



The Criterion

Serving the Church in Central and Southern Indiana Since 1960



College Catholics

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'Above and beyond'

Archdiocesan Catholics praise priests for extraordinary ministry



By Sean Gallagher

Priests are human beings just like the rest of us. Yet the grace of their ordination makes them different, configuring them to Christ in a special way. In their life and ministry, they become windows through which the faithful they serve can see Christ.

Catholics across central and southern Indiana have seen Christ in their priests in both the ordinary and extraordinary events of everyday life, in days of joy and in nights of sorrow, in their parishes, schools, hospitals and homes.

At the start of this Year for Priests, *The Criterion* asked its readers to share stories of priests who have ministered in a special way to them.

Many Catholics from all corners of the archdiocese responded to this call. They include a southern Indiana man who lost his home in a tornado, a woman who was the victim of a savage crime, a parish employee who received a warm welcome on a winter morning and a woman whose father had died.

Here are their stories:

See **PRIESTS**, page 9



Frank Wiseman Jr. and Father Michael Hilderbrand, pastor of St. Mary Parish in Lanesville, stand together in front of Wiseman's house in Floyds Knobs on July 30. The house is built on the same site where, 19 years ago, Wiseman's previous house was destroyed by a tornado. Later that same day, Father Hilderbrand prayed with Wiseman, a member of St. Mary-of-the-Knobs Parish in Floyd County, and helped him contact family members who were away from home.

Shortly after his home was destroyed by a tornado in 1990, Frank Wiseman Jr. sits on a chair in the house's rubble.



Submitted photos

Cardinal Levada calls on Knights to proclaim God's word

PHOENIX (CNS)—U.S. Cardinal William J. Levada, prefect of the Holy See's Congregation for the Doctrine of the Faith, called upon the Knights of Columbus on Aug. 5 to bear witness to the necessity of God in an increasingly secular America.



Cardinal William J. Levada

"Our nation has been blessed with many gifts and resources, and at times that abundance can blind people to our utter dependence on God and the need to seek to do his will," Cardinal Levada said during a homily at the Knights' 127th annual supreme convention.

More than 80 bishops as well as delegates and their families from around world attended the Aug. 4-6 convention in Phoenix.

The congregation for the Aug. 5 Mass numbered 2,000, and the evening before 2,200 people attended the States Dinner, where Cardinal Francis E. George of Chicago, president of the U.S. bishops' conference, delivered the keynote address.

In his homily, Cardinal Levada encouraged his listeners to work with all people of good will "to improve the lots of others," and he exhorted them never to lose their Christian character.

"We must also bear witness to our conviction that the American 'city set on a hill,' no matter how remarkable its scientific accomplishments or technological advances, will always be a barren patch of earth without the life-giving refreshment of the word of God," he said.

Cardinal Theodore E. McCarrick, retired archbishop of Washington, was the principal celebrant at the morning Mass, which was concelebrated by scores of bishops and priests.

During his homily, Cardinal Levada recognized that the Mass fell on the feast of the Dedication of the Basilica of St. Mary Major in Rome.

The cardinal told the congregation that in

See **KNIGHTS**, page 3

Notre Dame athletic director holds the line on faith and football

(Editor's note: This is the second of a two-part interview with Jack Swarbrick, athletic director at the University of Notre Dame.)

By John Shaughnessy

In his first year as athletic director at the University of Notre Dame, Jack Swarbrick had a front-row seat to view Notre Dame football—including its foundation of faith.



Jack Swarbrick

I'm part of that Mass." The 2008 season that ended with a record

"The last thing our football team does before it enters the stadium is it goes to Mass," says Swarbrick, a longtime member of St. Luke the Evangelist Parish in Indianapolis. "And

of seven wins and six losses also gave Swarbrick an insider's look at the team and its head coach, Charlie Weis.

"We had a football season that fell short of our hopes," Swarbrick says. "Given the time of my arrival, you sort of have to deal with that quickly and get engaged in that. So that was part of the challenge of the first year."

In an extensive interview about his first year as Notre Dame's athletic director, Swarbrick—a 1976 Notre Dame graduate, lawyer and father of four—talked about a wide range of topics: his faith, his family, his approach to life and Notre Dame football.

The first part of the interview—focusing on his faith and his first year as athletic director—appeared in last week's issue of *The Criterion* and can be read online at www.CriterionOnline.com.

The second part—focusing on Notre Dame football—continues here as another season of college football is

about to begin.

QIn an interview in January with *The South Bend Tribune*, you said, "In some ways, the scrutiny that people subjected the football program to—and my review of it—was the most enjoyable time of the year for me. I loved it." Could you elaborate?

A"It's sort of the perverse psyche of the lawyer. You know, give me the tough case, let me dive into it, let me try to figure it out. But I also tend to be data-driven, if you will. I love to say, 'Let's evaluate this. Let's look specifically at the factors. Not, 'Let's just be cavalier in our thinking or our analysis.' Let's be rigorous."

"That's what I meant by that. It was an interesting, big question, a challenge to try and make sure I was looking at all the right things and thinking about them in the right way. That's what I really like doing."

See **SWARBRICK**, page 20

'The Jesus Project'

Christ the King parishioner creates ornate collage for God

By Mary Ann Wyand

Multicolored jewelry and stones sparkle with an ethereal glow. Yet, in spite of their translucent beauty, an image of the resurrected Christ dominates the ornate collage.

A crucifix, a statue of Mary, an image of Michelangelo's "Pieta," several crosses and an assortment of beautiful holy cards also tell the biblical story of Jesus, Mary and Joseph without words in nine small, wooden shadow boxes that form the unique religious artwork.

Christ the King parishioner Nancy Shields of Indianapolis created this multimedia expression of her love for God and the Catholic faith as a lengthy process of prayer, discernment and self-discovery.

"It took me over two years to complete it in my spare time," Shields explained. "I worked and I worked and I worked on it. Through that whole time, there were some days when I felt like I almost couldn't pray so I would just sit there thinking about it. Sometimes all I would do is put three or four little pieces of paper in it. I wanted it to be beautiful. I wanted it to be perfect."

Her collage gleams with a statue of Mary that her mother gave her after making a pilgrimage to Medjugorje in Bosnia-Herzegovina.

Other pieces of the artwork were gifts from friends or found objects or even garage sale treasures that came together in harmonious ways in the shadow boxes to form a colorful, textured tapestry of faith and love.

Yet in spite of its beauty, Shields knew that her religious collage wasn't finished because "something was missing."

That "something," she realized later, was a colorful image of the risen Christ that she found at Krieg Bros. in downtown Indianapolis and happily glued to the center of the collage.

"It's about the Resurrection," Shields said, smiling. "That is what this [collage] is all about, and the [statue of the] resurrected Jesus is exactly what was supposed to go there [in the center]. I call it 'The Jesus Project.' When it was finally finished, it really felt remarkable to me. Now I look at it and am amazed at how beautiful it is."

Her collage is also a reminder of the Eucharist, she said, and the Last Supper.

The artwork inspires her to think about "knowing Jesus in the breaking of the bread," Shields said, "and that for some reason has stood out for me in this piece. My Catholic education was really important to me."

A single parent with a grown son, William, and daughter, Dru, Shields said she relies on her faith every day.

The collage was her most ambitious artistic endeavor, she said, because it means so much to her and creating it was an experience of growth in her faith life.

"I find peace and comfort in developing my talents aside



Christ the King parishioner Nancy Shields of Indianapolis created this ornate, multimedia religious collage that she calls "The Jesus Project" over a period of two years in her spare time. She said making it was an expression of prayer for her.

from what I do at work every day," Shields said. "With my children, I always said, 'Use your gifts. Use your talents.' We've all been given gifts. I think whatever your talents are, you were given your gifts for a reason and you should use them. Everybody can build a collage about the things they love and that are meaningful to them."

A close friend, St. Joan of Arc parishioner Jean Easter of Indianapolis, is an artist and professional art conservator.

Her company, Easter Conservation Services, restored the historic crèche at SS. Peter and Paul Cathedral in Indianapolis last year, and she often works with religious artwork and statues.

Easter said she hopes her friend will make note cards with photographs of the collage to share with others because it is so complex and beautiful.

"The amount of thought and effort that went into that [collage] is incredible," Easter said. "It's an amazing array of thought. It's inspiring. I think she is a very spiritually connected person."

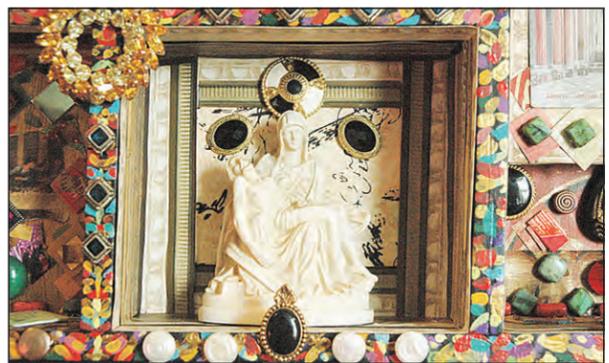
Religious artwork "transcends anything earthly," Easter said, "... more on an ethereal plane, and tells [the viewer about] God's love for us."

Shields said she especially likes the collage because it is "so Catholic in nature" and reflects the complexities of her beloved faith.

"I know I've never been alone," Shields said. "I've always told my kids that they are never alone, and if they



An image of the resurrected Christ forms the center of Nancy Shield's multimedia religious collage, which she said was an experience of growth in her Catholic faith.



A small reproduction of Michelangelo's "Pieta" is a focal point in one of the nine shadow boxes that comprise the collage.



Holy cards of St. Joseph with the Child Jesus, at left, and the Assumption of Mary into heaven, center, help tell the story of the Holy Family in Nancy Shield's multimedia collage, which pays tribute to the Resurrection.

have faith they can go to Jesus and Mary [in prayer], to call on them for help at any moment, and they also have all the saints as friends. I've always kept a rosary by my bed, and I have crucifixes in the living room and bedrooms. My prayer is always, 'God, help me be a light. Help me do what is pleasing to you.' That's always my prayer to God, and so I have hope." †

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KNIGHTS

continued from page 1

years past the feast was known as the Dedication of the Church of Our Lady of Snows because of a medieval tradition which held that during a Roman summer snow fell and outlined the land where Mary wished her basilica to be built.

In juxtaposition to this tradition, the cardinal said, the real circumstances behind the existing basilica's founding still have great bearing on Catholics today.

The church was built immediately after the Council of Ephesus in 431. That council "marked a significant milestone in the development of our understanding of who Jesus Christ is," the cardinal said.

At Ephesus, the Church approved the title "Mother of God" for Mary, and in doing so made a statement about her son, Jesus.

"The title 'Mother of God' may seem paradoxical, but it is orthodox: paradoxical, because Mary as a creature could not be the mother of God as God," he said.

"Orthodox, because to say that Jesus was truly born of Mary and is the eternal son of God effectively proclaims that he is fully human and fully divine," the cardinal said.

He then linked Mary's own cooperation with God to the Knights' calling to serve others throughout the world.

"All Christians are called to give over their lives to Christ, to allow him to live through them," Cardinal Levada said.

On Aug. 4 in his keynote address, Cardinal George spoke about Pope Benedict XVI's social encyclical, "*Caritas in Veritate*" ("Charity in Truth"), and the obligations of all Catholics to practice charity in their personal relationships and in the public sphere.

He said the pope warned against splitting the Church's teaching into social questions and moral obligations.

"A main theme of the encyclical is that there is one Catholic teaching which combines the Church's moral and social doctrine together with our protection of human life and dignity, the defense of marriage and the family, the protection of the poor, the pursuit of economic justice and the practice of solidarity," the cardinal said.

Observing that the "Church's unity today is severely strained," he thanked the Knights for their unwavering support of the pope, bishops and clergy, and asked them to continue to pray for the members of the hierarchy in their efforts, with laypeople, to build a culture of life and a civilization of love.

During a business session at the convention, delegates passed resolutions regarding right-to-life issues, marriage, violence and pornography, and other issues.

The life resolution cited a personal appeal from Pope Benedict XVI calling on

the Knights to "defend the moral truths necessary for a free and humane society, including the fundamental right to life of every human being."

It expressed grave concerns that proposed health care legislation in Congress would "accomplish by stealth many of the aims of the so-called Freedom of Choice Act, including federal funding of abortions for the first time since adoption of the Hyde amendment in 1976."

The Hyde amendment prevents Medicaid from spending federal money on most abortions.

(For more about the Knights of Columbus, log on to www.kofc.org.) †



Members of the Knights of Columbus walk in a procession during the opening of the 127th Supreme Convention on Aug. 4 in Phoenix. More than 80 bishops as well as delegates and their families from around the world attended the Aug. 4-6 convention.

Head of Knights says Our Lady of Guadalupe can inspire, unite people

PHOENIX (CNS) – Mary's appearance to St. Juan Diego near what is today Mexico City was "an event that served as a pivotal moment in the history of faith for an entire hemisphere," Supreme Knight Carl Anderson said on Aug. 6.

"It also serves as a continuing source of inspiration and unity for all who live in the Americas today," he said in an address at the Knights' first International Marian Congress honoring Our Lady of Guadalupe.

He cautioned the audience, made up mainly of Knights and their families, against viewing Our Lady of Guadalupe and her miraculous appearance to St. Juan Diego as a historical relic.

The Aug. 6-8 congress, an event that will be held annually, featured lectures by Guadalupe experts, art exhibits and public prayer. It followed the Knights' 127th supreme convention held Aug. 4-6.

Anderson described the event as a "gathering to discuss the history, meaning and continued relevance of [Mary's] message."

Before Mary appeared to Juan Diego—an indigenous peasant—the Spaniards' efforts at evangelization had stalled in Mexico. In the decade after Our Lady of Guadalupe's appearance, millions of indigenous people converted to the faith.

"We do well to place our confidence in the Virgin of Guadalupe, for if she could heal the divide between Aztec and Spaniard in 1531, certainly she can heal the rifts on our continent today," the supreme knight said.

"In short, her message is for everyone," he said. "If we listen to the loving

message of Our Lady of Guadalupe, we will find a message that transcends border, races or cultural differences, and, instead, unites all of us as children of the mother of the civilization of love."

Phoenix Bishop Thomas J. Olmsted said that Our Lady of Guadalupe is so important because of what Catholics can learn from her.

"She teaches us how to hear, to hold and to herald the good news of Jesus Christ," he said. "She's the patroness of the unborn, she's the patroness and mother of all immigrants, and, in a special way, she's the patroness of evangelization."

Later, Bishop William E. Lori of Bridgeport, Conn., who is the Knights' supreme chaplain, led a Marian meditation for the hundreds of attendees.

