



The

Criterion

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Part of our story

Seminarians make pilgrimage to the shrine of St. Theodora Guérin, page 9.

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A test of faith

Transition to college years presents challenges to many students

By John Shaughnessy

The high school students she guided spiritually have already begun to leave for their first year of college—



Mary Schaffner

including to such universities as Ball State, Butler, Dayton, DePauw, Indiana, Marian, Notre Dame, Purdue and St. Mary's.

Yet Mary Schaffner wanted to send them off with one last reminder—a letter in which she told them she would still be there for them, “especially as it relates to your spiritual lives and the transition you will make into a new faith community on campus.”

The reminder was Schaffner's way of letting the young people know that she's aware they are about to face the most important transition of their lives so far—a transition in which they will have more independence than they've ever had, a transition in which their faith will be tested more than it ever has been.

“It's an exciting time, and there's a lot of freedom,” says Schaffner, the director of

campus ministry at Bishop Chatard High School in Indianapolis. “With that transition, there's a lot of newness—a new place to live, new people, new classes, new food. It can be exciting, but it can also be overwhelming and a little unsettling.”

It can also be a time when their faith fades or gets lost in all the freedom, all the demands, all the choices.

A recent study from the University of Texas in Austin said that about 60 percent of young people who earned at least a bachelor's degree attended church less often than they did during their adolescence. Fifteen percent of that group also regarded their religion as less important while another 15 percent abandoned their religion.

Using data from more than 10,000 young Americans, the study also found that Catholics, Jews and black Protestants are the

least likely to drop out of their religion “as are women, Southerners and young adults whose parents are still married.”

The study also revealed an interesting finding among young people who attend college and those who don't: Young adults who do not attend college are *more likely* to attend church less, regard their religion as less important and abandon their religion than those who do attend college.

There is no doubt that the college years are an intriguing time in the faith lives of many young people, especially because they must decide what role their faith will have in their lives at a time of sudden freedom and countless choices.

Just ask the college students.

'An eye-opening experience'

“When I first came to college, I experienced what a lot of other college students do—a new independence,” says Patrick Gordon, 22, a senior at Indiana State University in Terre Haute. “You also have the opportunity to re-create yourself. You can act however you feel naturally. I was changing into an entirely different person. Part of it was the challenge with my own faith. A big part of the transition is coming to terms with your own identity and what God wants you to do, too.”

See COLLEGE, page 8



As another college year begins, many first-year students will face the most important transition of their lives so far—a transition in which their faith will be tested more than ever.

Sisters of Providence consider returning to minister in China

(Editor's note: On June 30, Pope Benedict XVI issued a groundbreaking letter to the Church in China, which for decades has been troubled by division and persecution. The following is the second of a two-part series on the connections between the archdiocese and the Church in China.)

By Sean Gallagher

Six Sisters of Providence walked out of their congregation's Church of the

Immaculate Conception at Saint Mary-of-the-Woods on Sept. 29, 1920, and entered cars that were to take them away from their motherhouse.

The long road from the church to the main gate of the property was lined by students, postulants, novices and professed sisters.

They were bidding farewell to the sisters who were the first American women religious missionaries to China.

It was the climax of a day that saw Bishop Joseph Chartrand present the sisters with missionary crosses that had been blessed by Pope Benedict XV.

“Take this crucifix,” the bishop told each sister. “May it be your companion in your apostolic labors and your consolation in life and at the hour of death. Amen.”

The sisters would labor intensely in their ministry in Kaifeng in northern China. And they would need consolation in abundance over the course of the next three decades as civil war and World War II engulfed the land and the people to which the sisters came to serve as missionaries.

They lived as prisoners in internment camps from 1942-45. And in 1948, the missionary sisters from Indiana, along with members of the Missionary Sisters of Providence—a new religious order comprised of Chinese women—fled to Taiwan when communist forces were nearing victory in China's civil war.

The ministry of the Sisters of Providence and the new congregation they founded have grown over the nearly six decades they have been in Taiwan. A central sign of their

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Light of the East

The power of a dream

Providence Cristo Rey High School opens doors

By John Shaughnessy

You could see it in the hope-filled eyes of Pamela Ford, a mother who desperately wants to give her son the opportunity for a better future.

You could hear it in the hushed tone of Brittnee Vaughn, a 14-year-old girl who suddenly realized how many people were praying, supporting and sacrificing for her and her fellow students.

It was also there in the smile of Providence Sister Jeanne Hagelskamp, a smile that didn't seem like it would ever dim until the emotion of this remarkable day overwhelmed her for a moment and

the tears pooled in her eyes and choked her words.

All those emotions reflected the power of a dream and what a dream can mean to a parent and a child—and to the people who give their hearts and their souls to making those dreams come true.

All those emotions flowed on Aug. 15 during the grand opening celebration of Providence Cristo Rey High School in Indianapolis, the latest school in a national network that

See CRISTO REY, page 2



Brittnee Vaughn, left, and Terry Majors talk about their first days as members of the first class of Providence Cristo Rey High School in Indianapolis.

Photo illustration by Brandon A. Evans

Photo by John Shaughnessy

CRISTO REY

continued from page 1

is building a reputation for helping students from low-income families through a work-study program that is changing lives.

As students, staff members, parents and supporters poured into the un-air-conditioned school gymnasium for the dedication Mass and ceremony on a steamy morning, they learned that 96 percent of the 2006 graduates of Cristo Rey high schools headed to college. They also learned that the four-year dropout rate for the Class of 2006 was 2.6 percent compared to 30 percent nationally.

Yet, most of all, they learned about the incredible story of how Providence Cristo Rey came to be in Indianapolis—a school that didn't have a staff, a building or any students two years ago.

Some people believe the dream for Providence Cristo Rey began 11 years ago when a similar school was established in Chicago by Jesuit Father John Foley—the current president of the national Cristo Rey network of 19 schools—who believes that “every child deserves a chance” and “we shouldn't tolerate any more waste of talent in our big cities today.”

Others point to a meeting at Saint Mary-of-the-Woods about five years ago when the Sisters of Providence were approached about leading the effort for the school by Msgr. Joseph F. Schaedel, the archdiocese's vicar general, and Annette “Mickey” Lentz, executive director of Catholic education and faith formation for the archdiocese.

Many point to the hiring of Sister Jeanne two years ago as the president of the school, a wisp of a woman whose non-stop energy is matched by an undaunted resolve to make a difference in the lives of young people.

Yet as Sister Jeanne addressed the overflowing crowd inside the gymnasium—a crowd that included Father Foley, Msgr. Schaedel and Lentz—she said the dream really began in 1840 with the inspiration of St. Theodora Guérin, the French sister who came to Indiana and forever changed the course of education in this state by establishing and staffing schools that gave people from all backgrounds the opportunity to learn and grow in their faith.

Indeed, Sister Jeanne said her mantra for the past two years in trying to establish Providence Cristo Rey is the advice that St. Theodora gave her fellow Sisters of Providence more than 160 years ago: “Have confidence in the Providence of God that so far has never failed us. Grope along slowly. Be patient, be trustful. And rest assured, if you lean with all your weight on Providence, you will find yourself well-supported.”

A short time later, her smile that had been constant through the morning gave way to a few tears as she looked out on the crowd of supporters, volunteers, staff members, corporate sponsors, parents and students who have embraced the work-study concept of Cristo Rey schools.

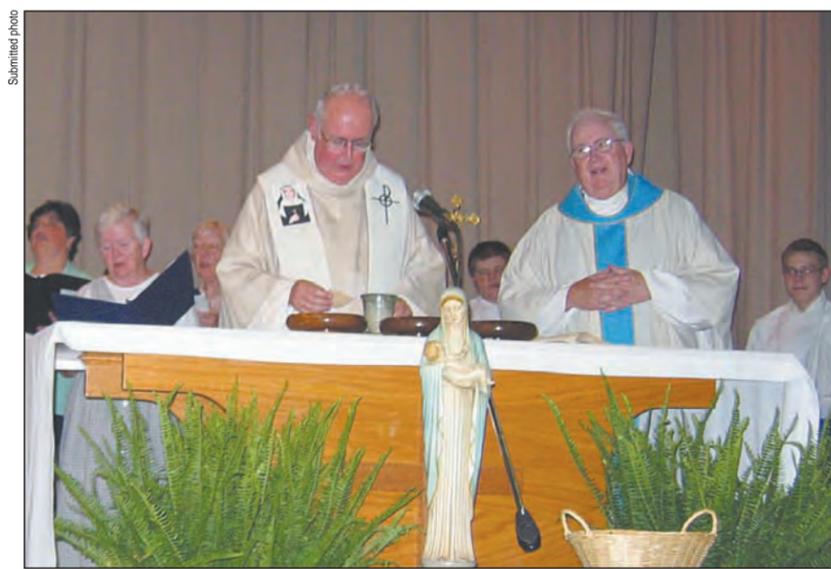
“How can I ever thank you here today,” she told them as her voice momentarily choked with tears, “for being the heart and hands and voice of Providence to us these past two years? Because you chose to listen to the lurings of a provident God, and because you chose to respond to what you heard, 100 young men and women have an incredible future awaiting them.”

That future includes “a work-study program in which all students have entry-level jobs in some of the nation's biggest companies to gain real world professional experience, develop a strong work ethic and pay for a significant part of their tuition,” according to informational material from the network.

The hope of a better future is what led Pamela Ford to send her 15-year-old son, Courtland Tunstill, to Providence Cristo Rey.

“It's not only the networking of the companies, but the individualized attention and the education,” Ford said as she sat in the gymnasium. “I like that 96 percent of their graduates go to college. You can't really get a job that is going to support you and your family without a college education. I want him to do well. I want him to give back to his community.”

Ford paused before lowering her voice and giving another reason for sending her son to the school: “Every time I've been



Above, Providence Sister Jeanne Hagelskamp, left, shares a smile with Annette “Mickey” Lentz after the Aug. 15 dedication Mass and ceremony at Providence Cristo Rey High School in Indianapolis.

Left, Msgr. Joseph F. Schaedel, left, celebrates the Aug. 15 dedication Mass at Providence Cristo Rey High School in Indianapolis with Jesuit Father John Foley, the president of the national network of 19 Cristo Rey schools.

here, they've known me, they've asked about me. I know that if they cared about me, they would care about him.”

That's the combination of qualities that the Cristo Rey network strives to offer in such cities as Chicago, Cleveland, Denver, Baltimore, Los Angeles and New York, says Father Foley.

“Eleven years ago, this was just an idea,” Father Foley said. “Eleven years ago, we didn't know if this was going to work. Today, there are 4,600 students in the network. By 2012, we hope to have 12,000 students in 34 schools. A day like this is what picks you up and keeps you going.”

Father Foley joined Msgr. Schaedel in celebrating the dedication Mass. In his homily, Msgr. Schaedel encouraged the students to make the most of their opportunities, to make the right choices in building a life that reflects the gifts they've been given.

During the dedication ceremony, the students also stood and read the pledge they have made to the school, a pledge based upon their thoughts and promises.

In part, the pledge reads, “We promise to put God first and to strive always to do the right thing.

“We promise ... to create a world in which dreams beyond belief can be achieved, bringing hope to those who have none and happiness for those who lack it.

“We are confident that if we keep these promises, we will take the lead in creating a more just society and in building a brighter, more hopeful future for ourselves and others.”

After the dedication ceremony, Brittnee Vaughn lingered in the gymnasium. The 14-year-old freshman at the school said she was touched by all the words of support she heard, by all the people who showed up on a Wednesday morning to crowd into a hot gymnasium.

“I didn't realize it meant so much to so many people,” Brittnee said in a hushed, reverent voice. “I didn't realize there were so many people who want the school to be a success. It means I want to make people here proud of me. I want to take advantage of the opportunity.”

It was the sharing of a dream on a day when the dream of a school became a reality. †

Official Appointments

Effective immediately

Rev. Noah Casey, pastor of St. John the Evangelist Parish in Indianapolis, incardinated into the Archdiocese of Indianapolis from the Order of St. Benedict, Saint Meinrad Archabbey, and continuing as pastor of St. John the Evangelist Parish.

Rev. Dennis Duvelius, from administrator to pastor of St. Louis Parish in Batesville.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. †

The Criterion

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Diverse speakers are on men's conference's itinerary

By Sean Gallagher

Denver Archbishop Charles J. Chaput will headline the second annual Indiana Catholic Men's Conference on Sept. 22 at the Indiana Convention Center in Indianapolis.

The leader of the Denver Archdiocese for 10 years, Archbishop Chaput has served on the U.S. Commission on International Religious Freedom and has been the keynote speaker at the National Catholic Prayer Breakfast held annually in Washington, D.C.

He is also the author of *Living the Catholic Faith: Rediscovering the Basics*, and has written opinion columns for such national newspapers as *The New York Times*.

Robert Teipen, a member of St. Lawrence Parish in Indianapolis who is

helping organize the conference, thinks that more than Archbishop Chaput's national stature will appeal to the men at the conference.

"He's pretty direct," Teipen said. "And I think men respect that. That's why he's known nationally. He's defending the faith in a vocal way and he's not apologizing for it."

Nearly 1,000 men attended the first conference last year.

Those who attend this year's conference will hear a lineup of speakers with diverse backgrounds.

Lay evangelist Jesse Romero is a former member of the Los Angeles Police Department, a three-time world Police Boxing Champion and a two-time U.S. Kickboxing Champion.

Darrell Miller, the brother of retired Indiana Pacer Reggie Miller, is a retired Major League Baseball player. He was received into the full communion of the Church as an adult and currently leads MLB's Urban Youth Academy.

Father Larry Richards is a nationally known mission preacher and retreat master. He is a priest of the Erie, Pa., Diocese.

Local priests will also speak at the conference.

They are Father Jonathan Meyer, associate pastor of St. Luke the Evangelist Parish in Indianapolis, and Father Richard Doerr, pastor of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese.

Overall, the scheduled speakers represent a broad array of cultural and racial backgrounds in the Church. Romero is Hispanic, Miller comes from the African-American community, and Archbishop Chaput is a Native American.

Teipen thinks this diversity is an important part of a conference for Catholic men.

"It attests to the universality of our Church," he said. "It's a big net out there. We're trying to draw all in. Jesus didn't limit the Gospel [at all]."

Archbishop Daniel M. Buechlein will also be on hand at the start of the conference to welcome attendees.

Teipen also emphasized that many of the speakers will appeal to men in their teenage and young adult years.

"They all relate well to young people, but

they will not turn off the older adults," he said.

The conference, which will run from 8 a.m. to 4:30 p.m., will include Mass. Archbishop Chaput will be the homilist. The sacrament of reconciliation will be available throughout the conference.

