Athlete's story shines light on Church's resettlement efforts

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The change, which must be confirmed by the Vatican Congregation for Clergy, would remove from the catechism a sentence that reads: “Thus the covenant that God made with the Jewish people through Moses remains eternally valid for them.”

Replacing it would be this sentence: “To the Jewish people, whom God first chose to hear his word, belong the sonship, the glory, the covenants, the giving of the law, the worship and the promises; to them belong the patriarchs, and of their race, according to the flesh, is the Christ” (Rom 9:4-5; cf. CCC, #847).

“Talking points” distributed to the bishops along with Msgr. Malloy’s letter said the proposed revision “is not a change in the Church’s teaching.”

Catholics understand that all previous covenants that God made with the Jewish people have been fulfilled in Jesus Christ through the new covenant established through his sacrificial death on the cross,” the talking points say.

“The prior version of the text,” they continue, “might be understood to imply that one of the former covenants imparts salvation without the mediation of Christ, whom Christians believe to be the universal Savior of all people.”

Father James Massa, executive director of the USCCB Secretariat of Ecumenical and Interreligious Affairs, told Catholic News Service on Aug. 11 that he did not “anticipate any tensions in the relationship” between Catholics and Jews as long as the proposed change is properly understood as arising from a need to “remove ambiguity” in the catechism.

Athlete’s story shines light on Church’s resettlement efforts

Father Terry Charlton embraces role at world’s first high school for AIDS orphans

By John Shaughnessy

He tells the story about a youth named David, a story filled with both heartbreak and hope.

Then Jesuit Father Terry Charlton wonders how he would have reacted if he faced the challenges that David confronted in his life.

Growing up in a slum in Africa, David lived with his mother and two older brothers. By the time he was 14, his mother had died of AIDS and his two older brothers left their home, leaving David to fend for himself. For the next three years, David lived on his own. He survived by selling water in the streets of Nairobi, Kenya.

He then heard about St. Aloysius Gonzaga High School in Nairobi, which is believed to be the world’s first high school for AIDS orphans—a school co-founded by Father Charlton, a 1966 graduate of Brebeuf Jesuit Preparatory School in Indianapolis.

“David had good marks in his primary school, and we accepted him,” Father Charlton recalls. “He’s a good leader. He started some AIDS awareness programs which have continued. Now, he’s doing a diploma [the equivalent of an associate’s degree in the United States] in community development. He remains involved in the community and wants to come back and help after he finishes it. That’s the story of everyone in the school.”

When he finishes sharing that capsule of David’s life, Father Charlton turns pensive: “I’ve been struck that despite their situation they are similar to myself. They’re people with desires, with goals—people who want to accomplish something. Except, I think, they’re better. I don’t know what I would do coming from a situation of so much desperation. I’m profoundly struck by their faith in God and their gratitude. We have a monthly Mass at the school. Their petitions always start with thanks—thanks for their parents, their teachers, their opportunities.”

Bishops vote to revise U.S. catechism on Jewish covenant with God

WASHINGTON (CNS)—The U.S. bishops have voted to ask the Vatican to approve a small change in the U.S. Catholic Catechism for Adults to clarify Church teaching on God’s covenant with the Jewish people.

The proposed change—which would replace one sentence in the catechism—was discussed by the bishops in executive session at their June meeting in Orlando, Fla., but did not receive the needed two-thirds majority of all members of the U.S. Conference of Catholic Bishops at that time.

After mail balloting, the final vote of 231-14, with one abstention, was announced on Aug. 5 in a letter to bishops from Msgr. David Malloy, USCCB general secretary.

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Committee on Migration.

says. “I’ve learned from experience. It didn’t accomplish something in us, even if we’re take a risk, to believe that God can there.”

In a month, we had to here, we have to try.’

It’s grown to make a world of difference in the lives of young people like David. “It says to me that sometimes we have to we had the chance to view the world we came, but none of that prepared us, for being there,” recalls Brown, Brebeuf’s director of diversity. “As we had the chance to view the school and meet the students, we realized what an enormous undertaking the running of the school was. I’m in awe of what Father Charlton has committed to. To see what they were accomplishing in the lives of the students was just overwhelming.”

Consider the story of Florme. She is one of about 3 million AIDS orphans in Kenya. “She was our top girl graduate in 2006,” Father Charlton notes. “Somebody approached us and offered her a chance to attend the University of Wisconsin, at the Parkside campus. She’s now doing a degree in nursing. She expresses a strong desire to come back and help many more.”

Giving back is at the core of St. Aloysius School. In return for their free education, graduating seniors do community service for six to eight months in the slums where they grew up. Four days a week, the students work. On a fifth day, they reflect on their days of service.

The ideal of our Ignatian education is to produce men and women for others,” Father Charlton says. “If we have this goal, it’s very important for us to help them. These are kids who wouldn’t have a chance for high school otherwise. Education is their way out of poverty.”

Father Charlton pauses. His voice is soft and touched by emotion as he begins to share the reason for everything he has done during his 20 years in Africa.

“We are trying to give people hope in their future,” he says. “That’s true of our students most of all. The motto of the school is ‘to learn, to love and to serve.’ We try to help them see that, through education, they have so much potential to make a difference in their lives, for their families and for society. St. Aloysius is a place of hope. Our presence is one factor that helps people believe there is a way forward.”

(For more information about St. Aloysius Gonzaga High School, check the Web site at www.sagano.org)

Drummers practice on their instruments as they prepare to set the rhythm for the student choir that performed during St. Aloysius Day, an annual celebration at St. Aloysius Gonzaga High School in Nairobi, Kenya. The world’s first high school for AIDS orphans was co-founded by Father Terry Charlton, a member of the first graduating class of Brebeuf Jesuit Preparatory School in Indianapolis in 1966.

Father Terry Charlton distributes first Communion to 16 newly baptized students during a June 22 Mass at St. Aloysius Gonzaga High School in Nairobi, Kenya, the world’s first high school for AIDS orphans. A 1966 graduate of Brebeuf Jesuit Preparatory School in Indianapolis, Father Charlton has served in Africa for 20 years.

Catholic Church can play a role in that,” he said.

Each year, the United States welcomes up to 60,000 refugees from around the world, with MRS and Catholic dioceses across the country assisting about one-quarter of them.

Julianne Duncan, now associate director of MRS’s services for unaccompanied refugee minors, worked in 2000 at the Kakuma refugee camp in Kenya, the camp where MRS was living before he came to the United States. She was deployed there by the International Catholic Migration Commission under contract with the United Christian Missionary Society.

She was very involved with the case of the “lost boys,” so called because they were driven from their tribal villages and separated from their parents during the height of their country’s civil war, from 1993 to 2003. Refugee camps became their home. Duncan’s job was to interview the boys who were still under 18 and process their cases to determine which of them would be resettled in the U.S. She was there alone for most of the year 2000 and was involved in processing 300 cases.

“The majority of the children who qualified under the ‘lost boys’ initiative left home in 1987 and traveled to Ethiopia under extreme conditions,” Duncan told Catholic News Service on Aug. 7. The boys then made their way from Ethiopia to Kenya. Those now 25 years old were 4 years old in 1997 and most unaccompanied children at that age did not survive. Caretakers report horror stories of their arrival in Ethiopia at that time before the International Committee of the Red Cross and UNHCR brought food and other necessities, while the smallest children continued to die in very large numbers,” she said.

The UNCHR is the U.N. High Commissioner for Refugees. According to MRS, Lopez was 16 when he came to the U.S. in July 2001 as an unaccompanied refugee minor and remained in the MRS program until 2006 while completing his schooling.