But much of the two-and-a-half-day conference focused on academic subjects, such as the symbolic message embedded into Juan Diego's "tilma," or cloak. When she appeared to St. Juan Diego, she left her image on the cloak. Other presentations explored the role that Our Lady of Guadalupe played in the history and culture of the Americas.

At the same time, Bishop Olmsted cautioned the Knights against approaching this image of Mary—or religious faith in general—from a purely intellectual position. Rather, they should learn from the fact that



Carl A. Anderson, supreme knight of the Knights of Columbus, speaks on Aug. 8 about his personal devotion to Our Lady of Guadalupe at the Knights' first International Marian Congress held in Phoenix. Anderson described the congress, featuring lectures by Guadalupe experts, art exhibits and public prayer, as a "gathering to discuss the history, meaning and continued relevance of Our Lady's message."

Mary chose not to appear to the powerful, but to a poor, humble man, he said.

"Knowledge of God is his gift to the childlike, to those with humility and faith," the bishop said. "The wise and learned of this world can come to know God, and he desires that they do so, but that can happen only when and if they do so not primarily due to their own intelligence."

After the Marian congress, the Knights hosted an Aug. 8 festival at Jobing.com Arena in suburban Glendale that featured testimonials, a public multilingual rosary and music from around the world. About 17,000 people attended the festival. †

Sotomayor sworn in, becomes first Latina, sixth Catholic on court

WASHINGTON (CNS)—Sworn in on Aug. 8 to serve on the U.S. Supreme



Justice Sonia Sotomayor

Court, Justice Sonia Sotomayor becomes the first Hispanic member of the high court.

In a ceremony at the court building, Chief Justice John Roberts administered the oath of office while the newest

justice's mother, Celina, held the Bible on which her daughter placed her hand.

It was the first time the oath had been administered on live television.

Sotomayor will be formally invested in the court on Sept. 8, the afternoon before the court convenes to hear a campaign finance case in an unusual session being held prior to the beginning of the court term on Oct. 3.

Sotomayor, 55, was confirmed by the Senate on Aug. 6 by a 68-31 vote.

She is the sixth Catholic on the nine-member court, the most ever at one time.

A New York native and daughter of Puerto Ricans who struggled to be sure their two children were well-educated, Sotomayor is President Barack Obama's first Supreme Court nominee. She will take the place of Justice David Souter, who retired at the end of the term in June.

Shortly after the vote, Obama said he was "filled with pride and great confidence" in Sotomayor, and that her confirmation made not only a great day for the judge and her family, but "a great day for America."

He said the addition to the court of a justice with Sotomayor's temperament, intellect and history will help assure that the saying "equal justice under the law" is "not just a phrase over the door of the courtroom, but what happens inside" the court as well.

During several days of formal debate on her nomination, a chorus of Senate Democrats and a handful of Republicans recited her inspiring story of being raised in a housing project in the Bronx borough of New York and going on to win scholarships

and honors at a rigorous Catholic high school and Ivy League universities.

Among them, Sen. Bob Menendez, D-N.J., said that as the child of Latino immigrants himself, born the same year as Sotomayor and raised in a New Jersey tenement, he particularly relished the opportunity to confirm someone with a similar background. He said the makeup of the court, which will have two women, one a Hispanic, and an African American among its members, is a testament to how far the United States has come in achieving the goal of the country's founders, of equal opportunity for all.

Senators who voted against Sotomayor's confirmation—all Republicans—took to the floor to assert that they thought she was a "judicial activist," based largely upon comments she has made in past speeches.

Sotomayor has been a judge on the 2nd U.S. Circuit Court of Appeals since 1998, nominated to that post by President Bill Clinton. Before that, she spent six years as a U.S. District Court judge in New York, nominated to that position by President George H.W. Bush in

1991. She also served as an assistant New York County district attorney and worked in private practice.

After her nomination was announced on May 26, Sotomayor made the rounds of Senate offices, paying courtesy get-to-know-you calls before her confirmation hearings in July. Those hearings brought detailed and often repetitive questions from the Senate Judiciary Committee about court cases both well-known and arcane.

Questions aimed at how Sotomayor would rule on particular types of cases, including abortion, proved as unsuccessful in eliciting a specific answer as they have at previous Supreme Court nominees' confirmation hearings. In contrast to the two most recent appointees to the court, Sotomayor received no questions from senators about how her Catholic faith might influence her judicial decision-making.

The other Catholics on the court are Roberts and Justices Antonin Scalia, Anthony Kennedy, Clarence Thomas and Samuel Alito. †



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Editorial

Work to reverse the trend of people leaving the Church

You might remember that study released by the Pew Forum on Religion and Public Life about 15 months ago which showed that 33 percent of all Catholic Americans have left the Church.

That means, the study said, that 10 percent of Americans identify themselves as former Catholics. More people are leaving the Church than are coming into it.

The study also reported that the only way that Catholics continue to remain at approximately 25 percent of the population is the influx of Catholic immigrants, mainly from Mexico and other parts of Latin America. Indeed, Latinos now make up about a third of American Catholics.

Unfortunately, a new Pew Research Center poll shows that Latinos are leaving the Church, too. About 15 percent are now evangelical Christians.

According to Gaston Espinosa, a professor of religion at Claremont McKenna College in Claremont, Calif., almost 4 million Latinos have left the Catholic Church and joined evangelical congregations. "For every one who comes back to the Catholic Church, four leave it," he said.

We can understand why that's happening. It's mainly that the evangelical services are conducted by other Latinos and the Catholic Church in the United States doesn't have enough Latino priests.

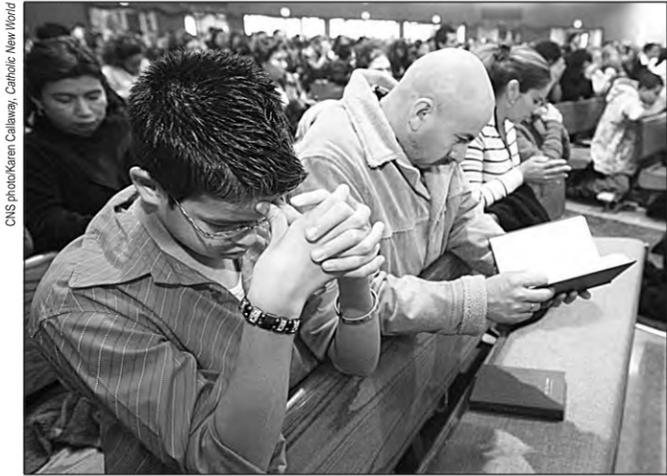
Our Anglo priests assigned to parishes with a high number of Latinos are doing the best they can, with Masses and sermons in Spanish, but it's not exactly what the evangelicals offer.

Also, more than half of the Latinos describe themselves as "charismatics." They want livelier liturgies than what they find in most Catholic churches.

Obviously, the Church should be doing more to keep its members—both those identified in last year's poll and the Latinos in this year's survey.

The Catholic Church in this country is not accustomed to losing members. It had a phenomenal rise in membership from a miniscule percentage at the time of our country's founding until it became the nation's largest religious community. Admittedly, most of that increase occurred because of immigration from Catholic countries in Europe. But a great deal of it also came from conversions.

Older Catholics can remember the days in the 1950s when Archbishop Fulton J. Sheen was responsible for the conversion of thousands of people through his popular



Hispanic Catholics pray during a 2007 Mass at St. Cecilia Church in Mount Prospect, Ill. A recent study by the Pew Research Center records the continuing trend of Hispanic Catholic immigrants to the U.S. that are leaving the Church.

weekly TV program. Holy Cross Father Patrick Peyton was also able to use television successfully, with dramas featuring prominent movie stars, to draw people to the Church through his slogan "The family that prays together stays together."

Archbishop Sheen made converts simply by teaching Catholic doctrine, both on his TV shows and in the literature he sent in answer to the 25,000 letters that he received each week. People realized the truth in what the Church teaches. That's why the Church has had so many prominent converts, including such people as Cardinal John Henry Newman, G. K. Chesterton, Cardinal Avery Dulles, St. Elizabeth Ann Seton and Edith Stein, who was canonized as St. Teresa Benedicta of the Cross.

However, something changed during more recent decades. Bishop Blase J. Cupich of Rapid City, S.D., told participants at the National Catholic Educational Association's meeting in Indianapolis in March 2008 that too many of the young adult children of Catholics of the baby boomer generation suffer from a vast religious illiteracy.

It's a religious illiteracy fueled by our modern media that have convinced young people that one religion is as good as another and that, if there is any sin in the world, that sin is intolerance. Added to that is our society's philosophy of relativism that teaches what might be right or wrong for one person might not be right or wrong for someone else, and, therefore, that we must be nonjudgmental at all times.

Throughout history, people have been drawn to Catholicism once they learn what our Church teaches. Our Church has the answers to people's spiritual and religious questions.

Besides that, only our Church has the Eucharist, another fact that attracts many people to Catholicism. And still others are attracted by our devotions to Mary and the other saints, and all the other things that comprise the culture of Catholicism. That is true for Anglos, Latinos, African-Americans, Asians and all the rest of mankind.

Let's try to reverse the results of those Pew studies.

—John F. Fink

Be Our Guest/Fr. John Catoir

Help me to save a million lives

I dedicate this column to Mary, the mother of Jesus, on the feast of her Assumption.



My readers have helped me in the past to write one of my best sellers, *God Delights in You*. Now I am coming to them again with a plea to help me write a book that will save countless lives.

I want to assist pregnant women who are too terrified to carry their baby to full term.

This book will have a long shelf life because it will help all pregnant women. The title will be *How to Be Happy While Having Your Baby*. Testimonies will come from mothers who were tempted to have an abortion but did not, and from women who succumbed to their fears, had the abortion and regret it.

The women who had their babies will explain why they were happy that they overcame their fears; those who did not will tell their story, too.

Obstetrician/gynecologist John Scully and his wife, Kimberly, a registered nurse, wrote Part 2 of this book. Together they delivered 10,000 babies and wrote a magnificently readable account of it.

Dr. Scully was a boyhood friend of mine. He died in 2008 of Lou Gehrig's disease. His faithful wife tended to him throughout the entire ordeal.

Their manuscript will help mothers-to-be to understand what is going on during the birthing process. By allaying fear of the unknown, the soul can be calmed and needless fears mitigated. This helps both the mother and her child.

The Holy Spirit inspired me to ask the Scullys to allow me to incorporate their manuscript into this book. Both said they would be proud to be a part of this worthy

project. John was an outstanding pro-life leader in New Jersey.

Women in crisis may not be in the mood to read any book, but before they take the irrevocable step of having an abortion they tend to pray for an answer. Some even seek counseling.

What I want to do is reduce the fear factor by supplying positive, constructive information to help them see the larger picture.

Jesus said, "Fear is useless, what you need is trust" (Mk 5:36).

I am asking you, my dear reader, to help me to subdue the overwhelming fears that so often plague women in distress. So many of them are overcome by the horror of drowning in a sea of never-ending responsibilities. Their fear of the future causes them to collapse into hopelessness.

But helplessness is not hopelessness. There is always grace.

Women have a way of finding the strength to carry on, with God's help.

I would never judge any women caught in this predicament of considering an abortion. A good woman in crisis needs our love and support in finding answers.

For this reason, I am asking women who were ever tempted to abort a child—but did not go through with it—to write to me, sharing how grateful they are that they did not.

I am also requesting letters from women who were too terrified to carry their baby to full term, but now wish they had.

No one has to use her real name if she doesn't want to.

Write to me at P.O. Box 745, Chester, N.J. 07930. A brief essay of about 200 to 400 words would be ideal.

Thank you, and God bless you.

(Father John Catoir, former president of *The Christophers*, writes for *Catholic News Service*.) †

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit

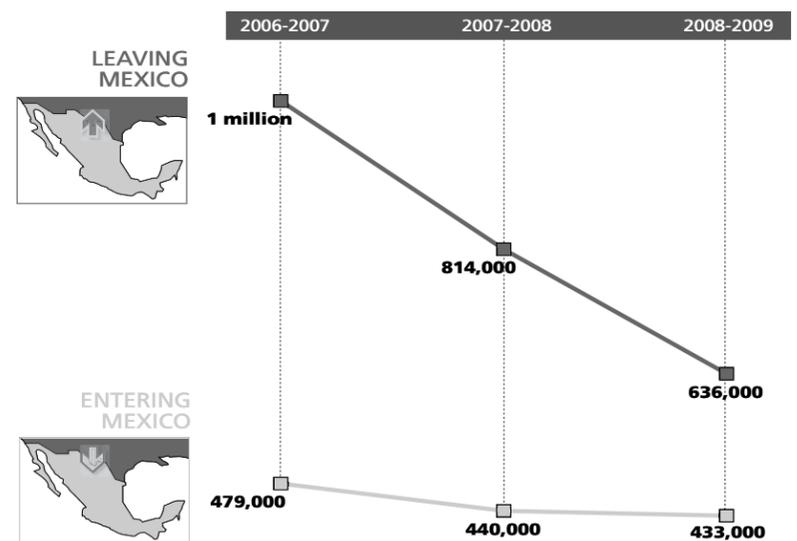
letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to critterion@archindy.org.

Mexican Migration

The flow of immigrants from Mexico to the U.S. has declined sharply since 2006, and fewer immigrants are returning home.



Source: Pew Hispanic Center

2009 CNS

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Our faith makes authentic hope possible

We are a people of faith. We believe that the resurrection of Jesus Christ has conquered sin and destroyed death.

Therefore, we have hope. Our faith makes authentic hope possible. What's the relationship between these two theological virtues—faith and hope?

In his encyclical letter "*Spe Salvi*" ("Saved by Hope"), Pope Benedict XVI comments on the Church's teaching about faith and hope first expressed in the Letter to the Hebrews. "Faith is the substance of things hoped for; the proof of things not seen" (Heb. 11:1).

The Holy Father explains that the Greek word "hypostasis," which we translate as "substance," means that the gift of Christian faith contains within it the seed (or substance) of the thing that every person hopes for: "the whole, true life" ("*Spe Salvi*," #7).

We hope for genuine, abundant life, for communion with God, and for peace and harmony with our fellow human beings. Christians believe that what we hope for is already present in us, at least "in embryo," because of the faith we received at the time of our baptism.

Why is this important practically? Because it provides us with assurance or proof that the things we hope for really do exist, that the basic truths of our faith are not simply wishful thinking. They have substance. They really exist in the present

even if their full potential has not yet been realized.

For example, peace on Earth is something we hope for that has not yet been accomplished. Our faith tells us that God created people of every race, language and culture in his own image to be united with him and with one another now and in the world to come.

Faith gives us the assurance, the certainty, that this thing that we hope for but do not yet see—peace—will be realized once and for all in the kingdom of God.