Adult registration for the conference is \$40. It is \$35 for groups of 10 or more. Student registration is \$20. Priests, seminarians and religious may attend free of charge.

Lunch will be included for all who register before Sept. 18.

Overall, Teipen hopes the conference will make the men who attend it "emboldened in their faith."

"We're supposed to go out and proclaim and evangelize," Teipen said. "Don't be ashamed to let people know that you're Catholic and why you're Catholic and the fact that you're proud that you're Catholic."

(For more information about the conference or to register, log on to www.indianacatholicmen.com or call 317-924-3982 or 317-888-0873.) †

Scope of damage emerges in days after Peruvian earthquake

LIMA, Peru (CNS)—When a violent earthquake shook southern Peru in 2001, it jolted the Ica River out of its bed, flooding part of the city of Ica and forcing Celinda Terrones and her children to spend the night on the roof of their house.

When a magnitude 8 quake struck on Aug. 15, however, their former refuge turned deadly.

The initial tremor swelled to a rolling shudder, buckling the walls of their adobe dwelling. As Terrones and her family fled, her adult daughter fell while carrying her 5-year-old son. The daughter stumbled and fell in such a way as to try to protect her son, and falling bricks battered her arms.

Then they were in the street, watching as the roof caved in.

"Everyone ran out of their houses screaming and holding their children," Terrones said. "Our house just collapsed."

Although aftershocks made the work dangerous, she and her daughter scabbled through the rubble, salvaging what little they could. Then they stood guard to keep looters at bay.

"We spent the night in the street," she said. "The house is completely uninhabitable."

On her block, neighbors rigged makeshift shelters with straw mats so they could stay near their homes.

Terrones' family was one of the luckier ones. Although they lost nearly all their possessions, they survived.

At least 540 people died, more than 1,500 were injured and tens of thousands were left homeless by the disaster.

More than \$40 million in aid and supplies poured into the country over the next few days, but the victims complained that assistance was slow in coming.

Pope Benedict XVI sent Vatican secretary of state Cardinal Tarcisio Bertone to Peru to deliver a papal check of \$200,000 "for the urgent needs of the people" suffering the consequences of the disaster.

During the midday recitation of the Angelus on Aug. 19, the pope spoke to visitors at his summer residence in Castel Gandolfo.

"Our thoughts and prayers constantly have been turned to the people of Peru, struck by a devastating earthquake," the pope said. "For the numerous dead, I invoke the peace of the Lord; for the injured, a speedy recovery; and I assure those living in extreme conditions that the Church is with you with all its spiritual and material solidarity."

"There is no water," Terrones told Catholic News Service by telephone on the night of Aug. 17. "Some shops are still standing, but they are closed because people are looting."

Late that afternoon, she finally had received a bottle of drinking water from an emergency post in the soccer stadium. The

local parish had delivered a bag of wheat, which was cooked in a common pot and shared among the 42 families in Terrones' neighborhood.

Meanwhile, rescue workers in the towns of Ica, Pisco and Chincha searched for survivors and pulled bodies from the rubble. By late on Aug. 19, officials had given up hope of finding more survivors.

Old adobe churches in the three towns could not withstand the tremors. About 150 people died when St. Clement Church in Pisco collapsed during Mass. On Aug. 18, rescuers pulled a 10-month-old boy alive from the ruins.

In Ica, the floodwaters in 2001 spared the church housing the image of the Lord of Luren, a popular religious devotion. This time, the sanctuary was heavily damaged, but the image was intact. It was taken out of the church for an outdoor Mass on Aug. 17, Terrones said.

In the affected cities, shipments of coffins arrived and grieving families buried their dead in hastily dug graves.

Over the weekend, officials set up distribution points in the cities for emergency supplies. Workers also labored to reopen the Panamerican Highway, which links Pisco and Ica with Lima, the Peruvian capital. Southbound traffic from the capital was routed over one lane of a damaged bridge, while northbound traffic was forced to ford the shallow river.

At one point, when the bottleneck backed up traffic for several miles, looters raided trucks carrying water and relief supplies. Military troops were called in to establish order.

President Alan Garcia blamed the initial delay in the emergency response on the lack of electricity, which made pumping water impossible. By late Aug. 19, electricity was restored to only about 20 percent of the area, but generators had been hooked up to water pumps.

Garcia announced that families who lost relatives would receive financial assistance for burial costs, and those whose homes were destroyed would receive about \$1,900 to help them begin to rebuild. The president also pledged that young people from the affected areas would be hired to do cleanup work and said \$31.7 million had been earmarked to rebuild infrastructure.

While Pisco, the city closest to the epicenter of the earthquake, was hardest hit, in the days following the quake the scope of the disaster began to become clear.

Landslides blocked the highway leading from Pisco to Ayacucho, in the central highlands. There were reports of houses damaged or destroyed in rural areas, and the official disaster area was expanded to include the department of Ica, the southern part of the department of Lima and part of the highland department of Huancavelica.

Garcia said army helicopters would



Rescue personnel work at a destroyed church in Pisco, Peru, on Aug. 16 after a major earthquake struck the evening before, killing hundreds of people, mainly south of Lima.

shuttle relief supplies to remote areas.

In Lima, there was an outpouring of solidarity with the victims of the disaster. Donors gave blood, radio and television stations aired messages from anxious callers trying to locate relatives, and businesses and district governments set up tents to collect donations of nonperishable food, bottled

water, clothing, blankets and other supplies.

(To contribute to Peruvian earthquake relief, send checks made payable to Catholic Relief Services to Catholic Relief Services, P.O. Box 17090, Baltimore, MD 21203 or to Mission Office, P.O. Box 1410, Indianapolis, IN 46206.) †

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Editorial



Pope Benedict XVI waves to the crowd from the balcony of his summer residence in Castel Gandolfo, Italy, on Aug. 15, the feast of the Assumption of the Blessed Virgin Mary.

Pope Benedict calls for an end to the 'useless slaughter' of war

As a young man, Joseph Ratzinger, now Pope Benedict XVI, experienced directly the horrors of the Second World War—"a just war," he says, "if ever in history there was such a thing."

But personal experience and keen observation of the world situation since that war's end more than 60 years ago have taught this pope that war is never the best way to ensure peace.

"Only reconciliation can create peace," he says. "It is not violence that can resolve situations, but rather justice."

If we want peace, the late Pope Paul VI said, we should work for justice. But what is justice? And how can we actively work for it—especially in areas of the world that are marked by hatred, violence and what the Holy Father calls the "useless slaughter" of war?

Justice is one of the pillars of right living, or moral conduct, for individuals and for societies. Justice ensures that everyone is treated fairly according to his or her rights and dignity as human persons. Justice is guaranteed by the rule of law. It requires obedience to rightful authority and a genuine reverence for the "higher authority" represented by the divine law planted in the hearts of all human beings.

Without justice, human beings either live in a state of anarchy or they suffer from repression and inequity. An unjust society places power or greed ahead of human dignity and welfare. It foments tyranny and dictatorship. Societies that are not governed by the rule of law breed hopelessness and despair. They are the spawning grounds of poverty, terrorism and organized crime.

If we want peace, which includes security, prosperity and a reasonably happy life for all, we should work for justice. But what does this mean for us, practically speaking? What can ordinary citizens do to ensure the building of a just and peaceful society?

Pope Benedict suggests three fundamental things that every one of us should pray for, and work to accomplish, in local, state, national and international affairs.

First, we should work to guarantee the "unconditional character" of

human dignity and human rights. No individual or society has the right to deprive anyone of his or her freedom as a child of God and a full, rightful member of the human community. This principle applies to all unconditionally, but it is especially appropriate for those who are on the margins of society—the poor, the unwanted and the most vulnerable members of the human family (including the unborn and the aged or infirm).

Second, we should work to promote and defend the importance of marriage and family life as the basic unit of society, and as an absolutely unique and irreplaceable foundation for the transmission of life and the formation of human persons. Without the family, there can be no just social order. Without the love and commitment that are nurtured in authentic marriage and family life, there can be no lasting sense of social responsibility, no true freedom or genuine peace.

Finally, the Holy Father urges that we pray for, and work to accomplish, a reverence for what is sacred in our own tradition and in all the cultures of the world. There is no such thing as a "holy" war, but we know too well that war often involves fundamental conflicts among the religious images and concepts of people who are intolerant of others' religious beliefs.

If we want peace, we must work for a better, more authentic understanding of the mystery of God and of the ways in which God is understood, worshipped and obeyed among nations and peoples in all regions of the world community.

"The peace of Christ surpasses the boundaries of Christianity," the pope says, "and is valid for all, both near and far."

If we want to end the useless slaughter of war, we must work for justice—here at home and throughout the world. Only justice can create and sustain peace in our individual lives and in the world at large.

Let's do whatever we can to preserve and defend human dignity, to safeguard family life, and to offer reverence and respect for the mystery of God "both near and far."

—Daniel Conway

Be Our Guest/Carlos Lam

Columnist is way off the mark in his comments about Latin Mass

I am very sorry that Father Peter Daly of Catholic News Service has such a dim view of the extraordinary form of the Roman Rite, sometimes called the pre-Vatican II Mass (although the *Novus Ordo* actually was not promulgated until 1970, years after the close of the Second Vatican Council).

Father Daly states that those who attend the extraordinary form are "just spectators," seemingly because the responses are fewer and because there are no lay lectors or eucharistic ministers.

Likewise, he imputes ill motives to those who wish to attend the extraordinary form of the liturgy—with absolutely no proof—by stating that they "want no commitment and no communication."

Many who speak ill of the extraordinary form display their narrow-mindedness in such a way as to narrowly define the "fully conscious and active participation" called for by "*Sacrosanctum Concilium*," the Second Vatican Council document on the liturgy.

As Pope John Paul II wrote in his 1998 *ad limina* address to the bishops of the United States:

"[A]ctive participation does not preclude the active passivity of silence, stillness and listening: indeed, it demands it. Worshippers are not passive, for instance, when listening to the readings or the homily, or following the prayers of the celebrant, and the chants and music of the liturgy. These are experiences of silence and stillness, but they are in their own way profoundly active. In a culture which neither favors nor fosters meditative quiet, the art of interior

listening is learned only with difficulty."

Thus, Pope John Paul II recognized that silence in itself is a form of "fully conscious and active participation" inasmuch as it allows us to focus on God.

Indeed, the extraordinary form has much more opportunity for such "active passivity" than does the *Novus Ordo*.

Father Daly also claims that "almost nobody is pressing" for the extraordinary form. On its face, this statement is laughable. If there was truly a dearth of those requesting the extraordinary form, then Pope John Paul II would not have issued the *motu proprio* "*Ecclesia Dei*" in 1988 which permitted the extraordinary form to be said with permission from the local bishop, and—almost certainly—Pope Benedict XVI would not have issued his *motu proprio* "*Summorum Pontificum*" in July.

Most tellingly, the numbers themselves prove Father Daly to be in error. As layman Karl Keating noted back in 2005, about 120 of America's 176 dioceses (nearly 70 percent) made the extraordinary form available.

Finally, I would invite Father Daly to the extraordinary form that is celebrated here in Indianapolis at Our Lady of the Most Holy Rosary Church each Sunday at 9:30 a.m.

While I am a very infrequent attendant at the extraordinary form of the liturgy, I noticed that while half of the people in the pews were indeed senior citizens, the other half were young couples, oftentimes with children in tow.

(Carlos F. Lam is a member of St. Matthew Parish in Indianapolis.) †

Letters to the Editor

Column belies truth behind the Latin Mass

Father Peter Daly's recent Catholic News Service column gave a twist to the old *ad hominem* technique of knocking one's opponent rather than his argument.

Instead, he uncharitably derided all of us who celebrate the return of the Latin Mass by claiming that at a neighboring parish this quickie Latin Mass is poorly attended by old fogeys who like to keep to themselves.

This belies everything I have read about it.

Colleen Butler
Indianapolis

Father Daly's column lacks respect for Latin Mass

My name is Frank Johantges. I live in Indianapolis and receive *The Criterion* every week.

I attend Our Lady of the Most Holy Rosary's Latin Mass in Indianapolis. I just read the column by Father Peter Daly, how he ripped the Latin Mass apart when it used to be such a big part of the Church.

It shows no respect at all toward the Latin Mass or the parishioners that attend it.

You would not put in your paper anything negative about the Muslim faith or any other Christian faith.

You are always teaching tolerance about others' beliefs and here you go tearing the Latin Mass down by allowing this column in this paper.

Indirectly, I believe you are supporting putting down the Latin Mass.

Frank Johantges
Indianapolis

Stories on youths are very much appreciated

For the second straight week, I find myself thoroughly enjoying reading about some of our youths in the archdiocese per an article written by John Shaughnessy.

Thanks for the great way in which you are reaching out to feature our youth in the archdiocese in *The Criterion*.

For a long time, I have found *The Criterion* to be overlaid with theological articles, and very little about our schools and our youth.

I can and have learned from some of the theological writings, but find the paper much more interesting and readable when it is balanced with some "kid" stuff!

A special thanks for the great piece on Roncalli High School's Summer Field Studies program.

As a parent and a principal, I can tell you the program is making a lifelong positive impact on the young (and not so young) in the archdiocese.

Keep up the great work!
Chuck Weisenbach
Indianapolis

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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 critterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Worship of God in the Eucharist requires a public witness of faith

(Fifteenth in a series)

Pope Benedict XVI gives us a massive and thorough teaching about the holy Eucharist in all its dimensions.

His apostolic exhortation “*Sacramentum Caritatis*” will be a document that serves as a timely resource for teaching and studying the meaning of this sacrament for a long time to come. This week, we consider “Eucharistic consistency” and “the Eucharist and mission.”

When the pope speaks of Eucharistic consistency, he reminds us that worship pleasing God can never be a purely private matter.

There are consequences in our relations with others. True worship of God, in the Eucharist, for example, demands a public witness to our faith.

In this context, the pope raises the sensitive and complex issue of those in public office who “must make decisions regarding fundamental values, such as respect for human life, its defense from conception to natural death, the family built upon marriage between a man and a woman, the freedom to educate one’s children and the promotion of the common good in all its forms. These values are not negotiable. Consequently, Catholic politicians and legislators, conscious of their grave responsibility before society, must feel particularly bound, on the basis of a properly formed conscience, to introduce and support laws inspired by

values grounded in human nature. There is an objective connection here with the Eucharist (cf. 1 Cor 11:27-29). Bishops are bound to reaffirm constantly these values as part of their responsibility to the flock entrusted to them” (n. 83).

