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—
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, Southeners 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.

“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

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, 1929, 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 Chatard present the sisters with missionary crosses that had been blessed by Pope Benedict XV.

“You 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
Cristo Rey 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 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 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 at 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?”

“This is the sharing of the answer to the prayers 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 education and faith formation for the archdiocese.

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. They also learned that the four-year dropout rate for the Class of 2006 was 2.6 percent compared to 30 percent nationally.”

“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, Brittnie 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,” Brittnie 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.

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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 earthquake, 20 times more powerful than the 2001 quake. Terrones and her family fled, her adult daughter fell while carrying her 5-year-old son. The daughter stumbled and fell, and tried to get up, as if to protect her son, and falling bricks battered her arms.

Then they were in the street, watching as the house was heavily damaged.

“Everyone ran out of their houses screaming and holding their children,” Terrones said.

“It seemed our house just collapsed.”

Although aftershocks made the work dangerous, she and her daughter scrambled 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 one block, neighbors rigged makeshift shelters with straw mats so they could stay near their homes.

More than 140 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 victims 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 numbing horror, 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 in 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 Chinchca 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.

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 $31.5 million would be 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 clearer.

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 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 70790, Baltimore, MD 21203 or to Mission Office, P.O. Box 1410, Indianapolis, IN 46206.)
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

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 has taught this pope that war is never the best way to ensure peace.

“One reconsiliation 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 a just and peaceful society:

“First, we should work to guarantee 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 Christianit,” 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 Convery

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 is no discussion or prayer among ministry.

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 “full consciousness 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 address to the bishops of the United States:

“Active participation does not prevent the passive and stillness, but they are in their own way profoundly active. In a culture which neither favors nor fosters a meditative quiet, the air of interior listening is learned only with difficulty.”

—Carlos Lam

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 ad hominem technique of knocking one’s opponent rather than his argument.

Daly uncharitably derided all of us who celebrate the return of the Latin Mass by claiming that at a neighboring parish the Latin Mass is poorly attended by old fogeys who like to keep to themselves. This belies everything I have read about Colleen Butler Indianapolis

Father Daly’s column lacks respect for Latin Mass

My name is Frank Johannges. 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 preaching tolerance and acceptance of 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 Johannges

Letters to the Editor

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 1771, Indianapolis, IN 46206-1771.

Letters without access to e-mail may send letters to criterion@archindy.org.

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

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

(Décimo quinto de la serie)

Pope Benedict XVI gives us a massive and thorough teaching about the holy Eucharist and 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 public officials who must make decisions regarding fundamental values, such as respect for the human person, from conception to natural death, the family, the first task to educate one’s children and the promotion of the common good in all these forms. These values are not negotiable.

Consequently, Catholic politicians and legislators, conscious of their grave responsibility for society, must feel particularly bound, on the basis of a properly formed conscience, to introduce and support laws inspired by the faith.

In these words, the Lord reveals the true meaning of the gift of his life for all people.

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

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

La intención del Arzobispo Buechlein para vocaciones en agosto

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

(Restando el testimonio de los mártires en nuestra historia cristiana y enfatizando de manera especial que el culto al santísimo Sacramento es la dimensión claramente visible de la fe cristiana. N. 88).

En este contexto, el Papa Benedicto hace un llamado para lograr un mayor testimonio público de fe.

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

List of oraciones del Arzobispo Buechlein
Arquidiócesis de Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Traducido por: Daniela Guapini
Language Training Center, Indianapolis.
Events Calendar

**August 24-25**

**Nativity of Our Lord Jesus Christ Parish**

Sister Leah Furlong, O.S.F., presenter. Information: 317-545-7681 or www.archindy.org/fatima

**September 6**

**“Volunteers, Seniors and Friends Monthly Mass and Social**

Mass, 9 a.m. continental breakfast and lunch. Registration required: 317-545-7681 or www.archindy.org/fatima

**September 16**

**“Getaway Clare Teixeira, a native of Miami, Fla., was received as a novice in the congregation’s Immaculate Conception.

