Here, Swarbrick poses for a photo with Notre Dame Stadium in the background. A longtime member of St. Luke the Evangelist Parish in Indianapolis, Jack Swarbrick became athletic director of the University of Notre Dame in 2008.

As an ecumenical prison ministry, it focuses on the prison population. The time offenders are "doing" is often described as "doing time." In a prison or similar faith-based event, the rate dropped to 9 percent in South Carolina and 11 percent in Florida. "Guys that have gone through this and can stay connected to a Christian community don't go back to prison," said David Garrison, a member of St. Martin of Tours Parish in Martinsville.

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about the school but the country, given his reservoir of historical information—not just one-on-one in his office. He's such a president emeritus of Notre Dame] just chatted with Father Ted [Hesburgh, named academic All-American or meeting the job?]

moment that stands out to you?

what are some of the challenges you face and what are some of the solutions you put to you from that first year?

My business has its own culture and its way of doing things. That's especially true of a university. So there was the learning and trying to understand better the culture of the enterprise—how does it work, what's my role, how are decisions made? Getting a feel for that just takes time. [also] had a football leader that fell short of our hopes. Given the time of my arrival, you sort of have to deal with that quickly and get engaged in that.

that was part of the challenge of the first year.

Talk about your faith and its role in your life.

Your grandparents were first-generation Irish-Americans on my mother's side. In fact, so archetypal that my grandfather became the police commissioner of Yonkers, N.Y. Steeped in the Notre Dame lore even though my grandparents had never set foot in within 500 miles of campus. Perchance, my family moved to Indiana and the possibility of going there became a little more likely.

In my Irish-Catholic upbringing, faith was a big part of our lives. It shapes decisions you make and the way you approach your life. I think that's the essence of faith. It's personal, but it also impacts all facets of your life. When I look at the arc that brought me from high school to being the director of athletics at Notre Dame, there's a common thread of faith. You make decisions based upon your view of what's right and wrong. You trust that the path you sign is the right one, that there's a plan that makes sense.

It's great now to be in a place where faith is central, and it's very central to the university. The last thing our football team does before it enters the stadium is it goes to the trophy room. I'm an active officer's and dean's retreat, before we start our sessions, we say a prayer. It's integrated so much into what we do on a daily basis.

How does your faith influence your approach to being athletic director at Notre Dame?

It manifests itself in a ton of ways. Our issues of sportsmanship, for example, tend to be framed by religious faith. We don't do that. We are mindful of it. A student-athlete has to be committed to a faith that makes sense.

In your approach to life, what guides you?

Family is, in so many ways, central to the way I operate and I think. The opportunities I've had are in large part my-products of extraordinary parents and four sisters who created such an environment for me. With faith, you experience this in a different way, it's disappointing that neither of my parents were alive to see me in this role. I'm so proud of my heritage, but I don't think I can do that job.

It ties directly back to those grandparents, their aspirations when they came to America, and their faith—a strong Catholic faith. That family dynamic, the heritage, my children and a remarkable wagon, has perhaps the most recognized collegiate athletic program in the country.

In many ways, the experiences are similar. You're working hard to build something and the focus is community-based. The goal is to make the community better. Many of our fans think I have the best job in the world. They think that because of their love of Notre Dame athletics. It's certainly good for that reason. I think I have the best job in the world because I get to contribute to the development of Notre Dame through athletics.

That's different from the public scrutiny. I'm very comfortable with that. Not to say I put a lot of attention to it, but I have knowledge on any day I can go on-line and find people who are putting forth the proposition that I'm an absolute idiot. My ego is never out of control. But I also know as much as those folks love the institution I work for, I can't care about it, they just don't have the information I have and they never will. So I'm comfortable with that if they had the information I have, they might see things differently.

The different dynamic is that my family hasn't developed over time with me being the truly public figure that I am now. So that's a change for me. I'm not sure about that. In this internet world when any half-hour someone is saying I'm an idiot, now they're saying somebody's father or somebody's husband is an idiot. You have to make sure your family is OK with that, with the fact that they can work through it and not be harmed by it. If this job were ever inconsistent with my role as a husband and a father, I wouldn't do it.

That's my first priority.

What is your family life like?
Common ground on abortion? Opinions differ about dueling bills

WASHINGTON (CNS)—Members of Congress and some religious groups are touting newly proposed legislation as a big step toward common ground on abortion, but a staff member of the U.S. bishops’ Secretariat of Pro-Life Activities said the bill should be called “the Preventing Unintended Pregnancies, Reducing the Need for a Bortion and Supporting Parents Act," introduced in the House on July 23 by Rep. Tim Ryan, D-Ohio, “could well fulfill the promises in its title,” said Susan Willis, assistant director for education and outreach in the pro-life secretariat.

Writing on July 24 in Life Issues Forum, a biweekly column produced by the secretariat for Catholic newspapers, Willis said the bill “is dressed up with the slogan for after-school programs, and some ... efforts to provide support for pregnant students,” which she called “very poorly crafted.”

But she said it also “substantially increases funding for the federal Title X family planning program ... denies state choice, make family planning services a mandatory Medicaid entitlement in all states, and greatly expands family planning eligibility under Medicaid to all women who are eligible under state law for prenatal, labor and delivery care.”

Willis said the “real abortion-reduction bill in Congress now is the Pregnant Women Support Act,” introduced in the House and Senate this spring.

Cardinal Justin F. Rigali of Philadelphia, chairman of the U.S. bishops’ Committee on Pro-Life Activities, has urged members of Congress to co-sponsor the

Pregnant Women Support Act, which he said provides “many kinds of life-affirming support for pregnant women and their unborn children,” and “reaches out to women with a helping hand when they are most vulnerable, and most engaged in making a decision about life or death for their unborn children.”

At a July 23 news conference, Ryan said the Preventing Unintended Pregnancies, Reducing the Need for a Bortion and Supporting Parents Act offers “common ground on one of the most divisive debates in America.”

“It’s my belief that if we are really serious about reducing the need for abortions in this country, then we need to promote prevention in order to achieve that goal,” he said. “People may—and likely will—continue to have disagreements over this issue, but we must still work together in the instances where we agree.”

Also at the news conference were Rep. Rosa DeLauro, D-Conn., a co-sponsor of the legislation, who said the bill “came about through listening and talking instead of shouting past each other.”

Both Ryan, a member of the Congressional Pro-Life Caucus, and DeLauro, who belongs to the Congressional Pro-Life Caucus, are Catholics.

But Deirdre McQuade, assistant director for policy and communications in the pro-life secretariat, said a close reading of the Ryan-DeLauro bill shows that “whatever strengths are found in it are even stronger in the Pregnant Women Support Act.”

Although both bills expand services for pregnant women, the Ryan-DeLauro legislation defines pregnant women only as those women who have already chosen to give birth, rather than including women still undecided about whether to have an abortion or carry the child to term, she said.

“Everywhere there are resources, services or information offered to pregnant women in the Ryan-DeLauro bill, but women who are on the fence as to whether to have an abortion will not be able to access those resources, McQuade said. “That definition excludes women that the Pregnant Women Support Act would reach out to.”

Some provisions of the Ryan-DeLauro bill could even increase the number of abortions performed in the United States, McQuade said. The Pregnant Women Support Act

would allow states to cover unborn children and their mothers under the State Children’s Health Insurance Program, known as SCHIP. But the wording of the other legislation “could contribute directly to paying for abortions in the 17 states that use SCHIP money to pay for abortions,” she said.

Although the use of federal funds to pay for abortions is prohibited, states can use the part of the SCHIP funding they contribute to do so under the Ryan-DeLauro proposal.