The Catholic bishops were very instrumental in the resettlement of the “lost boys” overall, by identifying this group of the “lost boys” as a group of concern to the U.S. government, and [they] arranged with the government that they would have a group resettlement opportunity in the United States,” said Duncan.

The bishops on the migration committee and MRS staff traveled to the refugee camps in Kakuma a number of times in 1998 and 2001. “These children would still be in this refugee camp if it had not been for the Catholic bishops,” said Duncan.

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VATICAN CITY (CNS)—The world sees the public side of Pope Benedict XVI generally at big ceremonial events in Rome or on foreign travels when he’s under the glare of the media.

But over the last three years, the “real Benedict” has emerged most fully in a series of semiprivate encounters with an audience he feels at home with—groups of priests.

In the northern Italian city of Bressanone in early August, the 81-year-old pope engaged in what has become a summer tradition: a question-and-answer session with the region’s diocesan and religious priests.

The dialogue ran the gamut from environmental problems to papal primacy, with the region’s diocesan and religious priests.

The pope, in a moment of self-revelation that’s become typical of these encounters, said he was used to be more strict about administering the sacraments, but he’s come to see that it’s more important to be generous if it can encourage even a “glimmer” of faith.

The comment immediately prompted speculation that Pope Benedict might prove to be somewhat more lenient than expected on other sacramental issues, including the Church’s current policy of no Communion for Catholics who have divorced and remarried without an annulment.

But over the last three years, the pope has made more than once as a preface to his responses; he’s there to provide fabricated answers to pastoral dilemmas.

In addition to the summer meetings in various parts of Italy, the pope holds the same kind of informal meetings each year with the several hundred priests of the Diocese of Rome. The first came shortly after his election, when he fielded 12 questions and comments.

The get-togethers allow the pope to hear what’s on the minds of these priests.

For the most part, the focus has been on modern pastoral trials: the continuing drift away from the sacraments, the difficulties in educating young people beyond a certain age, the loss of Church members to other religious traditions and the challenge of incorporating parish life.

One repeated issue in these dialogues has been the shortage of priests.

In Bressanone, for example, one questioner spoke of the lack of priests in connection with priestly celibacy and the role of women in other contexts, this might have been seen as raising a taboo subject.

The pope took it in stride, although, as Italians would put it, he “dribbled” the question without really confronting the issue of women’s ordination or the relaxation of celibacy rules.

Jesus Father Federico Lombardi, the Vatican spokesman, told Catholic News Service that the pope wants to keep the free-flowing atmosphere of these encounters. He’s made only one rule—that it take place away from the public and the media.

The content comes out when the Vatican publishes a transcript a few days later. That’s usually long enough to take the edge off the media’s appetite.

Of course, the pope has been generous with the media, too. On his recent flights to the United States and Australia, he gave reporters 20 minutes of question-and-answer time.

His clerical audiences, on the other hand, are often treated to nearly two hours of unrehearsed dialogue. With priests, the pope is clearly in his comfort zone.

The pope acknowledged some gaps in the Church’s attention to ecology, but said it was false to suggest that the Christian understanding of “subduing” the Earth meant carelessly exploiting its resources.

“The brutal consumption of creation begins where there is no God, where material is considered only material for us,” he said.

People today have the strong sensation that “the world is slipping away,” he said, and it’s a perfect opportunity for the Church to publicly promote the Christian solution, which must include a more humble and moderate lifestyle.

What distinguishes these encounters is that the pope obviously feels he is speaking as a priest among priests, not an authority figure doing an obligatory drop-by.

During his first summer meeting with priests in 2005, he told his audience: “I also want to say that the pope is not an oracle, that he is infallible in only the rarest of situations, as we know.” That’s a point the pope has made more than once as a preface to his responses; he’s there to provide reflection and some guidance, not pre-fabricated answers to pastoral dilemmas.

British government permits Church to exhume Cardinal Newman’s body

LONDON (CNS)—The British government has agreed to allow the exhumation of the body of a 19th-century cardinal whose cause for sainthood widely is expected to progress soon to beatification.

The Ministry of Justice granted a license to allow undertakers to dig up the body of Cardinal John Henry Newman from a grave in a small cemetery in Birmingham, by St. Philip’s Cathedral, and transfer it to a marble cemetery in the suburbs of Birmingham, to church tombs.

Newman is expected to be beatified.


The license was confirmed in an Aug. 6 letter sent to Peter Jennings, spokesman for the Archdiocese of Birmingham, by Father Clifton, the head of the burial service of the archdiocese of the coroners unit of the Ministry of Justice.

Jennings told Catholic News Service in an Aug. 8 telephone interview that he was “most grateful” to the government “for granting this license in exceptional circumstances.”

“The Ministry of Justice has recognized the importance of [Cardinal Newman] as a national figure and as a figure of great importance to the country, the Church and to ecumenism,” he said.

Jennings said the Vatican Congregation for Saints’ Causes wanted Cardinal Newman’s body to be moved into a setting that befits his status as a potential saint.

He said that undertakers will open the lead-lined coffin at the graveside and Cardinal Newman’s corpse, wearing the vestments of a priest, will be photographed. It will then be transferred to a morque where “major relics” such as bones from the cardinal’s hands—will be retrieved.

Cardinal Newman’s remains will be moved to a new coffin that will be displayed to the public before it is placed in a marble sarcophagus after a celebratory Mass in the Birmingham Oratory church.

The tomb will be engraved with the cardinal’s motto: “Ex unbris et imaginibus in veritatem” (from shadows and images into the truth).

The date of the exhumation will be kept secret, but will take place before December, when Pope Benedict XVI is expected to announce Cardinal Newman’s beatification.

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Forty years after 'Humanae Vitae'

Forty years ago, there was an eruption in the Catholic Church over the release of Pope Paul VI's encyclical letter 'Humanae Vitae' ("Of Human Life"). At the time, the secular culture pronounced it a "dead letter." Cultural critics said the Church was out of touch with the modern age on the role of human sexuality.

"Humanae Vitae" was blamed for the erosion of respect for the Church's moral teaching and the departure of many people from the Catholic Church.

But, at the time, secular culture made some pretty extravagant claims for the virtues of artificial contraception. Forty years on, it is worth asking, What about the claims of secular culture? Were they right?

The first birth control pill came on the market in the early 1960s. It was featured on the cover of news magazines. It was talked about on television. People said it would usher in a new and happier age of sexual relations. Did it?

Forty years ago, it was said that artificial contraception would make marriages happier and more stable. Freed from the stress of many children, married couples would be better able to concentrate on each other and their marriages. So what happened?

The divorce rate has skyrocketed. Marriages are less stable. There are many cultural factors involved, of course, but whatever can be said about birth control, it has not made marriages happier or more stable in U.S. culture.

Forty years ago, it was said that the pill would mean more fulfilled sex lives. People could be more spontaneous. Sex would be more enjoyable. People would be less repressed.

Did it happen?

Separating the sexual act from conception has degraded the meaning of sex, caused it to lose its significance. Instead of being special, a sign of love and commitment reserved for husbands and wives, it has become commonplace.

When something becomes commonplace, it loses its allure. Ice cream cones, for example, are special if reserved for birthdays. If eaten all the time, they are boring, even damming.

For forty years, there has been talk that sex is meaningless, the stuff of sit-coms and lurid talk shows.

In our modern world, sex has nothing to do with making babies. It also has very little to do with making love. The surreal Sex in the City world has turned everyone into a sex object because sex is seen as an act without meaning or consequence. It has more to do with giving pleasure to the self than showing love for the other.