We believe that God's kingdom is already present in embryonic form in the Church and, because of our faith, we can be certain that the peace we hope for will become a reality in the fullness of time.

That's why Pope Benedict tells us that "faith is not merely a personal reaching out toward things that are totally absent." Faith is concrete and practical. "It gives us even now something of the reality we are waiting for, and this present reality constitutes for us a 'proof' of the things that are still unseen" ("*Spe Salvi*," #7).

Staying with our example, faith gives us something of the peace we hope for. To the extent that we have genuine faith, we are at peace, and as our faith matures and becomes part of us, our experience of the peace of Christ grows with it.

We see this in the lives of holy men and women throughout the more than 2,000 years of Christian history, beginning with Mary and

Joseph, and extending to the Apostles, martyrs and saints of every age down to our own day, including St. Theodora Guérin and the Servant of God Bishop Simon Bruté.

These faithful women and men struggled with many obstacles, externally and internally, and they were often filled with a restless discontent based on their zeal for the Church's mission. But in the end, they found the peace of Christ, which was the result of their faith, nurtured and developed through their prayer and witness to the Gospel.

Faith gives us what we hope for. As the Holy Father teaches, "Faith draws the future into the present, so that it is no longer simply a 'not yet.' The fact that this future exists changes the present; the present is touched by the future reality; and thus the things of the future spill over into those of the present, and those of the present into those of the future" ("*Spe Salvi*," #7).

What we've said about peace we can also say about truth and freedom, and justice and love. All of the things we hope for and believe we will experience in the joy of heaven have already been implanted in our hearts at baptism. It's up to us whether we cultivate these precious gifts, with the help of

God's grace, or neglect them through selfishness and sin.

"Faith gives life a new basis," Pope Benedict teaches, "a new foundation on which we can stand" ("*Spe Salvi*," #8). When we stand on this firm foundation of faith, we have hope in Christ. Christ is our hope.

Because we are sinful people, it is always possible to lose hope and shrink from the responsibilities we have been given as people of faith.

And so we pray for the courage, and the certainty of faith, to trust that the things we hope for in life truly are present in our daily lives through the power of God's grace. †

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

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

Archbishop Buechlein's intention for vocations for August

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

Nuestra fe hace posible la fe auténtica

Somos un pueblo de fe. Creemos en que la resurrección de Jesucristo ha conquistado el pecado y ha vencido la muerte.

Por consiguiente, tenemos fe. Nuestra fe hace posible la fe auténtica. ¿Cuál es la relación entre estas dos virtudes teológicas, fe y esperanza?

En su carta encíclica *Spe Salvi* ("Salvados por la esperanza"), el papa Benedicto XVI comenta acerca de las enseñanzas de la Iglesia sobre la fe y la esperanza, expresadas por primera vez en la *Carta a los Hebreos*. "[L]a fe es la garantía de lo que se espera, la certeza de lo que no se ve." (Heb 11:1)

El Santo Padre explica que la palabra griega "*hypostasis*", que se traduce como "sustancia", significa que el don de la fe cristiana contiene en sí mismo el germen (o sustancia) de aquello que todos esperan: "el todo, la vida verdadera" (*Spe Salvi*, No. 7).

Esperamos una vida genuina y abundante, la comunión con Dios, fe y armonía con los demás seres humanos. Los cristianos creen que aquello que se espera se encuentra ya dentro de nosotros, al menos de forma incipiente, gracias a la fe recibida al momento del Bautismo.

¿Qué importancia tiene esto en la práctica? Nos brinda la seguridad o la prueba de que aquello que esperamos realmente existe, que las verdades básicas de nuestra fe no son simplemente vanas ilusiones

Tienen sustancia. Existen verdaderamente en el presente aunque su pleno potencial aún no haya llegado a hacerse realidad.

Por ejemplo, la paz en la Tierra es algo que esperamos pero que todavía no se ha logrado. Nuestra fe nos dice que Dios creó pueblos de diversas razas, idiomas y culturas a su propia imagen, para que se unieran a Él y entre ellos, ahora y en el mundo futuro.

La fe nos brinda la seguridad, la certeza, de que aquello que esperamos pero que no vemos, la paz, se hará realidad de una vez por todas en el reino de Dios.

Creemos que el reino de Dios ya se encuentra presente en forma incipiente en la Iglesia y, gracias a nuestra fe, podemos estar seguros de que la paz que esperamos se transformará en realidad en la plenitud del tiempo.

Es por ello que el papa Benedicto nos dice que "[l]a fe no es solamente un tender de la persona hacia lo que ha de venir, y que está todavía totalmente ausente". La fe es concreta y práctica. Nos da ya ahora algo de la realidad esperada, y esta realidad presente constituye para nosotros una « prueba » de lo que aún no se ve." (*Spe Salvi*, No. 7).

Para continuar con nuestro ejemplo, la fe nos ofrece una parte de la paz que esperamos. En la medida en que poseemos una fe genuina, estamos en paz; y conforme madura nuestra fe y se torna parte de nosotros, nuestra vivencia de la paz de Cristo crece junto con ella.

Esto se pone de manifiesto en las vidas de hombres y mujeres santos a lo largo de más de 2000 años de historia cristiana, comenzando con María y José, y abarca a los Apóstoles, mártires y santos de todas las épocas hasta nuestros días, incluyendo a Santa Theodora Guérin y al Siervo de Dios,

el obispo Simón Bruté.

Estos hombres y mujeres fieles enfrentaron muchos obstáculos, interna y externamente, y con frecuencia experimentaban un descontento inquietante, fundamentado en su celo por la misión de la Iglesia. Pero al final, hallaron la paz de Cristo a resultas de esa fe que habían cultivado y desarrollado a través de la oración y del testimonio del Evangelio.

La fe nos brinda aquello que esperamos. Tal y como nos enseña el Santo Padre: "[la fe] atrae al futuro dentro del presente, de modo que el futuro ya no es el puro « todavía-no ». El hecho de que este futuro exista cambia el presente; el presente está marcado por la realidad futura, y así las realidades futuras repercuten en las presentes y las presentes en las futuras." (*Spe Salvi*, No. 7)

El comentario acerca de la paz también es aplicable a la verdad, la libertad, la justicia y el amor. Todo aquello que esperamos y que creemos que experimentaremos en el gozo del cielo ha sido implantado ya en nuestros corazones durante el Bautismo. Depende de nosotros cultivar esos preciosos dones con la ayuda de la gracia de Dios, o ignorarlos a través del egoísmo y el pecado.

"La fe otorga a la vida una base nueva", nos enseña el papa Benedicto, "un nuevo

fundamento sobre el que el hombre puede apoyarse" (*Spe Salvi*, No. 8). Cuando nos erigimos sobre este sólido fundamento de fe, tenemos fe en Cristo. Cristo es nuestra fe.

Debido a que somos un pueblo pecador, siempre existe la posibilidad de perder la esperanza y evitar las responsabilidades que nos han sido entregadas como pueblo de fe.

Y por tanto, rezamos por el valor y la certeza de la esperanza, para confiar en que aquellas cosas que esperamos en la vida realmente se encuentran presentes en nuestra vida cotidiana, mediante la gracia de Dios. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en agosto

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

Events Calendar

August 14-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 13-15

St. Rose of Lima Parish, 114 Lancelot Drive, Franklin. **Parish festival**, dinners, music, rides, games, Thurs. and Fri. 5-11 p.m., Sat. 1-11 p.m. Information: 317-738-3929.

August 14-16

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Dinner theater, "Nonsense,"** Fri. and Sat. 6:30 p.m., \$25 per person includes dinner, Sun. 2:30 p.m., \$12 includes tea. Information: 317-356-7291 or nonsense@att.net.

August 15

Knights of Columbus, Our Lady of Fatima Council #3228, 1040 N. Post Road, Indianapolis. Ladies Auxiliary, **garage sale**, proceeds provide supplies

for troops in Iraq, 8 a.m.-3 p.m.

St. Jude Parish, 5353 McFarland Road, Indianapolis. **50th Anniversary Celebration**, Mass, 5 p.m., parish picnic following Mass. Information: 317-786-4371.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, Pro-Life Mass**, Father Paul Landwerlen, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

August 16

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws.

St. Pius Parish, County Road 500 E., Sunman. **Parish picnic**, chicken dinner, games, 11 a.m.-3 p.m. Information: 812-623-8007.

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

August 17

St. Francis Hospital, 8111 S. Emerson Ave., Classroom 2, Indianapolis. **"Look Good, Feel Better" workshop for women with cancer**, noon-2 p.m., no charge. Information: 317-782-4422.

August 18

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Four-year weekly Scripture study, "Year Four-Wisdom Literature of the Old Testament,"** 7 p.m., \$75 plus books. Information: 317-241-9169.

Beech Grove Meadows, 130 Albany Way, Beech Grove. **St. Francis Hospital and Health Centers and Indiana**

Blood and Marrow Transplantation unit support group, 7-8:30 p.m. Information: 317-726-2275, ext. 200.

August 19

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439.

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Four-year weekly Scripture study, "Year Three-Prophets and Psalms,"** 7 p.m., \$75 plus books. Information: 317-241-9169.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Healing service**, confession, eucharistic procession, praise and worship, laying on of hands, 6 p.m. Information: 812-623-8007.

August 20

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

August 21

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, Dr. Matthew Will, associate professor of finance, University of Indianapolis, speaker, 6:30-8:30 a.m., follow-up workshop, 8:30-9 a.m., online reservations only by Aug. 19. Reservations and information: www.catholicbusinessexchange.org.

St. Anne Parish, 102 N. 19th St., New Castle. **Pork chop dinner**, 4-7 p.m. Information: 765-529-0933.

August 21-22

St. Thomas Aquinas Parish, 46th and Illinois streets, Indianapolis. **"Sausage Fest,"** food, music, Fri., Sat. 4 p.m.-11 p.m. Information: 317-253-1461.

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

August 21-23

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Dinner theater, "Nonsense,"** Fri. and Sat. 6:30 p.m., \$25 per person includes dinner, Sun. 2:30 p.m., \$12 includes tea. Information: 317-356-7291 or nonsense@att.net.

August 22

St. Monica Church, 6131 N. Michigan Road, Indianapolis. **25th anniversary of priestly ordination of Father Ben Okonkwo**, Mass, 11 a.m., reception following liturgy.

August 23

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

Saint Meinrad Archabbey and School of Theology, Church, 200 Hill Drive, St. Meinrad. **Organ concert**, Hillary Sullivan, organist, 3 p.m., no charge. Information: 800-682-0988 or www.saintmeinrad.edu. †



Archbishop Daniel M. Buechlein celebrates the eucharistic liturgy at the historic altar in the Old Cathedral Basilica of St. Francis Xavier in Vincennes, Ind., on March 18 during an archdiocesan jubilee pilgrimage. The altar features a depiction of the Last Supper. The archbishop will lead another pilgrimage to Vincennes on Sept. 12.

Archdiocese to sponsor pilgrimage to Vincennes

Archbishop Daniel M. Buechlein will lead a pilgrimage on Sept. 12 to Vincennes, Ind., the home of the archdiocese's first cathedral and of Servant of God Simon Bruté, the first bishop of the Diocese of Vincennes, which became the Diocese of Indianapolis and, later, the Archdiocese of Indianapolis.

Pilgrims will tour St. Francis Xavier Cathedral, the diocese's original cathedral, and visit the crypt church to venerate the remains of Bishop Bruté. They will also celebrate Mass and enjoy a meal.

The cost is \$59 per person and includes deluxe motor coach transportation, continental breakfast, lunch and fees.

The one-day pilgrimages will be filled on a first-come, first-serve basis. For more information or to register for the pilgrimage, log on to www.archindy.org. Click on the 175th anniversary link then choose the link for the Vincennes pilgrimage then on "adult" to register.

People may also register by calling Carolyn Noone, associate director of special events for the archdiocese, at 317-236-1428 or 800-382-9836, ext. 1428. †

Retreats and Programs

August 18

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine 2009: Devotion to the Eucharist Outside of the Mass,"** Benedictine Father Matthias Neuman, presenter, 6:30-9 p.m., \$25 includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

August 18-20

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Lectio Divina: Praying with Holy Scripture,"** Benedictine Brother Matthew Mattingly, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 21-23

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Book of Revelation: What It Is and What It Isn't,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 28-30

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Scriptures and Novels,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 29

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"The Journey of Thomas Merton,"** Dr. Paul A. Crow, presenter, 9 a.m.-4:30 p.m., \$50 per person. Information: 317-788-7581 or benedictinn@benedictinn.org.

August 29-30

Benedict Inn 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:

VIPs

Virgil and Jean (Arvin) Bultman, members of St. Barnabas Parish in Indianapolis, will celebrate their 60th wedding anniversary on Aug. 23.



The couple was married on Aug. 20, 1949, at St. Peter Church in Montgomery, Ind.

They have four children:

Janet Albers, Debra McCoy, Cheryl Perry and Ron Bultman. They also have 10 grandchildren and four great-grandchildren. †

317-236-1448 or 317-402-3330.

September 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent non-guided 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 spasotti@archindy.org.

September 4-6

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"For Men Wanting Answers: Discerning a Vocation to Priesthood,"** Benedictine Father Vincent Tobin, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

September 7-13

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Image As a Window to the Spiritual: An Artist's Six-Day Hands-on Workshop and Retreat,"** Benedictine Brother Martin Erspamer and Passionist Brother Michael Moran, presenters. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

September 18-20

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Prayer Distractions,"** Benedictine Brother Thomas Gricoski, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

September 22

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine 2009—The Holy Sacrifice of the Mass,"** Benedictine Sister Mildred Wannemuehler, presenter, 6:30-9 p.m., \$25 includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

September 25-27

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Praying the Psalms,"** Benedictine Father Harry Hagan, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

September 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Evening of reflection, "Meet Me at The Shack,"** Father Jim Farrell, presenter, 7-9:30 p.m., \$15 per person includes light dinner. Information: 317-545-7681 or spasotti@archindy.org. †

Correction

In the Aug. 7 issue of *The Criterion*, the name of Arleen Loviscek Krebs was misspelled in an article on page 6 regarding an upcoming reunion of the 1959 graduating class of the former St. Mary's Academy in Indianapolis. †

Shriver remembered for her 'ardent faith' and public service

BARNSTABLE, Mass. (CNS)—Special Olympics founder Eunice Kennedy Shriver, who died on Aug. 11, was “a woman of ardent faith and generous public service” in her work with the developmentally and physically disabled, said Archbishop Pietro Sambi, apostolic nuncio to the United States.



Eunice Kennedy Shriver

In a letter to Shriver’s family released to the press and posted on the Special Olympics Web site, the archbishop conveyed the condolences of Pope Benedict XVI.