In addition, the Ryan-DeLauro legislation does not include provisions for informed consent before women undergo an abortion that are contained in the Pregnant Women Support Act.

A woman considering whether to have an abortion needs to be informed “about what she is about to undergo,” McQuade said. “She needs to go in with both eyes open.”

(To learn more about the U.S. bishops’ pro-life efforts, log on to

www.usccb.org/prolife.)†
Be Our Guest/ Fr. Peter Daly

Hope is found in Christ, not in money

It's only money. In tough economic times it is important to remember that. A few weeks ago, we had a terrible spate of murders and suicides in the area around Washington, D.C., all of them thought to be related to the recent economic meltdown. It's as though they were somehow separate or distinct from the personal issues facing individuals, families and communities on a daily basis. For Pope Benedict, global issues are, first of all, few last moments.

Consider, for example, chapter four of "Caritas in Veritate," which deals with "the development of peoples and the environment." The pope begins this chapter by observing that "many people today would claim that they owe nothing to anyone, except to themselves. They are concerned only with their own needs, and often have a great difficulty in taking responsibility for their own and other people's integral development.

This is the sin of individualism, which blurs us to our essential interconnectivities as members of God, individualism fosters an excessive, self-destructive emphasis on "my needs," "my wants" and "my rights." It cuts us off from others and prevents us from becoming aware of, and acting on, our responsibility for the common good. As the Holy Father teaches us, "an overemphasis on rights leads to a disregard of duties." A according to "Caritas in Veritate." personal morality is the foundational principle underscoring social responsibility. Two powerful examples are cited in the encyclical letter, "Caritas in Veritate." Pope Benedict XVI teaches that the sin of individualism keeps us from serving the needs of others.

As Pope Benedict writes, "not as a 'heap of scattered needs of others.

individualism, but as a single individual,

need of a single individual, But it should also be stressed that it is necessary to develop a new kind of investment fund. It had gone bankrupt. One of his friends had invested $500,000. The money needed to carry on was immediately.

In despair and shame, the lawyer annihilated himself and his family.

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In despair and shame, the lawyer annihilated himself and his family.

For Pope Benedict, the human dignity—which should be the result of his actions, but it takes another kind of twisted logic to see true justice in his killing.

Tiller may satisfy a felt need for retribution for his actions, but it takes another kind of twisted logic to see true justice in his killing.

In his column, "The twisted logic underlying abortion" in the July 17 issue of The Criterion, Father Tad Pacholczyk undermines an otherwise thoughtful piece by including a favorable reference to a truly reprehensible quote by Ann Coulter that she didn't think of the killing of the abortionist, Dr. George Tiller, as a murder.

by quoting Coulter, Father Pacholczyk highlights two of the critical problems in The Church's participation in the political debate on abortion has reinforced, rather than moderated, this divisive approach. Secondly, by suggesting that the killing of Tiller might not be murder, and might not be treated as such, Coulter was treating as murder.

But it isn't. We need the resignation of "The Lord knows the hearts of the fathers, and the pro-life movement" to resist every temptation to individ-
**Archbishop/Arzobispo Daniel M. Buechlein, O.S.B.**

**SEEKING THE FACE OF THE LORD**

**BUSCANDO LA CARA DEL SEÑOR**

Hope in Christ nourishes us as we journey to God

We are a pilgrim people on a journey of hope.

When we were preparing for the Jubilee celebration of 2000, we chose the theme “Journey of Hope 2001.”

We emphasized that we are a pilgrim people, and that hope sustains us on our journey to God.

We are a pilgrim people because we are not satisfied with the way things are. We seek the face of the Lord. We long for communion with Christ and the joy of everlasting life.

In his encyclical letter “Spe Salvi” (“Saved by Hope”), Pope Benedict XVI tells us that Jesus is the source of our hope, a hope stronger than suffering or death.

“When the Letter to the Hebrews says that Christians here on Earth do not have a permanent homeland but seek one that lies in the future,” the Holy Father writes, “this does not mean for one moment that they live only for the future. Present society is recognized by Christians as an exile; they believe in a new society which is the goal of the common pilgrimage and which is anticipated by the course of that pilgrimage” (“Spe Salvi,” #4).

As pilgrims, we do not wander aimlessly. We have a goal: to enter the kingdom of God and to share with the brethren the beatific vision of heaven. We cannot accomplish this goal by our own efforts. Success on our journey of hope is made possible only by the grace of our Lord Jesus Christ given to us through his suffering, death and resurrection.

This goal as a pilgrim people is also our mission as a Church to proclaim the Kingdom of God, and to be the seeds and the beginning of that kingdom here on Earth.

As disciples of Jesus, we are not satisfied with the way things are so we pray for the grace to change ourselves and the world in which we live according to God’s will. We are not comfortable with the status quo so we work to build a better world, the beginning of God’s kingdom here on Earth in anticipation of the future fulfillment of God’s plan.

We are not lost as individuals or as a community of faith because we have been shown the way which is Christ. “I am the light of the world,” the Lord tells us. “He who follows me will not walk in darkness, but will have the light of life” (Jn 8:12).

Each year during the Easter season, the Church celebrates Good Shepherd Sunday. The image of the Good Shepherd is a powerful symbol of the ministry of Jesus. The pastoral ministry of Jesus has been expressed in Christian art in many different ways from the earliest days of Church history to the present. (“Pastor” is the Latin word for shepherd.)

The Good Shepherd ministers to the deepest longings and aspirations of his people. He is a true teacher—the one who shows us the way.

Pope Benedict reminds us that in Roman art “the shepherd was generally an expression of the dream of a tranquil and simple life for the people, amid the confusion of the big cities, felt a certain longing” (“Spe Salvi,” #6).

For Christians, the Holy Father tells us, the image of the Good Shepherd has a deeper meaning.

Quoting Psalm 23 (“The Lord is my shepherd...”), the Holy Father says, “the true shepherd is one who knows every path that passes through the valley of death; one who walks with me even on the path of final solitude where no one can accompany me, guiding me through: He himself has walked this path, he has descended into the kingdom of death, he has conquered death, and he has returned to accompany us now and to give us the certainty that, together with him, we can find a way through” (“Spe Salvi,” #6).

The Good Shepherd is the source of our hope. “His rod and his staff comfort me” so that “I fear no evil” (Ps 23:4).

As we continue the pilgrimage that is our journey of hope, we can be confident that the Lord walks with us, slightly ahead of us, so that he can show us the way.

**Archbishop Buechlein’s intention for vocations for August**

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

*La esperanza en Cristo nos sustenta en el camino hacia Dios*

*Somos un pueblo peregrino en un Camino de esperanza.*

*Durante la preparación para la celebración de nuestro aniversario en el año 2000, elegimos el tema “Camino de fe 2001.”*  

*Hicimos énfasis en que somos un pueblo peregrino y que la fe nos sustenta en nuestro camino hacia Dios.*

*Somos un pueblo peregrino porque no estamos satisfechos con el orden de las cosas. Buscamos el rostro del Señor. Añelamos la comunión con Cristo y el gozo de la vida eterna.*

*En su carta encíclica “Spe Salvi” (“Salvados por la esperanza”), el Papa Benedicto XVI nos dice que Jesús es la fuente de nuestra esperanza, una esperanza más poderosa que el sufrimiento o la muerte.*

*“Cuando la Carta a los Hebreos dice que los cristianos son huéspedes y peregrinos en la tierra, añorando la patria futura”, menciona el Santo Padre, “no remite simplemente a una perspectiva futura. [L]os cristianos reconocen que la sociedad actual no es su ideal; ellos pertenecen a una sociedad nueva, hacia la cual están en camino y que está anticipada en su peregrinación” (“Spe Salvi,” #4).*  