In other words, the Holy Father is asserting that one cannot maintain allegiance to the Church’s moral teachings in private and yet oppose them or refuse to support them in the public forum. They are not negotiable in public or in private.

Eucharistic worship and receiving Communion are not private actions either. They demand a public witness of our faith. This is a matter of Eucharistic consistency, and a timely reminder at that.

Since the Eucharist is a mystery to be proclaimed, it also has a missionary dimension. “The love that we celebrate in the sacrament is not something we can keep to ourselves. ... What the world needs is God’s love. ... The Eucharist is thus the source and summit not only of the Church’s life, but also of her mission. ... Missionary outreach is thus an essential part of the Eucharistic form of the Christian life” (n. 84).

Pope Benedict writes: “The first and fundamental mission that we receive from the sacred mysteries we celebrate is that of bearing witness by our lives. ... Witness could be described as the means by which the truth of God’s love comes to men and women in history, inviting them to accept freely this radical newness” (n. 85).

He goes on to note the witness of

martyrdom in our Christian history and makes a strong point of the fact that also today the “Church does not lack martyrs who offer the supreme witness of God’s love” (n. 85).

A reflection on the relationship between Eucharist and mission leads us to recognize “the goal of all mission: *to bring Christ to others.*” The more ardent the love for the Eucharist in the hearts of the Christian people, the more clearly they recognize this goal. “The mystery of the Eucharist, believed and celebrated, demands a constant catechesis on the need for all to engage in a missionary effort centered on the proclamation of Jesus as the one Saviour” (n. 86).

In this context, Pope Benedict makes a plea for greater religious freedom in every nation, so that Christians, as well as followers of other religions, can freely express their convictions, both as individuals and as communities (cf. n. 87).

The Eucharist is a mystery to be offered to the world. “‘The bread I will give is my flesh, for the life of the world’ (Jn 6:51). In these words, the Lord reveals the true meaning of the gift of his life for all people. These words reveal his deep compassion for every man and woman. ... Each celebration

of the Eucharist makes sacramentally present the gift that the crucified Lord made of his life, for us and the whole world. In the Eucharist, Jesus also makes us witnesses of God’s compassion toward all our brothers and sisters. The Eucharistic mystery thus gives rise to a service of charity toward neighbor, which consists in the very fact that, in God and with God, I love even the person whom I do not like or even know. This can only take place on the basis of an intimate encounter with God, an encounter which has become a communion of will, affecting even my feelings. Then I learn to look on this other person not simply with my eyes and my feelings, but from the perspective of Jesus Christ” (n. 88). †

Do you have an intention for Archbishop Buechlein’s prayer list? You may mail it to him at:

Archbishop Buechlein’s
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Archbishop Buechlein’s intention for vocations for August

Parish Awareness: that all parishioners will be aware of their role in promoting all vocations and have the awareness especially to encourage our youth to consider the priestly and religious life.

El culto a Dios en la Eucaristía exige un testimonio público de fe

(Décimo quinto de la serie)

El Papa Benedicto XVI nos ofrece una cátedra sólida y detallada sobre la Santa Eucaristía en todas sus dimensiones.

Su exhortación apostólica “*Sacramentum Caritatis*” será un documento que servirá por muchos años como un recurso oportuno para la enseñanza y el estudio del significado de este sacramento. Esta semana reflexionaremos sobre la “Coherencia eucarística” y la “Eucaristía y misión.”

Cuando el Papa habla de la coherencia Eucarística, nos recuerda que el culto para agradar a Dios no puede ser nunca un acto meramente privado.

Nuestras relaciones sociales producen consecuencias. El verdadero culto a Dios, en la Eucaristía, por ejemplo, exige un testimonio público de nuestra fe.

En este contexto, el Papa toca el tema sensible y complejo de aquellas personas que se encuentran en cargos públicos, quienes “han de tomar decisiones sobre valores fundamentales, como el respeto y la defensa de la vida humana, desde su concepción hasta su fin natural, la familia fundada en el matrimonio entre hombre y mujer, la libertad de educación de los hijos y la promoción del bien común en todas sus formas. Estos valores no son negociables. Así pues, los políticos y los legisladores católicos, conscientes de su grave responsabilidad social, deben sentirse particularmente interpelados por su conciencia, rectamente formada, para presentar y apoyar leyes inspiradas en los valores fundados en la naturaleza humana.

Esto tiene además una relación objetiva con la Eucaristía (cf. 1 Co 11: 27-29). Los Obispos han de llamar constantemente la atención sobre estos valores. Ello es parte de su responsabilidad para con la grey que se les ha confiado” (n. 83).

Es decir, el Santo Padre asevera que no podemos mantener en privado nuestra alianza con las enseñanzas morales de la Iglesia y sin embargo oponernos o resistirnos a apoyarlas en discusiones públicas. No son valores negociables ni en público ni en privado.

El culto eucarístico y la recepción de la Comunión tampoco son actos privados. Exigen un testimonio público de nuestra fe. Esta es una cuestión de coherencia eucarística y un recordatorio oportuno de ella.

Debido a que la Eucaristía es un misterio que debe proclamarse, también contiene una dimensión misionaria. “En efecto, no podemos guardar para nosotros el amor que celebramos en el Sacramento. ... Lo que el mundo necesita es el amor de Dios. ... Por eso la Eucaristía no es sólo fuente y culmen de la vida de la Iglesia; lo es también de su misión. ... Así pues, el impulso misionero es parte constitutiva de la forma eucarística de la vida cristiana” (n. 84).

El Papa Benedicto afirma: “La misión primera y fundamental que recibimos de los santos Misterios que celebramos es la de dar testimonio con nuestra vida. ... Se puede decir que el testimonio es el medio como la verdad del amor de Dios llega al hombre en la historia, invitándolo a acoger libremente esta novedad radical” (n. 85).

Continúa resaltando el testimonio de los mártires en nuestra historia cristiana y

énfaticamente sobre el hecho de que aun hoy en día “faltan en la Iglesia mártires en los que se manifiesta de modo supremo el amor de Dios” (n. 85).

La reflexión sobre la relación entre la Eucaristía y la misión nos lleva a reconocer “la tarea de la misión: *llevar a Cristo.*” Mientras más ardiente sea el amor por la Eucaristía en el corazón del pueblo cristiano, más claramente reconocerán este objetivo. “Por tanto, la exigencia de educar constantemente a todos al trabajo misionero, cuyo centro es el anuncio de Jesús, único Salvador, surge del Misterio eucarístico, creído y celebrado” (n. 86).

En este contexto, el Papa Benedicto hace un llamado para lograr una mayor libertad religiosa en cada nación, de modo que los cristianos, así como los fieles de otras religiones, puedan expresar libremente sus convicciones, tanto como individuos, como comunidades (cf. n. 87).

La Eucaristía es un misterio que se debe ofrecer al mundo. “‘El pan que yo daré es mi carne para la vida del mundo’ (Jn 6:51). Con estas palabras el Señor revela el verdadero sentido del don de su propia vida por todos los hombres y nos muestran también la íntima compasión que Él tiene por cada persona. ... Cada celebración eucarística actualiza sacramentalmente el don de su propia vida que Jesús hizo en la Cruz por nosotros y por el mundo entero. Al

mismo tiempo, en la Eucaristía Jesús nos hace testigos de la compasión de Dios por cada hermano y hermana. Nace así, en torno al Misterio eucarístico, el servicio de la caridad para con el prójimo, que «consiste precisamente en que, en Dios y con Dios, amo también a la persona que no me agrada o ni siquiera conozco. Esto sólo puede llevarse a cabo a partir del encuentro íntimo con Dios, un encuentro que se ha convertido en comunión de voluntad, llegando a implicar el sentimiento. Entonces aprendo a mirar a esta otra persona no ya sólo con mis ojos y sentimientos, sino desde la perspectiva de Jesucristo” (n. 88). †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo
Buechlein
Arquidiócesis de Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa,
Language Training Center, Indianapolis.

La intención del Arzobispo Buechlein para vocaciones en agosto

Conocimiento de la Parroquia: Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a considerar la vida sacerdotal y religiosa.

Events Calendar

August 24-25

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **Second annual "Augustravaganza,"** parish festival, rides, food, music, entertainment, 4 p.m.-midnight. Information: 317-357-1200.

Prince of Peace Parish, 413 E. Second St., Madison. **Community Festival**, Father Michael Shawe Memorial Jr./Sr. High School, 201 W. State St., Madison, Fri. 5 p.m.-midnight., Sat. 3 p.m.-midnight, food, carnival rides, games. Information: 812-265-4166.

August 25

St. Luke Parish, 7575 Holliday Drive E., Indianapolis. Couple to Couple League, **Natural Family Planning (NFP)**, 9-11 a.m. Information: 317-465-0126.

Monastery Immaculate Conception, Kordes Center, Ferdinand, Ind. **"Saturday Morning at the Dome: Benedictine Perspectives and Healthy Life Choices, 'Forgiving What We Cannot Forget,"** 9 a.m. continental breakfast, noon lunch, \$30 per

person. Information: 812-367-2777, 800-880-2777 or www.thedome.org.

Mount St. Francis Retreat Center, Mount St. Francis. **Picnic**, chicken or ham dinners with dumplings, games, 11 a.m.-11 p.m. Information: 812-923-2100.

August 26

St. Christopher Parish, Activity Center, 5301 W. 16th St., Indianapolis. **Euchre party**, 1 p.m., \$3 per person. Information: 317-241-6314, ext. 100.

St. Paul Parish, 9798 N. Dearborn Road, Guilford. Ladies Sodality, **hot breakfast bar buffet**, 7:30 a.m.-noon, free-will donation. Information: 812-487-2096.

MKVS and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Confession, 1 p.m., followed by holy hour, Mass, 2 p.m.**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

August 27

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, prayer meeting**, 7:15 p.m. Information: 317-592-1992, www.inholyspirit.org or ccrci@inholyspirit.org.

August 28

Prince of Peace Church, 413 E. Second St., Madison. **Deanery Mass in honor of St. Theodora Guérin**, 7 p.m. Information: 812-265-4166.

Michaela Farm, Oldenburg. **"Nature and Me" series** for children up to age 3 and their adult caregiver, \$20 for the series. Registration: 812-933-0661 or michaelafarm@seidata.com.

August 31-September 3

Sacred Heart Parish, 558 Nebeker St., Clinton. **Little Italy Festival**, Water Street in downtown Clinton, Fri. 7-11 p.m., Sat. 11 a.m.-11 p.m., Sun. 11 a.m.-11 p.m., Mon. 11 a.m.-closing, Italian food, entertainment. Information: 765-832-8468.

September 2

St. John the Evangelist Parish, 9995 E. Base Road, Enochsburg. **Parish festival**, fried chicken, 11 a.m. Information: 812-934-2880.

September 3

St. Peter Parish, 1207 East Road, Brookville. **Labor Day Festival**, 10 a.m.-7 p.m., booths, games, quilts, 10:45 a.m.-2:30 p.m., dinner in dining room or carry-out meals. Information: 812-623-3670.

September 4-October 9

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, Greenwood. **"Divorce and Beyond Program,"** six-week session, 7-9 p.m., \$30 per person. Information: 317-236-1586 or 800-382-9836, ext. 1596.

September 5

St. Mary Parish, 317 N. New Jersey St., Indianapolis. Solo Singles, **Catholic singles** 50 and over, single, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-897-1128.

September 6

Saint Meinrad Archabbey and

School of Theology, Newman Conference Center, 200 Hill Drive, St. Meinrad. **Dolle lecture**, 7 p.m. Information: 800-682-0988 or www.saintmeinrad.edu.

September 6-27

Archbishop Edward T. O'Meara Catholic Center, Franciscan Room, 1400 N. Meridian St., Indianapolis. **ELM Program, "What Is the New Testament?"** 1:30-4:30 p.m., Franciscan Sister Barbara Leonard, presenter. Information: mhodde@saintmeinrad.edu.

September 7

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast and program at Priori Hall, "A Closer Walk, Getting More Out of Scripture," Jim Welter, presenter, \$10 members, \$15 guests. Information: 317-919-5316 or e-mail LumenDei@sbcglobal.net.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Catholic Charismatic Renewal of Central Indiana**, teaching, 7 p.m., followed by

praise, worship and Mass. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

Roncalli High School. **Parents Organization, annual spaghetti dinner**, 5-7 p.m., \$6 per person, \$20 per family. Information: 317-787-8277.

St. Francis Hospital, 1201 Hadley Road, Mooresville. **Seminar for cancer patients and their families**, noon-2 p.m., lunch for registered participants. Information: 317-782-7982 or greg.torrison@ssfhs.org.

St. Anne Parish, 5267 N. Hamburg Road, Oldenburg. **Turkey dinner**, crafts, children's games, quilts, 4:30-7:30 p.m., \$8 adults, \$4 children, children under 3 free, carry-out available. Information: 812-934-2077.

September 8

St. Mary Parish, 777 S. 11th St., Mitchell. **"Johnette Benkovic-A Day of Reflection and Renewal,"** 8:30 a.m.-2 p.m., \$10 includes breakfast and lunch. Registration required: 812-278-9925. †

Retreats and Programs

August 24-26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"World Wide Marriage Encounter."** Information: 317-888-1892 or www.WWME.org.

Swan Lake Resort, Plymouth, Ind. **"Getaway Weekend" for African-American Christian married couples**, \$490 per couple. Information: 708-363-8610 or e-mail ArusiNet@yahoo.com.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Aging Gracefully: A Retreat for 60s and Over,"** Benedictine Father Noël Mueller, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

August 27

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Volunteers, Seniors and Friends Monthly Mass and Social,"** Mass, 9 a.m., continental breakfast following Mass, free-will offering. Information: 317-545-7681 or www.archindy.org/fatima.

September 6

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Silent Non-guided Reflection Day,"** 8 a.m.-4 p.m., \$25 per person includes continental breakfast and lunch. Information: 317-545-7681 or www.archindy.org/fatima.

September 9

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Healing Power of Prayer 101,"** 7-9 p.m., Dr. Timothy Heck, presenter. Information: 317-545-7681 or www.archindy.org/fatima.

September 13

Our Lady of Fatima Retreat House, 5353 E.

56th St., Indianapolis. **"Temptation,"** day of reflection, Father Christopher Weldon, presenter, 8:30 a.m.-2:30 p.m., \$35 per person includes continental breakfast and lunch. Information: 317-545-7681 or www.archindy.org/fatima.

September 14-16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend,"** \$280 per couple. Information: 317-545-7681.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Meaning What We Do,"** Benedictine Father Godfrey Mullen and Anne Koester, presenters. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

John XXIII Retreat Center, 407 W. McDonald St., Hartford City, Ind. (Diocese of Lafayette). **"Monastic Spirituality,"** Benedictine Sister Mildred Wannemuehler, presenter. Information: 765-348-4008 or e-mail john23rd@sbcglobal.net.

