevented by better engineering and strengthening the levees. Depending on how we now respond to this disaster, we might find ourselves better off for the experience—greater and more fully conscious participants in genuine human solidarity. The evidence for that will be to become visible in terms of justice and love for one another. But hope is strained and faith is being put to the test beyond what many of us have experienced. How are we to embrace the contrary in our world—including that corner of the world we call New Orleans?

There were doubters, even scoffers, when President John F. Kennedy said that within a decade we would put a man on the moon. The Reverend George W. Bush make a similar declaration now with respect to nipping hurricanes in the bud. But the evidence holds no cold-reaction solution. But I’d rest easier if I knew that no scientific stone is being left unturned in the search for such a solution.

All I can think about as I look at the dev- astation Katrina left in its wake is that it’s time to get to work on the search for preventative solutions. Prayer, of course, is important. But prayer without work is no real prayer at all. I believe prayer, then, can be made easier if I knew that no scientific stone is being left unturned in the search for such a solution.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for Catholic News Service.)
Sunday, Sept. 25, 2005

**Ezekiel 18:28-32**

The Book of Ezekiel is the source of this weekend’s first reading. Ezekiel is regarded as one of the three greatest prophets of ancient Israel, the others being Jeremiah and Isaiah.

Second only to the Exodus, the defining moment in the history of ancient Israel was the period of captivity of Hebrews in Babylon, the capital of the then-powerful Babylonian Empire, a city located in what today is Iraq. The exile occurred in the sixth century B.C.

For the Hebrews, it was a heart-breaking time. They were far from their homeland. The exile seemed as if it would last forever. Indeed, it lasted for four generations. The exiles were an insignificant, small minority in a great pagan metropolis.

Ezekiel wrote during this period. It is easy to imagine the outrage and disgust that surely came to Ezekiel’s ears from the lips of the exiles. Where is God? He promised us protection. Where is he? We are God’s elect among all people. Why must we endure this mistreatment by pagans?

The prophet turns the tables. He confronts the people with their own sinfulness. Where is their devotion to God? How faithful have they been in being God’s people? No one realistically could argue that there had been no sin. God is the father in the parable. The vineyard represents the people of Israel, borrowing a well-known image from the prophets. Scholars suggest several possibilities regarding the sons, but one suggestion is that the first son represents Israel and the other son represents gentiles and sinners. Obviously, the second son, not the heir, is true to God.

**Philippians 2:1-11**

In many Christian communities, persons of Judaism were well-versed in Judaism. Many other early Christians were from pagan backgrounds.

In much Christian communities, persons of both traditions lived side by side.

Quite likely, such was the case in Philippi. Jewish symbols and references appear. However, the city in no sense was Jewish. It was thoroughly pagan, an important secondary base in the Roman Empire. It was situated in what now is Greece.

Considering that Christians were in the minority, the epistle had to reinforce their commitment to the Lord and challenge them to withstand paganism.

**Matthew 21:28-32**

**Ezekiel 18:25-28**

The passage is an exchange between Jesus and priests and elders. It is not surprising that such an encounter took place. While religion was a favorite topic for everyone at the time, priests and persons learned in Judaism would have been especially intrigued by what Jesus said.

God is the father in the parable. The vineyard represents the people of Israel, borrowing a well-known image from the prophets. Scholars suggest several possibilities regarding the sons, but one suggestion is that the first son represents Israel and the other son represents gentiles and sinners. Obviously, the second son, not the heir, is true to God.

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Priests, brothers and sisters provide models to live by

By Jennifer Prickel

“Go and bear fruit, fruit that will last” (Jn 15:16).

Jesus speaks plainly in this passage, letting us know that we are to be active members of his mystical body. Just a few verses before, he proclaimed that he is the vine and we are the branches. God will throw those who do not bear fruit into the fire. We cannot bear fruit unless we remain in God, meaning that we follow his commands.

We have been taught that God has a special love for each of us. It is this love that must be the driving force in our lives, pushing us to strive for holiness, the fullness of truth and a deep yearning to carry out God’s will. Through the actions of priests, brothers and sisters, the people of God have models to live their lives by and a source to go to when questions are brought up. Priests are incredibly important to our Church. Without them, we would be without the sacraments. Many would not be baptized. Confirmation and the anointing of the sick would not be administered.