2 p.m., $10 includes breakfast and lunch. Registration required: 317-545-7681 or www.archindy.org/fatima

**September 17**

**“Getaway Clare Teixeira, a native of Miami, Fla., was received as a novice in the congregation’s Immaculate Conception.

2 p.m., $10 includes breakfast and lunch. Registration required: 317-545-7681 or www.archindy.org/fatima

**September 22**

**Indianapolis Convention Center, 100 S. Capitol Ave., Indianapolis. “Lions Breathing Fire: Why Be Catholic?” second annual Indiana Catholic Men’s Conference, 8 a.m.-3:40 p.m. Information: 317-924-3982, 317-888-0731 or www.indianacatholicmen.com

**September 23**

**St. John the Evangelist Parish, 1955 E. 56th St., Indianapolis. “V Honourable Ed and Jane Eberly Foundation, 8 a.m.-3:40 p.m. Information: 317-924-3982, 317-888-0731 or www.indianacatholicmen.com

**September 24**

**Our Lady of Fatima Retreat, 5535 E. 56th St., Indianapolis. “V Honourable Ed and Jane Eberly Foundation, 8 a.m.-3:40 p.m. Information: 317-924-3982, 317-888-0731 or www.indianacatholicmen.com

**September 25**

**Our Lady of Fatima Retreat, 5535 E. 56th St., Indianapolis. “V Honourable Ed and Jane Eberly Foundation, 8 a.m.-3:40 p.m. Information: 317-924-3982, 317-888-0731 or www.indianacatholicmen.com

**September 26**

**Saint Meinrad Archabbey and School of Theology, Newman Center Conference Center, 200 Hill Drive, South Bend. Late night, 7 p.m. Information: 317-545-9011.

**September 27**

**St. John the Evangelist Parish, 1955 E. 56th St., Indianapolis. “Pre Cana Conference” for engaged couples of all faiths. Information: 317-545-7681 or www.archindy.org/fatima

**October 1**

**Our Lady of Fatima Retreat, 5535 E. 56th St., Indianapolis. “Pre Cana Conference” for engaged couples of all faiths. Information: 317-545-7681 or www.archindy.org/fatima

**October 16-18**

**Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “St. Benedict’s Library,” Benedictine Father Harry Hagan, presenter. Information: 317-836-6011 or e-mail msvore@saintmeinrad.edu

**October 22**

**Our Lady of Fatima Retreat, 5535 E. 56th St., Indianapolis. “V Honourable Ed and Jane Eberly Foundation, 8 a.m.-3:40 p.m. Information: 317-924-3982, 317-888-0731 or www.indianacatholicmen.com

**October 29**

**Our Lady of Fatima Retreat, 5535 E. 56th St., Indianapolis. “V Honourable Ed and Jane Eberly Foundation, 8 a.m.-3:40 p.m. Information: 317-924-3982, 317-888-0731 or www.indianacatholicmen.com

**November 5**

**Indianapolis Marriott Downtown, 1117 Bank One Nine, Indianapolis. Catholic Charismatic Renewal, 8 a.m.-8 p.m. Information: 317-787-8277.

**November 6**

**Christ the King Parish, 6011 W. 56th St., Indianapolis. “Visions of Heaven,” Sister Jannette currently lives in the Franciscan Sisters of the Renewal of Central Indiana, prayer director for the organization’s Respect Life and respect for the unborn, disabled, and elderly.

**November 19**

**Our Lady of Fatima Retreat, 5535 E. 56th St., Indianapolis. “V Honourable Ed and Jane Eberly Foundation, 8 a.m.-3:40 p.m. Information: 317-924-3982, 317-888-0731 or www.indianacatholicmen.com

**November 20**

**Indianapolis Marriott Downtown, 1117 Bank One Nine, Indianapolis. Catholic Charismatic Renewal, 8 a.m.-8 p.m. Information: 317-787-8277.

**November 27**

**St. John the Evangelist Parish, 1955 E. 56th St., Indianapolis. “Spa Day,” Benedictine Sister Claire, presenter. Information: 317-836-6011 or e-mail msvore@saintmeinrad.edu

**December 1**

**St. John the Evangelist Parish, 1955 E. 56th St., Indianapolis. “V Honourable Ed and Jane Eberly Foundation, 8 a.m.-3:40 p.m. Information: 317-924-3982, 317-888-0731 or www.indianacatholicmen.com

**December 3**

**Indianapolis Marriott Downtown, 1117 Bank One Nine, Indianapolis. Catholic Charismatic Renewal, 8 a.m.-8 p.m. Information: 317-787-8277.