He said the pope “unites himself spiritually with each of you at this difficult time, holding close to his heart Eunice as she is called home to eternal life and trusting in the words of sacred Scripture: ‘What will separate us from the love of Christ?’ ” (Rom 8:35).

News reports said the 88-year-old Shriver, sister of the late President John F. Kennedy, died at a hospital in Barnstable,

on Cape Cod.

Funeral arrangements were pending. According to the Shriver family, areas where people could pay tribute to her were being set up at the Special Olympics headquarters in Washington, the John F. Kennedy Presidential Library and Museum in Boston, and the Kennedy museum in Hyannis, Mass.

A statement from the family said she was the light of their lives as mother, wife, grandmother, sister and aunt, “who taught us by example and with passion what it means to live a faith-driven life of love and service to others.”

It noted her deep devotion to Mary. “May she be welcomed now by Mary to the joy and love of life everlasting in the certain truth that her love and spirit will live forever,” it said.

President Barack Obama called Shriver “an extraordinary woman who, as much as anyone, taught our nation—and our world—that no physical or mental barrier can restrain the power of the human spirit.”

Special Olympics president and chief operating officer Brady Lum thanked the public for such an “extreme outpouring of support and prayer” for Shriver, whom he praised for having “the vision to create our

movement.” Her death is “an enormous loss,” but “her legacy will live on,” he added.

Eunice Kennedy Shriver was a member of one of the most prominent American Catholic political families of the 20th century. Born in Brookline, Mass., on July 10, 1921, she was the fifth of nine children of Joseph P. Kennedy and Rose Fitzgerald Kennedy.

Her brother, the president, was assassinated in 1963 and another brother, Sen. Robert F. Kennedy, was gunned down in 1968 as he campaigned for the presidency that year. Her youngest brother, Sen. Edward Kennedy, has served in the U.S. Senate since he was first elected in 1962 to fill his brother John’s unexpired term after he became president. Since May 2008, he has been battling a brain tumor.

She and her husband had been married since 1953. R. Sargent Shriver was the first director of the Peace Corps, an initiative established during the Kennedy administration that still sends thousands of Americans each year to underdeveloped nations to help lift people out of disease and poverty.

In 1968, she organized the first Special Olympics. She was inspired to help the developmentally disabled achieve in life

by what her older sister, Rosemary, endured. She was born with a mild form of developmental disability, but a frontal lobotomy when she was a teen further reduced her mental capacity. She died in 2005.

In 1976, Eunice Kennedy Shriver, in an essay written for a Catholic magazine, called for a comprehensive “bill of rights” for developmentally disabled Americans because those rights “are under attack all over the nation.”

Shriver was a catalyst in getting a religious education program for developmentally disabled adults launched in the mid-1990s. When catechists met with Shriver and told her of their years of wishing that they had such a curriculum, she helped them secure the grant funds and told them, “Now make it a reality.”

In 1972, a year before Supreme Court rulings legalized abortion throughout the United States, she told a Birthright convention in New Jersey that if women opposed to abortion took in unwanted infants for three years until foster homes could be found, there would be fewer abortions. Later that year, she proposed a campaign called “One Million for Life” to recruit 1 million people willing to adopt unwanted children. †

Benedict Inn programs explore Catholic identity and doctrine

By Mary Ann Wyand

Want to spend more time in the presence of God?

A new “Catholic Identity and Doctrine” program offered by the Benedict Inn Retreat and Conference Center in Beech Grove explores all the ways to do that. Benedictine Father Matthias Neuman, chaplain of the Sisters of St. Benedict of

Our Lady of Grace Monastery in Beech Grove, will explain “Devotion to the Eucharist Outside the Mass” from 6:30 p.m. until 9 p.m. on Aug. 18 at the Benedict Inn, located at 1402 Southern Ave.

The Eucharist is the core of the Catholic faith, he said, and spending time in eucharistic adoration enables Catholics to grow closer to God.

“We’ve always said in our theology that God speaks to the heart,”

Father Matthias explained during an Aug. 6 phone interview. “Sometimes you have to put yourself in a position where you are deliberately listening [to God]. It’s pretty hard in a noisy, blaring world to find some quiet time where you really can just go inside yourself and listen [for God’s voice].”

His introductory program of the Benedict Inn’s four-part “Catholic Identity and Doctrine” series this fall examines what the Church teaches about eucharistic devotions.

He will discuss the history and practice of eucharistic adoration, Benediction, eucharistic processions and the celebration of the feast of Corpus Christi.

Father Matthias said it’s important to understand what the Church teaches about devotion to the reserved sacrament in order to develop a deeper devotion to the Eucharist.

That requires time and prayer, he said, in the presence of the Blessed Sacrament.

In the last 20 years, there has been a resurgence of devotion to the Eucharist outside of Mass, Father Matthias explained, which is apparent by the

growing number of perpetual adoration chapels established in parishes, special eucharistic adoration days at parish churches and the renewal of interest in Benediction.

“For the first thousand years of the Church’s history, they didn’t have any of these devotions outside Mass,” he said. “The only thing they had was the service of the Eucharist itself and devotion to the Eucharist in the celebration of Mass. Then they kept a little of the Eucharist reserved for the purpose of those who were sick.”

Eucharistic devotions common in the Church today date back to 1050 through 1400, Father Matthias said, rather than to the beginning of the early Church.

“What’s important to remember is that all the current teaching of the Church continually reiterates the fact that all these devotions are to be seen as leading up to the celebration of the Eucharist at Mass,” he said. “The whole purposes of Benediction and adoration are basically to ... tide you over until you [participate in] the celebration of the Eucharist.”

Scripture reminds us to “Be still and know that I am God” (Ps 46:11).

“We live in a culture that’s very fast-paced, very hectic and very

crowded,” Father Matthias said. “People look for a space where they can have some time for themselves.”

His program will remind people that the quiet space and time they seek in the midst of the busyness of daily life is best found in prayer to God before the Blessed Sacrament.

Other programs in the Benedict Inn’s four-part “Catholic Identity and Doctrine” religious education and dinner series this fall are:

- “The Holy Sacrifice of the Mass,” presented by Benedictine Sister Mildred Wannemuehler on Sept. 22.
- “The Power of Reconciliation,” presented by Father Glenn O’Connor, pastor of St. Ann and St. Joseph parishes in Indianapolis, on Oct. 20.
- “Exploring the Covenant in Scripture,” presented by Benedictine Sister Susan Marie Lindstrom on Nov. 17.

(“Catholic Identity and Doctrine” programs include dinner and are \$25 per person or \$20 per person with a friend if registered in advance. For more information or to register, call the Benedict Inn at 317-788-7581 or send an e-mail to benedictinn@benedictinn.org.) †



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Catholic News Around Indiana

- Diocese of Gary
- Diocese of Evansville
- Diocese of Lafayette-in-Indiana
- Diocese of Fort Wayne-South Bend

DIocese OF GARY

Youth gather for fellowship and reflection at CYX

VALPARAISO—Mike Patin asked three teens at Catholic Youth Xperience (CYX) to read the following statement: GODISNOWHERE. Most replied, “God is nowhere.” Some, however, said, “God is now here”—the message Patin had sought.

“The same God who worked miracles is now here,” Patin said at the sixth annual CYX held on July 31-Aug. 2 at Valparaiso University in Valparaiso.

Patin, who lives in Lafayette, La., speaks at Catholic youth events across the nation.

Addressing 180 high school teens, along with their adult sponsors, Patin said young people may feel like freaks as they deal with the pressures of family problems, divorce, dating relationships, thoughts of suicide, alcohol and other drugs, and sexuality. Yet, Patin noted, “Jesus is here. He loved being with young people.” He added, “Even though you make mistakes, God believes in you.”

CYX was three days of workshops for teens and adults, time for keynote speakers, prayer, the sacraments, socializing and service. Many of the activities were moved to the new Harre Union building on the campus. Bishop Dale J. Melczek celebrated Mass at CYX on Sunday.

This year’s theme was CROSSroads, based on the scriptural text from Luke 24:13-35, the story of Jesus meeting two disciples leaving Jerusalem for Emmaus. Although they at first do not recognize the stranger, the two disciples eventually realize that he is Jesus and they return to Jerusalem.

(For more news from the Diocese of Gary, log on to the Web site of the Northwest Indiana Catholic at www.nwicatholic.com.) †

DIocese OF EVANSVILLE

Abbey Press to close catalog division, lay off up to 25 workers

Abbey Press will close its long-time consumer catalog division by the end of this year, according to a news release dated July 30.

Abbey Press is a ministry of Saint Meinrad Archabbey in St. Meinrad in the Archdiocese of Indianapolis.

Currently, the St. Meinrad business is exploring the viability of ventures that would align more closely with its historical roots in printing. An announcement could come within the next year, according to the release.

The catalog division, begun in the early 1960s, has been struggling for some time, with declining sales for the past five years, according to Saint Meinrad Archabbey business manager John Wilson. “We’ve tried a variety of solutions to keep the catalog business going,” he said, “because we wanted to give it every chance to succeed.”

The Abbey Press catalog sells inspirational and religious gifts, cards, books and other items to Christian families around the world. Products are also marketed through a companion Web site, which will be shut down as well. Last year, 7 million catalogs were mailed to consumers.

The news release lists several factors that have contributed to the division’s dwindling sales in recent years, including a change in customer habits from catalog ordering to online ordering and increased competition within the inspirational gift marketplace.

(For more news from the Diocese of Evansville, log on to the Web site of The Message at www.themessageonline.org.) †

Joshua Academy brings life to former St. Joseph School

EVANSVILLE—There’s new life at the former St. Joseph School in Evansville. The building that once served as a



Deacon Richard Grannan, parish life coordinator of St. Joseph Parish in Evansville, stands next to a newly painted sign announcing the new home of Joshua Academy at the former St. Joseph School. Classes began on Aug. 3.

parish school is now serving the parish in a different way—being leased to Joshua Academy.

There are 150 students at the facility, described by Pamela Decker as “an elementary public charter school.” Classes began on Aug. 3, and “things are off to a great start,” she said. Decker is the executive director/principal of Joshua Academy.

Students at the St. Joseph facility are using 11 classrooms, the gym, cafeteria and playground. The parish continues to use the facilities for bereavement dinners and other functions, according to Deacon Dick Grannan, pastoral life coordinator of St. Joseph Parish.

The parish and academy share the cost of utilities and maintenance according to conditions set out in a four-year lease. Joshua Academy will be responsible for any improvements needed for the school, and has already installed a new security system and upgraded the kitchen.

Joshua Academy also has 144 students in classrooms at Nazarene Baptist Church in Evansville. That is where Joshua Academy began as a faith-based school. Now it is an umbrella organization with two distinct programs, one private and one public.

A private faith-based pre-school for 3- and 4-year-olds is operated at Nazarene Baptist Church, along with the public charter school facility from kindergarten through first grade. At St. Joseph, the public charter school has students in the second through fifth grades.

(For more news from the Diocese of Evansville, log on to the Web site of The Message at www.themessageonline.org.) †

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PRIESTS

continued from page 1

Reaching out into the community

Frank Wiseman, a member of St. Mary-of-the-Knobs Parish in Floyd County in the New Albany Deanery, had known Father Michael Hilderbrand as his children made their way through Our Lady of Providence Jr./Sr. High School in Clarksville in the 1980s and '90s. At the time, Father Hilderbrand was the school's chaplain and a guidance counselor there.

He now is the pastor of St. Mary Parish in Lanesville.

Wiseman gained a new appreciation of Father Hilderbrand when his world was literally turned upside down on June 3, 1990.

"I was home alone when a tornado ripped through the countryside and made a direct hit on my home. Within a few seconds, I lost my home, garage, barn and two cars," Wiseman wrote.

"I was asleep at the time with no warning of the approaching storm. The howling of the wind and the multiple lightning strikes awoke me just in time to seek refuge in the corner of my kitchen. I sat there and watched the house crumble around me.

"I was saved by the grace of God without a scratch on me.

"June 3 was a Sunday. Around noon, as I was looking at the rubble of my home, Father Michael Hilderbrand pulled into the driveway.

"Father Mike was assigned to Providence High School in Clarksville. My son had graduated in 1987, my daughter had just completed her junior year there, and Lenor, an exchange student that we were hosting from Madrid, Spain, had just graduated two nights before.

"Father Mike had heard that we were hit by the tornado and came as soon as possible to offer his help. He and I prayed together on the front lawn as we scanned the damage. We prayed to God in thanksgiving for keeping me safe, and we prayed to the Holy Spirit to give me strength to carry on and the faith and knowledge to know what to do next to rebuild our lives.

"Father Mike asked me if I had contacted my wife, daughter, son and Lenor. I told him that I had talked to my wife and my daughter. They were at a volleyball tournament at Ball State University when the storm hit. Lenor was at a graduation party and my son was staying near Indiana State University for the summer.

"I told Father Mike that I had Tim's phone number and address of where he was staying by the phone, but it was now, like the movie, *Gone with the Wind*. The only thing I had left was the name of the people he was staying with.

"Father Mike said he would be back and would bring home Lenor. An hour later, they returned. Father Mike had called the pastor of the parish in Brazil, the town where Tim was staying in. The pastor knew the man and gave Father Mike his phone number. Father Mike called him and my son was on the way back home.

"Father Mike showed me that day that our faith extends way beyond the walls of a

church. He showed me that the Catholic faith reaches out into the community in which it serves.

"As we prayed together that day, I could feel the strength of the Holy Spirit, and I knew that Father Mike Hilderbrand had indeed gone above and beyond in his ministry."

The gift of hospitality

Pat and Linda O'Connell, members of St. Margaret Mary Parish in Terre Haute, appreciate Father Rick Ginther, their pastor for the past four years.

Like you might expect from other folks who say nice things about their parish priest, they value his homilies and the way he sings at Mass.

But Pat, who is a part-time custodian at the parish, gained a new perspective on his pastor when Father Ginther welcomed him into his home one snowy day last winter:

"Last winter, we had a snowstorm and my husband had to drive my four-wheel-drive vehicle to work. Lo and behold, when he arrived at the church, he discovered he had forgotten his keys for the church," Linda noted.

"He went over to Father Rick's house and knocked on the door. Father Rick let him use his keys and told him to help himself to a cup of coffee. Pat thanked him and went to work. He was very grateful for the hospitality Father Rick showed him early in the morning.

"We also appreciate his ability to sing and his knowledge of music. God has blessed him with a great voice.

"Father Rick is a very good pastor. We hope and pray that he stays a long time. We want you to know how much we do thank God for placing Father Rick in Terre Haute."