September 15

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Spa Day,"** \$100, includes lunch. Information: 317-788-7581 or e-mail benedictinn@yaoo.com.

September 21-22

Christ the King Parish, Tuohy Hall, 1827 Kessler Blvd., E. Drive, Indianapolis. **"Bible Workshop,"** Fri. 7-9 p.m., Sat. 8:30 a.m.-4 p.m., Jeff Cavins, presenter. Information: 317-255-3666.

September 22

Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. **"Lions Breathing Fire: Why Be Catholic?" second annual Indiana Catholic Men's Conference**, 8 a.m.-4:30 p.m. Information: 317-924-3982, 317-888-0873 or www.indianacatholicmen.com.

September 24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Volunteers, Seniors and Friends Monthly Mass and Social,"** Mass, 9 a.m., continental breakfast following Mass, free-will offering. Information: 317-545-7681 or www.archindy.org/fatima.

September 28-30

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"St. Benedict's Library,"** Benedictine Father Harry Hagan, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

October 2

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Morning for Moms: Parenting with Truth and Grace,"** 8:30 a.m.-1 p.m., Dr. Timothy Heck, presenter, \$25 per person includes lunch. Information: 317-545-7681 or www.archindy.org/fatima.

October 16-18

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"An Introduction to the Devout Life: St. Francis de Sales,"** Benedictine Father Adrian Burke, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

October 21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference for engaged couples,"** 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

October 29

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Volunteers, Seniors and Friends Monthly Mass and Social,"** Mass, 9 a.m., continental breakfast following Mass, free-will offering. Information: 317-545-7681 or www.archindy.org/fatima. †

VIPs

Frank and Mary (Bordenkecher) Hertzberg, members of St. Barnabas Parish in Indianapolis, celebrated their 50th wedding anniversary on Aug. 17.

The couple was married on Aug. 17, 1957, at St. Philip Neri Church in Indianapolis.

The couple has five children: Eileen Horan, Andy, Chris, Dan and John Hertzberg. They have 16 grandchildren. †

Alan Keyes to speak at Right to Life of Indianapolis dinner

Alan Keyes, a nationally known pro-life statesman and author, is the keynote

speaker for the 25th annual "Celebrate Life" dinner on Sept. 18 at the Indiana Convention Center in Indianapolis.

Sponsored by Right to Life of Indianapolis, the dinner raises funds for the organization's pro-life educational efforts to protect the unborn, disabled and elderly.

Keyes served the U.S. State Department for 11 years and is currently writing books and speaking publicly about America's moral crisis.

He will discuss confronting the culture of death, and share compelling and inspiring reasons about why legalized abortion must be banned in the U.S.

The reception begins at 6 p.m. followed by dinner and the awards program at 7 p.m. then Keyes' speech at 8 p.m. at the Sagamore Ballroom at the convention center, located at 100 S. Capitol Ave. in Indianapolis.

During the dinner, State Sen. Jeff Drozda (R-Dist. 21, Westfield, Ind.) will be honored with the organization's Respect Life Award for distinguished pro-life service as an elected official since 2002 and St. Luke parishioner John Hanagan of Indianapolis will be recognized with the organization's Charles E. Stimming Sr. Pro-life Award for distinguished pro-life volunteer service since he retired from Bank One nine years ago.

Dinner reservations are \$50 per person and can be made by calling Right to Life of Indianapolis at 317-582-1526 or registering online at www.RTLindy.org. †

Former St. John Academy students to hold reunion

A reunion for the 48th anniversary of the closing of St. John Academy, formerly located at St. John the Evangelist Parish in downtown Indianapolis, will be held on Sept. 9.

The reunion will begin with Mass at 11 a.m. at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis. Brunch will follow

at the Indiana Convention Center across the street from the church.

The cost for the brunch is \$20. Reservations must be made by Aug. 31.

Members of various graduating classes will be honored at the brunch.

For more information or to make reservations, call 317-784-8601. †

Oldenburg Franciscans celebrate sister's final vows and welcome novice

Franciscan Sister Jannette Pruitt, a native of Bay St. Louis, Miss., professed her final



Sr. Jannette Pruitt, O.S.F.

vows with the congregation of the Sisters of the Third Order of St. Francis during a Mass on Aug. 11 at the Chapel of the Immaculate Conception on the grounds of the order's motherhouse in Oldenburg.

Sister Jannette currently serves as pastoral associate at St. Rita Parish in Indianapolis.

Clare Teixeira, a native of Miami, Fla., was received as a novice in the congregation of the Sisters of the Third Order of St. Francis during a community prayer service on Aug. 10 at the Chapel of the

Immaculate Conception.

Novice Claire will live on the motherhouse campus. In September, she will begin the intercommunity formation program in Melbourne, Ky.

Joining other women and men in initial formation, she will spend the year continuing to learn about religious life. Time will also be devoted to the congregation's history and the Franciscan way of life.

The novitiate, following a year as a postulant, is a two-year phase of formation and leads to temporary profession then to permanent commitment as an Oldenburg Franciscan. †

A call to change

Kenya trip inspires Brebeuf students to give back, make a difference

By John Shaughnessy

Sometimes the horror and the heartache overwhelmed the students during their trip to Africa—like the day they toured a hospital and saw each bed filled with two or more people dying of AIDS.

Or the day they drove through a slum crammed with people who lived on streets where piles of trash marked every corner and the smell was so bad it seemed to seep into their skin.

In those moments, a sense of helplessness—and even a touch of guilt for all they have—threatened to overcome the 12 students and four adults from Brebeuf Jesuit Preparatory School in Indianapolis as they spent 15 days of their summer vacation in Kenya.

“Sometimes it was hard,” says Ben Knapp, a 17-year-old junior and a member of St. Pius X Parish in Indianapolis. “You want to help, but they’re in such a dire state. You don’t know what to do.”

And yet, reaching that awareness can often be the start of an education.

The hope for the Brebeuf student trip was “to increase their understanding of life in the developing world, and to learn about medical and religious efforts to respond to the HIV/AIDS pandemic in Africa” that devastates millions of families, according to school officials.

The journey provided several of those opportunities. During their first full day in Africa, the group visited a school for children orphaned by AIDS, a school in Nairobi that was founded by Jesuit Father Terry Charlton, a member of Brebeuf’s first graduating class in 1966.

They then spent time at one of the best AIDS treatment programs in Africa—the IU-Kenya Partnership between the Indiana University School of Medicine in Indianapolis and the Moi University School of Medicine in Eldoret, Kenya. The partnership has led to the treatment of more than 30,000 HIV-positive patients in Kenya.

“They also visited workshops where HIV-positive patients who have benefited from treatment with anti-retroviral drugs are employed producing pottery, jewelry and crafts that provide them with needed income,” notes Courtney Mikoryak Jones, Brebeuf’s director of communications.

Their travels also led them to an effort called the Heart n’ Harvest Initiative—a group of farms established by a man from England who had been a high school dropout. Under his direction, the farms employ people with AIDS and feed 30,000 people a day, according to the Brebeuf group members.

“I had a deep admiration for all the people we saw who made a difference in such creative ways,” says Jessi Stevens, a 17-year-old senior at Brebeuf. “They learned to cope with it.



During a trip to Africa, Brebeuf Jesuit Preparatory School student Jessi Stevens of Indianapolis learned about the devastating effects of the AIDS pandemic on that continent. She also learned the difference that can be made through human connections.

They separated people from their circumstances. They made relationships. They all have the ability to bridge the gaps, make relationships and help people succeed. That’s the person I want to be.”

That possibility encouraged the students even as they struggled to make sense of the poverty, disease and death they constantly witnessed.

“Even as we had those moments when we were confronted by the comfort of our lives and the things we take for granted, there were so many moments of inspiration,” says Freezell Brown, director of diversity at Brebeuf.

“Sometimes it came from the children and the sense of joy that persisted in the midst of lots of reason for despair,” he says. “Sometimes it came from these different people who had their different ways of trying to give. It was really a person looking at a need and seeing how their gifts could make a difference.”

The students experienced that feeling as they drove across Kenya and unexpectedly came upon a group of school children during their lunch break.

“These children were so excited to see us,” Jessi recalls. “They were asking questions. They led us through the woods. I was with this one little boy. He couldn’t speak English and I couldn’t speak his language, but we were marching through the woods together laughing. We couldn’t speak, but we had this moment of friendship. When we left, he hesitated. It was almost like he wanted to climb in with us and leave with us. That was really moving for me.”

The encounter was also a moment of epiphany for her. “I was naïve,” Jessi says. “When I first came to Kenya, I was naïve in thinking they needed me. I feel we need them just as much. They’re open and friendly and loving. The faith there felt so much more than what I ever experienced in America. They showed me a purity of spirit. I can’t think of Kenya without thinking of the poverty, but I also think about the purity of spirit of the children.”

Nearly two months have passed since the group made the trip to Africa in June, and its impact continues. Their memories and experiences still haunt the students at times, but they also



Ben Knapp’s interaction with children in Africa has led the Brebeuf student to want to spread peace to other people and the world.

give them hope and a challenge for the present and their futures.

“I learned it’s extremely important to help people and make relationships with them,” Ben says. “It’s also important to take what you can from the trip and change yourself—how you act with people, find peace within yourself and spread peace to other people.”

Jessi nods in agreement.

“It definitely opened my eyes to all I’ve been given,” she says. “I don’t know if I’m going to be a doctor or what my profession will be, but right now I’m trying to live my life in such a way that my everyday activities will be more like these people who have made a difference. We all have a responsibility to give back and get the most out of everything we do.” †



The joy of holding a baby fills Freezell Brown, director of diversity at Brebeuf Jesuit Preparatory School in Indianapolis, during a student trip to Africa.

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COLLEGE

continued from page 1

The transition can be especially noticeable for graduates of Catholic high schools.

"In high school, you have to attend church and pray in classes," says Lindsey Day, 21, a graduate of Seton High School in Cincinnati, Ohio, who is now a senior at Marian College in Indianapolis. "In high school, you're pushed toward your faith by your school, your parents and your family. In college, I'm on my own."

The challenges and opportunities take another twist for Catholic college students when they attend non-Catholic colleges.

"It was an eye-opening experience," says Logan Cook, 19, a 2006 graduate of Bishop Chatard High School in Indianapolis, who is now a sophomore at Purdue University in West Lafayette, Ind. "I was in a Catholic setting growing up in my faith. At a public university, there are tons of different faiths and beliefs. Sometimes, it's frustrating talking to other people about their beliefs, especially if they're criticizing my faith. But it's sometimes cool to talk about other faiths and see how they share the same beliefs."

The million-dollar question

Keeping alive the conversation about faith is one of the best ways for college students to develop their faith, say campus ministry leaders.

"It's a transition time for them—from youths to young adults," says Don Markovitch, director of campus ministry at Marian College. "So how do they live a young adult faith? They start asking questions. 'What does this really mean to me?' That's good. When they ask the questions, that shows there is depth."

Schaffner has her own set of questions when she visits her former high school students at colleges around the state, starting with what she considers the million-dollar question for young people.

"My question to students going off to college is, 'Why wouldn't you want to continue your faith?'" she says. "I tell them, 'Don't drop what has sustained you all your life. Build on it.'"

"My feeling is that the majority of them want to stay involved with their faith. When they're making the transition to college, I remind them that church is the one thing that's familiar to them. While some things will be difficult, there's the unity of the Eucharist. The body of Christ will always unite us. I've received e-mails from kids saying, 'I walked into the church and I felt good. I felt at peace.'"

Gordon said he needed that sense of peace when he painfully realized he no longer wanted to study to be an engineer—a time when he also decided he needed to transfer to Indiana State.

"Everybody hits rock bottom at one point in college—in a relationship, having a bad week or a bad semester," says Gordon, a member of St. Joseph University Parish in Terre Haute.

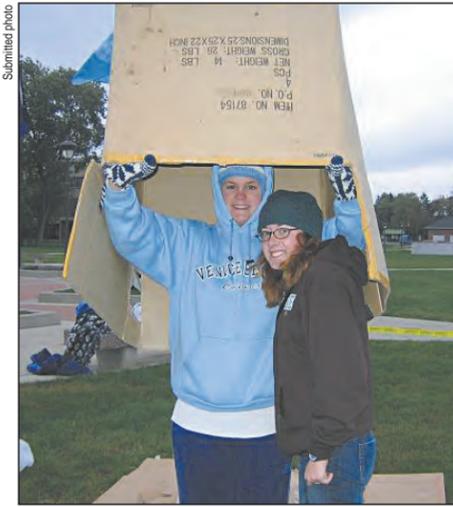
"You get to a breaking point. One of the only things that can bring you out of that is your faith. You trust God to take you where you're going. Through all the incredibly difficult and stressful times in life, you have to believe in something more than what is just in front of you. I honestly don't know how I would have gotten through that time without God."

Seeking a deeper faith

The changes in faith can happen in more subtle ways, too.

"For me, it wasn't a matter of turning away from my faith," says Cook, the Purdue student who is a member of St. Pius X Parish in Indianapolis. "It was a matter of changing the way you experience your own faith and bring God into your life."

"Before college, I went to Mass every Sunday and I prayed before every class. In college, I probably didn't go to Mass as much or say a prayer before every class. But I found other ways to experience and practice my faith. I prayed mostly every night. I'd go to church and hang out a little. By the end of the year, I went to Mass every weekend."



College students often make social justice concerns a part of their faith. Marian College students Lindsey Day, left, and Katie Ingram organized Shantytown, an event in which students slept outside in cardboard boxes to show their solidarity with the homeless.

Those changes in attitudes can often be the first steps in taking college students to a deeper faith, a faith that permeates every part of their lives.

"This is a time when they can integrate faith into their lives rather than have it as one small part of their lives," says Sister Carmen Gillick, a member of the Sisters for Christian Community. She has worked as a college campus minister for 18 years, including her current role at St. Joseph University Parish, where she serves as the pastoral associate for college students in the Terre Haute area.

"They're making decisions and relationships that will shape them for life," she says. "So it's a time for their faith to be a key part of those decisions and relationships. They're at a developmental stage where they can do that."

Making the connection

The challenge for campus ministers comes in making a faith connection with students, especially at state colleges where "it's easier for students to fall through the cracks," Sister Carmen says.

"With any transition, it's absolutely crucial that there is faith support around a person," she says.

So she reaches out to college students in a variety of ways: having meals with them, planning hay rides and canoe trips, creating music groups and setting up student retreats.