*Los peregrinos, no visitantes sin rumbo. Tenemos una meta: entrar en el reino de Dios y compartir con el prójimo la visión beatífica de Cristo.*

*El éxito en nuestra travesía de esperanza únicamente posible por la gracia que nos ha entregado nuestro Señor y sencilla, de la cual tenía nostalgia la gente inmersa en la confusión de la ciudad” (“Spe Salvi,” #6).*  

*Para los cristianos, según observa el Santo Padre, “el arte “el pastor” es generalmente un símbolo muy fuerte del ministerio de Jesús.*

*Citando el Salmo 23 (“El Señor es mi pastor...”), el Santo Padre señala: “El verdadero pastor es aquel que conoce también el camino que pasa por el valle de la muerte. A quel que incluso por el camino de la última soledad, en el que nadie me puede acompañar, va conmigo guándome para atravesarlo: Él mismo ha recorrido este camino, ha bajado al reino de la muerte, ha venido, y ha vuelto para acompañarnos”, y clara la certeza de que, con Él, se encuentra siempre un paso abierto (“Spe Salvi,” #6).*  

*El Buen Pastor es la fuente de nuestra esperanza: “Tu vara de pastor me conquista” así que “no temo peligro alguno” (“Sal 23:4).*  

*A medida que continuamos la peregrinación por nuestro camino de esperanza, podemos tener la plena confianza de que el Señor camina con nosotros, ligeramente adelantado para mostrarnos el sendero.*

*La Iglesia nos enseña que los dos obstáculos más grandes para alcanzar el éxito son la presunción y la desesperación. Pecamos de presumidos cuando nos creemos de que no necesitamos la gracia de Cristo, que podemos alcanzar nuestras metas por cuenta propia. El pecado de la desesperación nos guía en la dirección opuesta: nos convence de que nuestros esfuerzos son en vano y que nunca llegaremos a nuestra meta, sin importar lo que suceda.*

*El cuanto asegura que si lo seguimos y caminamos en su luz, no caeremos en la falsa esperanza de la presunción ni en la oscuridad de la desesperación.*

*Siempre sigamos Su camino.*

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

*List of oración del Arzobispo Buechlein  
A Ruiz del Pecador,  
Archdiocese of Indianapolis  
4400 N. Meridian St.  
P.O. Box 1410  
Indianapolis, IN 46202-1410*

*Traducido por: Daniela Guajardo  
Language Training Center, Indianapolis.*

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

*Archbishop Buechlein’s  
Prayer List  
Archdiocese of Indianapolis  
1400 N. Meridian St.  
P.O. Box 1410  
Indianapolis, IN 46202-1410*
August 7-September 12
Saint Meinrad Archabbey and School of Theology, library gallery, 200 Hill Drive.
St. Meinrad. 
Photography exhibit. John Bower, artist. Information: 800-682-0988 or www.saintmeinrad.edu

August 8
Our Lady of the Most Holy Rosary Church, 520 Sts. Johns, Indianapolis. 
Lumen Dei Mass. 6:30 a.m.
Mass, breakfast and program at Prin Hall. Dr. James Trippi, founder of Genezare Fierene Gif.
Clinical presenter, $20 per person. Information: 817-334-4577 or e-mail LumenDei@blacknet.net for information or macmac961@comcast.net for reservations.

August 7-8
Oldenburg Academy, 1 Twister Circle, Oldenburg. 
Alumni Association production, Twelve Angry Women. 7:30 p.m. $5 per person. Information: 812-933-0737.

August 8
St. Reichard, Family Center, 3603 S. Meridian St., Indianapolis.
Single Seniors, meeting, 1 p.m., age 50 and over.
Information: 317-784-4207.

August 9
Parkley Hall, 6303 Spring Hill Road, Indianapolis.
Couple to Couple League, family picnic, 4 p.m.
Information: 317-465-0126.

August 9-8
St. Paul Parish, 9798 N. Dewarborn Road, Guilford.
New Alcave. Parish festival, Sat. 6 p.m.-midnight.
Sun. 11 a.m.-4 p.m., chicken dinner, quilts, food, games, music.
Information: 812-487-2096.

August 9
St. Lawrence Parish, 4650 N. Shadetree Aven., Indianapolis.
 Feast of St. Lawrence, covered dish picnic, 1-4 p.m., rain or shine.
Information: 317-546-4065.

Saint Anthony Parish, 349 N. Warren Ave., Indianapolis.
Euchre party, 1:30 p.m., $4 per person.

St. Mary Parish, 2500 S. Mary’s Drive, Lansvile.
Parish picnic, fried chicken and country ham dinner, booths, quilts, games, 10 a.m.-2 p.m.
Information: 812-952-2835.

M.V.S., Divine Mercy and Glorious Cross Retreat, New Covington, location on South .8 mile east of 421 South and 12 miles south of Versailles. 
Mass, noon, on third Sunday holy hour and pitch-in, of groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrating. Information: 812-689-3551.

August 10
George’s Neighborhood Grill, 6355 Lake Plaza, Indianapolis.
Theology on Tap, summer series, “Tough Topics for a Tough Life,” happy hour, 7 p.m., talk, 8 p.m.
Information: 317-623-7744.

August 11
American Guild, Mass, 11 a.m., meeting, 12:30 p.m.
bring a sack lunch.
Information: 317-855-5908.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove.
Benedictine Retreat and Conference Center. 500 E., Sunman.
Mass at St. Meinrad Archabbey, 100 Hill Drive, St. Meinrad.
information or MZoeller@saintmeinrad.edu

August 14-15
Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis.
Annual anniversary celebration, Mass, 5 p.m., parish picnic following Mass.
Information: 317-786-4371.

St. Michael the Archangel Church, 3334 W. 30th St., Indianapolis. 
Helpers of God’s Precious Infants, Pro-Life Mass. Father Landlewski celebrates, 8 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archie Davis for Pro-Life Ministries, 317-236-1569 or 318-892-3863, ext. 1569.

August 16
Richmond Catholic Community, 701 N. 4th St., Richmond. 
Charismatic prayer group, 7 p.m. Information: dickensrormap@yahoo.com.

St. Pius Parish, County Road 600 E., Sunman. 
parish picnic, dinner, games, 11 a.m.-3 p.m.
Information: 317-823-6007.

August 29

August 16-13

August 7
Our lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis.
Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 29
St. Benedict Retreat and Conference Center, 1402 Southern Ave., Beech Grove.
“The Journey of Thomas Merton,” Dr. Paul A. Crow, presenter. Information: 317-788-7581 or bennett@archindy.org.

September 3
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Silent novena retreat, “Come Away and Rest awhile,” 8 a.m.-4 p.m., $25 per person includes continental breakfast and lunch.
Information: 317-545-7681 or spaso@spaso.org.

September 4-6
St. Benedict Retreat and Conference Center, 1402 Southern Ave., Beech Grove.
Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

September 7-13
Benedictine Retreat and Conference Center, 1402 Southern Ave., Beech Grove.
SPRED retreat, “We Are One Body,” special religious development participants and catechists, $75 per person. Information: 317-236-1444 or 317-402-3330.

September 10
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Sainthood in the Making,” Benedictine Mother Matthew Ailing, presenter.
Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 21-23
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad.
Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 28-30
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad.
“Scriptures and Novels,” Benedictine Father Noel Mueller, presenter.
Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

September 13
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad.
The “Image as A Window to the Spiritual: An Artist’s Six-Day Handwork Workshop and Retreat,” Benedictine Brother Dr. Paul A. Crow, presenter.
Information: 800-581-6905 or MZoeller@dameinrad.edu.