A guide to forgiveness

If priests are sacramental signs of Christ, then they are called to be guides to forgiveness, for Christ himself said on the cross, "Father, forgive them. They know not what they do" (Lk 23:24).

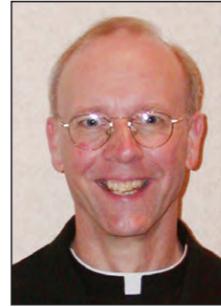
In 1986, Father Stephen Jarrell, currently pastor of St. Paul the Apostle Parish in Greencastle, was the pastor of SS. Peter and Paul Cathedral Parish in Indianapolis.

Nora Cummings came to him for help when she felt it was impossible to forgive a man who had committed an unspeakable crime against her:

"In November of 1986, I was abducted, repeatedly raped and threatened to be killed. After that ordeal, I couldn't pray—anger and hatred toward the person who had violated me secretly filled my heart.

"For almost two years as the case dragged through the judicial system, I hoped this man now in prison would experience the worse physical attacks and perhaps even be killed.

"I didn't realize then that, regardless of how I felt, God's love embraced me. He led



Fr. Stephen Jarrell



Father Rick Ginther, pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute, drinks coffee on July 31 with Pat O'Connell, in his rectory at St. Margaret Mary Parish. O'Connell is a member of the parish and a part-time custodian there.

me to Father Stephen Jarrell.

"I still remember every detail of that spiritual encounter. Father listened. He empathized. He did not pass judgment.

"Then, to my surprise, he agreed with me when I told him that I couldn't forgive. Father Steve verified the deep emotional feelings going through me at that time.

"Together we took the words of the Our Father: 'Forgive us our trespasses as we forgive those who trespass against us.' These were words that I couldn't say without condemning myself.

"He told me to be honest with God and myself. I was encouraged to add my own words to this part of the Our Father. I began by saying: 'I can't forgive. God, you will have to forgive for me.' It took a long time, but gradually God's forgiveness toward the man became my own.

"This meeting with Father Steve was a healing experience, not only in 1986, but also for all the hurts prior to and after that time.

"God's love and protection comes to us through others, especially priests.

"Thank you, Father Steve, for being God's instrument of peace to me."

One woman's priest of the year

At 31, Father Eric Augenstein could be the son or even grandson of many of the people he serves as pastor of Our Lady of Perpetual Help Parish in New Albany.

But to Cynthia Schultz, Father Augenstein is wise beyond his years:

"Father Eric Augenstein has only been at my parish, Our Lady of Perpetual Help in New Albany, for two years.

"But that has been long enough for me to have my life enriched by this endearing

young man who is serving as a pastor for the first time. In the past year, he baptized our 4-year-old grandson, and a son-in-law-to-be, and also witnessed the exchange of wedding vows of this man and our daughter.

"Father Eric was such a comfort to me, too, when my beloved father passed away, and he showed up—unbeknownst to me—at my father's parish to concelebrate the funeral Mass.

"His engaging smile and zest for life—and his vocation—are a joy to behold. He is also a



Fr. Eric Augenstein

wonderful speaker. His homilies offer much food for thought from week-to-week.

"He showed his openness to his parishioners shortly after he arrived at Our Lady by offering chat sessions along with his homemade baked goods at the

rectory for small groups as a way to meet people.

"Recently, I visited Father Eric for some counseling. I had been struggling with an issue and wondered what would Jesus have me do. I rambled on for about 20 minutes and then asked Father Eric for his input. He nailed it with a one-sentence answer.

"I left with a sense of peace and direction. Our parish is indeed blessed to have this well-rounded priest as its leader. Oh, did I mention his beautiful singing voice? You wouldn't have to guess where my vote would go if there was ever a 'Priest of the Year' award." †

Know a good priest? Share your stories with us.

In the coming months during the Year for Priests, more stories of priests from readers in central and southern Indiana will be published in *The Criterion*.

If a particular priest has meant a lot to you, if you have seen him minister well or if his life has helped your faith grow, please let us know about him.

He may be a priest currently ministering in the archdiocese, one who is retired or is deceased, a member of a religious order or a diocesan priest.

Send your stories to Sean Gallagher by e-mail at sgallagher@archindy.org or mail to P.O. Box 1717, Indianapolis, IN 46206. †

Christians flee after Muslims attack Pakistani villages

KORIAN, Pakistan (CNS)—Two Christian villages in Pakistan were recently attacked by Muslim mobs.

In a July 30 attack, Korian was destroyed, although no lives were lost. On Aug. 1, eight Christians were killed in attacks in Gojra. Muslim mobs also set fire to dozens of Christian homes.

The first attack occurred after Muslims accused a family in Korian of blasphemy. In all, 60 houses and two churches belonging to the Church of Pakistan and the New Apostolic Church were destroyed and livestock was stolen. The two attacks appear to be related.

"They have left nothing. My horse, my only source of income, has also been taken," said Shubaan Masih, a local Christian of Korian.

The mob also blockaded the road leading to Korian for several hours, refusing entry to police or firefighters.

Masih said the mob was armed with firearms and explosives.

"They used trucks to break the walls and petrol to start the fires," he said. "We saved our lives only by hiding in the fields until 3 in the morning, when relatives arrived with vehicles to collect us. The children cried all night."

Pope Benedict XVI deplored the killings and urged the minority Christian community not to be deterred by the attack.

A telegram sent in the pope's name said the pontiff was "deeply grieved to learn of the senseless attack" on the Christian community. Noting the "tragic deaths" and the immense destruction, he sent condolences to the families of the victims and expressed solidarity with the survivors.

"In the name of God, he appeals to everyone to renounce the way of violence, which causes so much suffering, and to embrace the way of peace," it said.

The telegram, sent to Bishop Joseph Coutts of Faisalabad, asked the bishop to "encourage the whole diocesan community, and all Christians in Pakistan, not to be deterred in their efforts to help build a society which, with a profound sense of trust in religious and human values, is marked by mutual respect among all its members."

A political leader and Catholic priests have condemned the incident and demanded an investigation of the assault. A group of seven Catholic priests visited the site.

"One cannot but weep upon seeing the trail of destruction left behind," said Father Aftab James Paul, director of the Faisalabad Diocese's Commission for Interfaith Dialogue.

"It is yet another example of a feud being given a religious color. We shall visit the police station and demand the arrest of the instigators of this terrorism," he said.

Pakistan has been beset by political and social tensions, including attempts by Muslim militants to impose an intolerant version of Islam. A number of attacks on Christians have occurred in recent years, prompting Catholic leaders to call for constitutional amendments to protect religious minorities.

Church-run schools, which were set to reopen in some cities on Aug. 3, were closed for three days to mourn the deaths. The government meanwhile appealed for calm and announced an investigation into the attack.

About 95 percent of Pakistan's 160 million people are Muslim. Less than 2 percent are Christian.

(For more news about the Church in Asia, log on to www.ucanews.com.) †



Above, Indiana University students gather after praying the Stations of the Cross at St. Paul Catholic Center in Bloomington. There are an estimated 8,000 Catholic students on the Bloomington campus.



Right, Elizabeth Flood, center, and her friends participate in a University of Notre Dame tradition: football. Flood graduated from Cathedral High School in 2008 and attends Notre Dame.

College Catholics

—students living Catholic faith on campus—

There are 4.5 million Catholic students attending post-secondary schools in the United States.

To help the Class of 2009 prepare for their journey into college, The Criterion interviewed Catholic sophomores and juniors in college to get their thoughts and advice about this transitional period.

In this special section, they offer helpful hints to make the freshman year safe and fun, and share personal stories of their faith. There is also advice to help parents adjust to their child's absence.

The first weeks of college are an anxious time for freshmen, but if they are properly prepared it will also be a time of excitement, fun and faith. †

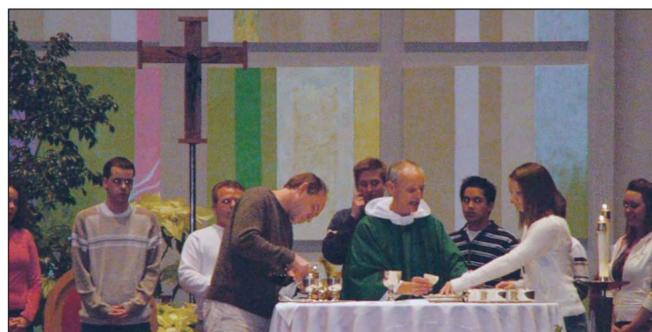
Laziness, poor time management hinder students from attending Mass

By Kamilla Benko

While Friday and Saturday nights at college are filled with partying and the latest music, Sunday nights are reserved for a different kind of celebration with its own

laughter and songs.

"The Masses are fun," said Elizabeth Flood, a sophomore at the University of Notre Dame in northern Indiana. "I mean, the boys will be banging on the pews and it's just really lively."



Dominican Father Robert Keller celebrates Mass at St. Paul Catholic Center with students from Indiana University in Bloomington. Father Bob estimates that 2,000 students attend Mass at St. Paul Catholic Center each weekend.

At Notre Dame, students have the option to attend "Dorm Masses." On Sunday nights, the halls empty as students make the short walk down the hall to attend a Mass brimming with student participation.

"There was almost a positive peer pressure to go," said Flood, a 2008 graduate of Cathedral High School in Indianapolis. "A few times, I would be at a review session on a Sunday evening and at

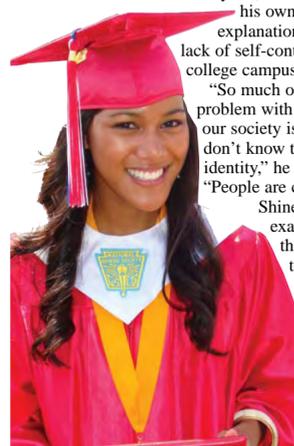
9:55 p.m. almost everyone would get up and leave. It was time for Mass."

While Notre Dame makes it easy for students to attend Mass, students at other universities sometimes find it more of a challenge.

"Freshman year, I went [to Mass] on Ash Wednesday and that was it," said Ball State University junior Jonathon Maple.

When asked why, he gave a crooked

See MASS, page 13



Kathryn Delacruz graduated from Roncalli High School in Indianapolis in 2008. She now attends IUPUI.

College freedom comes with moral choices and responsibilities

By Kamilla Benko

"College is one of the most selfish times of your life," said Danny Shine, a junior in college. "You wake up when you want to. You go to parties when you want to. You go to class when you want to."

At college, freshmen will probably experience more freedom than ever before. College students have full rein over their schedules, who they want to hang out with and what they want to do. And at college, there is plenty to do.

"People say you go to college to have 'fun' and you can do whatever you feel like doing," Shine said. "But it's kind of a thing. Like, 'What happens in college, stays in college.'"

Every college in America has its "party" side.

A survey conducted by the American Psychological Association found that four in five college students drink. Student Affairs Administrators in Higher Education discovered that nearly half of all college freshmen who do drink spend more time drinking than they do studying.

"Religion influenced my decisions in the sense that I was very blessed to know who I was," said Shine, a 2007 graduate of Bishop Chatard High School in Indianapolis.

"I didn't need those things—alcohol, sex, drugs—to create me," he said. "I was at college to learn more about myself, not to create myself."

Shine, who finished his freshman and sophomore years at Purdue University in West Lafayette, Ind., offered his own

explanation for the lack of self-control on college campuses.

"So much of the problem with people in our society is that they don't know their identity," he said. "People are confused."

Shine gave an example of the media telling women they deserve respect one

moment, and in the next moment telling them to wear a short skirt.

"[The conflicting images are why] people don't have a sense of identity," he explained.

After watching some of her friends in sororities this past year, Ali Carson, who will be a sophomore at Purdue this fall, blames it on peer pressure.

"I could see where you could get into a sticky situation—a peer pressure kind of thing—where you ask, 'Well do I do this and keep my standing in the sorority or do I stand up to them and risk people looking at me like I'm weird?'" said Carson, a 2008 graduate of Roncalli High School in Indianapolis.

But though there are people who look for a wild time, there are still students who prefer to spend their time elsewhere.

Carson is a member of an agricultural sorority at Purdue. In her sorority, she said there are many people from small towns who

are shocked that people even drink.

"It makes it easier being with those people [because] even if they are not necessarily Catholic, they still have the same restrictions [as me] on things they want to do," Carson said.

"I think that my college experience was a little different from most people this year," said Kathleen LaMagna, who finished her freshman year studying theater at Indiana University in Bloomington.

LaMagna explained that she kept herself to certain standards that didn't include late hours or excessive partying.

"It's not that I think I'm above that," said LaMagna, a 2008 graduate of Carmel High School in Carmel, Ind. "It [just] wasn't particularly fun for me to be out all night. I didn't enjoy [going out] because I would not be doing any of the things [my friends] would be doing."

LaMagna said she still managed to have fun on the weekends without needing to attend every party.

At times though, LaMagna said she sometimes wished she could be one of those people who could just go with the flow. But she said something always held her back from joining in the college fun.

"It's just that I know at the end of my life I am going to have to answer to God," she said. "I don't want to look back at these times and have regrets about my behavior." †



College students sit outside Butler University in Indianapolis to attend "Mass on the Grass." Catholics at Butler University have no building to call their own, but Mass is offered most Sundays at 1:30 p.m. at the Johnson Room in Robertson Hall.



Father Richard Kaley presides at the Mass of the Holy Spirit at St. Joseph University Parish in Terre Haute. The Mass is for Indiana State University, Rose-Hulman Institute of Technology, Saint Mary-of-the-Woods and Ivy Tech students.



The St. Paul Collegiate Choir serves the community of St. Paul Catholic Center in Bloomington at the 5:30 p.m. Sunday liturgy through their music ministry. The group of singers is primarily made up of students from Indiana University.

Seasoned students offer advice to incoming freshmen

Keep an open mind ...



"I think having an open mind is always important. But having an open mind is different from what you believe. It's a willingness to listen and trying to understand where others come from."

—Jonathon Maple, a 2007 graduate of Oldenburg Academy of the Immaculate Conception in Oldenburg, now attending Ball State University in Muncie

... but set boundaries.



"Know your morals before you go into college. Because once you get into a situation in college, a lot of people are going to compromise your morals, and you just need to know what you believe."

—Elizabeth Flood, a 2008 graduate of Cathedral High School in Indianapolis, now attending the University of Notre Dame in northern Indiana



"Don't be afraid to stand up for your faith. It may be hard to do so in college, being immersed in a new atmosphere and surrounded by different people ... but always remember where you came from and those values you have learned growing up."

—Kathryn Delacruz, a 2008 graduate of Roncalli High School in Indianapolis, now attending Indiana University-Purdue University in Indianapolis

Go to Mass.