She also follows the ultimate, time-honored approach of connecting with college students: "If you feed them, they will come," she says.

Dominican priests and brothers follow a similarly varied approach at Purdue and Indiana.

"When you're dealing with students of that age level, they have a tremendous amount of freedom," says Father Bob Keller, pastor of St. Paul Catholic Center in Bloomington, who leads the campus ministry staff that works with I.U. students. "To get their attention and be persuasive is a challenge. They have a lot of groups interested in them."

Everyone agrees the efforts are worthwhile and necessary.

"This generation is unbelievable," Schaffner says. "Faith means so much to them. They love service, and they love working for social justice. They have a beautiful respect for the Church. They have an ownership in the Church which I don't think I've seen in young people in a number of years."

Owning their faith has become a meaningful transition in the lives of college students who have made that choice.

"It was a challenge, but it was a challenge for the good," Day says. "In high school, I wasn't as mature in knowing how to develop my faith. I didn't know myself as well. It's important to understand yourself so you can understand your faith."

Faith and life become intertwined when that connection happens.

"Going to church by yourself, for your own reasons, your own motivation, your own soul-searching, is an entirely different experience," Gordon says. "A lot of college students are asking God to help them find themselves, help them find their place in life." †

Challenges can help students grow in faith

By John Shaughnessy

When Lindsey Day went away to college, she didn't realize that one of her best educational experiences would come from living in a cardboard box for three days—and not eating for 30 straight hours.



Lindsey Day

"It was a firsthand experience in homelessness," says Day, a 21-year-old senior at Marian College in Indianapolis. "It's called Shantytown. Students sleep outside in cardboard boxes in the middle of campus, and they have the option of fasting as well. We've done it for two years, and we'll do it again

Sept. 16-18.

"I feel very tied to the social justice aspect of homelessness. As Americans, we see it every day of our lives. It wasn't until I came to Marian and took a social justice course that I understood homelessness more," she says. "When I see a homeless person now, the first thing I do is to pray for that person. It helps me to look at the bigger picture and pray for the homeless as a whole while also realizing I have to pray and care for the individual who is homeless."

Understanding the plight of others has helped Day better understand herself and her Catholic faith.

"When I became interested and involved in social justice, it challenged me to know and understand what I believe," Day says. "It was a challenge, but it was a challenge for the good. It's helped me grow in my faith." †

How young people can grow in their faith

By John Shaughnessy

With seven years experience as the director of campus ministry at a Catholic high school, Mary Schaffner can offer valuable advice about how to help young people continue—and grow—in their faith during the transition from high school to college.

Her advice becomes even more personal because the fourth of her five children will be a freshman in college this school year.

Advice for students:

Make the effort—"Continue to build on your relationships with God, others and yourself," says Schaffner, the director of campus ministry at Bishop Chatard High School in Indianapolis. "Make the effort to stay connected to a faith community."

Remember the essence of your faith—"Church is not about being entertained. It's not about great music. It's about Jesus. It's all about the Eucharist."

Use your faith to help with your life choices—"Change the question

from, 'What do I want to do with my life?' to 'What does God want me to do with my life?'"

Advice for parents:

Set the example—"You have to be leading an active faith life yourself."

Help make the connection—Contact the Newman Center on campus or a parish near the college. Provide information about your son or daughter—their address, phone number, e-mail address—and ask them to invite your child to church.

Trust your children—"We have to let our kids be who they are. They are not our children. They are God's children. They may fail, but trust the Holy Spirit within them."

Pray for your children—Schaffner remembers the advice that an older mother gave to a younger mother at a college orientation session. "She said, 'You have a choice when your kids go away to school. You can pray or you can worry. Which do you think works better?'" †

Making faith a more personal relationship

By John Shaughnessy

After several months as a freshman in college, Logan Cook was trying to make sense of his own changing faith when he



Logan Cook

experienced a moment that showed him how the belief of others could inspire and enflame his relationship with God. The moment occurred on Ash Wednesday of this year when the then-Purdue University freshman entered St. Thomas Aquinas Church in West Lafayette, Ind.

"I was expecting maybe

100 people to be there," recalls Cook, a 2006 graduate of Bishop Chatard High School in Indianapolis.

"I didn't think Ash Wednesday would be on many people's minds. But when I went into Mass that day, it was packed," he said. "People were standing everywhere. It showed me that even though you are in college, there are a lot of people practicing their faith. That was exciting for me."

It was one more step in making his faith more personal for him—a development that helped him deal with the challenge of a demanding first year of engineering classes. "The engineering classes were tough. There's a lot of stress and frustration," says Cook, who is also a member of St. Pius X Parish in Indianapolis. "I looked at church as a break and a time to relax when I could just look at my faith." †

'She's part of our story'

Seminarians make pilgrimage to the shrine of St. Theodora

By Sean Gallagher

SAINT MARY-OF-THE-WOODS—Days before they began a new year of study and priestly formation, some two dozen archdiocesan seminarians made an Aug. 15 pilgrimage to Saint Mary-of-the-Woods, the resting place of St. Theodora Guérin, co-patroness of the archdiocese.

While there, they went to Mass, prayed in chapels and shrines of the motherhouse of the Sisters of Providence and learned more about the order's saintly foundress.

They were met by Providence Sister Marie Kevin Tighe, who for more than a decade helped guide St. Theodora's canonization cause to its completion last Oct. 15 at St. Peter's Square in Rome.

Sister Marie Kevin told the men discerning the priesthood that helping people on their journey to heaven is essential to their calling.

"You're going to enable their growth in holiness," she said. "That's what it's all about."

Father Eric Johnson, archdiocesan vocations director, said it's important for men studying to be priests in central and southern Indiana to come to know and appreciate St. Theodora, the state's first saint.

"She's a part of our story," he said. "And our story as the Church in Indiana has been shaped to some degree not only by her sanctity, but how other people have recognized her and how the people in the community she founded have helped shape the faith that's here."

As he walked the wooded grounds of the Sisters of Providence's motherhouse, seminarian Joseph Newton, who will be entering his final year of priestly formation at Saint Meinrad School of Theology in St. Meinrad, said he values St. Theodora in a personal way.

"She faced a lot of adversity," said Newton, a member of Our Lady of the Greenwood Parish in Greenwood. "She came to a place that wasn't her home and made it her home."

"Myself, coming from Cincinnati and making Indianapolis my home, I feel very much akin to some of the struggles she went through."

Like St. Theodora, seminarian Oscar Vasquez came to Indiana from far away. He grew up in San Salvador, the capital of El Salvador.

He was just 3 years old when his archbishop, Oscar Romero, was assassinated in 1980 while celebrating Mass. In the years since then, many people both from Vasquez's home and others around the world have been praying for Archbishop Romero's beatification and canonization.

"I pray every day [for this]," Vasquez said. "Actually, he is the model for my vocation because he is from my country, and I love him very much." †

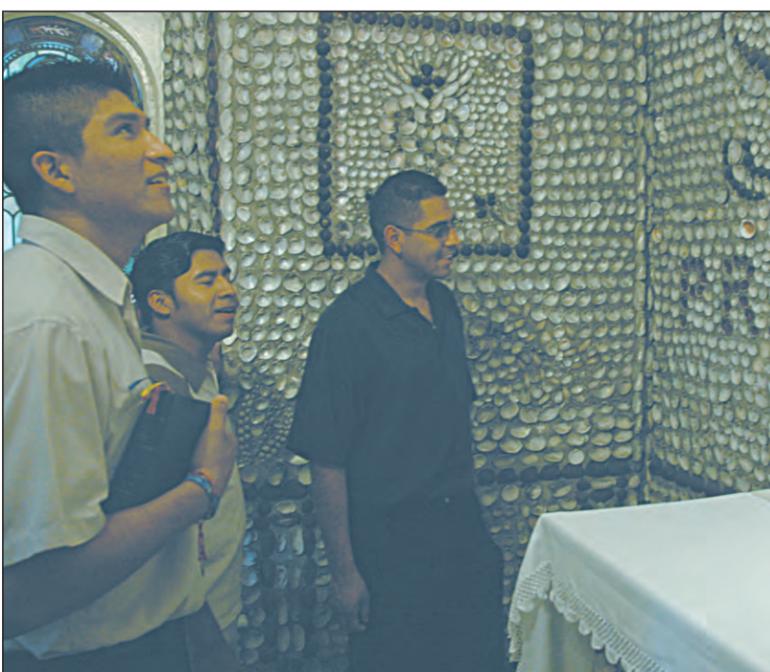
Photos by Sean Gallagher



Seminarian Dustin Boehm, a member of Our Lady of the Greenwood Parish in Greenwood, kneels in prayer before the remains of St. Theodora Guérin during a seminarian pilgrimage on Aug. 15 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods, the motherhouse of the Sisters of Providence.



Providence Sister Marie Kevin Tighe, who helped guide the canonization cause of St. Theodora Guérin to its completion, speaks with archdiocesan seminarians in the Heritage Room at the Providence Center at Saint Mary-of-the-Woods. Listening to her are, from left, seminarians Tim Wyciskalla and Doug Marcotte.



From left, seminarians Martin Rodriguez, Oscar Vasquez and Lupe Ramos look at the St. Ann Shell Chapel on the grounds of Saint Mary-of-the-Woods.



Archdiocesan seminarians walk through the grounds of Saint Mary-of-the-Woods during a pilgrimage there on Aug. 15. Leading them are, from left, seminarians Sean Danda, Dustin Boehm, Doug Marcotte, Joseph Newton and Jeremy Gries.

Warm welcome, warm weather greet Archbishop Kurtz in Louisville

LOUISVILLE, Ky. (CNS)—With solemnity and celebration befitting the Archdiocese of Louisville's nearly 200-year history, Archbishop Joseph E. Kurtz was installed on Aug. 15 as its fourth archbishop during a Mass that drew about 5,000 people to a downtown Louisville arena.

Successor to Archbishop Thomas C. Kelly, the new archbishop was presented with a crozier that had been carried by another of Louisville's shepherds, Bishop William George McCloskey, who served at the turn of the 20th century.

Archbishop Kurtz wore a pectoral cross that once graced the neck of Bishop Benedict Joseph Flaget, the first bishop of what was then the Diocese of Bardstown, established in April 1808. The diocese was transferred to Louisville in 1841, and in 1937 the diocese was made an archdiocese.

Though the events at the Louisville Gardens arena were steeped in history, the day belonged to Archbishop Kurtz and the promise of the future.

"You have certainly given me a warm welcome," he said at one point, adding that he meant it both literally and figuratively. The temperature topped 100 degrees.

Early in his homily, he said he had attended the Aug. 7-9 national convention of the Knights of Columbus in Nashville, Tenn. During their meeting, the Knights sang tunes representing each of the states and countries in which they serve.

"One song caught my attention," Archbishop Kurtz said. "The sun shines bright," he said, quoting from Kentucky's state song, "My Old Kentucky Home."

With that, the congregation burst into applause, the first of several rounds of applause during his homily.

"I won't bore you with singing it," he said, though he did demonstrate a strong baritone voice during the Mass.

Archbishop Kurtz had a litany of people he wanted to thank, people he has come to know and love on the journey of faith that took him from his home in Mahanoy City, Pa., to the Diocese of Allentown, Pa., where he was ordained a priest in 1972, and eventually to Knoxville, Tenn., where he was named bishop seven and a half years ago.

Dozens of people traveled from Tennessee, Pennsylvania and elsewhere to be a part of Archbishop Kurtz's installation. Half a dozen buses came from the Knoxville area, and others were from Pennsylvania and from Kentucky's outlying counties where Catholicism first took root.

Those he thanked—from Archbishop Pietro Sambi, apostolic nuncio to the United States, to Cardinal Justin Rigali of Philadelphia and others—included his surviving sisters, Patricia Cameli and Theresa Bakos, and other members of his family as well as priests in Louisville and at his other pastoral homes.

But he offered special thanks to his predecessor, Archbishop Kelly, 76, who headed the archdiocese from 1982 until his retirement in June.

"To you, Archbishop Kelly, who for the past almost eight years has called me friend and indeed been a father, you have been so good and gracious in welcoming me to your home of 25 years," Archbishop Kurtz said.

He noted that his installation was taking place on the 30th anniversary of Archbishop Kelly's ordination as a bishop.

It was a moment that produced prolonged applause from the congregation.

Archbishop Kurtz also delivered remarks in Spanish, and had thanks and praise for the late retired Auxiliary Bishop Charles G. Maloney of Louisville, who died in May 2006 at age 93. He was "a lover of all, especially the most poor," the archbishop said.

Archbishop Kurtz, who is tall and athletic, sprinkled

CNS photo/Joseph Dierr, The Record



Archbishop Joseph E. Kurtz is applauded after receiving a crozier during his Aug. 15 installation as the fourth archbishop of Louisville, Ky., at an arena in downtown Louisville.

his homily with moments of humor and compassion, and expressed special greetings and thanks to "the faithful of Louisville, my brother priests, deacons, women and men religious ... and diocesan staff who have worked so tirelessly to prepare to receive us. I want to tell you publicly that I will seek to be a good archbishop and I hope a good friend to each of you.

"I am pleased to be part of a new family," he added, "although I will miss my former families, too."

Directing his remarks to members of the interfaith and ecumenical communities represented at the celebration, he pledged "to do all in my power along with you to be good neighbors and to develop a true family of all humanity."

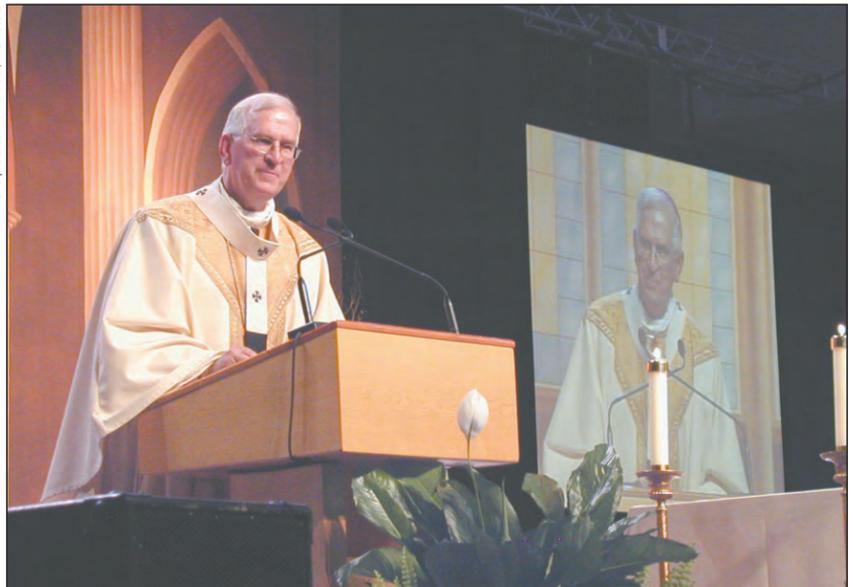
He also noted that "the first duty of a bishop" is to proclaim God's word with vigor while at the same time continuing to listen to the many voices he will hear among his new Church family.