Donald and Barbara Jeanne (Wierman) Kidwell, members of St. Meinrad Archabbey, celebrate their 50th wedding anniversary on Aug. 8. The couple was married on Aug. 1, 1959, at the former St. Mary’s Academy in Indianapolis.

St. Meinrad Archabbey has a long history of honoring the 50th wedding anniversary of religious couples. There are over 100 grandchildren and five great-grandchildren.

Sccenia Memorial and St. Mary Academy alumni plan reunions
The Father Thomas Sceicina Memorial High School Class of 1964 is planning a 45-year class reunion on Sept. 12 at The Garrison Restaurant at Fort Benjamin Harrison, 6002 N. Post Road, Indianapolis.
A Mass will be celebrated at 5:30 p.m. with happy hour following at 7 p.m.
For more information or to make reservations, call Mary A. Arzuman Engstrom at 317-709-4508 or send an e-mail to mamaghan@live.com.

The 17th anniversary of the Class of 1959 at the former St. Mary’s Academy in Indianapolis will celebrate their 50th wedding anniversary on Aug. 8.
The couple was married on Aug. 1, 1959, at the former St. Mary’s Academy in Indianapolis.

The event is sponsored by the Indiana National Guard and Indiana Italian Heritage Society.
For more information, call Salvatore Petrucci at 317-849-9733 or log on to www.italianheritage.org

Jack Martin and Elizabeth Emily (Keer) Price, members of the Class of 1959 at the former St. Mary’s Academy in Indianapolis, celebrated their 50th wedding anniversary on Aug. 1.
The couple was married on Aug. 1, 1959, at the former St. Mary’s Academy in Indianapolis.

They have three children: Lisa, Kevin and Steven. They also have six grandchildren.

Mass at Italian POW chapel is Aug. 16 at Camp Atterbury
The 20th annual Italian POW chapel commemoration, Mass and picnic will begin at 11 a.m. on Aug. 16 at Our Lady’s Chapel in the Bavarian Village at Camp Atterbury near Edinburgh.

The chapel was built in 1943 by Italian prisoners of war who were held during World War II at Camp Atterbury.

The event is sponsored by the Indian National Guard and Indiana Italian Heritage Society.

For more information, call Salvatore Petrucci at 317-849-9733 or log on to www.italianheritage.org

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Visitation Plan

Early this year the Vatican announced the start of an apostolic visitation examining U.S. orders of women religious. There are four phases to the study.

**Completion Dates**

- **Initial meetings and communication with religious superiors:** September 2009
- **Religious congregations respond to questionnaire seeking empirical data and information about identity, mission, governance, finances, spiritual life and activities to promote vocations:** October 2009
- **Visitations:** January 2010
- **Compilation and delivery of report with recommendations to the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life:** mid-2011

**Topics to be Considered**

- Policies; spiritual life and common life; mission and vocation promotion, admission and formation
- Operation of the orders: identity; governance; transfer of ownership or control of property within the last 10 years
- Religious life; the future concerns of the religious community to share with their superiors general on Sept. 1
- Distribution of the questionnaire on Sept. 1
- The apostolic visits are scheduled to begin in January and continue throughout 2010, according to the study timeline established by the apostolic visitation office.

**Working Paper Outlines Information Being Sought from Religious Orders**

WASHINGTON (CNS)—Orders of women religious in the United States will be asked to complete a comprehensive questionnaire that looks at six areas of religious life in preparation for a series of apostolic visits set to begin in January.

Topics to be considered are outlined in a working document distributed on July 28 to the 341 leaders of the religious congregations to share with their members. The topics are related to the life and operation of the orders: identity, governance; vocation promotion, admission and formation; policies; spiritual life and common life; mission and ministry, and finances.

Members of the orders are being asked to reflect on the working document. A separate questionnaire based on the working document will be distributed to superiors general on Sept. 1.

**Known in Latin as an “instrumentum laboris,” the July 28 working document will help the orders prepare to answer the Sept. 1 questionnaire, said M. Other M. Mary Clare Millea, superior general of the Apostolate of Sacred Heart of Jesus and the Apostolate of the Sacred Heart of Jesus and the Rosary procession and benediction.

We feel that every sister is a part of this visitation. We won’t be able to meet individually with every sister in every congregation. We won’t know exactly what we will hear from sisters. We want them to know that their voices will be heard.”

—Mother Mary Clare Millea

**St. Mary of the Rock Batesville**

**Annual Outdoor Grotto Mass**

August 15th, 7:00 pm

Followed by Rosary procession and benediction

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**Given the Choice**

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They'd much prefer to purchase their groceries, obtain their clothing, and furnish their homes from retail establishments which serve the needy. If you can, please donate to our clients would rather not be here.

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DIOCESE OF EVANSVILLE

DREAM Act would benefit young people who are aliens

By Paul R. Leingang

EVANSVILLE—The first thing people need to know about the DREAM Act is that it is not yet an act, said Susan Brouillette, a member of U.S. Sen. Richard Lugar’s staff. “It is still a bill,” she said. Brouillette was one of several speakers at a forum presented in English and Spanish.

The bill was introduced by Sen. Lugar, R-Ind., and Sen. Richard Durbin, D-Ill., on March 26. The bill must be enacted by Congress and signed by the president before immigration benefits will be available to qualified young people.

The second thing Brouillette said people should know is what the DREAM Act is not. “It is not comprehensive immigration reform,” she said. DREAM stands for Development, Relief and Education for Alien Minors. It is intended to benefit young people “who did not come to the United States of their own choice,” Brouillette said.

If the DREAM Act becomes law, an eligible person would have to enter the United States before turning 16 years of age, and would have to be physically present in the United States for a continuous period of at least five years. Under current law, a person who has entered the United States without documentation cannot become legal. An undocumented person who stays for a year or more must leave the United States for 10 years before being allowed to return.

For more news from the Evansville Diocese, log on to www.themessageonline.org. 

DIOCESE OF FORT WAYNE-SOUTH BEND

Burmese receive support through skills program

By Lauren Caggiano

Professional skills are key to landing and maintaining a good job—something that refugees often lack. Since April, the job readiness classes at the former St. Henry School have catered to a large group of Burmese refugees. The six-week sessions taught in Burmese instruct them on a variety of topics, such as how to apply for a job and appropriately answer the phone. Catholic Charities staff even conduct mock interviews to help them prepare.

Students participate in a job readiness classes at the former St. Henry School in Fort Wayne. The classes instruct the Burmese refugees on a variety of topics, such as how to apply for a job and appropriately answer the phone. Catholic Charities staff even conduct mock interviews to help them prepare.

For more news from the Diocese of Fort Wayne-South Bend, log on to www.diocesefwb.org today.
By Mary Ann Wyand

ST. JOHN, Ind.—Words and photographs cannot convey the intensity of experiencing the dramatic, life-size sculptures of Jesus’ journey to Calvary at the “Shrine of Christ’s Passion” in Lake County in northwestern Indiana.

It is a very personal spiritual journey that often brings people to tears as they pray at the interactive Stations of the Cross along a half-mile-long pathway.

The 40 bronze statues were created by renowned sculptor Mickey Wells of Amarillo, Texas, and are displayed in landscaped stone grottoes. Shrine volunteers have seen children try to lift the heavy cross off Christ’s back at the grotto depicting his ascription into heaven often.

Catholic adults and teenagers who traveled to the huge outdoor shrine on a motor coach with Msgr. Joseph F. Schaedel, vicar general, and Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, said the pro-life pilgrimage on July 30 was a faith-filled day to remember and an emotional experience to share with others.