"It's easiest to attend Mass if you go with a friend."
—Kathleen LaMagna, a 2008 graduate of Carmel High School in Carmel, Ind., now attending Boston Conservatory

"My dad gave me four pieces of advice before I left for college: Take the stairs, good things happen to good people, boys are creeps and go to Mass. If nothing else, go to Mass. I feel like if you go often enough, eventually it will click."

—Elizabeth Flood

Develop a routine.



"Study hard but don't forget to have a good time. Finding the balance is the key to an awesome college experience."

—Tim Bennett, a 2008 graduate of Brebeuf Jesuit Preparatory School in Indianapolis, now attending Xavier University in Cincinnati

"Establish a routine and habit. You have to be disciplined in college. That will set you up for the rest of your life. I think it allows you to live or, at least, it's a foundation for you to live a life to be proud of."

—Kathleen LaMagna

Stay focused.



"Don't be naïve. I underestimated college. I thought it would be so easy to continue going to church because I'd been doing it my whole life. And there are temptations not to study. Make sure you stay focused on school and why you are there."

—Ali Carson, a 2008 graduate of Roncalli High School in Indianapolis, now attending Purdue University in West Lafayette

Stay connected.



"You need to find at least one other person that will support you. If you can't, you need to be calling home. You need a foundation where people will hold you responsible for your actions so that it's not just you fighting the battle on your own."

—Danny Shine, a 2007 graduate of Bishop Chatard High School in Indianapolis, now attending Mount St. Mary's Seminary in Maryland as a college seminarian for the Lafayette Diocese †

Parents, not just students, face changes

By Kamilla Benko

This fall, Mary Schaffner will see her fifth and youngest child off to Saint Mary's College in Notre Dame, Ind.

From her position as the program coordinator for young adult ministry in the archdiocese and as a mother, Schaffner offers some advice to parents whose children are heading off to college for the first time.

Step back ...

"You have to give your children their freedom. As a parent, you've done what you can, but ultimately they belong to God. Recognize that they are their own person."

... but be there for them.

"Ask your sons or daughters about what they are experiencing. At this point in their lives, you don't need to check up on them. Ask the questions because you are excited for their lives. ... Affirm your children in their goodness and uniqueness as a child of God."

Pray.

"The most important thing parents can do for their children as they head to college—pray for them!"

"One thing that is going to be [like] home for the kids is Mass. We are the universal Church. It's very comforting as a parent to know that we are all united in the Mass. We hear the same words and are called to spread the same Gospel each week, just in different places."

Stay connected.

"My husband e-mails our children every day about things—like sports—that connected them at home. E-mail them about the mundane things, the 'dinner table talk' that bonded you as a family."

Be compassionate.

"You need to be excited for the kids, but also have compassion for their transition. There is a lot of anxiety on the child's part. You want to recognize that the transition is going to be kind of rocky in the beginning, but things will settle into a pattern."

Be excited.

"My husband and I can't wait to have our own time. When we want to, we can just go away for the weekend, and I think that's helpful for the kids to see. While we miss our kids, we are excited to connect with other couples, our parish and doing things like that." †

The Catholic presence on campus

By Kamilla Benko

At Catholic universities like Marian and Notre Dame, it is easy to find Catholic students. But even at large secular universities like Purdue and Indiana, it's possible to find Catholic students. Near every large Indiana college is a Newman Center.

"The Newman Center is the Catholic voice and faith in a secular university," said Dominican Father Robert Keller, pastor of St. Paul Catholic Center in Bloomington. "We are doing the archbishop's ministry in the university."

The Newman Centers are places to form Catholic ministry, attend retreats, volunteer in the community and participate in discussions on the faith.

They are also a place for young Catholics to gather together.

In West Lafayette, Ali Carson, who will be a sophomore at Purdue University, said she found the St. Thomas Aquinas Catholic Center to be extremely helpful in keeping in touch with the Catholic community.

"St. Tom's is really good in making its Masses in the evening and coordinating them with the students' schedules," she said. "There's always lots of stuff going on at St. Tom's, like ice cream socials and Mass outside."

To learn more about the Newman Center that is closest to your college, visit these Web sites:

Ball State University in Muncie *
St. Francis of Assisi University Parish
<http://www.stfrancisnewman.org>

Butler University in Indianapolis
Butler Campus Ministry
c/o Center for Faith and Vocation
<http://www.butler-catholic.org>

DePauw University in Greencastle
St. Paul the Apostle Parish
www.stpaul-greencastle.com

Earlham College in Richmond
St. Andrew Parish
www.richmondcatholiccommunity.com

Franklin College in Franklin
St. Rose of Lima Parish
www.saintrose.net

Hanover College in Madison
Prince of Peace Parish
www.popeace.org/joomla15/index.php

Indiana State University and Rose-Hulman Institute in Terre Haute
St. Joseph University Parish
www.rose-hulman.edu/Users/groups/StJoeCC/

Indiana University in Bloomington
St. Paul Catholic Center
www.hoosiercatholic.org

Indiana University-Purdue University Indianapolis
SS. Peter and Paul Cathedral
www.ssppc.org

Purdue University in West Lafayette *
St. Thomas Aquinas Catholic Center
www.sttoms-purdue.org

University of Indianapolis
Good Shepherd Parish
home.catholicweb.com/goodshepherdindy/index.cfm/about

(* Denotes Newman Centers outside the Archdiocese of Indianapolis.) †

Students search for answers

By Kamilla Benko

College is often a time when students search for the meaning of their lives and the answers to life's tough questions, said Father Rick Nagel, director of Young Adult and College Campus Ministry for the archdiocese.

They ask tough questions like, "Who am I? Why was I created? How will I make a difference?"

The answer to these questions is Jesus Christ, Father Nagel said.

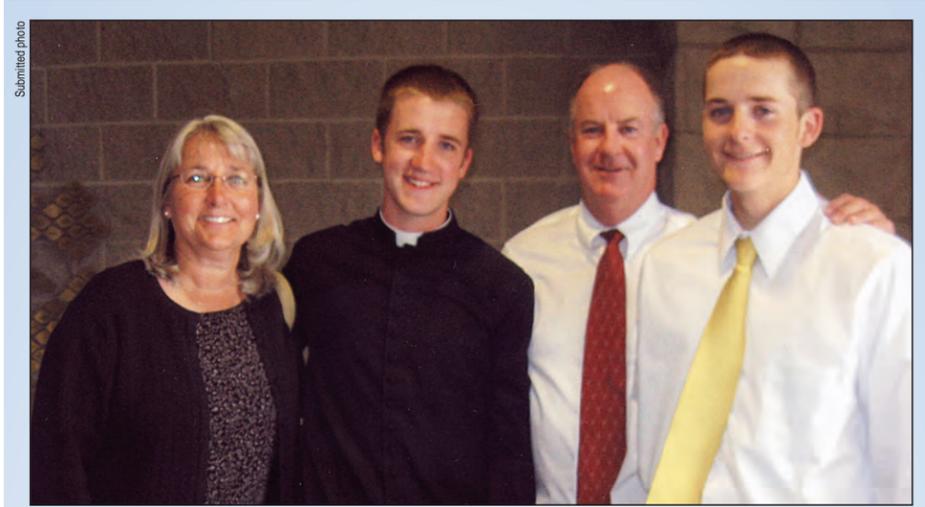
For many Catholics, college might also be the first time they are surrounded by people who do not share the same religion.

Dominican Father Robert Keller, pastor at St. Paul Catholic Center in Bloomington, encourages students to learn about other religions and, at the same time, teach others about the Catholic faith.

To help Catholic college students prepare for questions about their faith, Father Nagel recommends some books and Web sites about the Catholic religion.

Books
New Answers Catholic Bible
United States Catholic Catechism for Adults
Butler's Lives of the Saints
Rome Sweet Home by Scott Hahn
Back to Virtue by Peter Kreeft
Theology of the Body for Beginners by Christopher West

Web sites
www.vatican.va
www.usccb.org
www.archindy.org/youngadult
www.hearGodsCall.com
www.catholic.com †



Danny Shine, a graduate of Bishop Chatard High School in Indianapolis stands with his mother, Kate, father, Kevin, and younger brother, Will. Danny is attending Mount St. Mary's Seminary in Maryland this fall.

Junior makes life-changing decision

By Kamilla Benko

Danny Shine has heard the same question many times over the last couple of months. Girls come up to him and ask, "Can you marry me?"

But they're not proposing to him.

It's the most common response from his female friends when Shine tells them he is entering the seminary, the first formal step to becoming a priest.

Whenever he tells them of his decision, the first thing the girls ask is if he will be the priest at their weddings. But the question always comes out a bit funny.

"I joke, 'Where were you six months ago?'" he said with a laugh.

Shine is a member of Our Lady of Mt. Carmel Parish in Carmel, Ind., in the Lafayette Diocese.

He decided to enter the seminary after years—not months—of discernment.

He said the seeds of becoming a priest were planted during an eighth-grade retreat. Then-seminarian Christopher Shocklee, who is now a priest in the Lafayette Diocese, jokingly told him that one in every three men is called to be a priest.

Father Shocklee told him to think of his two best friends.

"Could either of them be a priest?"

Father Shocklee asked.

"I was like, 'No,'" said Shine. "Then [Father Shocklee] said, 'Well, I guess that leaves you!'"

Shine continued discernment while he attended Bishop Chatard High School in

Indianapolis. The 2007 graduate ran cross country and starred in the spring musical during his senior year.

He also joined the student group Students Encouraging Religious Vocations (SERV).

"Becoming involved with SERV helped me in speaking openly. It sort of made vocations something I could speak about without fear," he said.

But he was not ready to commit to seminary and enrolled as a history major at Purdue University in the fall of 2007.

"Freshman year, I continued [my] discernment, but I was more focused on adjusting to that new situation," he said.

"By Christmas break [of my] sophomore year, I was at a point where I needed to know [if I have a calling]," he said. "I don't know if God wants me to be a priest, but I'm next to certain that God wants me to go to seminary."

He will attend Mount St. Mary's Seminary in Emmitsburg, Md.

Though most college students will not be entering a seminary, many will make decisions that will have a large impact on their futures.

Shine said that speaking with friends and praying helped him with his life-changing choice. He encourages people to pray for college students who are entering an exciting and influential time in their lives.

"We [as a community] need to be praying for college students," he said, "and we need to be living our lives to the best of our abilities so [students] see they don't have to compromise." †

Catholic collegians get introduced to new cultures and share own beliefs

By Kamilla Benko

When Kathleen LaMagna, 19, went college searching, she always wrapped up the campus tour with a final question:

"OK, where's the church?"

With this question, LaMagna was preparing to live a Catholic lifestyle in a place where Catholics are not the majority.

For many incoming Catholic freshmen, college will be the first time they interact with people of different cultures and beliefs. It may be the first time they meet a Muslim or speak with an atheist. It may be the first time in their lives that their religion is not practiced by the majority of the student body.

But as a 2008 graduate of Carmel High School in Carmel, Ind., LaMagna was prepared for being in the minority.

"I was comfortable enough from high school to be able to enter college knowing that I was still going to uphold a moral Catholic lifestyle," said LaMagna, who finished her freshman year at Indiana University in Bloomington.

She recalled one Ash Wednesday in middle school when she was called on during class by a substitute teacher to explain why there was a smudge on her forehead.

"Since I didn't go to a Catholic school, my parents would take [me and my siblings]

to 6:30 a.m. Mass on days of holy obligation [and other feast days]," LaMagna said.

For Ali Carson, it was a different story.

At Roncalli High School in Indianapolis, she was surrounded by other students with similar backgrounds, and attended school-wide Mass once a month and on holy days of obligation.

Going from Roncalli to Purdue University was a bit of a culture shock, she said.

"At a Catholic school, I was pretty much surrounded by people with the same beliefs and morals as me," she said. "And at Purdue, it's definitely not like that."

To help new students adhere to the Catholic lifestyle at college, LaMagna recommended finding a friend with a similar background at the university.

"I think it's really valuable to find someone you can talk with about [the Catholic faith]," she said. "It's so nice to not have to explain yourself to people who understand why you feel that way. There are no questions asked."

At college, many Catholic students will find that questions are being asked about their religion by non-Catholics. For some Catholic students, it will be the first time people ask them to describe their faith.

"I didn't realize how many people are—I don't want to say un-accepting—but just

Continued on next page

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don't agree with my beliefs," Carson said. For her sophomore year, Carson will be rooming with three other students in a suite. One student is Catholic and the others are Lutheran.

"[My roommates and I] always find ourselves in discussions and we ask, 'Well, what do you think about this?' Sometimes [my Lutheran friends] will look at us like we're crazy," she said.

"But it doesn't really change what I think," she said. "It's just interesting to hear an outside view of the Catholic Church."

LaMagna said the best way to deal with the questions is to be confident in your faith.

"We're a society that is concerned with what's politically correct, and the religious teachings get washed away with that," she said. "I don't think people are confident in their faith, and that causes people to feel apologetic and guilty."

College is a time of huge transition, but it should not be a time to ignore your faith, LaMagna said.

"I think college is the perfect time for Catholic kids to really develop a different relationship with God than they have had in their past," she said. "It's the perfect opportunity to become close to the priests you meet and other people who share your interests." †

Faith helps family adjust to college life

By Kamilla Benko

While students unpack their bags and adjust to a new routine and vigorous academic schedule, families at home must grow accustomed to one less person at the dinner table.

"Our family dinners were a little more quiet with one less child in on the conversation of the day," said Terese Carson. Her eldest daughter, Ali, left for Purdue University to study pre-veterinary medicine in the fall of 2008.

"I missed seeing Ali's beautiful, smiling face every day, and sharing in her day and mine," said Terese Carson, a vice president at Roncalli High School in Indianapolis.

And while it's a hard adjustment for all families, for the Carson family it was especially poignant.

At the start of Ali's senior year of high school, her mother was diagnosed with breast cancer. When Ali left for college, her mother was still undergoing radiation and surgeries.

"It was hard leaving my mom, but I knew she was in good hands," Ali said.

It was also difficult for Ali to leave her sister and best friend, Katie, who will be a senior at Roncalli this fall, during that stressful time. But, Ali said, "I knew Katie could handle it."

Instead of getting mad at God for what was happening to her family, Ali said her faith grew. While Ali admits she did not attend Mass every single Sunday at college, she said Mass was a comfort because it was the same liturgy her family was attending at home.

Her mom also drew comfort from her faith.



From left, Roncalli High School senior Katie Carson, her mother, Terese, and older sister, Ali, relied on each other during Terese Carson's battle with breast cancer. Ali, a sophomore at Purdue University, said it was hard to leave her family, including her father, Steve, during that difficult time.