Priests give us a connection with Jesus by allowing us to receive Jesus physically. They act as representatives of Christ in the confessional, allowing us to apologize for our sins and to gain the mercy of God. Most importantly, priests consecrate bread and wine into the body and blood of our Lord. Jesus said that he would be with us until the end of time. Through the eucharistic presence of our Lord, this promise is fulfilled.

Brothers and sisters are also exceptionally important to our Church. They offer prayers of thanksgiving, reparation and petitions. These people go out and teach and endure intense mortifications to comfort the grieving heart of Jesus. Their love of God and the effort they put forth in order to gain holiness are excellent examples for God’s people.

Priests, brothers and sisters are in special communion with the Lord. They set an example for the rest of the world, preaching the Gospel not only with their words, but also with their actions.

Each group has their specific duties allotted to them by the Father. Through the absolute joy they radiate in their everyday tasks, they witness to the love of the Father.

For more information on priests, brothers and sisters, call 800-264-1634 or visit www.catholic.org.

(Serra Club Vocations Essay Contest)
Homosexuality question for seminary visitations sparks controversy

WASHINGTON (CNS)—Of 56 questions that will serve as the framework for apostolic visitations of all 117 dioceses and Catholic seminaries this academic year, one—“Is there evidence of homosexuality in the seminary?”—sparked a big media flap in mid-September.

One of the main purposes of the visitations is to assess how well U.S. seminaries are preparing their students for a lifelong commitment to celibacy as priests.

The Church is trying to put out a very clear signal” that those seeking ordination “must embrace a life of celibacy,” said Father Stephen J. Rossetti, president of St. Luke Institute, a facility in the Washington suburbs that specializes in treating priests and religious who suffer addictions or behavioral, emotional or psychological problems.

“The question of homosexuality is an important one,” he told Catholic News Service on Sept. 16. He said there is a need to determine when it is appropriate and when it is not to ordain someone who is homosexually oriented.

“Certainly someone who has a problematic history of sexual acting out, or an orientation that is so powerfully homosexual that it really overshadows the person’s relational life, then those would not be appropriate people” for priesthood, he said.

The Vatican’s Congregation for Catholic Education—which oversees seminary formation worldwide and is in charge of the visitations—outlined the nature, purpose, procedures and topics of the visitations in a 13-page instrumentum laboris, or working paper. The working paper has been distributed to the 117 bishops and seminary personnel who will conduct the visitations, in teams of three or four per seminary or formation house. It has also been sent to the seminaries and formation houses for distribution to their faculty, students and recent alumni.

The education congregation named Archbishop Edwin F. O’Brien of the U.S. Archdiocese for the Military Services, a former rector of two seminaries, as coordinator of the visitations.

The media flap over the working paper began just as the Vatican-appointed visitors were attending a two-day preparatory session in Baltimore on Sept. 15-16, meeting with Archbishop O’Brien and Archbishop J. Michael Miller, secretary of the education congregation, to review the topics and procedures for the visitations.

Msgr. Francis J. Maniscalco, communications secretary of the U.S. Conference of Catholic Bishops, who is serving as Archbishop O’Brien’s media liaison for the visitations, told CNS that the question about homosexuality “is just relevant to the current time in which we live.”

He cited recent trends in gay rights advocacy, more tolerance of a gay lifestyle and arguments that homosexual and heterosexual relations are equivalent.

“We do live in an era in which these questions are raised, and the seminary is a place that is preparing men for the priesthood and for a lifelong celibate commitment,” he said. “So anything that affects that commitment, whether it relates to heterosexual behavior or homosexual behavior, I think, is appropriate to ask.”

Sulpician Father Thomas R. Hurst, rector of Theological College, the U.S. bishops’ national seminary in Washington, said consideration of an applicant’s sexual history is an important part of the admissions procedure.

He said it would be a shame if the homosexuality question became the main focus of people’s perception of the visitation program.