Msgr. Schaedel said the highlights of the pilgrimage were celebrating the eucharistic liturgy at the new St. John the Evangelist Church on the hilltop above the shrine, visiting the Blessed Sacrament at the historic St. John Chapel in a log cabin nearby, and “the opportunity to follow the path of Christ beginning with the Last Supper right up until His ascension into heaven.

“We were able to immerse ourselves into the scene as it would have been a couple thousand years ago in Jerusalem,” he said.

“... Christ was truly human and truly divine, and he sacrified the whole human race by being born into it. So in contemplating the humanity and suffering of Christ, we once again reminded ourselves of what a great gift the human person is and that all human life is sacred.”

Sister Diane said when the Helpers of God’s Precious Infants pro-life volunteers pray outside an abortion facility it is like going to Calvary with Jesus.

“They are standing at the foot of the Cross,” she said. “Christ is being crucified and the lives of the unborn are being taken. Mary and John stood at the foot of the Cross. Jesus did not die alone. Pro-life volunteers who go to an abortion facility are praying for the children that will die and also praying for their parents.”

St. Patrick parishioners Tom and Sandy McBroom of Terre Haute said the pro-life memorial near the entrance to the Stations of the Cross was very emotional.

“I think what touched me the most was looking at the [sculpture of] Jesus crying and holding an aborted baby,” Tom McBroom said. “I was amazed by that.”

Sandy McBroom said he has renewed hope for the future of the pro-life movement because of the number of teenagers that participated in the pilgrimage.

“I think that touched me the most was looking at the sculpture of Jesus crying and holding an aborted baby,” Tom McBroom said. “I was amazed by that.”

Sandy McBroom said she was quite taken by the sculpture depicting Jesus ascending into heaven.

“Since I was at the foot of the Cross, I was there,” she said. “It was so beautiful, and gave us hope for all the struggles and trials that we go through, and that the end result is to be with our Lord.”

Casey Fricke, 15, a member of St. Nicholas Parish in Sunman and the Youth of Our Lady of America, said the life-size sculptures at the shrine are amazing.

“The music as we walked along really made it more like Wow,” Casey said. “Christ gave himself for us. He did all of that for us, and we’re designing his beautiful creations [in] color.”

Our Lady of the Greenwood parishioner Gina Jinks of Greenwood served as an extraordinary minister of holy Communion during the Mass.

“What meant the most to me,” she said, “was how everywhere we went there was always a true presence of the Holy Spirit.”

Above, St. John the Evangelist parishioner Bob Sadlowski of St. John, Ind., a volunteer at the “Shrine of Christ’s Passion,” said this life-size sculpture depicting Jesus falling for the third time has inspired many children to try to lift the heavy cross off his back. Pilgrims come from many countries throughout the world to pray at the interactive Stations of the Cross. There is no admission charge for the half-mile-long shrine.

Above, St. Joseph University parishioner Ronda Hoggatt of Terre Haute cries as she prays with her husband, Bob, in the stone grotto with the sculpture depicting the ascension of Christ into heaven. She said her favorite experience at the shrine was “touching the sculptures and seeing the images so lifelike and so revealing of emotion.”

Left, this bronze tableau depicts Christ’s body being carried to an empty tomb by Joseph of Arimathea and Nicodemus in one of the dramatic Stations of the Cross at the “Shrine of Christ’s Passion” in St. John, Ind.
The people are very creative because they have to use what they have available, whether it’s nuts from trees or stones or paper to make recycled pots and jewelry. It’s very unique and colorful.

She said artwork from more than 30 countries is for sale at two Global Gifts stores in Indianapolis and a new shop opening in Bloomington this month.

“It’s nice to share the missions of what the stories [at the bazaar] and to introduce people to the idea of fair trade,” she said. “Some people have never heard of it, and they’re very familiar with Global Gifts. Even if they don’t purchase something here, they may come to the store and maybe have a broader awareness of the people that are less fortunate than we are.”

St. Thomas A’quin parishioner Joseph Zelenka of Indianapolis has made about 50 ministry trips to Haiti since 1990 with the Parish Twinning Program of the Americas to visit the people of St. Jean Marie Parish in Belle Riviere, a mountainous area of the poorest country in the Western Hemisphere.

“The relationship between the two parishes has really been a blessed one,” Zelenka said. “For us here at St. Thomas, we’ve learned so much about the poorest of God’s poor. A nod for the (people of) St. Jean Marie Parish in Belle Riviere, they have come to believe that there is a community here that loves them, prays for them and supports them in ways that are just unbelievable.”

Zelenka was selling wooden bowls handcrafted by artists in Haiti as well as crutches and intricate metalwork made from pieces of demolished cars.

“They find a [car] fender and pound it out,” he explained. “They’re very creative with very few materials to work with. The Haitians are a people who live on hope. They’re very artistic, and they’re very thorough in what they do. I always amazed when I go to Haiti to watch the women, especially at the market, selling whatever they can sell. They’re so patient. They will sit in the hot sun all day long hoping they have enough money so they can feed their family for that day. They’re an amazing culture. Despite the poverty, they have great faith in God and great faith in each other, and somehow they manage to live.”

Sandy Pasotti, the guest services manager at Our Lady of Fatima Retreat House, said “Every mission bazaar, Mass and hog roast were wonderful ways to welcome people to the archdiocesan retreat house.”

“It was a beautiful day,” she said. “Our ‘Missions Helping Missions Bazaar’ was started as a community service event for vendors whose profits go to ministries and missions both locally and globally around the country and all over the world, especially to people in developing countries.”

Pasotti said families enjoyed the picnic and children had fun with their parents during a rules hunt on the scenic, wooded grounds.

“We wanted to have another event that would gather community and also raise awareness of Fatima’s programs,” she said. “We have several fall programs coming up. Our ‘Our Recipes for Moms’ with Father Tim Farrell, which has been a successful retreat day for us, is Oct. 13.

“Father Michael McKinnney, the pastor of All Saints Parish in Logansport, Ind., in the Lafayette Diocese, is coming back on Sept. 29 to do a reflection day for us on ‘What You Are M trying in Your Spiritual Life and How to Get It’ which will help everybody,” Pasotti said. ‘He’s a very popular presenter. Father William Mundhower, who now lives at the retreat house, will present our annual reflection day on the Fatimas on Nov. 15, and we will continue our silent, non-guided reflection days this fall, which have been very fruitful.’

As a director of the archdiocesan retreat house, Father Farrell said he is always looking for ways to evangelize and introduce new people to Fatima’s retreat ministry.

“There were people here who said they had often passed by and never came up the driveway, but always wanted to do that,” he said. “So this event really offered an opportunity to welcome folks who are curious about Fatima Retreat House, and what is up here on the hill and what we do. We’re very happy about this opportunity to further spread the message of Fatima’s ministry of spiritual renewal and retreats and we’re happy with the good that we have accomplished for many charities through the ‘Missions Helping Missions Bazaar’. As a day of service and fellowship, it served a purpose and I think we got a home run in every aspect of it.”

(Critier staff report)

The reasons to celebrate continue for Marian University in Indianapolis. A marking its name change from Marian College to Marian University on July 1, the school also recently received a $6 million gift from a former trustee— which represents the single largest gift ever made to the university from an individual.

“We are, of course, grateful for this gift, which will do much to move the university’s comprehensive fundraising effort to new heights,” explained Marian university president Daniel Ellsner in a press release from the university.

The donor, who asked to remain anonymous, gave $1 million to the university and pledged to make donations of $5 million each year for the next 10 years.

“We think it is important to understand that this person, who didn’t experience the university in the same way that our students and graduates do, feels compelled to endow Marian University’s educational approach,” Ellsner noted. “Clearly, our Franciscan values and commitment to a liberal education are valued by others and needed by our world.”