Forty years ago, the advocates for contraception said that it would mean fewer unwanted children. There would be less responsibility and abuse because children would not be a burden.

But did Mary die? Many Catholics have asked this question. Did Mary die in Ephesus rather than in Jerusalem? Did she live in Ephesus while St. Paul lived there or while he wrote to the Ephesians? Did the door of Assumption was defined only in 1950, it seems more likely, though, that Mary and John lived in Ephesus while St. Paul lived there or while he wrote to the Ephesians.

The other site is the Tomb of Mary. It is located near the Garden of Gethsemane. Pilgrims descend a long flight of stairs to reach the tomb. Of course, it is empty. The crypt is all that is left of a Byzantine basilica built in the fourth century.

There is also a tradition that Mary died in Ephesus rather than in Jerusalem. Pilgrims to Ephesus are shown Mary’s house where she supposedly lived with St. John. It seems more likely, though, that Mary continued to live in Jerusalem until she either died or ‘fell asleep.’ There’s nothing to indicate that Mary and John lived in Ephesus while St. Paul lived there or while he wrote to the Ephesians.

The definition also calls Mary ever virgin, the doctrine that she remained a virgin, from the first century and stones from the Old Testament. The first is the Basilica of the Dormition at the top of Mount Zion. Archaeological excavations at the site have found a street in the first century and stones from what is believed to be Mary’s house.

And the basilica is called “Dormition” or “falling asleep,” its crypt, venerated as the site where Mary died, includes a stone effigy of the Blessed Virgin asleep on her deathbed. Above her are mosaics of seven women from the Old Testament.

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Before Pope Pius XII defined the dogma of the Assumption, he carefully ascertained the sense of the faithful. In an encyclical, he asked whether the bishops, priests and laity wanted the doctrine to be defined, and the response was overwhelmingly favorable. Even before he wrote that encyclical, an amazing number of petitions for a solemn definition were sent to Rome, signed by 113 cardinals, 18 patriarchs, 2,505 archbishops and bishops, 32,000 priests, 30,000 women religious and 8 million laypeople.

The Assumption has always been a popular doctrine. As we celebrate it, let us pray for a greater devotion to Mary and the hope that her assumption into heaven will inspire us all to grow in wisdom and holiness. But you’re free to decide for yourself whether Mary died or just fell asleep.

— John F. Fink

Letters to the Editor

If we are to turn America around, we must change our wicked ways

Our government’s only purpose was to safeguard these God-given rights. Our Constitution was made only for a moral and religious people. America’s problem today is that we have turned our backs on God. We have kicked God out of the schools, taken the Ten Commandments out of the public square, and passed laws in direct opposition to the laws of God. We, as a whole, are now suffering from our disobedience.

If we are to turn America around, we must humble ourselves, pray and seek God, and reject our wicked ways.

Al Scheller
Elizabethtown

Thank you for your support of the Retirement Fund for Religious appeal

On behalf of men and women religious throughout the U.S., I extend heartfelt thanks to all the people in the Archdiocese of Indianapolis who contributed to the annual appeal for the Retirement Fund for Religious in 2007.

Your generous donations totaled $292,418.96, almost 5 percent more than was contributed in 2006, and we are deeply grateful.

Your generosity helps to provide care for more than 37,500 religious in the U.S.

— Most Rev. Raymond T. Bozdech, O.S.B., Publisher

Most Rev. Daniel M. Buechlein, O.S.B., Publisher
Greg A. Otolski, Associate Publisher
Mike Krookos, Editor

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Executive Director National Religious Retirement Office Washington, D.C.
Humble of Jesus urges us to imitate him

(Foto en la serie)

E(staba allí) cuando les despojaron de sus ropas.

La décima estación del Via Crucis describe humillación sobre humillación. Jesús ha llegado al final de su camino y se comienza el doloroso ritual de la crucifixión. El dolor de la impotencia total.

El Papa Benedicto XVI escribió una meditación para esta décima estación: “A Jesús lo despojan de sus vestiduras. La ropa representa la posición social de una persona; evidencia el lugar que ocupa una persona en la sociedad, hace que sea alguien. Despújate públicamente significaba que Jesús ya no era nada, simplemente un paria, despreciado por todos por igual.

“El momento de despojarte de tus vestiduras nos recuerda la expulsión del Paraíso: El espíritu de Dios ha abandonado la humanidad, que ahora está desnuda y expuesta; desvestida y avergonzada.”

Y así, Jesús una vez más asume la condición de la humildad caída.

Desprovisto de sus vestiduras, nos recuerda el momento de expulsión del Paraíso: el espíritu de Dios abandonó la humanidad; ahora está desnuda y expuesta, desnuda y avergonzada.

Y así, Jesús una vez más asume la condición de la humildad caída.

Desprovisto de sus vestiduras, nos recuerda que todos hemos perdido la ‘primera ropa’ que God’s splendor has fallen away from humanity, who now stands naked and exposed; unclad and ashamed.

“And so Jesus once more takes on the condition of fallen humanity. Stripped of his garments, he reminds us that we have all lost the ‘first garment’, that is, God’s splendor. At the foot of the cross, the soldiers draw lots to divide his paltry possessions, his clothes” (Way of the Cross, Pauline Books and Media, Boston, p. 74).

Jesús es imponente ante los que tenían la capacidad de decírselo en su día. Stripped of his clothes ‘y así, Jesús una vez más asume la condición de la humildad caída.

“Y así, Jesús una vez más asume la condición de la humildad caída.”

La humildad de Jesús nos impone que mediciona de nuestra ropa. La actitud Cristiana adecuada es una que considera la actividad sexual como un acto de servicio del amor. Ser puro es honrar el verdadero propósito y la pureza a la cual todos estamos llamados.

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La humildad de Jesu...
Events Calendar

August 15

August 16

August 17
Friends of Luminaria, 114 Lanecrest Drive, Franklin. Parish festival, food, rides, crafts, quilts, Fri. & Sat. 5-11 p.m.-midnight, Sun. noon-midnight. Information: 317-738-3929.

St. Augustine House for the Aged, 2345 W. 36th St., Indianapolis. "Candlelight procession to commemorate the Assumption of the Blessed Virgin Mary," 8 p.m., followed by refreshments. Information: 317-872-6420.

August 18

September 17

Bella co-executive producer of "Celebrate Life" speaker

Jason S. Jones, co-executive producer of Bella and a pro-life advocate, is the keynote speaker for the 26th annual "Celebrate Life" dinner at 7 p.m. on Sept. 16 at the Sagamore Banquet Center in Indianapolis. Right to Life of Indianapolis sponsors the annual fundraiser to benefit its Educational Trust Fund.

During the program, Joseph and Kathleen Turk of Zionsville, Ind., will receive the Charles E. Stirming Award and Mikal Clark of Indianapolis, executive director of the American Family Association of Indiana, will accept the Respect Life Award in honor of the late Rockford president of Whole Life America, a non-profit organization that promotes the sanctity of life and the human person regardless of ability, age, status, race and geography.

Reservations are $55 per person before the Sept. 4 deadline. For reservations, log on to www.RTLindy.org.

Information: 317-357-1200.


August 23
St. Leonard’s Church of Columbus, 4323 N. German Church Road, Indianapolis. "Homage to Honor Indianapolis Metropolitan Police Officer Jason Fischburn," 5:30-8:30 p.m., free-will offering to help pay for his medical care. Information: 317-723-3549.

August 24
St. Paul Parish, 9786 N. Deardorf Road, Guilford. Ladies Sodality, hot breakfast buffet, 7-9 a.m., free-will donation. Information: 317-623-2349.