"Some see the gift of dialogue as simply two people listening and meeting each other halfway," he explained. "I guess that's a model that would be perfect if we each began with half the truth. However, the mode of listening that the Church promotes is very different."

Together, followers of the faith are "hearers of the word," he said. They listen to Christ together "as he speaks through sacred Scripture and sacred tradition.

"And so we meet each other together in the truth of

CNS photo/Marie McElister, The Record



Archbishop Joseph E. Kurtz delivers the homily during his Aug. 15 installation as archbishop of Louisville, Ky., at an arena in downtown Louisville. About 5,000 people attended the installation Mass.

Christ," he said.

His installation came on the feast of the Assumption of the Blessed Virgin Mary, so Mary was at the heart of his homily and, he said, in the three messages that were found in the day's Scripture readings.

"Those messages say listen to the Lord Jesus; never cease to become more holy; and serve others with joy," he said. "The readings say listen to my Son and listen to my word. And on this special solemnity of our Blessed Virgin Mary, we honor Our Lady Mary as one who listens well." †

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CHINA

continued from page 1

fruitfulness is Providence University in Shalu, Taiwan, which today has an enrollment of approximately 20,000 students.

But the memory of mission ministry in mainland China has endured with the Sisters of Providence of Saint Mary-of-the-Woods and now, nearly 60 years after they were forced to leave it, they are contemplating a return.

A small beginning bearing fruit

According to the sisters, a member of their congregation has lived in China for more than a decade.

However, the nature of her ministry and her identity is officially concealed because of the way the Chinese government oversees religious activities there.

"Religious congregations from foreign countries really cannot enter China as a group, as a congregation," said Providence Sister Paula Damiano, a general officer of her congregation and a part of its leadership team.

"There are foreign men and women religious who are in China, who are not identified as religious women or men, who work in a variety of positions. Often, they're teachers or start kindergartens—whatever their skills allow them to do."

It was through her work that the Providence sister living in China met Anji Fan.

Born during the middle of China's tumultuous Cultural Revolution to a family that had been Catholic for generations,

Fan and her relatives experienced religious persecution from her earliest years.

"We weren't allowed to hang icons and we had to hide [our] prayer books under the mattress," Fan said. "So we had to pray in secret. We really couldn't tell our friends we were Catholic."

When the Cultural Revolution subsided after Mao Zedong's death in 1976 and Deng Xiaoping eventually came to power, Fan eventually was able to worship openly in a church connected to the state-sponsored Chinese Catholic Patriotic Association.

Her mother and many other Chinese refused to register with the government, and are members of what is known as the "underground Church."

In his recent letter to the Church in China, Pope Benedict XVI called all Chinese Catholics—both those who are part of the patriotic Church and those who are in the underground Church—to reconcile and grow in unity.

Fan later went to college and studied medicine. It was while she was working as a psychiatrist that she met and befriended the Providence sister living in China.

Fan eventually discerned that God was calling her to become a member of the Sisters of Providence of Saint Mary-of-the-Woods.

She made the long journey from her home in central China to western Indiana in 1996 and joined the order, making her final profession of vows as Providence Sister Anji Fan in 2006.

The signs of the times

Although she is open to whatever mission field God might call her, Sister Anji is encouraged by discussions in her congregation to send more sisters to China.

"It's exciting because it's where I came from, and it's where my cultural roots are," she said. "It was my original dream to be able to serve the people in China. For now, I'm trying to be open to see what God has planned for me in my life."

In their deliberation about the nature of their mission to China, the Sisters of Providence have paid close attention to the signs of the times—developing trends in the country's broader society.

For years, the Chinese government has enforced a policy that has allowed families to have only one child. The Sisters of Providence see a problem looming on the horizon for China because of this policy.

"In the coming years, one couple will have to be responsible for four parents

Submitted photo



In this undated photo, seated in the middle of the front row, are three members of the Sisters of Providence of Saint Mary-of-the-Woods, who were among the order's first missionaries to China in 1920: from left, Sister Marie Patricia Shortall, Sister Marie Gratia Luking and Sister Mary Margaretta Grussinger. Surrounding them are the earliest postulants and novices of the Sister-Catechists of Providence, a religious order of Chinese women founded by the Sisters of Providence.

because both will be the only child of their family," Sister Anji said. "So we are looking at [establishing] senior homes, senior centers, adult day care. Who is going to be responsible for the older folks? This will be a big need."

A trend that the sisters have seen among Chinese Catholics is their tremendous devotion to their faith.

"Christianity is spreading in China," Sister Paula said. "People really are thirsting for it. I have been to both a patriotic church and an underground church and they're filled with young people—standing room only. There's just an extraordinary hunger."

This hunger is expressing itself in the desire of some Chinese women to join the Sisters of Providence.

Providence Sister Jenny Howard, the order's vocations director, recently met many of these women on a recent trip to China.

"They had visited our Web site," she said. "They're familiar with us at a distance, in a sense. But there was that feeling that they really did have a call to religious life and very possibly the Sisters of Providence of Saint Mary-of-the-Woods."

"I think they would have gotten on the plane and come home if we could have worked that out."

One of the challenges of working that out is a linguistic one. Most know little, if any, English.

One sphere of ministry the sisters are considering for a possible future mission to China is in religious formation there.

Trusting in Providence

Whether it is in elder care, a possible educational ministry or in religious formation, Sister Paula looks to the Gospel for the purpose of her congregation's future mission to China.

"Our hope is that, in the next few years, we will have a couple more sisters who [will] go to mainland China," she said. "They'll just act as leaven, to help people, to respond to their needs, to really work with women who are interested in learning more about religious life."

And even though government restrictions make being that leaven more difficult, Sister Paula said that her congregation's trust in God's Providence keeps them from being discouraged and continually opens them up to new possibilities.

"Who knows what will happen in the next two years," Sister Paula said. "It may be that things will open up so that they will welcome foreign religious congregations into the country. So we're prepared for anything." †



Photo by Sean Gallagher

Providence Sister Anji Fan answers a phone on Aug. 8 at Providence Cristo Rey High School in Indianapolis, where she volunteered during the summer. A native of China, Sister Anji professed final vows in 2006 and is looking forward to her congregation returning to ministry in her homeland.

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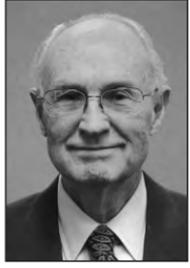
From the Editor Emeritus/John F. Fink

Biblical women: A mother with a favorite son

(Fourth in a series of columns)

"Mom likes you best."

That's a Tommy Smothers' line, but Esau could have said it to Jacob.



In this case, "Mom" was Rebekah, Isaac's wife. She had been born in Mesopotamia.

As Abraham was dying, he commanded his servant to return to Abraham's original homeland in Mesopotamia to find a wife for Isaac because he didn't want him to marry a Canaanite. Rebekah was the daughter of Bethuel and the sister of Laban.

The servant prayed to God to point out the right wife for Isaac. He prayed that when he asked a woman by a spring for some water, she would not only give him a drink but would also draw water for his camels. That would be a sign that she was to be Isaac's wife. When Rebekah approached the spring, she did exactly that.

After the servant explained his mission, Rebekah took him to meet her family. The servant presented objects of gold and silver and clothing to Rebekah as well as to Laban and Rebekah's mother. That seems to have been all it took to get Rebekah to agree to go with the servant and to become Isaac's wife.

Isaac married Rebekah when he was 40. They had no children for 20 years, but then Rebekah became pregnant with twins: Esau, with reddish skin and a hairy body, and Jacob, with smooth skin. As they grew up, Isaac preferred Esau, but Rebekah liked Jacob more.

Eventually, Isaac grew elderly and blind. Thinking that he was about to die, he wanted to give a special blessing to Esau. He told Esau to hunt some game and to prepare an appetizing dish for him before he gave him his blessing.

Rebekah overheard this. She was a conniver and determined to get that blessing for Jacob. So she prepared an appetizing dish for Isaac. She dressed Jacob in Esau's clothing and covered his hands and neck with skins from the kids

they killed to make the dinner.

The ruse worked. Although Isaac was suspicious because the voice he heard sounded like Jacob, he felt the hairy hands and neck and smelled Esau's clothing. He ate the meal that Jacob had brought and gave him his special blessing.

No sooner had Jacob left his father than Esau arrived. When they both understood what had happened, Isaac insisted that he had only one blessing to give and he had given it to Jacob. Now, he said, Esau would have to serve his brother Jacob.

Naturally, Esau was furious. He vowed to kill Jacob. Rebekah realized what Esau had in mind so she told Jacob to flee to her brother, Laban, in Mesopotamia. She explained to Isaac why Jacob was going to Laban by saying that she didn't want him to marry a Canaanite woman. Esau had already married a Hittite woman named Judith and a Hivite woman named Basemath.

Rebekah paid for her deception. She would not live to see Jacob again. But Isaac did, living longer than expected. †

Cornucopia/Cynthia Dewes

I think it's right, therefore it is

Do you ever wonder about people? I mean, I know we're all made in the image and likeness of God, but some of the images presented by our peers just don't seem, well, godlike.



As you must have guessed by now, I'm opinionated, and I enjoy discussions with other opinionated people. Fortunately,

my family and friends provide me with many opportunities for such discussions, and lately my oldest grandson, who is visiting us, has presented me with several heavy-duty ones. About two a day, at least.

It's finding the godlike or even the merely acceptable side of people which bothers my grandson. It seems that many folks he meets just don't measure up to his idea of what they should be like, what they should believe or how they should behave.

Of course, being young, he is an idealist. He expects people to be the way he thinks they should be, namely perfect. Never mind that he realizes he and most of his closest relatives and friends are not perfect. It's the human race in general

which disillusion him.

This young man is well-educated and well-informed. He keeps abreast of current commentary and events, and researches topics which catch his interest. So when he forms an opinion about something, he feels it must be correct. In this, he's a typical opinionated person.

What raises his hackles is when someone holds a different opinion, perhaps one diametrically opposed to what he believes. Ergo, in his eyes that person must either be stupid, unprincipled or careless in his or her reasoning. It's as simple as that, case closed.

Having lived a number of years before he was even born, I realize that it's not that simple. Perfectly intelligent, moral people can believe sincerely in ideas that we discarded long ago or wouldn't consider at all. This does not mean that they are stupid or uncaring, but merely different from us.

My grandson replies. But how can we achieve necessary change or make progress when others hold such wrong opinions?

For example, he thinks that business generally focuses on making big money in any way possible, and that dressing up or wearing a tie to work means giving in to a phony system in which appearances are more important than character and ability.

He feels that trying to make a good impression in any situation is insincere.

I tried to point out to him that it's not making a profit that's wrong, but the greed that may accompany it. And dressing up for work or church, or showing hospitality, is merely a sign of respect. It's a sign that we value our work, the place in which we find ourselves, those we work with or the people we meet socially. It's simply the old "do unto others" idea.

Likewise, when we exchange our opinions with others, we hope that they will give us as respectful a hearing as we give them. Then, if we still disagree, we should keep trying to find something on which we can agree. It may be a long process, but it works because often, being human, the best we can achieve is compromise.

When my grandson finally matures and finds his niche, his joy in personal and professional life, he'll probably still be an opinionated person. But I pray his opinions will continue to center on a desire for good, along with tolerance for others who find it in a different way.

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

Faithful Lines/Shirley Vogler Meister

Holy curiosity: the crux of personal faith

As a child, I often heard "Curiosity killed the cat; satisfaction brought it back" and "What you don't know won't hurt you."



Although I don't remember who uttered these words—perhaps parents or teachers—I do recall them clearly. I also know that the second statement is false, because what you don't know can

hurt you.

What triggered these thoughts? I read the following observation from German-born physicist Albert Einstein (1879-1955), who explained, "The important thing is not to stop questioning. Curiosity has its own reason for existing. One cannot help but be in awe when contemplating the mysteries of eternity, life, of the marvelous structure of reality. It is enough if one tries merely to comprehend a little mystery every day. Never lose a holy curiosity."

Holy curiosity! That's a foundation of faith, too, and curiosity moves us forward

in life.

Watching a baby grow in curiosity and experience is one of the blessings of parenthood. As the child matures and attends school, curiosity expands by leaps and bounds when teachers inspire the students and have good support from parents and family.

As children enter their teens, their curiosity expands. With proper guidance, most children will become adults who maintain a keen interest in how personal faith and relationships evolve and mature. If they have a solid foundation nurtured by family, friends and religious mentors, they usually continue to accept and cherish their faith.

However, families who have experienced adult children delving into or joining other types of worship understand how "holy curiosity" can also lead them down different paths. Although this can sometimes alienate family and friends, it can also add a special spiritual richness to family and friends' lives as well as foster interdenominational understanding.

Einstein was a Jew and a genius. He

took a different path, convinced that "a spirit is manifest in the laws of the Universe—a spirit vastly superior to that of man and one in the face of which we with our modest powers must feel humble." Yet he could not acknowledge God as the center of Abrahamic religions: Judaism, Christianity and Islam.

Einstein often claimed that those with faith are naïve. I might be naïve for many reasons, but not when it comes to faith.

I know from experience and without a shred of doubt that there is an immortal God who touches our hearts and souls—and that there is life after death.

Einstein wrote, "My religiosity consists in a humble admiration of the infinitely superior spirit that reveals itself in the little that we, with our weak and transitory understanding, can comprehend of reality."

I believe and acknowledge that "superior spirit" to be God the Father, God the Son and God the Holy Spirit.

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

Our Turn/Therese J. Borchard

Gen X: A bunch of Marys

"You know what the problem is with your generation?" a neighbor yelled to me one day on his way to a local Save the Parks event, where community residents gardened together for an afternoon. "You guys never take the time to volunteer."



Most of my young-adult life, at least since my kids were born and

I stopped some of my volunteer activities, I have felt guilty for not serving soup at a homeless shelter. For years, I've scanned the church bulletin weekly to find out about how I could squeeze in co-directing a clothing drive to my already packed schedule. And when I get hit up for change on the street, I usually fork over the cash—even if the guy smells of alcohol or the woman is pulling a scam because I feel guilty that I'm not doing more for my community.

According to a recent national study, our nation has a volunteer rate of 28 percent. Approximately three-fourths of us don't squeeze community service into our busy schedules.