"My faith changed a lot during my illness," said Terese Carson. "I am much better at prayers of thanksgiving so I am sure to thank God every day for my health and my family. I just thanked him for helping get me through the next phase, whatever it was."

With all the changes in the Carson family, both Ali and her mother said technology was extremely helpful to stay in touch.

"We used video chat a lot so we could talk in the evening and still see each other," Terese Carson said.

Though technology helps, it doesn't make up for not being together.

"I would always look forward to the next time Ali would be home for the weekend," said her mother, whose cancer is now in remission. "There were even days when I just drove up to Purdue to take her to lunch and buy her groceries."

And that helped with the empty kitchen chair at home. †

MASS

continued from page 10

smile and said, "Laziness."

"Mass was on a Sunday and I could sleep in. [At college,] no one is telling me to go, and it just happens," said Maple, a 2007 graduate of Oldenburg Academy of the Immaculate Conception in Oldenburg.

Kathryn DelaCruz, who will be a sophomore at Indiana University-Purdue University in Indianapolis, said she also found it hard to attend Mass every Sunday.

"I would just get so busy with school work and other extracurriculars that I would sometimes not go to church on Sunday," said DelaCruz, a 2008 graduate of Roncalli High School in Indianapolis.

"Time management would sometimes be challenging. So, because I got caught up with everything else, my faith would sometimes drop down a level or two on my priority list," she said.

But both Maple and DelaCruz acknowledge that prayer and attending Mass on Sundays are important.

"With school work and times where I may feel afraid, weak or like giving up," she said, "I pray to God and ask him for guidance and strength."

"My sophomore year," he said, "I made a Lenten commitment to attend Mass every Sunday. And I think that the discussions in church and the homilies do influence people [in their everyday life]."

Tim Bennett said he enjoys attending Mass at Xavier University in Cincinnati, where he will be a sophomore in the fall.

"Mass [at Xavier] was really comfortable," said Bennett, a 2008 graduate of Brebeuf Jesuit Preparatory School in Indianapolis.

"I enjoy singing. But when not many people start singing, I feel somewhat self-conscious. But at Xavier, when everybody is singing, you just let it rip," he said.

Celebrating Mass with other enthusiastic young adults helped Bennett learn about his religion.

"Church isn't supposed to be stiff and mandatory," he said. "One of the things I have learned in college—and this may sound goofy—is that God is your friend, and he's comfortable with everything."

Going to Mass at college also helped Tim realize his faith is his own.

"[At Xavier,] it wasn't like my parents were making me go to Mass," he said.

"I went on my own. And it was cool realizing that [practicing Catholicism] was actually something I wanted to do," Bennett said. †

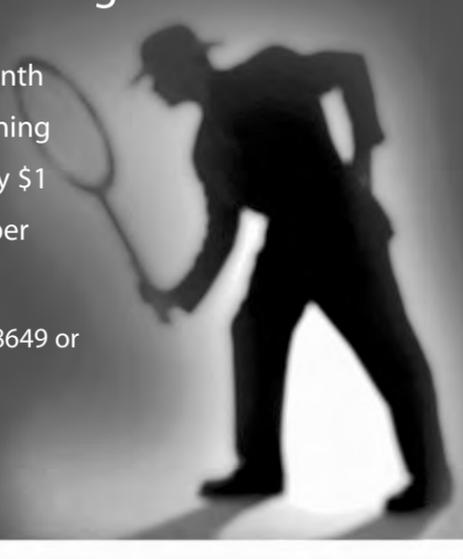
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Franciscans celebrate jubilees of 60, 75 and 80 years of religious life

Criterion staff report

Eight Sisters of the Congregation of the Third Order of St. Francis, based in Oldenburg, are celebrating 60 or more years of religious life as Franciscans.

Sister Angela Benedict recently marked 80 years with the community and Sister Consolata Kuhn celebrated her 75th anniversary as a sister.

Celebrating their 60-year jubilees are Sisters Patricia Connor, Gloria Kellerman, Mary Kuhl, Mary Martin McHugh, Rosemary Stewart and Stephanie Zimmer.

Sister Angela Benedict, formerly Sister Mary Aloysius, ministered at St. Louis Parish in Batesville, St. Lawrence Parish in Indianapolis, Holy Trinity Parish in Indianapolis and St. Michael the Archangel Parish in Indianapolis.

She also served at St. Joseph Parish in Evansville, Ind., as well as at parishes in Ohio and Illinois.

Sister Angela is retired and lives at St. Clare Hall, the health care facility at the motherhouse.

Sister Consolata Kuhn taught at St. Joseph School in Shelbyville and the Oldenburg Academy of the Immaculate Conception.

She also ministered at parishes in Ohio, Illinois and Missouri.

Sister Consolata is retired and lives at St. Clare Hall at the motherhouse.

Sister Patricia Connor, formerly Sister Cajetan, ministered at St. Paul Parish in New Alsace and Marian College, now Marian University, in Indianapolis.

She also served at St. Joseph Parish in Princeton, Ind., as well as in parish ministry in Ohio.

Since 1974, Sister Patricia has worked as an assistant librarian at Marian University.

Sister Mary Martin McHugh ministered at St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis and the former St. Vincent Orphanage in Vincennes, Ind.

She also served at parishes in Ohio.

Sister Mary Martin is retired and lives at St. Clare Hall at the motherhouse.

Sister Gloria Kellerman, formerly Sister Francis Cecile, ministered at Holy Name of Jesus Parish in Beech Grove, St. Michael Parish in Charlestown, St. Lawrence Parish in Indianapolis and St. Mary Parish in Greensburg.

She also served at St. Mary Parish in Evansville, Ind., as well as at parishes in Ohio, Missouri, Montana and Illinois.

Sister Gloria ministers in community service at the motherhouse.

Sister Mary Kuhl, formerly Sister Mary Anthony, ministered at Our Lady of Lourdes Parish in Indianapolis, St. Lawrence Parish in Indianapolis, St. Mary Parish in Greensburg, Holy Family Parish in Richmond, Holy Family Parish in Oldenburg and St. Mary Parish in Aurora.

She also served as a kindergarten teacher at St. Ann School in Hamilton, Ohio, from 1976-97.

Sister Mary is retired and lives at the motherhouse.

Sister Rosemary Stewart, formerly Sister Martha Clare, ministered at Our Lady of Lourdes Parish in Indianapolis, Marian College in Indianapolis, St. Gabriel Parish in Connersville, St. Louis Parish in Batesville, St. Joseph Parish in St. Leon and St. Lawrence Parish in Lawrenceburg.

She also served in parish ministry in Ohio.

Sister Rosemary is retired and lives at St. Clare Hall at the motherhouse.

Sister Stephanie Zimmer, a native of Indianapolis, ministered at St. Michael Parish in Brookville, St. Mary Parish in Greensburg, St. Michael the Archangel Parish in Indianapolis, St. Lawrence Parish in Indianapolis, Marian College in Indianapolis and Sacred Heart Parish in Clinton.

She also served at parishes in Ohio and Michigan.

From 1993 to 2000, she ministered to the retired sisters at the motherhouse.

Sister Stephanie is retired and lives at St. Clare Hall at the motherhouse. †



Sr. Angela Benedict, O.S.F.



Sr. Consolata Kuhn, O.S.F.



Sr. Patricia Connor, O.S.F.



Sr. Gloria Kellerman, O.S.F.



Sr. Mary Kuhl, O.S.F.



Sr. Mary Martin McHugh, O.S.F.



Sr. Rosemary Stewart, O.S.F.



Sr. Stephanie Zimmer, O.S.F.

Vicar judicial receives Saint Meinrad Distinguished Alumnus Award

Criterion staff report

Msgr. Frederick Easton, archdiocesan vicar judicial, received Saint Meinrad School of Theology's Distinguished Alumnus Award at the 81st annual Saint Meinrad Alumni Reunion on Aug. 4 in St. Meinrad.

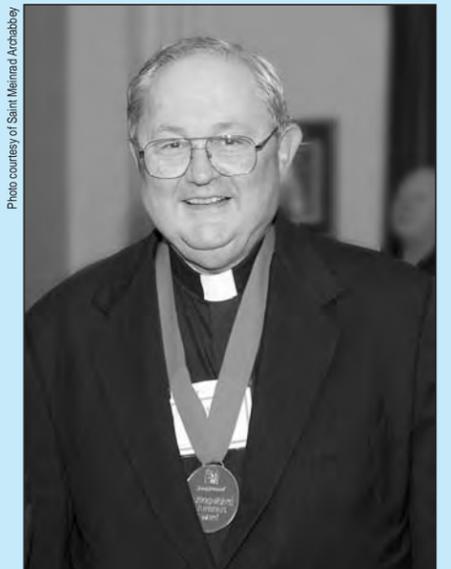
Msgr. Easton is a graduate of the former Saint Meinrad High School and College.

"When I was told that I was receiving the award, I was almost knocked off my chair," said Msgr. Easton. "This is such a positive affirmation of what I've been able to do in service to the Church, and it's coming from my alma mater, which had such a role in my formation."

Ordained in 1966, Msgr. Easton has led the archdiocese's Metropolitan Tribunal since 1980. He has also served as the secretary, vice president and president of the Canon Law Society of America (CLSA).

Msgr. Easton has been involved through the CLSA with numerous issues surrounding diocesan policies regarding sexual abuse. In 2003, he received the Role of Law Award given annually by the CLSA. He is also a member of the Canon Law Society of Great Britain and Ireland, and the author of several books.

In 1954, he became a student at Saint Meinrad High School. He attended Saint Meinrad College from 1958-60, before transferring to St. Vincent



Msgr. Frederick Easton, archdiocesan vicar judicial, poses on Aug. 4 at Saint Meinrad School of Theology in St. Meinrad while wearing the Distinguished Alumnus Award he received from the seminary during its 81st annual alumni reunion.

Seminary in Latrobe, Pa., where he earned a degree in scholastic philosophy.

He earned a bachelor's degree in sacred theology at St. Mary's Seminary and University in Baltimore, Md. In 1969, he earned a licentiate in canon law at the Pontifical Lateran University in Rome. †



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Volunteers in U.S. say they work mostly through religious organizations

WASHINGTON (CNS)—The most common way people do volunteer work in the United States is through a religious organization, with 36 percent saying it's the main outlet for their volunteering.

A report on volunteering released on July 28 by the Corporation for National and Community Service, a federal agency, also noted that nonprofit organizations without religious connections are missing an opportunity by not partnering with faith-based groups.

The report, "Volunteering in America 2009," found that nearly 62 million people in the U.S. volunteered in 2008, an increase of about 1 million from the previous year. Using data from the U.S. Census Bureau and the Bureau of Labor Statistics, the report said 83 percent of the country's congregations participate in or support social service, community development or neighborhood organizing projects.

The report noted that Indiana ranked 19th among the 50 states and Washington, D.C., with 30.5 percent of the state's residents serving as volunteers. Indiana ranked 6th in the average number of hours that each resident volunteered: 45.8 hours.

It said that although the greatest percentage of volunteers do so through religious organizations—and studies have found such volunteers are more likely than others to keep a long-term commitment to the work—only 15 percent of nonprofit charities with secular missions have partnerships with faith-based organizations.

"Nonprofits looking to expand their reach and impact may find it beneficial to work more closely with religious organizations in their communities, especially in these tough economic times," said a statement from Nicola Goren, acting CEO of the Corporation for National and Community Service.

Young adult volunteers, ages 16-24, made up nearly half the overall increase in the number of volunteers, the report said, growing to 8.2 million from 7.8 million between 2007 and 2008.

It noted that charitable giving in 2008 declined over the previous year for the first time in more than 20 years. But with the number of volunteers nationwide on the increase, many organizations that were hit by declining donations were able to compensate somewhat with unpaid help, it said.

One of three organizations reported relying more on volunteers because of the economic downturn. The report said that trend is expected to continue, with 48 percent of the organizations saying they will rely more on volunteers this year.

Thirty-three percent of the organizations said they expected to cut staff in the coming year.

Staff cuts can't totally be covered by volunteers, the report noted.

"While increased reliance on volunteers has proved to be a useful strategy for coping with the economic crisis, it is hardly a panacea," it said.

Eighty percent of the organizations that responded to the survey had experienced "fiscal stress" in the period between September 2008 and March 2009, it said.

Organizations that can't keep paid staffers also are more likely to find it more difficult to manage and retain volunteers, the report said.

"While volunteers are playing and will continue to play an instrumental role in

helping the nonprofit sector survive the economic crisis without reducing its services, over the long run it will be important to avoid thinking of volunteers as a substitute for paid staff," it said. "To the contrary, in normal times it is precisely the presence of paid staff that makes volunteer assignments most effective."

Another part of the report investigated why people do and don't volunteer.

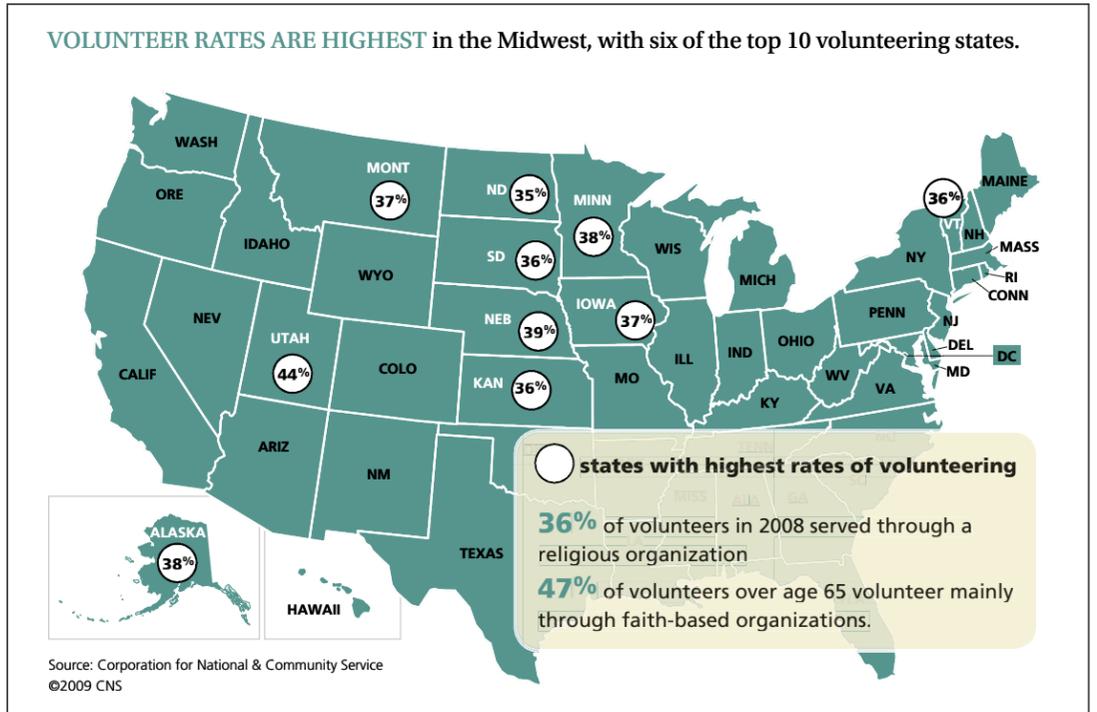
"Non-volunteers see themselves as essentially different from volunteers," the report said, explaining that they think of volunteers as retirees, people without children and people with "an excess of leisure time."