Information: 317-357-1200.

Prince of Peace Parish, 413 E. Second St., Madison.

Information: 317-357-1200.

Community Festival," Father John B. Timmerman, pastor. St. Philip Neri Church, 201 W. State St., Madison. Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, food, carnival rides, games. Information: 312-285-4166.

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Four-session program to focus on Catholic identity and doctrine

By Mary Ann Wyand

Do you understand Catholic identity and doctrine? Many adult Catholics admit that they cannot accurately discuss the beliefs of their faith and could benefit from a refreshers course on Catholicism.

A recent survey conducted by the Pew Forum on Religion and Public Life released on Aug. 23 found that only 29 percent of Catholics [interviewed] said they participate in prayer groups, Scripture study sessions or other types of religious education on a regular basis, with just 13 percent doing so weekly and 16 percent participating monthly or yearly.

A new four-session program on Catholic identity and doctrine presented by the Benedict Inn Retreat and Conference Center in Beech Grove during August, September, October and November will address that spiritual need.

“Are You Catholic and Don’t Know What You Believe?” will feature religious education topics by noted local presenters once a month. The programs begin at 30 p.m. on Tuesdays and conclude at 9 p.m.

On Aug. 12, Benedicte Sister Mildred Wannemuehler will present “A People of Prayer: Mary, the Saints and Prayer.”

The popular retreat leader and former prioress of Our Lady of Grace Monastery in Beech Grove will examine how Catholics consider intercessory prayer as an important part of our lives.

On Sept. 9, Benedictine Father Matthias Neuman will discuss “A People of Faith: Creed and Catholic Beliefs.”

The monk of Saint Mary Archabbey and chaplain for the Sisters of Saint Benedict of Our Lady of Mercy Monastery will explore the

Grace Monastery will explore the what and how of Catholic belief with a focus on basic affirmations of the Creed, the fundamental content of Catholic faith, and the act of believing as a human action.

On Oct. 21, Sara Koehler will address “A People of Tradition: Church History.”

The longtime Cathedral High School theology teacher will review how Church history is the story of the interaction of God’s inspiration and human striving. A member of St. Monica Parish in Indianapolis, Koehler will also discuss “fascinating people and pivotal events which continue to teach us useful lessons and give us hope for the future.”

On Nov. 18, Msgr. Joseph F. Schaede, vicar general, will present “A People of Worship: Sacramental Life.”

The former Catholic school teacher and principal will examine how the Catholic faith makes use of many external signs that express an inward disposition of belief or practice, which help form a Catholic identity and culture in society.

The registration fee of $25 per session is due two weeks before each program and includes a box dinner. Programs will be held at the retreat and conference center, 1402 Southern Ave., in Beech Grove.

Benedicte Sister Mary Luke Jones, administrator of the Benedict Inn, said the four-part program is ideal for parents who want to pass on the Catholic faith to their children, returning Catholics who want to recapitulate their faith, Catholics who want to grow in and strengthen their faith, Catholic support or study groups, and non-Catholics who are interested in Church teachings.

She said the four-part program featuring a casual dinner with like-minded people and an informative presentation followed by time for questions and discussion will make a response to requests from area Catholics who want to focus on their spiritual and educational needs.

St. Barnabas parishioner John Bressanone and other groups have expressed interest in discussing “A People of Faith: Creed and Catholic Beliefs.”

“I think it’s going to really hit home for the people who attend,” she said. “I’m getting a group together to go to all four programs.”

TALLAHASSEE, Fla. (CNS)—The executive director of the Florida Catholic Conference praised an Aug. 4 circuit court ruling that clears the way for voters to decide whether the state constitution should be amended to allow public funding of faith-based and school-choice programs.

Dr. Michael McCarron called the decision “a pivotal step toward safeguarding health, education and social service programs in which Floridians benefit through the participation of faith-based providers.”

“All Floridians, particularly the vulnerable and in need, deserve the opportunity to benefit from programs with a secular purpose provided by religious organizations,” he said in an Aug. 5 statement.

Circuit Court Judge John C. Cooper ruled that a decision by the Florida Taxation and Budget Reform Commission to place two proposed amendments on the Nov. 4 ballot did not exceed the commission’s authority.

The first, ballot Initiative 7, would repeal a provision of the state constitution that prohibits spending public funds on religious institutions. The second, Ballot Initiative 9, would change a section of the constitution to explicitly allow the public funding of scholarships, including those to religious and other private schools.

Americans United for Separation of Church and State, the Florida Education Association and other groups filed suit on June 13 to remove the proposals from the ballot, saying they “would erase religious freedom safeguards and harm public schools in the state.”

The Florida bishops—along with Mercy Hospital, Friends of Lubavitch of Florida, Catholic Charities of the Archdiocese of Miami and the Association of Christian Schools International—sought and received permission to intervene in the case, saying that their “interests will be directly and immediately impacted” by the court’s decision.

“Based on their religious convictions, intervenors offer a wide variety of social services, such as elder care, health care, education and indigent care to vulnerable populations that, in some cases, few or no other organizations are willing to provide,” said a brief filed on behalf of the groups. “Ballot Initiative 7 would remove a barrier to treat the intervenors equally under the law so that intervenors are judged on the merits of their programs, rather than according to their religious affiliation.”

The Rev. Barry Lynn, executive director of Americans United for Separation of Church and State, said in an Aug. 5 statement that the decision would be appealed.

Florida official praises ruling allowing vote on faith-based programs

Sr. Mildred Wannemuehler, O.S.B.

Fr. Matthias Neuman, O.S.B.

Sara Koehler

Ambassair

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SEPT 27-OCT 5 TRAINS OF NEW ENGLAND
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OCT 1-5 SEDONA ADVENTURE
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OCT 26-29 THE GREENBRIER RESORT
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NOV 29-DEC 6 WINDWARD ISLANDS: STAR CLIPPERS
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DEC 4-11 ALPINE CHRISTMAS MARKETS
Explore traditional European Christmas Markets in Innsbruck, Munich, Oberammergau and Salzburg.
Two weeks ago, I wrote about Frederic Baraga and his work among the Indians. This column about Father Samuel Mazzuchelli will expand that theme.

Like Father Baraga, Father Mazzuchelli arrived in the United States as a missionary in the Diocese of Cincinnati, Ohio, where he worked with the Delaware and Miami Indians in the upper scenic region west of Ohio, Indiana, Illinois, Michigan and Wisconsin.

Father Mazzuchelli left Rome in 1828 while he was still a Dominican seminarian. He completed his theological studies in 1829 in Ohio, and Bishop Edward Fenwick ordained him a priest in 1830. The bishop sent him to Mackinac Island, the Wisconsin.

“Since I discovered the power of gratitude, I see that I can see everyone in a new light. I no longer see that glass half empty; now I see the glass half full.”

Woman struggled with a critical spirit and a self-proclaimed tendency to see a problem in every situation and a fault in every person. During her nightly examination of conscience, she reflected on her day. Then she thanked God for all his blessings and praised him for his own sake.

If readers in the Archdiocese of Indianapolis are interested in organizing a rally in their area, I would appreciate an e-mail message to the address faith@americaneedsfatima.org.
# My Journey to God

**O Mary, Blessed Mother**

**O Mary, Blessed Mother**, Give us your shoulder to weep on And dry the tears from our cheeks. O Mary, Blessed Mother, Your hand helps heal when touching our wounds. O Mary, Blessed Mother, Your presence is a relief in our suffering As we bask in the warmth of your blessings. O Mary, Blessed Mother, Let the kindness of loving fill our hearts And the wisdom of faith guide our thinking. So one day we will have peace and happiness, O Mary, Blessed Mother.