**December 10**

**St. John the Evangelist Parish, 1955 E. 56th St., Indianapolis. “V Honourable Ed and Jane Eberly Foundation, 8 a.m.-3:40 p.m. Information: 317-924-3982, 317-888-0731 or www.indianacatholicmen.com

**December 17**

**St. John the Evangelist Parish, 1955 E. 56th St., Indianapolis. “V Honourable Ed and Jane Eberly Foundation, 8 a.m.-3:40 p.m. Information: 317-924-3982, 317-888-0731 or www.indianacatholicmen.com

**December 24**

**Indianapolis Marriott Downtown, 1117 Bank One Nine, Indianapolis. Catholic Charismatic Renewal, 8 a.m.-8 p.m. Information: 317-787-8277.

**December 25**

**St. John the Evangelist Parish, 1955 E. 56th St., Indianapolis. “V Honourable Ed and Jane Eberly Foundation, 8 a.m.-3:40 p.m. Information: 317-924-3982, 317-888-0731 or www.indianacatholicmen.com

**December 31**

**Indianapolis Marriott Downtown, 1117 Bank One Nine, Indianapolis. Catholic Charismatic Renewal, 8 a.m.-8 p.m. Information: 317-787-8277.
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 facilities 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.

“As 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 Frezell Brown, director of diversity at Brebeuf.

“They were asking questions. They led us through the woods. I 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.

“They were asking questions. They led us through the woods. I felt so much more than what I ever experienced in America. 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 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—all you do 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.”

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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 36 straight hours.

“It was a first-hand 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 next spring.

For me, it wasn’t a matter of turning away from my 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 prayed before every class. In college, I probably didn’t go to Mass as much or say a prayer before every class. I found other ways to experience and practice my faith. I prayed mostly every night that I would go to church and not be so little. By the end of the year, I went to Mass every weekend.

Advice for parents:

- Set the example.

- “You have to make the connection.”

- “Keep in mind that this is a time when they can integrate faith into their lives rather than have it as one small part of their lives.” — Father David Keller, pastor of St. Paul Catholic Center in Bloomington, who leads the campus ministry staff that works with I.U. students.

- “If you feed them, they will come.” — Sister Carmen Gillic, a member of the Sisters for Christian Community.

- “It’s about Jesus. It’s all about the Eucharist.” — Father David Keller, pastor of Aquinas Church in West Lafayette.

Advice for students:

- Make the effort to stay connected to a faith community.

- “This is a time when they can integrate faith into their lives rather than have it as one small part of their lives.” — Sister Carmen Gillic, a member of the Sisters for Christian Community.

- “We advice the freshmen to develop their faith, say campus ministry leaders.”

- “To get their attention and be persuasive is a time-honored approach of connecting with college students.”

- “Change the question from ‘What do I want to do with my life?’ to ‘What do I want to do with my life?’” — Day says.

- “It was an eye-opening experience,” says Gordon, a former high school student who visited her former high school when she visited her former high school.

- “There are a lot of stress and challenges that help students grow in faith.” — Sister Carmen Gillic, a member of the Sisters for Christian Community.

- “I looked at church as entertainment. It’s not about great music. It’s about Jesus. It’s all about the Eucharist.” — Father David Keller, pastor of Aquinas Church in West Lafayette.

How young people can grow in their faith from...

Advice for parents:

- “It’s about Jesus. It’s all about the Eucharist.” — Father David Keller, pastor of Aquinas Church in West Lafayette.

- “When you’re dealing with students of that age level, they have a tremendous potential for growth.” — Sister Carmen Gillic, a member of the Sisters for Christian Community.

- “We're not trying to say that there's a religious component to everything, but it's important to understand yourself so you can understand your faith.”

- “Making the connection.”

- “This is a time when they can integrate faith into their lives rather than have it as one small part of their lives.” — Sister Carmen Gillic, a member of the Sisters for Christian Community.