The decision to conduct U.S. seminary visitations was made in April 2002 at a summit of U.S. cardinals and bishops’ conference officers with top Vatican officials in response to the clergy sexual abuse crisis.

From the start, its chief goals were to assess how well the seminaries are preparing their students for chastity, celibate living and how well they are preparing priesthood candidates to know and follow the Church’s moral teachings.

Within that “relatively focused” framework, Father Hurst said, “out of 56 questions there is only one on homosexuality.”

He said the faculty at Theological College received copies of the working paper in July and used it immediately to review the areas of their program that it addresses.

He said the seminary had already been attending to those areas, but they found places where they could sharpen their focus and have already made some modifications in their program.

Msgr. Maniscalco pointed out that there are also questions about the seminary’s programs of spiritual formation, and formation in prayer, liturgy and sacramental life.

Here is a sampling of some of the other 55 questions posed by the working paper:

• “Are the Church’s liturgical norms faithfully observed? Does the seminary reflect a prayerful atmosphere?”

• “Does the formation faculty and seminary members have responsibilities outside the seminary which detract from their primary duties?”

• “Is psychological testing employed in the admissions process? If so, give full details.”

• “Do the seminarians know how to use alcohol, the Internet, television, etc., with prudence and moderation?”

• “Do the seminarians show an aptitude for and dedication to intellectual work?”

• “Does the seminary present a sound spirituality? Is the seminary free from the influences of New Age and eclectic spirituality?”

• “How does the formation integrate harmoniously the spiritual dimension with the human one, above all in the area of celibate chastity?”

• “Do the seminarians receive a substantially complete and coherent grounding in Catholic dogmatic and moral theology?... How are the seminarians helped to integrate their theological studies with their spiritual life?”

• “Who is responsible for the pastoral experiences of the seminarians? How are the seminarians’ pastoral experiences evaluated?”

—Joan F. Honeycutt, CNS

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In 1998, Sister Marie Schroeder was a teacher, principal and religious educator of the Catholic school teacher and principal as well as director of religious education and instructor in homiletics and Catholic education classes. She also served as director of novices for the Oldenburg Franciscans. She served at St. Michael Parish in Charlestown, St. Monica Parish in Indianapolis, St. Louis Parish in Batesville, St. Mary Parish in New Albany, St. Mary Parish in Greenfield, St. Vincent de Paul Parish in Shelbyville, and St. Francis Novitate in Oldenburg.

Franciscan Sister Ruth Schroening taught in grades for 33 years

Franciscan Sister Ruth Schroening taught in grades for 33 years at St. Clare Hall, the health care facility of the Third Order of St. Francis of Oldenburg. She was 71.

The Mass of Christian Burial was celebrated on Sept. 14 at the motherhouse chapel in Oldenburg. Burial followed in the sisters’ cemetery.

The former Sister Mary Beatrice was born on Aug. 21, 1934, in Columbus, Ohio. She entered the Oldenburg Franciscan community on Feb. 2, 1955, and professed her final vows on Aug. 12, 1958.

Sister Ruth taught at Catholic grade school for 33 years.

In the archdiocese, she taught at St. Lawrence School in Indianapolis, St. Michael School in Brookville, St. Louis School in Batesville and St. Mary School in Richmond.

In 1999, when she took the ministry of prayer, Sister Schroening took a variety of positions including a volunteer trainer for the St. Margaret Mary Service Program at St. Bede Parish in Montgomery, Ala., and a patient representative and sister servant at St. Vincent Hospital in Birmingham, Ala.

Surviving are one brother, Robert Berg, along with many nieces and nephews. Memorial gifts may be sent to the Daughters of Charity Foundation, 801 New Harmony Road, Evansville, IN 47712.
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The Catholic Community of Saint Christopher, in the west Deanery of the Archdiocese of Indianapolis, is seeking a full-time Director of Youth Ministry. The successful candidate will have at least three years’ experience in youth ministry and will have an understanding of the purpose of music within Catholic liturgy. Salary commensurate with education, experience and qualifications. Send resume by September 30, 2005 to:

Phone: 713-275-2530
Fax: (317) 261-3389

sakson@archindy.org

Director of Liturgical Music

St. Joseph Church, Lebanon, IN is looking for a new Director of Liturgical Music. It is a part-time or full-time position, depending on your qualifications. Can you direct choirs of various ages? Can music be fun, reverential and uplifting? Can you sing, play and arrange music? If you answered ‘yes’ to all three questions, this may be just the calling for you.