*By Genea Tessier*

(Genea Tessier is a member of Holy Spirit Parish in Indianapolis. This sculpture of the Pieta is displayed at SS. Peter and Paul Cathedral in Indianapolis.)

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**Daily Readings**

<table>
<thead>
<tr>
<th>Date</th>
<th>Readings</th>
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| Monday, Aug. 18 | Ezekiel 24:14-24  
  (Response) Deuteronomy 32:18-21  
  Matthew 19:16-22 |
| Tuesday, Aug. 19 | John Eudes, priest  
  Ezekiel 28:1-10  
  (Response) Deuteronomy 32:26-28, 30, 33c-34b  
  Matthew 19:23-30 |
| Wednesday, Aug. 20 | Bernard, abbot and doctor of the Church  
  Ezekiel 34:1-11  
  Psalm 23:1-6  
  Matthew 20:2-16 |
| Thursday, Aug. 21 | Pius X, pope  
  Ezekiel 36:23-28  
  Psalm 51:12-15, 18-19  
  Matthew 22:1-14 |

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**Question Corner/Fr. John Dietzen**

**Ringing bells for consecration dates back to the Middle Ages**

We recently spoke to our new pastor that we would like the hand bells rung at the consecration of the Mass. He said that would not be necessary or fitting for the liturgy. When we stated that the bells were rung at a Mass celebrated by Pope Benedict XVI, he replied that we do not have to do what the pope does. We were surprised at his answers. Can you explain? (Missouan)

A General law of the Church is that a short time before the consecration, “when appropriate,” the server rings a bell as a signal to the people. As the priest shows the host and chalice at the consecration, “according to local custom,” the server also rings the bell (General Instruction of the Roman Missal, #150). Thus, there is no universal rule for the Church, and the U.S. bishops have not made a rule for their country. Bells are permitted, but are not required. It’s true that apparently the pope likes to have the bells rung at his Masses, but that does not make it obligatory for everyone. What he prefers does not automatically become a rule for the whole Church. If he wishes to make it a regulation, he has ample avenues to do so. Perhaps a bit of history will help put this in perspective. As is true of most customs, the reasons are not always easy to untangle.

Ringing bells at Mass apparently began in monasteries during the Middle Ages. Only choir monks attended the typical conventual (community) Mass in the morning. Other monks out in the fields followed the progress of the Mass through the chapel bell. One event which occasioned the increased use of bells around consecration time was the introduction of the elevation of the host and chalice around the year 1200. These elevations came to be, even into the last century, as the main part of the Mass. At one time, fervent Catholics walked from church to church just to watch the elevations. Bells were rung to express exaltation that “Jesus is now here” and all present could look at him.

Of course, at that time most of the Mass was said almost silently by the priest, with his back to the people, so these were the only ways that allowed the faithful to “keep up” with what was going on during the Mass. In 1972, the Vatican congregation responsible for the liturgy related the use of bells to the level of liturgical education in the Church.

Where this education has been adequate, it noted, there is no need for this kind of signal. If sufficient liturgical instruction is in, fact, lacking, bells should be rung at least at the two elevations to elicit joy and attention (Notitiae, the official publication of the Congregation for Divine Worship and the Discipline of the Sacraments, 1972 #343).

Today, we have a deeper awareness than did the people of earlier days that, while Jesus becomes present in a new way under the forms of bread and wine in the Eucharist, he doesn’t become fresh, as it were. He is present in his word, which we hear, and in his faithful people, the body of Christ, as we gather to celebrate the Eucharist before he becomes present to us as our food and drink, and as our sacrifice to the Father. Also, we now express that joy over the Lord’s eucharistic presence with our voices, especially in the acclamation after the consecration and in the “Great Amen” at the end of the Eucharistic Prayer.

As in many other ways, we now do ourselves what the faithful formerly could only listen to or watch someone else do during the celebration of the Mass.

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**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 are also 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.
Rising cost of back-to-school supplies is testing parents

WASHINGTON (CNS)—The rising cost of back-to-school supplies is forcing parents across the country to do the math before they head to the store.

Parents—already coping with the high cost of food and gas—are now getting hit hard with a school-supply price tag that increases each year as items on the list become more high tech than the traditional pens, pencils, glue and notebooks.

In response, parents are doing their homework. They are looking for sales or heading to discount stores. Others are relying on sales-tax holidays or seeking donated items from charity groups.

According to a trade organization report, one-fifth of U.S. parents set aside a portion of this year’s federal stimulus check specifically for school purchases.

Back-to-school shopping—the second-biggest shopping season after Christmas—is expected this year to run about $594 per family (including electronics and clothing), up from last year’s $563, according to the National Retail Federation, a trade group based in Washington.

In its annual report released in July, the group noted that back-to-school spending for students in kindergarten through 12th grade this year is expected to reach $31.2 billion.

It is estimated that overall spending for students this year will be $31.2 billion.

Even though that kind of money could buy a lot of protractors, retailers are worried they will feel the pinch with parents tightening their spending budgets in today’s tight economy. The overall school-supply spending estimate includes an expected 2.5 percent increase over last year, but it is the lowest increase in at least five years, according to the trade group.

Stores are trying to lure parents with markdowns on basic school items, free shipping and advertisements that compare the relatively inexpensive cost of school supplies to the high cost of gas and groceries.

Several state legislatures also have stepped in to offset the cost of back-to-school supplies, especially when they have five or six kids,” she said.

Leonel Alvarado, director of the emergency food pantry at the St. Vincent de Paul Center in Porterville, Calif., knows full well about the increased need for services based on the influx she has seen at the pantry in recent months. As a child of a farmworker family, she wishes she knew it is to be near to not be able to afford school items.

That’s why she instituted the backpack drive at the center sponsored by Catholic Charities of the Diocese of Fresno, Calif.

“We see people coming who don’t have money to buy food, so how will they have money for their kids’ school supplies, especially when they have five or six kids,” she said.

With the economy and gas prices, it’s either food or gas,” she told Catholic News Service on Aug. 7. She also said it is a self-esteem issue for children who don’t have new markers or clothes when the school year begins.

Not all students face the same back-to-school worries, though. While some families can’t afford basic items, other students might balk at lacking a cell phone. Increasingly, cell phones—although not school-required items—have been finding their way onto school shopping lists.

According to the Nielsen Co., which tracks consumer habits, 46 percent of 8- to 12-year-olds and 80 percent of teenagers own cell phones.

“For kids today, mobile phones have become just as much a part of their daily school life as pens and pencils,” said James Russo, the group’s vice president of marketing.

“Going back to school without a phone is unthinkable for many young people, who consider it much a part of their daily school life as pens and pencils,” she told CNS.

But some things are the same for tech-savvy youths and parents struggling to make ends meet. The traditional school-lunch staple—the peanut butter and jelly sandwich—is apparently still in favor.

“Going back to school without a phone is unthinkable for many young people, who consider it much a part of their daily school life as pens and pencils,” she told CNS.

But some things are the same for tech-savvy youths and parents struggling to make ends meet. The traditional school-lunch staple—the peanut butter and jelly sandwich—is apparently still in favor.