But what is service? Does it only count if you're feeding hungry mouths? What about Mary, Martha's sister, who sat at Jesus' feet and listened to him? Doesn't she have an important ministry as well? I mean, I know to Martha it appears that Mary is quite the slacker, sitting pretty with the snacks in front of her, while her sister is slaving away in the kitchen, all sweaty.

"Lord, do you not care that my sister has left me to do all the work by myself?" Martha asked.

Jesus answered her, "Martha, Martha, you are worried and distracted by many things; there is need of only one thing. Mary has chosen the better part, which will not be taken away from her" (Lk 10:38-42).

Whenever I read Luke's account of Martha and Mary, I always think back to my trip to Calcutta, India, 14 years ago. I wanted to be a missionary, but when my big blond self (in comparison to Indian women) landed at the Nirmal Hriday (Pure Heart) Home for Dying Destitutes in Calcutta, I wanted to bolt immediately. I was so overwhelmed as I observed volunteer doctors and nurses clean up flesh wounds—completely exposed and blood oozing everywhere—of persons with cancers, infections and injuries.

Hungry kids grabbed soup and bread out of my hands faster than I could feed them. I couldn't take it, all the suffering. And I ran back to the home where I was staying. There lived a gentle and kind Indian woman who listened with great interest to my stories about my family, my courses at school, my priest-missionary friend, whom we both knew.

Somewhere, in describing myself, I mentioned my struggle with depression, and how difficult recovery can be at times. Tears formed in her eyes. She began to nod. "I, too, have those struggles," she said. And she hugged me and embraced me in a way that I'll never forget: I was the first person she'd met who suffered from depression as well, or the first person who admitted it and was willing to talk about it with her.

The woman was so relieved to know that someone else had to work so hard at her thoughts and that another devout Catholic woman couldn't find complete refuge in prayer, as many hours as she sat in front of the altar, begging God to take it.

Maybe I'm just rationalizing my way out of stocking canned goods, but I've begun to appreciate what Mother Teresa said when she wrote: "The greatest disease and the greatest suffering is to be unwanted, unloved, uncared for, to be shunned by everybody, to be just nobody [to no one]."

I interpret her words to say that there is, indeed, a place for the Marys among us.

(Therese J. Borchard writes for Catholic News Service.) †

Twenty-first Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Aug. 26, 2007

- Isaiah 66:18-21
- Hebrews 12:5-7, 11-13
- Luke 13:22-30

The Book of Isaiah provides the first reading for this weekend.



Isaiah is a fascinating book of Scripture. It covers a long period of Hebrew history. Its early chapters deal with events and conditions in the southern Hebrew kingdom of Judah before the kingdom's

conquest by the mighty Babylonian army.

Then, as the book progresses, it tells of the plight of the Hebrews taken to Babylon, the imperial capital, where they and their descendants languished for four generations.

At last, the Hebrews were allowed to return home, but the homeland that they found was hardly the "land flowing with milk and honey." It was sterile, lifeless and bleak. It must have been difficult not to succumb to cynicism or outright rejection of God.

Did God lead them to this awful place after all that they had experienced in Babylon? Was this God's confirmation of the Covenant?

This same dreary situation pertains around the words of the book read on this weekend. However, the prophet unceasingly, and without any doubt, calls the people to reaffirm their devotion to God, who will rescue them and care for them.

For its second reading, the Church on this weekend presents a reading from the Epistle to the Hebrews.

In the late part of the first century A.D. when this epistle was composed, the plight of the Jews was not good. In fact, in 70 A.D., the Jews rose up against the Romans and the Jews paid a dreadful price for their audacity.

Things were as bad as they were in the days of the last part of Isaiah from which came the reading heard earlier this weekend.

Nevertheless, as the prophets so often had encouraged the people in the past, the author of Hebrews assured the people of the first century A.D. that God would protect them and, after all the trials, would lead them to life eternal.

St. Luke's Gospel furnishes the last reading.

It is a somber reading, indeed a warning. Indeed, life is eternal. God

lives and reigns in an eternal kingdom. Jesus has the key to the gate. But entry into the kingdom is possible only for those who make themselves worthy by their own fidelity to God and to God's law.

Reflection

For several weeks, the Church, either directly or indirectly, has taught us in the weekend readings at Mass that earthly life is not the only experience of living for humans. Earthly life is not eternal.

Life is eternal, or better said, existence is eternal. Earthly life will end. Then will come either eternity in the kingdom of heaven or agony in hell.

God offers us every opportunity and every aid in our way to reach heaven. He could show us no greater love than to give us Jesus as our Redeemer and companion as we move toward heaven.

The Son of God, one with the Father in the eternity and power of God, Jesus forgives us, strengthens us, guides us, restores us and finally places us at the banquet table of heaven.

However, all this being the case, humans can ignore or outright reject God's love so lavishly given in Jesus.

Humans, therefore, create their own destiny. Will they live in eternal joy with God? Or will they live without God in everlasting despair and pain? The choice belongs to each person.

It belongs to each of us individually. By our faithfulness or by our sin, we select the eternity in which we shall be.

These words can be quite disturbing if we do not balance them against the promises given by God to the prophets and by Jesus that if we honestly seek God then God will assist us through Jesus, and will give us eternal life in peace and in joy. †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Daily Readings

Monday, Aug. 27
Monica
1 Thessalonians 1:1-5, 8b-10
Psalm 149:1-6, 9
Matthew 23:13-22

Tuesday, Aug. 28
Augustine, bishop and doctor of the Church
1 Thessalonians 2:1-8
Psalm 139:1-3, 4-6
Matthew 23:23-26

Wednesday, Aug. 29
The Martyrdom of John the Baptist
1 Thessalonians 2:9-13
Psalm 139:7-12
Mark 6:17-29

Thursday, Aug. 30
1 Thessalonians 3:7-13
Psalm 90:3-4, 12-14, 17
Matthew 24:42-51

Friday, Aug. 31
1 Thessalonians 4:1-8
Psalm 97:1-2, 5-6, 10-12
Matthew 25:1-13

Saturday, Sept. 1
1 Thessalonians 4:9-11
Psalm 98:1, 7-9
Matthew 25:14-30

Sunday, Sept. 2
Twenty-Second Sunday in Ordinary Time
Sirach 3:17-18, 20, 28-29
Psalm 68:4-7, 10-11
Hebrews 12:18-19, 22-24a
Luke 14:1, 7-14

Question Corner/Fr. John Dietzen

Church law does not set age to receive first Communion

Q The Church says that children may receive first Communion when they are 7 years old, which is usually when they are in the second grade.

Why must children in our parish wait until they are 8 or 9 and in the third grade? (Iowa)

A The Church does not designate any specific age for the reception of first Communion.

What is required is that children have sufficient knowledge and careful preparation so they understand, according to their capacity, the mystery of the Eucharist and are able to receive with faith and devotion (Canon #913).

This means minimally that a child knows the difference between the Body of Christ and ordinary bread, and can receive reverently, which is sufficient for reception of Communion if he or she is in danger of death.

Some older Catholics will remember that first Communion formerly was allowed only after children attained the early teenage years. That was changed in 1910 by Pope Pius X, who insisted on early and frequent Communion. However, it took some years for that rule to be accepted everywhere.

Who determines when a child is prepared to receive with faith and reverence?

Parents are mentioned first and they, with their pastors, are responsible for seeing that children who are prepared receive as soon as possible (Canon #914).

No specific age is therefore involved. In fact, it is not at all unusual for children in a practicing Catholic family to have a clear knowledge of the difference between ordinary bread and Communion, and a spirit of reverence and faith in God, long before they are 7 years old, possibly even at the age of 5.

If parents are convinced of this readiness, they may talk with the pastor and arrange for their child to receive the sacrament at that time.

Sometimes parents are reluctant to do this because they wish their child to receive Communion in the more solemn ceremony with their class.

However, there's no necessary conflict between the two because many children

receive Communion with their families when they are ready and join the class for formal first Communion later on.

It is better than making children wait for one or two years after they are prepared, often even urgently desiring to receive the Eucharist with their parents, brothers and sisters.

A few priests have claimed that allowing parents to present their child for Communion before the usual time is open to abuse. It is unlikely, however, that mothers and fathers whose eucharistic faith is slippery or fragile, who would be inclined to misuse the possibility, would even consider the younger age option.

At any rate, there is no Church law tying first reception of Communion to a certain age.

Q I understand the word "catholic" means "universal." When did the word become associated with our particular Christian faith? When did we stop calling ourselves Christian and become Catholic? (Ohio)

A Followers of Jesus Christ were first called "Catholic" by St. Ignatius of Antioch (died 107). It applied to the true faith of the whole Church, doctrines presumably shared everywhere by everyone.

After the final division between Eastern and Western Churches in 1054, the West preferred the name "catholic" and the East favored the term "orthodox," which means "correct belief."

Of course, the name Catholic Church, to distinguish it from most other Christian denominations, started with the Reformation in the 15th and 16th centuries. Some relatively very small Christian denominations still include the name Catholic—such as the Christian Catholic Church, Mariavite Old Catholic Church, American Catholic Church and so on—but have no particular relation to Roman Catholics.

We Catholics have never stopped calling ourselves and believing ourselves to be Christian.

(A free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

The Awakening

I could look the whole world over and I would see You everywhere, as the sun lights up the hillside, as the dewdrops sparkle there.

Like a smile that shows Your presence in the love that's living there, You rush by within the river and breezes speak Your name.

Since You came to live within me, I have never been the same.

By Dorothy Weinbeck

(Dorothy Weinbeck is a member of St. Christopher Parish in Indianapolis and the Secular Order of Discalced Carmelites in Indianapolis. A swan floats on a river at the Wertheim National Wildlife Refuge in Shirley, N.Y.)



CNS photo/Gregory A. Sernitz

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

CAVE, Gary D., 60, Mary, Queen of Peace, Danville, Aug. 5. Father of Amy, Kim and Todd Cave. Son of Pauline Cave. Brother of Lisa Ellison, Cindy Keller, Carolyn Wamsley, Peggy and Donald Cave. Grandfather of four.

DAVIS, Martha F. (Crim) Samuels, 81, St. Paul, Sellersburg, Aug. 5. Stepmother of Beverly Glaser, Betty Libs and Bob Davis.

DEAN, June (Wilson), 87, St. Jude, Indianapolis, Aug. 6. Mother of Fay Schoettle. Sister of Julie Kieffer,

Pearl Miller, Ralph and Ray Wilson. Grandmother of six. Great-grandmother of 15.

GREGORY, Robert L., M.D., 74, Holy Spirit, Indianapolis, July 18. Husband of Shirley P. (Frejje) Gregory. Father of Diane Helfrich, Jeannine Shalaby, Brian and Michael Gregory. Grandfather of two. (correction)

GUYTON, Ruthe Odessa Tender, 82, Holy Angels, Indianapolis, Aug. 3. Mother of Elsa Clemons-Calderon, Mynelle Gardner, Alyce Meadors, Lory, Lynn, Lysa and Robert Tender. Grandmother of 14. Great-grandmother of 13. Great-great-grandmother of two.

HORSTMAN, Fred, 42, St. Gabriel the Archangel, Indianapolis, June 29. Husband of Kim (Weller) Horstman. Son of Leon and Helen Horstman. Brother of Carole, David and Stephen Horstman.

KERN, Lois (Siebert), 76, St. Anne, New Castle, July 14. Wife of Lloyd Edward Kern. Mother of Jane, Charles, Daniel

and Steven Kern. Grandmother of 10. Great-grandmother of two.

KING, Marie F., 72, St. Malachy, Brownsburg, Aug. 5. Wife of Fred Brandstrader. Mother of Julie, Christopher and Emmett King. Sister of Marlene Stallone, JoAnn Poole, Beatrice and Carol Ventresca, James and Joseph Tomaselli. Grandmother of four.

KOEHNE, Robert L., 63, St. John the Evangelist, Enochsburg, Aug. 14. Husband of Debbie (Bohman) Koehne. Father of Chris and Kevin Koehne. Brother of Mary Delay, Richard and William Koehne. Grandfather of one.

MERKEL, Helen Barbara, 83, St. Roch, Indianapolis, Aug. 8. Mother of Rosemary Gravelie, Frederick, John, Michael and William Merkel. Sister of Virgil Haag. Grandmother of 14. Great-grandmother of one.

MOORMAN, John Edward, 74, St. Mark the Evangelist, Indianapolis, July 22. Husband of Elizabeth (Herold) Moorman. Father of Beverly Bremer, Susan Heald, Kathleen Isom, Chris, Karin and Kelli Kirch, Diane and John Moorman. Brother of Mary Jo Steinhauer and Roseanne Clark, Joseph and Tom Moorman. Grandfather of 12.

NIEHAUS, Virginia Francis, 86, St. Roch, Indianapolis, Aug. 5. Mother of Marilyn Schuster, Dennis and William Niehaus. Grandmother of seven. Great-grandmother of 11.

PABERZS, Valentine, 62, Christ the King, Indianapolis, Aug. 4. Sister of Veronika Grossman and John Paberzs.

PAULLUS, Jan Etta Diane, 59, Annunciation, Brazil, Aug. 6. Wife of Pete Paullus. Mother of Vanessa and Christopher Paullus. Daughter of Norma Morlan. Sister of Tyra Handlin. Grandmother of three. Great-grandmother of two.

POMERLEAU, Sue, 58, St. Pius X, Indianapolis, Aug. 10. Sister of Jeannine DeRoy and Ray Pomerleau.

ROBERTS, Robert L., 61, St. Michael the Archangel, Indianapolis, Aug. 8. Husband of Marie (Ancelet) Roberts. Father of Annette, Steven and Tim Roberts. Son of Ann Roberts. Brother of Patty Broderick, Carrie Bryant, Judy Stewart, Bill and Mike Roberts.

ROGERS, George, 84, St. Mary, Lanesville, Aug. 5. Husband of Carrie Huff. Father of Kathy, Dave, George Jr., Jim, Joe, John, Mike, Robert and Tom Rogers. Brother of Mary Jo

Derkavitch and Martha Miller. Grandfather of 26. Great-grandfather of 31.

SCHULZ, Mary Ann, 71, St. Pius X, Indianapolis, Aug. 5. Wife of Alvin Schulz. Mother of Marie Marks and James Schulz. Sister of Joseph and William Costello. Grandmother of six. Great-grandmother of two.

SPICUZZA, Paul Anthony, 84, Sacred Heart of Jesus, Indianapolis, Aug. 10. Husband of Margaret (Giovanoni) Spicuzza. Father of Paula Keifer, Diane and Rose Ann Yagelski, Frank and Michael Spicuzza. Brother of Anna Marie Below, Josephine Healey, Rosemary Page and Lawrence Spicuzza. Grandfather of 15. Great-grandfather of three.