Director of Music and Liturgy

St. Clare Parish in Cincinnati, Ohio, a vibrant and diverse parish seeks a full-time director of music and liturgy proficient in keyboard and vocal skills and able to promote “full and active participation” within the liturgy. To work collaboratively with pastor, staff and worship commission and will have an understanding of the purpose of music within Catholic liturgy. Salary commensurate with education, experience and qualifications. Send resume by September 30, 2005 to:

Search Committee

St. Christopher Catholic Church
Attention: Nancy Meyer, Pastoral Associate
5301 West 16th Street
Indianapolis, IN 46224

Phone: 713-275-2530
Fax: (317) 261-3389

For your Classified Needs
ddanberry@archindy.org

Youth Minister

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Please contact us at:

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for a job description and application form.
Brebeuf alumnus speaks about experience ministering in Africa

By Brandon A. Evans

About 200 students gathered in a large meeting room at Brebeuf Jesuit Preparatory School in Indianapolis to hear a member of the school’s first graduating class speak about his ministry in Kenya.

Father Terrence Charlton, a member of the class of 1966, spoke at one of four diversity dialogues at Brebeuf on Sept. 13.

Father Charlton currently serves as the Jesuit vocation director for Kenya and co-founder of St. Alloysius Gonzaga Secondary School.

The school, which Father Charlton spoke of during his presentation, is located in Kibera, a slum just outside the center-city of Naorobi, Kenya. With more than 1 million people living there, it is Africa’s largest slum.

The slum is rife with tribal wars, prostitution, crime and very poor sanitation.

Father Charlton read the accounts of a couple of students from the school, which serves AIDS orphans exclusively—in Kenya alone, about 800 people die of AIDS each day.

“Such money, he said, should go to boost agriculture, improve health, invest in education, bring electricity to areas, and provide clean water and sanitation.

“Aid given to Africa should not be money down the drain,” Father Charlton argued, rather, it is because of disease, drought conditions, lack of energy resources and an uneven playing field that makes selling crops uneconomical.

Right now, he said, the United States gives about 0.15 percent of its gross national product to help developing countries—which amounts to about $3 per African, little of which goes toward development.

To reach the Millennium Development Goals, Father Charlton said, “would require each person in the developing world to give $0.08 a day—roughly the cost of a stick of gum.”

“Such people are chronically hungry, unable to get health care, lack safe drinking water and sanitation, cannot afford education for their children, and perhaps lack rudimentary shelter and basic articles of clothing, such as shoes.”

Currently, the United Nations is considering a plan, under the Millennium Development Goals, to reduce extreme poverty by 50 percent in 2015 and eliminate it in 10 more years.

Father Charlton’s presentation was focused on the question, “Is Aid Given to Africa Money Down the Drain?”

“I respond with a resounding ‘no,’” he said.

Despite the number of those in extreme poverty declining in the world, it has actually doubled—to 370 million—in sub-Saharan Africa in the past two decades.

Corrupt governments do not explain the cause for this, Father Charlton argued, rather, it is because of disease, drought conditions, lack of energy resources and an uneven playing field that makes selling crops uneconomical.

“In our world today, we have the knowledge and the ability to eliminate poverty—extreme poverty—in our world . . . by the year 2025. But do we have the will?”

Freezell Brown, director of diversity at Brebeuf, said that one of the purposes of the various diversity dialogues throughout the year is to build awareness of issues affecting not only the school, but the world outside it.

“Yet a larger goal of the dialogues is to help give the kids practice in talking about issues that are potentially controversial and to do so in a respectful manner,” Brown said.

The dialogues have grown in the past decade from small events with about 15 to 20 students to something more people are interested in.