According to a Nielsen press release, U.S. consumers are expected to spend more than $87 million on peanut butter and nearly $13 million on jelly during the first four weeks of school.
No ‘Yahweh’ in songs, prayers at Catholic liturgies, Vatican rules

WASHINGTON (CNS)—In the not-too-distant future, songs such as ‘You Are Near,’ ‘I Will Bless Yahweh’ and ‘Rise, O Yahweh’ will no longer be part of the Catholic worship experience in the United States. At the very least, the songs will be edited to remove the word “Yahweh”—a name of God that the Vatican has ruled must not “be used or pronounced” in songs and prayers during Catholic Masses.

Bishop Arthur J. Serratelli of Paterson, N.J., chairman of the U.S. bishops’ Committee on Divine Worship, announced the new Vatican “directives on the use of ‘the name of God’ in the sacred liturgy” in an Aug. 8 letter to his fellow bishops.

He said the directives would not “force any changes to official liturgical texts” or to the bishops’ current missal translation project, but would likely have “some impact on the use of particular pieces of liturgical music in our country as well as in the composition of various texts, such as the general intercessions for the celebration of the Mass and the other sacraments.”

John Limb, publisher of OCP in Portland, Ore., said the most popular hymn in the OCP repertoire that would be affected was Dan Schutte’s “You Are Near,” which begins, “Yahweh, I know you are near.”

He estimated that only “a handful” of other OCP hymns use the word “Yahweh,” although a search of the OCP Web site turned up about a dozen examples of songs that included the word.

OCP is a nonprofit publisher of liturgical music and worship resources.

Limb said the company would be contacting composers “to ask them to try to come up with alternate language” for their hymns. But he said hymnals for 2009 had already been printed so the affected hymns would not include the new wording for at least another year.

Even when the new hymnals are out, “it may take time for people to get used to singing something different,” he added in an Aug. 11 telephone interview with Catholic News Service.

At Chicago-based GIA Publications, another major Catholic publisher of hymnals, no major revisions will be needed because of the company’s longtime editorial policy against use of the word “Yahweh.”

Kelly Dobbs-Mickus, senior editor at GIA Publications, told CNS on Aug. 11 that the policy, which dates to 1986, was based not on Vatican directives but on sensitivity to faithful to the Church’s tradition, from the beginning, that the sacred Tetragrammaton was never pronounced in the Christian context nor translated into any of the languages into which the Bible was translated.

The two Vatican officials noted that “Liturgiam Authenticam,” the congregation’s 2001 document on liturgical translations, stated that “the name of almighty God expressed by the Hebrew Tetragrammaton and rendered in Latin by the word Dominus, is to be rendered into any given vernacular by a word equivalent in meaning.”

“Notwithstanding such a clear norm, in recent years the practice has eroded in pronouncing the God of Israel’s proper name,” the letter said. “The practice of vocalizing it is met with both in the realm of biblical singing and in various written and spoken forms, including Yahweh, Jehovah and Yehovah.”

Therese Brown, associate director for marketing, sales and service at USCBB Publishing, said about 190,000 copies of the adult catechism had been sold to date. Another printing of 50,000 copies took place in May and those copies are expected to run out around the middle of next year, she said.

Catechism continued from page 1

Father Massa said the status of the Jewish covenant has “been a very fertile area for theological investigation” in recent years, although Church teaching has been clear on the Jewish covenant as well as in the composition of variable texts, “such as the general intercessions for the celebration of the Mass and the other sacraments.”

The University of Notre Dame Folk Choir performs a concert on July 10, 2007, at St. Peter and Paul Cathedral in Indianapolis during a convention of the National Association of Pastoral Musicians held in Indianapolis. Paula Gile Trybus, a 1994 Notre Dame graduate and a former member of the choir, invites those present to join the choir in song. In the not-too-distant future, songs such as “You Are Near,” “I Will Bless Yahweh” and “Rise, O Yahweh” will no longer be part of the Catholic worship experience in the United States.

He also stressed the Catholic teaching that it is “never permissible to impose on faith that which is not faith.” Although some Jews as individuals may choose to become Christians, “it is also the Church’s understanding that the full incorporation of Israel into the saving covenant of Christ may be the fruit of the end times, may not happen until the end of history,” Father Massa said.

In his letter to bishops, Mgr. Malloy said that if the Congregation for Clergy grants “recognitio,” or approval, to the revised passage it will be incorporated into the next printing of the U.S. Catholic Catechism for Adults.

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Archdiocese of Indianapolis Olympian

Bridget Sloan of the U.S. competes on the balance beam at the 2008 Olympic Games in Beijing on Aug. 15. Bridget is a member of St. Malachy Parish in Brownsburg and will be a sophomore at Tri-West High School in Linton this fall. Teammate Samantha Peszek, a junior at Cathedral High School and member of St. Simon the Apostle Parish, both in Indianapolis, sprained her ankle during warm-ups on Aug. 10 and was only able to compete on the uneven bars during the women’s qualification round. As this newspaper went to press, Samantha’s status for the women’s team final on Aug. 13 was uncertain.

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Great Catholic Programs 24 Hours a Day
Batesville craftsmen proud of work on Our Lady of America statue

By Mary Ann Wyland

Restored to radiancy by craftsmen at Webdering Carving Shop Inc. in Batesville in statue of Our Lady of America has a new, temporary home in the rotunda of the Pope John Paul II Cultural Center in Washington, D.C.

Our Lady of America has a new, temporary home in Batesville craftsmen proud of work on Our Lady of America statue displayed for veneration at Our Lady of the Americas statue was transported to churches in New York and the Cathedral Basilica of St. Peter's Church in Manhattan near ground zero then to St. Patrick's Cathedral

“Dr. Hugh Dempsey, deputy director, and [Bishop] Leonard P. Blair of Toledo …, in the Lafayette Diocese, in a letter to the diocese where [Precious Blood] University of America."

During the fall of 2007, the Our Lady of America statue was transported to churches in New Orleans, Houston and Milwaukee then to Indianapolis, where it was displayed for veneration at Our Lady of the Most Holy Rosary Church on Nov. 3 and Nov. 4 before it was taken to the Webdering Carving Shop for restoration in preparation for installation at the cultural center.

William J. Webdering made the first wood carving of the Our Lady of America statue during the 1960s as well as several replicas. His sons have worked on the current statue, which is made of fiberglass and stands more than 6 feet tall with the gold-plated metal crown.

“It’s an absolutely stunning statue,” said Sister Mary Ephrem, Jr. of Batesville explained during a recent phone interview.

“We’re so proud of it,” he said of their recent restoration work on the Marian statue. “You don’t get too many chances to do things like that. It was really great. … We showed it to a lot of people!”

His brother, Tim Webdering, also a member of St. Louis Parish in Batesville, has restored the statue several times.

“It’s traveled around the country for several months and it’s been back here [for repairs] about three times,” Tim Webdering said. “We went over it 100 percent and touched up everything. They said to go over it with a fine-tooth comb so we did that and repaired the base then re-erected it for the trip to Washington.”

Tim Webdering said the craftsmen at his family’s company “take great pride in the work we do … because there’s only one way to do it and that’s the right way.”

He said his father made several wood carvings depicting Our Lady of America in various sizes from 18 inches to four feet many years ago, but family members don’t know their locations.

“Pilgrims from all over the world see the statue in Washington,” Tim Webdering said. “It’s exciting. The statue is in pristine shape now in a place of honor at the cultural center. Someday we hope to see it there or at the basilica.”

Our Lady of America seeks to lead the world to peace and purity, according to information about this Marian devotion. Mary emphasized that her image should be sanctified their lives with a focus on purity.

“The Marian apparitions reportedly continued during 1957 and 1958 with Our Lady’s instructions to Sister Mary Ephrem that people must reform and sanctify their lives with a focus on purity. The Basilica of the National Shrine of the Immaculate Conception is the largest Catholic church in the United States and North America, and one of the 10 largest churches in the world, according to the basilica’s Web site.