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

- “When you’re dealing with students of that age level, they have a tremendous potential for growth.” — Sister Carmen Gillic, a member of the Sisters for Christian Community.

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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.”

Seminarians make pilgrimage to the shrine of St. Theodora

By Sean Gallagher

PROVIDENCE SISTER MARIE KEVIN TIGHE, who helped guide the canonization cause of St. Theodora Guerin 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.

SEMINARIAN DUSTIN BOEHM, a member of Our Lady of the Greenwood Parish in Greenwood, kneels in prayer before the remains of St. Theodora Guerin during a seminar pilgrimage on Aug. 15 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods, the motherhouse of the Sisters of Providence.


ARCHDIACONAL 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.
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 crosier 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 Flager, 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 1957 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.


He also noted that “the first duty of a bishop” is to proclaim 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 covenanting to listen to the many voices he will hear among his new Church family.

“Some see the gift of dialogue as simply two people talking,” he explained. “I guess that’s a model that would be perfect if we each listened and meeting each other halfway,” he explained.

“We 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.”

His installation came on the feast of the Assumption of the Blessed Virgin Mary, so Mary was at the heart of his homily.

“Mary was at the heart of his homily,” 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.”

His installation Mass drew about 5,000 people to a downtown Louisville arena. About 5,000 people attended the installation Mass.

Archbishop Kurtz delivered 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.

“The readings 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.”

He also told the faithful that the Church promotes “in very different.”

“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 ‘hearsers 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 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.

“These 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.”

The knapsack of stained glass windows was opened to the public during the Mass.

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†

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

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.

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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, Anji 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—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 about the nature of some Chinese women to join the Sisters of Providence.

Fan 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.

Trust 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 there even 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.”

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.

Providence Sister Anji Fan in 2006.

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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 my parents or teachers—I do recall them clearly. The second statement is false, because what you don’t know can hurt you.

But what triggered these thoughts? I read the following observation from German nuclear physicist Albert Einstein (1879-1955), who explained, “The important thing is not to stop questioning. Curiosity will keep us alive.” That makes sense for existing. One cannot help but be in awe when contemplating the mysteries of eternity, life, or the marvelous structure of reality. It is enough if one tries merely to comprehend a little mystery every day. Not necessary.

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 child matures and attends school, curiosity expands by leaps and bounds when teachers inspire the students, as they did goodgod’s and their parents and family.

As children enter their teens, their curiosity expands and grows. In adulthood, most children will become adults who maintain a keen interest in how personal familial relationships and everyone else cares about. If they have a solid foundation nurtured by family, friends and religious mentors, they usually continue to have a healthy hair.

However, families who have experienced adult children delving into or joining other types of worship understanding 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. It is the one in the face of which we with our modest powers must feel humble.” Yet he couldn’t acknowledge God, or the center of Abrahamic religions: Judaism, Christianity and Islam.

Einstein often claimed that those with faith are naive. I might be naive for many reasons, but not when it comes to faith. I know from experience and without a shred of doubt that there is an invisible and eternal moral 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 looking structure of the world as well as in the moral order of the human soul.”

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 were gathering to give their support for an afternoon. “You guys never take the time to volunteer.”

Most of my young-adult life, at least since I was a kid and I stopped some of my volunteer activities, I have felt guilty for not serving soup at a local shelter, or attending the church bulletin weekly to find out about how I could squeeze in co-directing a driving me to my already packed schedule. And when I get up for change on the street, I usually fork over the cash—even if the guy smells of alcohol or the person is pulling a scam because I feel that I’m not doing more for my community.

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

But what is service? Does it count only if you’re feeding hungry mouths? For example, do you think about Mary, Martha’s sister, who sat at Jesus’ feet and listened to him? Doesn’t she have an important ministry? I mean, I suspect that Martha to it appears that Mary is quite the stalker, sitting pretty with the snacks in front of her, while her sister is slaying away in the kitchen, all swayed.

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

Jesus answered her, “Martha, Martha, you are worried and troubled about many things; there is need of only one thing. Mary has chosen the better part, which will not be taken away from her.”