The donor wanted to make the gift because of the significant strides that Marian University has made in recent years.

Student enrollment has increased from 1,260 students in 2001 to 2,123 students in 2008. The university has also expanded its graduate degree programs, started a football team in 2007, created an Ecolab...
WASHINGTON (CNS)—The expertise honed by years of resolute follow-up work with natural disaster victims has landed Catholic Charities USA a five-year federal contract potentially worth more than $100 million.

The contract with the Department of Health and Human Services is the first the Alexandria, Va.-based agency has received from the federal government.

Father Larry Snyder, president of Catholic Charities USA, said the contract will allow the agency to step in immediately in the days after a natural disaster strikes anywhere across the U.S. or its territories to ensure that victims’ basic needs are met and to follow up on individual cases for up to 18 months.


The contract governs disasters, such as hurricanes, tornadoes, floods and earthquakes, provided a federal disaster declaration is issued. It calls for the agency to organize national, regional and local teams to respond quickly and to work with disaster victims to meet their immediate needs as well as long-term needs in putting their lives back together.

The contract’s total value will depend on the number of disaster declarations. Under the contract’s terms, Catholic Charities could receive up to $153 million for its services by 2014. As a prime contractor, Catholic Charities will be able to subcontract with local agencies for the services that disaster victims need and all necessary follow-up.

The plan calls for deploying teams of responders who can oversee individual cases within 72 hours of a disaster declaration.

“This is the first time we have that missing piece that complements the federal [initial emergency response] effort,” Father Snyder said. “It’s a recognition that Catholic Charities has a real expertise of helping people get back on their feet.”

Catholic Charities’ work in securing long-term shelter and meeting other needs of victims in the aftermath of Hurricanes Katrina and Rita in 2005 and Gustav and Ike in 2008 helped land the contract, Father Snyder said.

In particular, he explained, it was the agency’s work with victims of Gustav in Louisiana and Ike in Texas under a federally funded pilot program that demonstrated the value of case-management services.

Under the pilot program, Catholic Charities and its subcontractors continue to assist storm victims in both states, he said.

The unmet needs of Hurricane Katrina storm victims led Catholic Charities to reconsider how it responds with disaster aid. Father Snyder said the agency began talking with victims and emergency responders to determine how its effort worked and where it fell short. Now, he explained, the agency offers disaster preparedness training and guidelines on how to maintain contact with people who are receiving assistance.

What Catholic Charities learned after Hurricane Katrina led to the success it had in the aftermath of Hurricanes Gustav and Ike, Father Snyder said.

“The message we got was that the faithful expect the Church to be engaged and visible. That’s exactly what we’ve tried to do here, develop a network to respond to disasters.”

“It’s a model that’s dependent on local agencies being involved as well,” he added. “While we have the contract, it means we’ll be partnering with our own Catholic agencies across the country and also with other community organizations to provide this case management.”

(For more about Catholic Charities USA, log on to www.catholiccharitiesusa.org. For more about Catholic Charities in the Archdiocese of Indianapolis, log on to www.helpcreatehope.com.)

$100 million contract aids Catholic Charities’ natural disaster work

Archbishop Alfred C. Hughes of New Orleans embraces a Hurricane Gustave evacuee in New Orleans on Sept. 5, 2008. The U.S. Department of Health and Human Services recently awarded a contract, potentially worth more than $100 million, to Catholic Charities USA that will allow the agency to step in immediately in the days after a natural disaster strikes anywhere across the U.S. or its territories. The contract was awarded in part because of the effective ministry that Catholic Charities carried out in the wake of Gustave.

‘It’s a recognition that Catholic Charities has a real expertise of helping people get back on their feet.’

—Father Larry Snyder


**From the Editor Emeritus/John E Fink**

**Basic Catholicism: Do I have to go to Mass?**

(Twenty-sixth in a series)

You’ve probably heard it, perhaps even said it: “I don’t have to go to Mass every Sunday to be a good Catholic.”

Or perhaps it’s more accurately stated as, “I have a close relationship with God, pray privately, and try to do good for others. I just don’t get around to going to Mass.”

While more Catholics today claim to be commited in spirituality, the number of those who regularly go to Mass keeps declining.Spirituality has become a private matter, divorced from the institutional Church.

Certainly private devotions, including praying for loved ones, confession and the reading of Scripture, are to be encouraged. But one cannot be a true Catholic only privately.

Catholicism has always been, and is meant to be, a communal religion.

**It’s All Good/Patti Lamb**

Teenagers’ examples show there is hope in today’s world

Last weekend, I encountered a lengthy line at the grocery store.

Because I didn’t have the kids in tow, I boldly decided to spend my time at the checkout choosing my candy from the nearby convenience store.

I had only had time to glance at the magazines on display.

I was saddened by the sight of the inappropriate headlines and images visible at eye level for all to see.

In front of me stood a young customer deeply involved in a conversation on her cell phone. She acted annoyed when she didn’t have to spend any time at the checkout.

I thought I had left the television on the family channel. I double checked. That was the family channel.

“I don’t know how we’re going to raise God-centered kids in this world of disinhibiting morals,” David and I explained that, in the short journal between the grocery store and home, we encountered many more images and actions that I didn’t want our kids seeing or understanding any time soon.

“Seriously, how are we going to do it?” I asked myself.

Then a couple of names came to mind: Paul and Megan.

Paul is a 16-year-old who teaches swim lessons in Plainfield. Over the course of six years, he has turned from water-shy to water-spry. (This was no small feat considering that his mom’s watermellon had once left him water-wary.)

Because of Paul’s patience and kind spirit, my son feels more comfortable in the water. Between lessons, we would see Paul at church, where he offered encouragement.

My son started referring to his teacher as “Uncle Paul,” and anuncicling that he wants to grow up to be like him. I could wish for nothing better.

Megan is a 13-year-old baby sitter who nurtures as if it’s infants. She possesses a rare gift for comforting the brow-beaten.

When she recently babysat for us, I overheard her remind the children that they needed to say grace before their meal.

When my son’s name that Megan will be baby-sitting during the weekend, he will ask every night with a Christmas Eve level of anticipation, “Is tomorrow the day that Megan is coming over?”

I commend Paul and Megan’s parents. I know it is their guidance, faith, discipline and love that have shaped these young people.

In today’s world of entitlement where “special” and “princess” are monikers to be celebrated on T-shirts, I know at least two teenagers whose T-shirts might as well read: “Nice but Not Needed.” They show respect for God, themselves and others. They openly acknowledge and show respect for others. I bring them glory from their corners of the world simply by choosing to be their best selves.

The world is not completely lost.

While the media primaries showers us with the shallowness of human decency, we can’t assume the integrity of the world has been washed away. There are too many wonderful and performing constructive acts all around us.

To Paul and Megan, for their examples and encouragement those examples bring, I am thankful. The thought of you two pleasantly turned the tide of my weekend.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.)

**Faithful Lines/Shirley Vogel Meister**

Acknowledging a few special moments in life

In the Book of Matthew in the Bible, God the Father “came down from heaven in glory” (Mt 11:28) and “acknowledged Jesus after he was baptized by his cousin John the Baptist. God said, “This is my son, whom I am well pleased” (Mt 3:17). We cannot praise those in our lives in the same way, but we certainly can acknowledge special moments when possible.

What inspired these thoughts? One day last month, my dad, David, was preparing to leave for Europe. His old friend, Diane, asked if she could photocopy his passport and itinerary.

The next week, David was part of an Indiana University-Purdue University Indianapolis group that visited Mannheim, Germany, for a “Green/Sustainable Energy for Urban Thermal” program. The next two weeks, he traveled to various countries.