The late Bishop Thomas J. Shanahan, then the rector of The Catholic University of America and founder of the shrine, initiated plans for the church in 1910 and established a committee to raise funds for its construction in 1914.

The cornerstone was dedicated on Sept. 23, 1920, and construction began on Sept. 18, 1922.

Now members of the Blessed Virgin Mary Foundation, a not-for-profit corporation based in Indianapolis, look forward to the day when the Our Lady of America statue is installed and venerated at the national Marian shrine.

(The full text of the “Prayer to Our Lady of America, Patroness of Our Land” is posted with this story on our Web site at www.criteriononline.com.)
Serra Club vocations essay

Diocesan priests can have great influence on youths

By Zach Hartley

By definition, a priest is someone who performs and administers religious rites. When we think of priests, we often think of them as the people who say Mass; those who baptize and forgive sins. This is true. These are duties of a priest. However, certain individuals—priests in our own archdiocese—go above and beyond the everyday duties of the priesthood.

These young priests have done an absolutely phenomenal job at inspiring the youths and young adults in our community. Father Shaun Whittington, whom I had the privilege of knowing when he was a seminarian, and Father Jonathan Meyer, the associate pastor at St. Luke the Evangelist Parish in Indianapolis, are two of these men.

Both priests have the ability to really connect with youths. They can get on their level, and they use this to their advantage. They use this to teach them. They get young adults interested in the faith. The faith comes alive with them. Young people begin to look at their faith in ways they hadn’t before. They learn more about themselves, what they believe in and what it means to be Catholic.

Due to Father Whittington’s current assignment as instructor of Theology and chaplain at Father Michael Shawe Memorial Jr./Sr. High School in Madison, I have not been able to witness personally all that he has accomplished recently. However, as a member of St. Luke the Evangelist Parish, I have been able to witness firsthand the impact of Father Meyer.

Upon Father Meyer’s arrival at St. Luke, the liturgical services received a serious upgrade. Whether it’s incense, bells or the use of candles at the Gospel, the Mass has greatly improved. However, as a member of St. Luke and a regular attendee of the liturgical services, I believe the most important upgrade Father Meyer has done is in the way that the altar servers. These young men are distinguished on the altar by their wearing of cassocks and surplices. This has caused no disorder or damage.

Father Meyer has done a fabulous job with the community as a whole. Whether it’s his work while at St. Luke or organizing a mission trip as director of youth ministry for the archdiocese, he is a major asset to our archdiocese and we are blessed to have him. However, he is only one member of a wonderful community of diocesan priests. We are truly blessed in the Indianapolis Archdiocese to have so many great men who have heard and responded to God’s call to the priesthood.

Under the direction and leadership of Archbishop Daniel M. Buechlein, and with veteran priests like Father Daniel Mahan, Father Stephen Giannini, and Father James Bonke, the archdiocese has drawn and developed young priests like Father Meyer and Father Whittington as well as Father Rick Nagel and Father Robert Robeson.

And with good, young seminarians in formation, such as John Hollowell and Benjamin Syberg, we are going to be “casting the nets” and leading our Catholic community for many years to come.

(Zach Hartley and his mother, Teresa Hartley, are members of St. Luke the Evangelist Parish in Indianapolis. Last spring, he completed the 11th grade at Bishop Chatard High School in Indianapolis and is the 11th-grade division winner in the 2008 Indianapolis Serra Club Vocations Essay Contest.)

Healthcare camps are a cool way for students to spend their summer

The Metropolitan Indianapolis-Central Indiana Area Health Education Center (MICI-AHEC) is offering the following interactive camps this summer for students interested in pursuing a career in healthcare:

"Health Care Hoops Camp" Academic Enrichment and Basketball Camp – July 14-17, 2008

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"Nursing University" – August 4-7, 2008

Program Objectives: Increase knowledge of math and science through enrichment activities, learn the fundamentals of nursing University, foster an awareness of health sciences connections, demonstrate the practical application of nursing science principles, and provide opportunities for unique and fun health-sciences activities.


Program Objectives: Increase knowledge of the human body systems, foster an awareness of health-sciences connections, facilitate an interest in healthcare careers, encourage healthy lifestyles, and provide opportunities for unique and fun health-sciences activities.

To learn more and to register for camps, call 317.583.3512 or visit mid-i-ahec.stvincent.org

Pope impressed by ‘authentic joy’ of WYD pilgrims

BRESSANONE, Italy (CNS)—Pope Benedict XVI noted the “authentic joy” experienced by World Youth Day participants and said it stood in stark contrast to the drug-fueled escapism affecting many young people today.

The pope spoke on Aug. 10 about his World Youth Day trip to Australia in July at the end of a two-week vacation in the northern Italian city of Bressanone.

He said he was impressed by the “joyous faces of so many boys and girls from all over the world.”

“In the great cities of the young Australian nation, those young people were a sign of authentic joy, sometimes noisy but always peaceful and positive,” he said.

Although an estimated 400,000 young people participated in the Australian events, the pope noted that they caused no disorder or damage.

“To be happy, they didn’t need to resort to vulgarity or violence, or to alcohol and drugs,” he said. Instead, they drew happiness from meeting each other and discovering a new world, he said.

The pope said it was only natural to compare World Youth Day participants to youths who seek “false escape” through degrading experiences that often end in tragedy.

Such escapism, he said, is a typical byproduct of today’s prosperous society that, in order to fill up inner emptiness and boredom, promotes new experiences that are increasingly emotional and extreme.
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- So. Italy, Sorrento & Amalfi Coast
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  - $2,038

- Egypt & Nile River Cruise
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  - $2,488

- Holy Lands
  - 10 days in Nov
  - $2,698

- Hawaiian Islands Cruise
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  - $2,141

- Mexico City - 8 days in Jan/Feb 2009
  - $1,740

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Catholic philanthropies give post-Katrina aid to women religious

WASHINGTON (CNS)—Catholic philanthropies have delivered a big shot in the arm to eight New Orleans congregations of women religious still suffering from the devastation of Hurricane Katrina in 2005.

In the fall of 2006, FADICA—Foundations and Donors Interested in Catholic Activities—alerted its member foundations to urgent needs those congregations still faced a year after Katrina.

Since then, member foundations have come up with more than $4.4 million in grants to help pay the costs of cleaning and rebuilding the sisters’ schools, convents and other facilities destroyed or severely damaged by Katrina.

Combined requests from the religious orders total $6.3 million. Some requests cover only a fraction of the recovery costs.

“Our had much more in damage than they could pay for,” said Francis J. Butler, president of FADICA, which is based in Washington.

When Katrina caused the 17th Street Canal to breach, the Congregation of Our Lady of Mount Carmel’s entire seven-acre complex was inundated with 8 to 10 feet of toxic water.

The motherhouse, which had a preschool on the ground floor, and all the buildings of Mount Carmel Academy were affected.

These included the classrooms, a faculty residence, chapel, gymnasium, theater, fine arts center, library and a new four-story building that still carried a $6 million mortgage.

In January 2006, less than five months after Katrina, Mount Carmel was the first flood-damaged high school in New Orleans to reopen.

“We are still completing the preschool [restoration],” said Carmelite Sister Camille Butler, principal of Mount Carmel Academy. “We’re still working on the sister house [the academy’s faculty residence], and the motherhouse is still under construction as well” with roof repairs and interior work not yet completed, she said.