Whenever I read Luke’s account of Martha and Mary, I always think back to my old hometown of Calcutta, India, a 40s. I was a missionary, but when my blind blind self (in comparison to Indian women) was impressed by Mary, I greeted Calcutta Home for Dying Destitutes in Calcutta, I bolted immediately. I was so overwhelmed by the volume of doctors and nurses clean flesh wounds—completely exposed and bloozing everywhere, infected with cancer, infections and injuries.

Hungry kids grabbed soup and bread out of her hands before she could take it, all the suffering. And I ran back to the home where I was staying. There I 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 that I was raised an atheist, and therefore how difficult recovery can be at times. Tears formed in her eyes. She began to nod. “I too, I too, I too...” she seemed to say. And she hugged me and embraced me in a way that I’ll never forget. I was the first person she’d met who didn’t need to know the right answer, or the first person who admitted it and was willing to talk about it with her.

The woman then went on to know that someone else had to work so hard at her thoughts and that another devout Catholic couldn’t find the answer. And while I couldn’t take it, all the suffering. And I ran back to the home where I was staying. There I 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.

Maybe I’m just rationalizing my way out of my way of stock ing canned goods, but I’ve begun to appreciate how Mother Teresa said when she was Curious... “The single greatest suffering is that we are unloved, unloved, for to be shunned by everybody is no longer a cause for Joy.... I interpret her words to say that there is, indeed, a place for the Marys among us. 
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 may 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 dire 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 austerity.

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 did not lose heart. He tells 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 of the readings for this weekend.

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


DAVIS, Martha F. (Crim) Summers, 81, St. Paul, Sellersburg, Aug. 5. Stepmother of Beverly Glacier, Beth Libs and Bob Davis.


DIEP, William 96, St. Mary, Providence, Aug. 5. Father of Frank and Margaret. Son of Marie Diep. Great-grandfather of 15.

DIEP, Mary 58, St. Mary, Providence, Aug. 5. Wife of Fred Diep. Sister of Julie Kieffer.


DIEL, James 97, St. Joseph, Sellersburg, Aug. 5. Son of Mary Diel. Great-grandfather of three.

DILL, Robert D. 90, St. Joseph, Sellersburg, Aug. 5. Son of Gene Dill. Grandfather of five.


DODD, Mary 88, St. Joseph, Sellersburg, Aug. 5. Sister of Mary Dougerty. Grandmother of eight.


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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 a sign of a good pontificate and that recent controversies showed papal leadership could not be “all peace, joy and psyche.”

“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.

Mrgr. 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’re 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 Jesus, who also had enemies throughout his time and again. It can’t all be love, joy and psyche.”

Asked about Pope Benedict’s upcoming Sept. 7-9 trip to Austria, Msgr. Ratzinger said “Austria loves” him, adding that especially appreciated that Austria was “a foreign country with no language barriers” of the type of countries Joseph Haydn, Wolfgang Amadeus Mozart, Franz Schubert and Anton Bruckner.

“I’m hoping for beautiful days of celebration, and that the evil which has appeared in the details, as we know, will remain hidden,” said Msgr. Ratzinger.

He added that Austrians “are quite different than the southern Germans, who are very rational and hide the 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 cannot “read the book.”

He said he had given the pope a copy of his new book, Die Guten und Schlechten Seiten des Papstes (The Good and Bad Sides of the Pope), which is the story of a four-week stay at the papal summer residence in Castel Gandolfo, Italy.

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.
Work as teaching assistants while they loan. Graduate students could often get loans to pay for their education, but in law school or medical school to get help fund their education.

Students getting financial aid, such as year for a full load of classes. Even supports that public institutions still have which don’t have the government funding 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 was 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-cosy 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.”

What is the New Testament?

The Archdiocese of Indianapolis and Saint Meinrad School of Theology are offering a ten week course emphasizing how the early church used cultural and literary resources to explain the mystery of Jesus in the books of The New Testament. This course is one of the required classes for the Ecclesiastical Lay Ministry program (ELM). All interested persons are invited to participate, regardless of any specific religious affiliation.

Instructor: Sister Barbara Leonhard, O.S.F.

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