STIMPSON, Robert P., 56, St. Matthew, Indianapolis,

July 27. Husband of Amy Stimpson. Father of Colleen, Kelly, Molly and Patrick Stimpson. Brother of Kathy McMahon, Carol Thompson, Charlie and Rick Stimpson.

THOMPSON, Norbert A., 83, St. Pius X, Indianapolis, Aug. 11. Husband of Eleanor (Cardis) Thompson. Father of Therese Heiser, Linda Hicks, Barbara Reynolds and Sharon Schubert. Brother of Jean Schwier. Grandfather of six. Great-grandfather of two.

ZINKAN, Elvera Helen (Klafzinsky), 94, Our Lady of Lourdes, Indianapolis, Aug. 6. Mother of David, James II and John Zinkan. Grandmother of three. Great-grandmother of eight. †

Pro-life director supports Arkansas' new umbilical-cord-blood bank

LITTLE ROCK, Ark. (CNS)—The Respect Life director for the Diocese of Little Rock is hopeful the creation of a newborn umbilical-cord-blood bank in Arkansas will spur on more ethical research and treatments using adult stem cells.

At the invitation of state

Rep. Jon Woods, Marianne Linane and her secretary, Kathleen McNespey, toured the labs at the University of Arkansas for Medical Sciences in Little Rock, where stem cells are already being used to treat people with cancer and other diseases.

Woods, a member of St. Raphael Parish in Springdale, was the main sponsor in the House of Representatives for legislation to create the Newborn Umbilical Cord Blood Initiative, one of the first in the country. Woods' bill was overwhelmingly supported by other senators and representatives and by Dr. Michele Fox, director of cell therapy and transfusion medicine at the university.

Linane said the initiative is supported by the Diocese of Little Rock as well because it promotes using nonembryonic stem cells for medical cures. The Catholic Church opposes embryonic stem-cell research because living human embryos are destroyed in the process of extracting the stem cells.

The extraction of stem cells from umbilical-cord blood "is not morally or ethically controversial," Fox said. "This is the child's first gift to the rest of the world."

While there is a national cord-blood bank, the Arkansas cord-blood bank is still in its early stages, Fox and Woods said. An 11-member commission, to be named by June 2008, will put together a budget and promote the creation of the cord-blood bank.

Beginning as early as 2009, pregnant women in the state will be asked by their obstetrician if they wish to voluntarily donate the blood from their newborns' umbilical cords to the blood bank. After being properly extracted, the stem cells would be sent to the main bank to be frozen and stored.

Participating hospitals could then use the stem cells in their treatment of patients with various cancers, such as leukemia, Parkinson's disease, spinal cord injuries, autoimmune diseases such as rheumatoid arthritis, and several other blood, liver and bladder diseases.

The University of Arkansas for Medical Sciences is world renowned for its stem-cell treatment of patients with multiple myeloma, a rare blood cancer. †

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Msgr. Georg Ratzinger hands a copy of his book to his brother, Pope Benedict XVI, at Castel Gandolfo, Italy, on Aug. 16. The book is titled *Der Bruder des Papstes (The Pope's Brother)* and depicts the public and private life of the pope's brother.

Pope's brother: Criticism signals 'good pontificate'

PASSAU, Germany (CNS)—Pope Benedict XVI's elder brother said criticism of the pope should be expected as the sign of a good pontificate and that recent controversies showed papal leadership could not be "all peace, joy and pancakes."

"I'm mainly concerned that the new situation will work well for my brother in relation to his faith, and I can witness that he's fulfilling what the good Lord expects of him and also being understood by many people," Msgr. Georg Ratzinger said in an Aug. 17 interview with Bavaria's *Passauer Neuen Presse* daily.

Msgr. Ratzinger said he had contacts "only with people who wish me and my brother well," adding that "negative voices" reached him "through detours, when they've already been purified and don't hurt me anymore."

He said he was aware of recent controversies, such as debate over the pope's July 7 document allowing wider use of the Tridentine Mass, the liturgy that predates the Second Vatican Council, and a July 10 Vatican declaration that the Catholic Church is the one, true Church.

"These critical voices were to be expected—if everything went smoothly, it wouldn't be a good pontificate," Msgr. Ratzinger said. "A person active in God's kingdom has to expect resistance—just like Our Lord, who also encountered enemies time and again. It can't all be peace, joy and pancakes."

Asked about Pope Benedict's upcoming Sept. 7-9 trip to Austria, Msgr. Ratzinger said he and the pope were "Austria lovers," adding that he especially appreciated that Austria was "a foreign country with no language barriers" and the home of composers Joseph Haydn, Wolfgang Amadeus Mozart, Franz Schubert and Anton Bruckner.

"I'm hoping for beautiful days of celebration, and that the devil which hides in the details, as we know, will remain hidden," said Msgr. Ratzinger.

He added that Austrians "are quite different than the northern Germans, who are very rational and hide the feelings, which they certainly have, under an externally frigid cover. This isn't the case with Austrians. They're friendly and nice—nicer than us Bavarians. We're a bit grumpy, and Austrians are friendlier."

He said he had given the pope a copy of his new book, *Der Bruder des Papstes (The Pope's Brother)*, during a four-week stay at the papal summer residence in Castel Gandolfo, Italy.

He said the book was reasonably accurate in its depiction of his public and private life as well as his theology and passion for music, and he told the paper he regretted that few parents gave their children a musical education.

"Unlike me, with my eye problem, my brother can read very fast," Msgr. Ratzinger said. "Joseph will certainly take time to read the book."

Meanwhile, Msgr. Ratzinger said that his "privacy has suffered a bit" since his brother was elected pope in 2005.

"I'm not accustomed to this great interest, and it isn't my nature to be in the limelight," he said. "But it has its good and beautiful sides, too, and I'm coping with it well."

The 83-year-old retired monsignor said he has led an "independent life," but has remained in regular touch with the pope by telephone and routine visits to Rome.

"To see my life only from the perspective of the pope would naturally be one-sided," Msgr. Ratzinger told the newspaper. "But the fraternal closeness and togetherness haven't changed at all. We still have a family life."

Born at Pleiskirchen in 1924, Msgr. Ratzinger was an accomplished composer, playing piano and organ, by the time he entered the minor seminary in Traunstein in 1935.

He was wounded while serving in Italy with Germany's armed forces in 1942 and later was held as a prisoner of war by U.S. forces before enrolling in 1946 with his brother at the seminary of the Munich and Freising Archdiocese, where both were ordained priests in 1951.

He directed the Regensburg boys choir from 1964 to 1994, and conducted the choir at his brother's installation as archbishop of Munich and Freising as well as during Pope John Paul II's Munich visit in 1980.

He retired in 1994 and now lives in Regensburg. †

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Student loan debt seems as abundant as back-to-school supplies

WASHINGTON (CNS)—In a seemingly more innocent age, the back-to-school supply rush meant getting new pencils, pens, paper, construction paper, binders, folders, a compass, a protractor.



Then came the calculator. And the bulkier textbooks. And the laptop computers. And the backpacks to cram everything in.

Today, what may be heavier than that crammed backpack is the debt burden incurred by a college student just to continue his or her education.

With the heightened sense that only a college degree will gain a young worker entree to the current world of work, more students than ever—thanks also in part to the demographics of the baby “boomlet”—are attending college. But with states reining in higher-education funding, state-supported colleges and universities have had to hike their tuition rates substantially.

Catholic colleges and universities, which don't have the government funding supports that public institutions still have to hold down tuition costs, must charge higher rates. DePaul University in Chicago will charge \$24,300 this school year for a full load of classes. Even students getting financial aid, such as grants and work-study programs, can find it necessary to take out student loans to help fund their education.

It used to be customary for students in law school or medical school to get loans to pay for their education, but those professions offered graduates a better chance at immediate big-figure paydays to enable them to pay back a loan. Graduate students could often get work as teaching assistants while they

pursued their studies to defray the cost of their education.

But when undergraduate students take the risk of locking themselves into debt before the start of their careers and then venture into an uncertain economy after they graduate, problems with paying back the loans can mount.

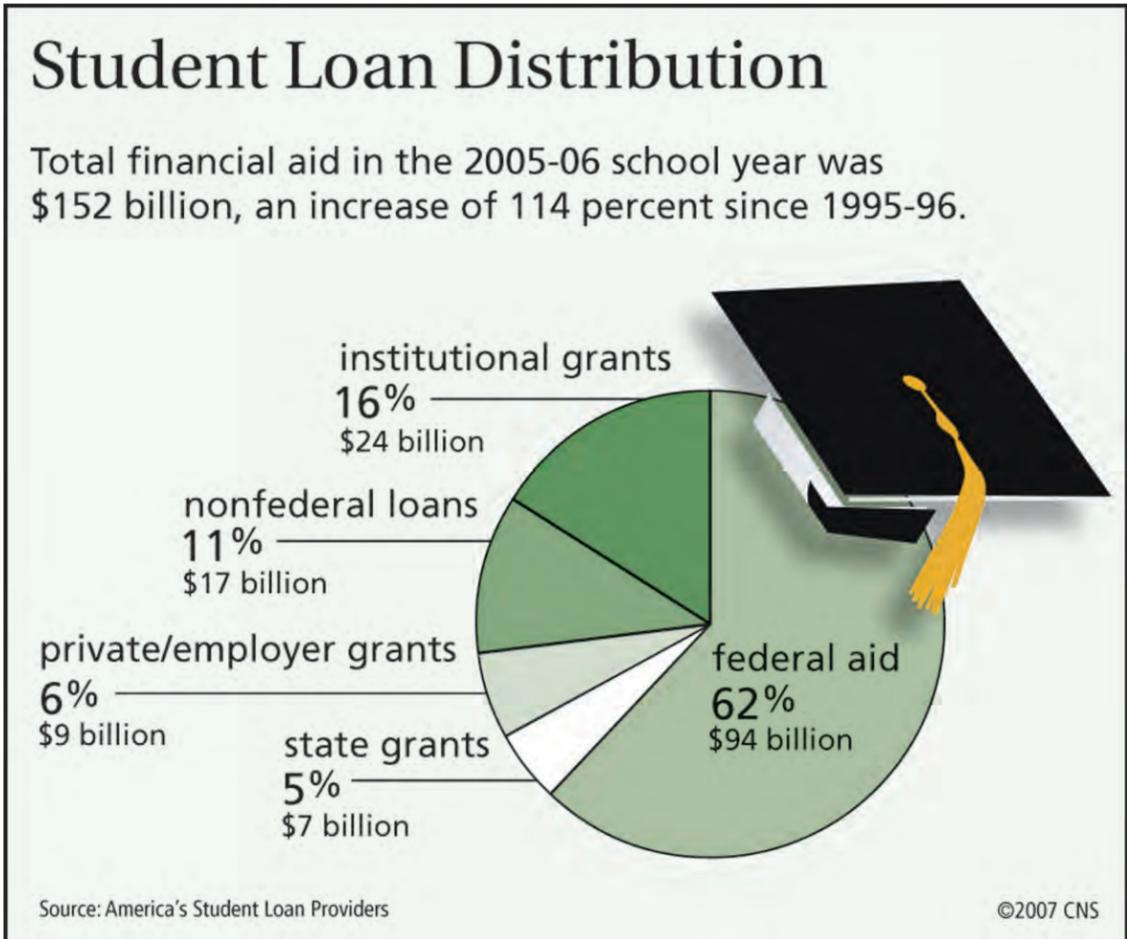
Student loan programs themselves have had problems. Over the spring and summer, several schools learned that their financial aid officers had developed too-cozy relationships with lenders—getting stock options and other under-the-table perks—and had steered students toward those lenders, regardless of the interest rate or repayment terms. Even a federal Department of Education official was linked to such a steering scheme.

At DePaul, about 70 percent of undergraduates receive some form of financial aid, according to Chris Rona, DePaul's associate director of financial aid for new student programs and outreach. That figure is roughly consistent with the percentage for all colleges, he added.

Rona said his guess was that half of all college students get “loan assistance.”

“The lenders are always obviously trying to extend their markets” to find more people who need to borrow money, he told Catholic News Service.

As an example of the debt load a student can have, take Michigan State University in



East Lansing, Mich. More than 50 percent of all seniors owe money on Stafford loans, one of the two major federal student loan programs. Ten percent owe up to \$9,999, 21 percent owe \$10,000 to \$19,999, 15 percent owe \$20,000 to \$29,999, and 8 percent owe \$30,000 and up. This indebtedness, according to the university, does not include any private loans taken out by students.

In the 2005-06 school year, total federal financial aid amounted to \$94 billion, up 95 percent since 1995-96. That amount included student loans worth \$68.5 billion, grants of \$18.6 billion, tax credit and deductions of \$6 billion, and work-study programs accounting for \$1 billion.

The Department of Education said \$28.8 billion each was spent on Stafford subsidized and unsubsidized loans, while an additional \$9.7 billion was allocated for another loan program.

A subsidized loan, awarded according to financial need, means the government pays—or subsidizes—interest on the loan while the student is in school and for the first six months after graduation. If they qualify, students also can have payments deferred. Those with unsubsidized loans must pay interest from the time they get the loan until it is paid off.

Nonfederal loans accounted for another \$17.3 billion in student debt, according to America's Student Loan Providers, an industry group.

“We're monitoring the loan lender issue very closely. To the best of our knowledge, we don't believe that Catholic institutions' or Jesuit [institutions'] students are more at risk,” said Melissa DeLeonardo, a spokeswoman for the Association of Jesuit Colleges and Universities.

“Because our institutions are working in the best interests of our students, they have formed relationships with lenders,” she added in an interview with CNS. “We work with institutions that give the best rate possible. We feel pretty confident that we've done a good job with our relationships with the lenders, and we feel that our students are not more at risk at our Jesuit institutions.”

Federal loans have been made available at far more attractive interest rates than private loans. Private student loans have higher rates, and borrowers don't enjoy the same protections as with federal student loans. If loans are consolidated, the interest rate may be based on an individual's credit, and that can be a volatile rate as well. But federal law says you can consolidate federal student loans only once.

Students may be worrying about grades in the year ahead, but worries at colleges won't be limited to students, as universities deal with student loan problems.

DePaul's Rona said “this has really rocked the culture of our business this summer.” †



Pictured are brochures in the financial aid office at Holy Names University in Oakland, Calif., on Aug. 17. It used to be that the back-to-school supply rush meant getting new pencils, pens, paper, construction paper and binders, but for college students today it also means taking on a heavy debt burden just to continue their education.

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