She added that the order just got a $250,000 grant from a FADICA member to restore its hurricane-damaged retreat house—on the Gulf Coast outside New Orleans—which it plans to offer to members of other women’s orders as a place of relaxation and spiritual renewal.

Some grants to women religious from FADICA members went to projects that had already been completed using the sisters’ financial reserves so they could return quickly to New Orleans and resume their ministries.

At the sisters’ request, the first round of grants went primarily to restoring their ministries and educational and service programs, Butler said.

“No we’re into a second round of needs. A theme that runs through … is housing for the sisters,” he said.

“Initially they just wanted to get their ministries and schools back in operation,” he said, but “a lack of housing is severely handicapping them.”

Butler credited Sister Sally Duffy, a Sister of Charity of Cincinnati, with the initiative that drew FADICA and the Leadership Conference of Women Religious (LCWR) together to form the New Orleans Recovery Project.

Sister Sally, president and CEO of her order’s 5C Ministry Foundation and a FADICA board member, said that after Katrina the LCWR—whose members represent 67,000 women religious in the U.S.—posted reports of the needs of New Orleans religious orders on its Web site.

A number of orders, including hers, made direct contributions to some of the groups, but the needs exceeded the capability of contributions available from fellow religious orders.

She asked Butler to spearhead a Catholic foundation appeal and helped him arrange for leaders of two of the New Orleans women’s congregations to speak at the fall 2006 FADICA meeting, held in New Orleans to focus on needs there.

In addition to the Congregation of Our Lady of Mount Carmel, the congregations receiving assistance are the Marianites of Holy Cross, the Sisters of St. Joseph of Medaille, the Ursulines, the Sisters of the Holy Family, the Dominican Sisters of Mary, the Eucharistic Missionaries of St. Dominic and the Sisters of St. Teresa of Jesus, or Teresians.

Sister Chris Persier, treasurer of the Marianites of Holy Cross, said that despite flood damage to all their houses and school facilities the members of her congregation wanted to return to New Orleans as soon as possible because “we really wanted to be a presence to the people in this area.”

Shortly after Katrina, they started the Marianite Bywater Project—named after the upper Ninth Ward neighborhood of Bywater, where they live—to help impoverished residents, many of them senior citizens on fixed incomes, cope with the economic, social, psychological and spiritual aftereffects of Katrina.

(Editor’s note: More information about the project is available by writing to FADICA, FWR, New Orleans Recovery Project, 1350 Connecticut Ave. NW, Suite 825, Washington, DC 20005. Contributions may also be sent to the same address.)

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Angels and saints

A stained-glass window in the main chapel of the Mother Cabrini Shrine near Golden, Colo., depicts an angel appearing at her death. Mother Cabrini died in Chicago on Dec. 32, 1917, and later became the first U.S. citizen to be named a saint. She was canonized in 1946 by Pope Pius XII. Although born in Italy, she became an American citizen in 1909. Her feast day is Nov. 13.

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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.

BIEHL, Donald H., Sr.

FIELD, Arthur F., III, 75

HAAG, Joseph J., 96

HIPPLEHEUSER, Guy N., Sr., 72

Hoffman, Fred J., 91

Jones, Mary Mabel, 89

METELKO, Joseph C., Sr., 90

MIK, James D., 61

MUNCHEL, Mildred C., 87

MUNCHEL, Mildred C., 87

MUNCHEL, Mildred C., 87

NEUMANN, Joseph F., 81

ODUM, Betty Anne, 86
SS. Peter and Paul Cathedral, Indianapolis, July 28. Aunts of several.

PASSMORE, Lorraine M., 78

QUIGLEY, Louise M., 85

STROTHMAN, Frances, 89

VANDENBERGEN, Patricia, 74

ZIEGLER, Millie E., 83

ZUKNIC, John F., 96
St. Martin of Tours, Martinsville, July 30. Husband of Mary Zezpaca. Father of Helen Smith, Monica Witt, Anna, Charles, George, Harry and John III. Grandfather of 14. Great-grandfather of 23.†
Supreme Knight reiterates call to end abortion, support marriage

QUEBEC CITY (CNS)—Supreme Knight Carl Anderson challenged American Catholics to overthrow the “regime of Roe v. Wade” in November by withholding their votes from any candidate who supports abortion.

He made the comments during a speech to the 126th annual convention of the Knights of Columbus in Quebec City. In a wide-ranging 68-minute report that reviewed the organization’s accomplishments during the last year, Anderson said his strongest comments for nearly the end of his address. He criticized politicians of all parties who court Catholic voters by saying that abortion is one of many issues that deserve attention in any election.

“It’s time to put away the arguments of political spin masters that only serve to justify abortion killing,” Anderson said.

In apparent reference to Illinois Sen. Barack Obama, the presumptive Democratic nominee for president, Anderson said change in the country can come only when the practice of aborting unborn children ends.

“We have all heard a great deal this year about the need for change,” he said.

But at the same time we are told one thing cannot change, namely the abortion regime of Roe v. Wade. It is time that we demand real change and real change means the end of Roe v. Wade.

“It’s time to stop accommodating pro-abortion politicians, and it’s time we start demanding that they accommodate us,” Anderson added. As the 500 delegates from around the world stood up and loudly applauded.

Anderson said he was not singling out candidates from any political party for criticism.

Later, Anderson told Catholic News Service that he decided to focus on the same terminology that Obama is using in his presidential campaign to “get people’s attention.”

“This is kind of the touchstone for this whole election year. I’d like Catholics to think what real change, fundamental change in a Christian sense would mean,” he said.

At the same time, he repeated that his message was not aimed at any specific candidate.

During his speech, Anderson said voters in California, Colorado and South Dakota have the chance to limit abortion by voting for ballot initiatives on Nov. 4.

Anderson also promised that the Knights of Columbus would remain focused on protecting marriage as a life issue. He cited a second set of constitutional amendments that would be voted on in Arizona, California and Florida that would define marriage as the union of a man and a woman or ban polygamy, group marriage and same-sex marriage.

Focusing on the California ballot issue, Anderson took aim at that state’s Supreme Court, which ruled 4-3 on May 15 that same-sex couples have the right to have the state designate their civil unions as marriages, in essence legalizing same-sex marriage.

Saying that the court’s justices took it “upon themselves to ignore the will of the people and impose a radical new interpretation of the law,” the supreme knight called for Californians to let their voices be heard by voting for the constitutional amendment.
## 2008 FOOTBALL SEASON

**DATE** | **OPPONENT** | **STADIUM** | **LOCATION** | **TIME**
---|---|---|---|---
AUG 30 | Ohio Dominican | Pike High School | Indianapolis, IN | 2 p.m.
SEP 6 | William Penn | Pike High School | Indianapolis, IN | 2 p.m.
SEP 13 | McKendree | Leemon Field | Lebanon, IL | 8 p.m.
SEP 20 | Valparaiso | Brown Field | Valparaiso, IN | 2 p.m.
SEP 27 | BYE WEEK | | | 
OCT 4 | Malone | Fawcett Stadium | North Canton, OH | 2 p.m.
OCT 11 | Saint Francis | Pike High School | Indianapolis, IN | 2 p.m.
OCT 18 | Grand View | Pike High School | Indianapolis, IN | 2 p.m.
OCT 25 | Saint Xavier | Bruce R. Deaton Memorial Field | Chicago, IL | 7 p.m.
NOV 1 | Taylor | Wheeler Stadium | Upland, IN | 12 noon
NOV 8 | Walsh | Pike High School | Indianapolis, IN | 2 p.m.
NOV 15 | Urbana | Pike High School | Indianapolis, IN | 2 p.m.

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