When Jesus taught his disciples the Lord’s Prayer, he prayed “Our Father,” not “My Father,” and he asked God to “give us our daily bread” (Mt 6:9, 11). “Trespassers,” “lead us not into temptation” and “deliver us from evil.” When we pray these words in the Church, we are uniting ourselves with other Christians.

Catholic prayer directed to Mary follows that example. In the Hail Mary, we ask “to pray for us,” and in the Hail Queen there are plural nouns and a list.

A Catholic community is the people of God gathered around the person of Christ and worshipping in His name. This is the people. It has Christ as its head, the Holy Spirit as the condition of its unity, the love of God as its destiny.

All of us need some quiet time alone to develop our individuality, but that must not replace joining others for worship. We humans are essentially social by nature, and going to Mass is what Catholics should do precisely so as not to be alone.

There are two great commandments, not one. The greatest is to love God, which we can do privately and individually, but the second is to love your neighbor as yourself, and it cannot be done without other people being involved. One of the reasons we are asked to pray for, and with, some of those other people.

St. Paul taught in his letters to the Romans, Corinthians, Ephesians and Colossians that we are the Body of Christ. The body is not completed if some of its members are missing from the community.

The purpose of going to Mass is to give adoration and praise to God—to give, not to receive. If we do that, we probably will quickly learn that we are also getting more out of going to Mass.

The Criterion Friday, August 7, 2009

**Perspectives**

**Faith, Hope and Charity/ David Siler**

It’s almost time to SHINE!

By now, I hope that the acronym SHINE means something to you. It stands for “Shine in Hope in Neighborhoods Everywhere.”

As part of the 2008 archdiocesan social ministry year of renewal, a Catholic community is the people of God gathered around the person of Christ and worshipping in His name. This is the people. It has Christ as its head, the Holy Spirit as the condition of its unity, the love of God as its destiny.

This year of social ministry renewal will be launched at a conference-style event just two months from now on Dec. 3 at the conference facilities at Lucas Oil Stadium in Indianapolins. The kickoff event is being held for the pastoral staff of our parishes, and the leaders in Catholic health care, education and all Catholic social ministries.

The SHINE conference is targeted for our pastoral leaders with the intention of inspiring them to-growing them to assist their leadership in fully living out the call of the Gospel to service, works of mercy and justice.

It is no secret that most in our parishes those that actually carry out the work of social ministry and justice.modules may not be the pastoral leaders themselves, but rather members of the parish—that those who live and see and experience what we do.

However, we know from experience that the work of volunteers in social ministry and justice can be possible by pastors and pastoral leaders who encourage, support and inspire this kind of work.

Another reason to begin our year of renewal with our pastoral leaders is an effort to establish a leadership team possible by pastoral and lay leaders who encourage, support and inspire this kind of work.

In order to further equip and educate the parishioners who carry out the ministry the parish, we will offer a parish social ministry training on Nov. 6 and Nov. 7 at the Benedict Inn Retreat and Conference Center in Beech Grove. More information is forthcoming, but you can read the details at www.Shamingofopeverywhere.com.

The parish social ministry regional training is one of the events that will take place during the SHINE year of renewal.

A beautiful example of this integrated approach occurred in the Diocese of Saginaw, Mich. A few years ago when there was a recession in the Diocese of Saginaw, Mich. A few years ago when there was a recession in the year of social ministry training on Nov. 6 and Nov. 7 at the Benedict Inn Retreat and Conference Center in Beech Grove. More information is forthcoming, but you can read the details at www.Shamingofopeverywhere.com.

The parish social ministry regional training is one of the events that will take place during the SHINE year of renewal.

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Fourth Sunday of Easter

The Sunday Readings

Sunday, Aug. 9, 2009

1 • Kings 19:4-8
   Ephesians 4:30-5:2
   John 6:41-51

The First Book of Kings provides this weekend’s liturgy of the Word with its most traditional reading. As the name implies, the kings of Israel and Judah are the central figures in these books. However, prominence is often given to the prophets, such as Elijah.

This weekend’s reading mentions Elijah. He wrote during the first half of the ninth century B.C. In the reading, Elijah is weary and discouraged. He even asks God to take his life. Then he fell asleep. When he awoke, a heathen cake and jug of water were at his side. He ate and drank.

Then an angel came, implying that this sustenance was from God, and ordered him to continue his journey. Strengthened by God’s food, Elijah obeyed, finally arriving at the mountain of God, Mount Horeb.

The second reading this weekend is from the Epistle to the Ephesians. A context surrounds all the epistles. Living the Gospel of Jesus was not easy in the first century A.D. Christians faced temptations from “the world, the flesh and the devil” at every side.

Christians in Ephesus faced a special challenge. Not only did they live in a thriving seaport and commercial center with all the vice and distractions usually associated with such centers, but Ephesus featured a major pagan shrine. Pilgrims associated with such centers, but Ephesus was also thriving seaport and commercial center.

The Christians had to maintain their resolve. Life continues. Its hardships do not stop.

The Christians in Ephesus were no different. What is enough? What is enough? What is enough? The Christians in Ephesus faced a special challenge. Not only did they live in a thriving seaport and commercial center with all the vices and distractions usually associated with such centers, but Ephesus featured a major pagan shrine. Pilgrims associated with such centers, but Ephesus was also a thriving seaport and commercial center.

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The Sunday Readings

Daily Readings

Saturday, Aug. 8

Lawrence, deacon and martyr
2 Corinthians 9:6-10
Psalm 112:1, 2, 5-9
John 12:24-26

Tuesday, Aug. 11

Clare, virgin
Deuteronomy 31:8-18 (Response) Deuteronomy 32:4-9, 12
Matthew 18:1-3, 10, 12-14

Wednesday, Aug. 12

Jane Frances de Chantal, religious
Deuteronomy 34:1-12
Psalm 66:1-3, 5, 8, 16-17
Matthew 18:15-20

Thursday, Aug. 13

Pontian, pope and martyr
Hippolytus, pupil and martyr
Joshua 3:7-10a, 11, 13-17
Psalm 114:1-6
Matthew 18:21-19

Friday, Aug. 14

Maximilian Mary Kolbe, priest and martyr
John 21:15-17
Psalm 136:1-3, 16-18, 21-22, 24
Matthew 19:13-12

Saturday, Aug. 15

The Assumption of the Blessed Virgin
Revelation 11:19a, 12:1-6a, 10ab
Psalm 89:1, 11-12ab, 16
John 15:20-27

Sunday, Aug. 16

Twentieth Sunday in Ordinary Time
Proverbs 9:1-6
Psalm 34:2-3, 10-15
Ephesians 5:15-20
John 6:51-58

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 2177, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.

My Journey to God

stuff

Lord, Deliver us F from excess stuff M Make us aware Of what’s enough We feel the yoke Of luring things The burdened weight It brings If we are wise As we should be, Our grasping hands Need only Thee.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad.)

Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad.

Question Corner/Fr. John Dietzen

Tradition refers to core facts and beliefs in creeds, other documents

As Catholics, we accept the Church’s teaching on faith and moral issues.

But what precisely is Tradition? What is it that “is handed down”?

Pope Pius IX once said, “I am Tradition,” meaning that Tradition is anything the pope says.

The assertion could be made that Tradition could mean anything. I don’t believe that. (Indiana)

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But what precisely is Tradition? What is it that “is handed down”? A pope’s words.

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Trappist Brother Stephen Batchelor was a Cardinal Ritter graduate, monk at Gethsemani

Trappist Brother Stephen Batchelor died on July 25 at the infirmary of the Abbey of Gethsemani in Trappist, Ky. He was 47.

The Mass of Christian Burial was celebrated on July 23 at the church at the Abbey of Gethsemani. Burial followed at the monks’ cemetery.

Stephan Batchelor was born on Feb. 10, 1962, in Indianapolis. He attended St. Malachi School in Brownsburg, Susanna School in Plainfield and Cardinal Ritter High School in Indianapolis.

He earned a bachelor’s degree in political science and master’s degree in library science at Indiana University-Purdue University Indianapolis.

Stephan entered the Trappist community at Gethsemani on May 14, 1994, and made his solemn profession of vows on Nov. 13, 1999. At the abbey, Brother Stephan lived a life of prayer, and assisted the monks with their ministries of making cheese, fruitcakes and bourbon fudge.

The abbey Web site noted that Brother Stephan was “intellectually gifted, widely read in a number of areas and loved to share his ideas.”

He was especially interested in ecumenical discourse as well as Eastern and Orthodox rites and practices.

Although he had struggled with cancer for more than a year, the monks said Brother Stephan “was cheerful in the face of his coming death” and looked forward to meeting Jesus.

Surviving are his parents, Richard and Clara Batchelor, who are members of St. Susanna Parish in Plainfield, as well as a brother, Richard Batchelor of Plainfield, and sister, Patricia Hamm of Jeffersonville.

Memorial gifts may be sent to the Abbey of Gethsemani, 3642 Monks Road, Trappist, KY 40051.

Oldenburg Franciscan Sister Marie Celine Wilhelm ministered as a teacher and principal for 55 years

Franciscan Sister Marie Celine Wilhelm died on July 21 at Margaret Mary Community Hospital in Batesville. She was 93.

The Mass of Christian Burial was celebrated on July 23 at the church at the Abbey of Gethsemani. Burial followed at the monks’ cemetery.

Sister Marie Celine served as a teacher and principal at St. Louis School in Batesville, St. Joseph School in Indianapolis and St. Lawrence School in Indianapolis.

During 35 years of teaching from 1953 to 1990, Sister Marie Celine also taught at Catholic schools in the Diocese of Evansville as well as in Ohio. Sister Marie Celine entered semi-retirement at the Oldenburg motherhouse in 1990, where she served in the community’s communication office.

In later years, during her full retirement, she lived at St. Clare Hall, the sisters’ health care facility.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47033.
WASHINGTON (CNS)—When his friend knew someone who was using drugs, Andrew Carlson opened his laptop and navigated his browser to encourage Bible verse.

Carlson said he likes to search online for certain words in the Bible and switch to different translations in one click. His younger brother uses an iPod touch Bible application all day, but still dives off his print Bible right before bed.

Carlson, a 19-year-old non-denominational Christian from Coral Springs, Fla., doesn’t know many others who read the Bible online.

Though book publishers face an uncertain future because of the Internet, digital reader devices and cell phones, Bible publishers and readers told Catholic News Service there is still something worthwhile about reading it in print.

“For me, it’s so much more personal,” said Stephanie Hart, an evangelical Christian from Kennesa, Ga. “It feels more like the love letter God has written us, you know? The Internet is a fabulous tool for research and for quick references, but, for me, sitting down with my little Bible somehow quiet, without the distractions of a computer or other electronic devices, is the best feeling.

For some, it’s about ownership and sentimentalism: Bibles are often given as gifts for first Communions, confirmations and weddings.

Alex Nei, a 17-year-old from the Diocese of Helena, Mont., said using Web sites such as Facebook are a good way to expose people to the Bible, but he never switched from his four leather-bound Bibles to a computer screen. He’s weekly Bible studies wouldn’t be the same.

“And I wouldn’t be the same, either. I can’t imagine a great reading from a teleprompter,” said Benedictine Father Joseph Jensen, executive secretary of the Catholic Book Association, adding that the book is used to take oaths. “It’s such an important and deeply ingrained aspect of our culture. People will always want to pick it up and read it.”

Father Jensen admits that search features on Bible Web sites are more sophisticated and adaptable than concordances. But he said this should not replace serious Scripture reading.

There also is still a digital divide in many parts of the world, whereas books are relatively inexpensive, said Cliff Knighten, director of the Catholic Book Publishers Association. His 60 publisher-members have been working through technological changes and the possibility that digital devices may eventually outweigh print in sales.

“I don’t think that any of us are convinced that ink-on-paper Bibles and books are going to go away completely,” Knighten said.

For the American Bible Society, ceasing publishing is still a formidable decision, spokeswoman Autumn Lark said. The society publishes 3.5 million Bibles annually and has been a pioneer in new technology, starting with a line of CD-ROMS in the early 1990s and recently incorporating MP3 player players. It’s an RSS reader, online devotionals, a daily e-mail passage and cell phone text messages.

The society also manages Facebook and Twitter accounts.

Still, Black said, company surveys show that even the most technologically savvy—teenagers and young adults—want to read the Bible in book form.

“Some people really just want to simplify it back to having it in their hands,” she said, adding that it “rolls down to speaking the ‘heart language’ of a reader.”

“The question is: is the heart language of our culture,” she said.

For Hope Vallonne, a college junior from the Diocese of Providence, R.I., the answer is yes. SheGoode passage and would consider reading the Bible on a reader like Amazon Kindle if she ever bought one, but she likes to highlight and mark up her book.

Cindee Case, director of the youth and young adult ministry office in the Diocese of Youngstown, Ohio, said she has called up the Bible online more than in print for the last three years. She still enjoys reading it in print for personal reflection and retreats, but goes online if she knows where a passage is or wants to search for one.

Case said she can only foresee the complete disappearance of the printed Bible if Catholic schools stop using them to teach or schools stop using textbooks. Even then, she said, she will always be families passing down Bibles as heirlooms. They just might not buy a new one.

Sales of print Bibles coming out of St. Mary’s Press, the Minnesota-based Bible publisher geared toward Catholic teenagers, are actually increasing, thanks in part to the awareness that the Internet builds.

“I think it’s on every publisher’s mind more and more of society is moving toward digital,” said John Vitek, the company’s president. “We recognize that we’re at the tail end of the Gutenberg era,” he said, in a reference to the first Bible printed with movable type.

Recognizing the need to deliver any way the customer wants it, Saint Mary’s Press offers a searchable server to Catholic schools and an online training program for young people who want to lead Bible studies and faith-sharing groups.

But at the end of the day, the Bible is different from any other book, Vitek said.

“Print is lasting, meaningful, powerful. In this case, having a physical hard copy of the Bible—there’s still a great value out of reverence,” he said. “I wonder if M uses ever thought the stone tablets would disappear.”

What will Vitek’s ancestors say about it 100 years from now?

“I don’t know what time will bring,” he said.

From stone tablets to Kindle: Is it still the Bible?
Whether in the classroom, on the performance stage, or the field of competition, academic excellence remains a hallmark of the Bishop Chatard class of 2009. Fifty-two of its 165 members earned induction into the National Honor Society, six were named National Merit commended students, and one was named a National Merit finalist. A member of the BCHS class of 2009 was among the 40 seniors statewide recognized as Indiana Academic All-Stars.

Over a quarter of the class – 43 seniors – were named Academic All-State for dual achievement in the classroom and athletics, while four senior student athletes were recognized as Academic All-Americans. In preparation for college and beyond, the class of 2009 was awarded over $11.7 million in scholarships and grants. As these young people prepare for new challenges, the Bishop Chatard community prays for their continued commitment to faith, learning, leadership and service.

For more information about your child’s future at Bishop Chatard High School, contact us at (317)251-1451 or visit the school’s Web site at www.BishopChatard.org.