"While these characteristics may be true for some volunteers, research shows that volunteers span a range of

demographics, including age, race, marital status, employment and parenthood," the report said. What it called a disconnect between perception and reality could be important to recognize for organizations looking to recruit new volunteers.

It suggested that organizations showcase current volunteers and their stories to "help non-volunteers see that they are just like volunteers."

Many people who don't volunteer hesitate because they don't want to make an indefinite commitment of time, the report noted. And they said they are more likely to volunteer if someone they know asks them to do so. While some said they would prefer to be able to use a skill they already have, others said they would prefer to learn something new. †



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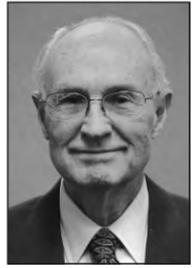
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From the Editor Emeritus/John F. Fink

Basic Catholicism: Liturgy and the Eucharist

(Twenty-seventh in a series)

St. Francis de Sales wrote in his *Introduction to the Devout Life*, "There is always more benefit and consolation to be derived from the public offices of the Church than from private particular acts. God has ordained that communion in prayer must always be preferred to every form of private prayer."



The public worship and acts of the Church are what we call its liturgy. It's the people of God participating together in the work of God. It's found mainly in the eucharistic sacrifice (the Mass) and the sacraments.

Many men and women converts to Catholicism were first attracted to the Church by its liturgy. They found it more meaningful or more devout than what they found in other faith traditions. That's because our liturgy includes scriptural readings, homilies, rituals, flowers, candles, vestments, incense, choirs and many other things.

But above all, it has the Eucharist, which is both a sacrifice and a sacred meal.

As a sacrifice, it's the memorial of Christ's work of salvation accomplished by his death and resurrection. We believe that it is Christ himself, through the priest celebrating the Mass, who offers the eucharistic sacrifice, and Christ himself, truly present under the appearance of bread and wine, who is offered.

The Church believes that the sacrifice of Christ on the cross and the sacrifice of the Eucharist are one single sacrifice. The same Christ who offered himself in a bloody manner on the cross offers himself in an unbloody manner on the altar.

As a sacred meal, we believe that we receive the body and blood of Jesus, really present under the appearance of bread and wine. When Jesus said, "This is my body" and "This is my blood" during the Last Supper, he meant what he said.

Catholics call the change of bread and wine into Christ's body and blood "transubstantiation." It means that the *substance* of the bread and wine is changed while the appearances (color, composition and shape) remain the same.

Thus, there's a basic difference between what Catholics believe about the Eucharist and what most Protestants believe. Catholics believe that, when bread and wine are consecrated by a validly ordained Catholic priest, they really and truly become the body and blood of Jesus Christ. Although they continue to look and taste like bread and wine, the Council of Trent taught, "the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the whole Christ is truly, really, and substantially contained."

Admittedly, it takes a lot of faith to believe that. The great 13th-century theologian St. Thomas Aquinas said, "That in this sacrament are the true body of Christ and his true blood is something that cannot be apprehended by the senses, but only by faith, which relies on divine authority."

This belief is so strong in the Catholic Church that the *Catechism of the Catholic Church* says, "The Eucharist is the sum and summary of our faith" (#1327) and, "The Eucharist is the source and summit of the Christian life" (#1324). †

Cornucopia/Cynthia Dewes

Same time next year, we hope

The thing about family reunions is that the older I get the fewer people I recognize at these events. Somehow,



my relatives keep getting married and having babies and such, which leads to confusion on all sides.

To my family, it might seem heretical, if not humiliating, to use name tags. I mean, if we can't recognize our own

kin, what does that make us? Ingrates? Strays from the fold? No, name tags are out.

But I find that if I greet the young folks who are carrying babies around, I get speedy clues as to which aunt or uncle they belong to.

Being well brought up, they will usually announce whose daughter or grandson they are without my asking, no doubt out of respect for my advanced age.

There's another side to the age thing, too. Most of the younger members know who I am as the second oldest of 42 cousins, which is almost as revered a status as that of my four remaining aunts, aged 85 to 97. I come with the establishment, so to speak, while

many of them are relatively new on the scene.

Even though we may not know some of our relatives so well, we seem to keep abreast of family gossip. A sweet, middle-aged cousin whose wife summarily dumped him a couple years ago, to the scandal of all, appears with a new lady friend. We sneakily nudge each other in approval.

A tiny "great" who's physically challenged is passed affectionately from lap to lap, knowing she is loved by a great number of people she never laid eyes on before. Among the many children on hand, whiners are ignored, mischief is diverted through long practice and family resemblances are remarked upon.

In-laws who used to be the new guys under scrutiny seem to be part of the old guard now. Big families can be overwhelming to the poor husband or wife who just married in. But somehow, they soon become part of us. They can even add new ethnic, racial or religious dimensions to our family experience.

It seems that families produce exactly what is needed for the care and maintenance of the whole group. One cousin has been the family genealogist for years, spending most of her reunion day cheerfully recording names, dates and countries of origin of new babies, marriages and deaths. Another in-law cousin has been the family's President-for-Life during what is

already a rather long life. He presides over family meetings to decide next year's host family or to share a great joy or sorrow.

Fried chicken and pickled herring still grace our feast, but now they're joined by hummus and quesadillas and alfalfa sprouts. We used to think some of this stuff was inedible, but now it's health food. Time marches on.

We marvel over family first names. My aunts and uncles, almost all Norwegians, included Otto, Olaf, Tholine and Carl. Then we went through a spate of solidly American-sounding names like Ted and Judy and Janet. And now we've graduated to Estrelita and Lasse and Joaquin, with several biblical additions like Aaron, Hannah and Noah thrown in.

They say that each of our families is a microcosm of God's family. Think of the variety in one family such as our own, add in all the others, and you have just one more awesome example of God's creation lovingly shared with us.

Makes us wonder how that Big Family Reunion in the Sky will be someday, doesn't it?

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

Our Turn/Therese Borchard

Don't move in with each other before marriage

Catholic teaching now has further research to back its unpopular guidelines that say couples had better hold off until after the wedding to share a roof.



The study, published in the February issue of the *Journal of Family Psychology*, surveyed more than 1,000 married men and women between the ages of 18 and 34 who had been married 10 years or less.

Here's what lead researcher Galena Rhoades of the University of Denver and colleagues found out: Couples who move in with each other without a firm commitment to marriage often tie the knot after several months or a few years without having made a clear and conscious choice to commit themselves forever to the other person.

They base their decision on other things in their relationship, such as the cool living room set and the 40-inch plasma TV—not on the desire to grow old with the person snoring beside them. Sometimes more deliberation was spent on choosing the color and style of the bridesmaids' dresses than on marriage itself and whether or not the commitment has sticking power.

The whole "try before you buy" logic

doesn't hold up in this study or in another one led by Rhoades. The latter was published in the February issue of the *Journal of Family Issues* and featured by senior writer Jeanna Bryner on www.LiveScience.com.

Bryner wrote, "Those who listed 'testing' as the primary move-in reason were more likely than others to score high on measures of negative communication, such as 'my partner criticizes or belittles my opinions, feelings or desires.' Such testers also had lower confidence in the quality and stability of their relationships. "Overall, those who want to test the commitment might want to think again, according to the February study," she wrote.

Why do as many as 70 percent of American couples move in with each other?

More than 60 percent listed "spending more time together" as the top reason, followed by 19 percent who ranked financial savings as the primary objective. Only 14 percent said they wanted to test-drive the relationship.

Of Rhoades' 1,000 participants, 40 percent did not live together before getting married, 43 percent did and another 16 percent waited until they were engaged.

Bryner of LiveScience wrote, "Those who moved in with a mate before engagement or marriage reported significantly lower-quality marriages and a greater potential for split-ups than other couples. For instance, about 19 percent of those who cohabited before

getting engaged had ever suggested divorce compared with just 12 percent of those who only moved in together after getting engaged and 10 percent of participants who did not cohabit prior to the wedding bells."

After reading these statistics, I was curious about how the teaching arm of the Catholic Church has incorporated studies such as this one into its message to young adults.

I found the following item on the U.S. bishops' Web site (www.usccb.org). Titled "Why Isn't It Good to Live Together Before Marriage?," it states in its conclusion:

"Many young people ... want an intimate and enduring relationship where they can share their deepest dreams and desires. In a misguided effort to achieve this intimacy, they often enter into a cohabiting relationship. In so doing, they undermine their chances of attaining the very thing they most want.

"The Catholic Church understands this quest for intimacy, which God himself has placed within the human heart. Sexual expression is a means of achieving marital intimacy, where the spouses are committed to each other and to the marital relationship.

"The Catholic Church has consistently taught this truth, and social science research now confirms it."

(Therese Borchard writes for Catholic News Service.) †

Twenty Something

Christina Capecchi

Traveling light: Storing up treasures in heaven

"Wife have too many shoes?"

The billboard on Interstate 94 caught my eye. The solution it advertised, off the next exit, was not a Goodwill or a therapist, but a storage unit. Why get rid of the stilettos when you can pay \$50 a month to stash them somewhere else?



Millions of Americans have purchased storage, locking up the Hummel dolls, tax returns and soccer trophies they don't need but can't quite part with.

At the end of 2008, self-storage facilities occupied 2.35 billion square feet, making it physically possible for every American to stand under the total canopy of self-storage roofing.

My canopy of choice has been the ping-pong table in my parents' basement, beneath which you'll find Mead spiral-bound notebooks detailing my introduction to the Pythagorean theorem and the periodic table. Those royal blue and Kelly green pads signal such youthful diligence that they have not yet made their way to the recycling bin they warrant.

Last night, I examined the bins below the staircase. I was struck by how many years were mixed together, how time was compressed in a single cardboard box. Baseball cards, birthday cards, report cards. A rhyming dictionary and a cookbook. Crinkled newspapers stacked on a busted Gateway laptop.

These days, it's not just physical stuff we store. It's also digital: documents, pictures, spreadsheets, Power Points, mp3s, pdfs.

"Current statistics show that one in every 10 hard drives fail every year," warns the online storage site Mozy, which claims more than 1 million users. "Unfortunately, computers are vulnerable to hard drive crashes, virus attacks, theft and natural disasters, which can erase everything in an instant."

That appeal to fear drives us to buy 100 gigabytes or 1,000 or—what the heck—unlimited space.

It seems we cannot discard or delete, and we do not want to sift through our stuff and make those tough judgment calls about what to keep and what to give. So we shove it in attics, garages and hard drives, protected with padlocks and passwords. We don't have to deal with it, except for the monthly bill to remind us it's there.

This hunter-gatherer-hoarder impulse is a cultural and spiritual malady: overconsumption with no accountability. Our baggage is heavy and dusty and jumbled, and we cannot manage it. We do not even try.

As disciples of Christ, we must travel light so our hands and hearts are free to build his kingdom. When we are attached to our stuff and our homes and our petty evidence of success, we cannot respond to our Christian mission and its many demands: to help our neighbors, to serve the poor and to catch each spiritual lesson in our path. We are distracted, occupied.

St. Matthew would have abhorred the sight of our stuffed storage units. "Do not store up for yourselves treasures on earth, where moth and decay destroy, and thieves break in and steal," he admonished. "But store up treasures in heaven. ... For where your treasure is, there also will your heart be" (Mt 6:19-21).

He was calling for a bigger picture, an attachment and investment in the divine, unmarred by cobwebs and sin.

"If you wish to be perfect," Jesus told the young man who heeded the Ten Commandments, "go, sell what you have and give to the poor, and you will have treasure in heaven. Then come, follow me" (Mt 19:21).

That billboard motivated me. I'm downsizing my shoe collection. The stilettos were slowing me down.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. E-mail her at christina@readchristina.com.) †

Twentieth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Aug. 16, 2009

- Proverbs 9:1-6
- Ephesians 5:15-20
- John 6:51-58

The Book of Proverbs is the source of this weekend's first biblical reading.



Proverbs is part of the Wisdom Literature. This literature, forming an important part of the Old Testament, came to be as a result of an interesting development in history.

As the years passed and circumstances occurred in life that were

both good and bad, many Jews left the land of their heritage and moved to other areas in the Middle East or North Africa.

In another development, the armies of Alexander the Great moved across much of this same territory.

The Greek armies of Alexander, of course, militarily subdued all that was in their path, but after the various invasions the Greeks left a deep imprint upon the cultures of the conquered lands.

In this overwhelming Greek situation, the Jews—who had come from the Holy Land or were descended from forebears that came from the Holy Land—found the need to reinforce their own faith in their ancient religious tradition as well as the need to convey this tradition to new generations.

The pursuit of knowledge or the knowledge of reality was very, very important in Greek culture. The Greeks cherished the science and process of logic. They were great philosophers.

So the Jews, in places where Greek culture was so dominant, sought to understand and to explain Revelation, as it had been given from Moses and the prophets, with logic. In other words, the Jews had to convince others, most importantly their own communities and their own children, that the teachings of the prophets and Moses made sense.

Proverbs was one such effort in this process. In this reading is an interesting technique used by the author of Proverbs. It is the personification of Wisdom. Thus, Wisdom, as if a person, speaks in the first person.

In this passage, Wisdom invites anyone who is "simple" to come because a marvelous meal of the finest food and wine awaits them.

Extending such an invitation to the "simple" would have seemed novel at the time. The "simple," or the poor and

powerless, were not regarded with great admiration or attention. Of course, very likely, many of the Jews to whom these writings were directed were among the "simple."

Later readings have seen God in the person of "Wisdom."

The Epistle to the Ephesians provides the second reading.

Here, as in all the epistles, the purpose is both to strengthen and encourage the early Christians.

In this case, the early Christians were those followers of Jesus who lived in Ephesus, which was a great seaport that featured an important pagan shrine on the Mediterranean coast of what today is Turkey.

The epistle admonishes the Christians of Ephesus to watch their conduct. They should live as true disciples of Jesus. Lip service is not enough in true discipleship.

St. John's Gospel supplies us with the last reading.

It is one of the most memorable passages in this thoroughly memorable Gospel. It is familiar to all believers.

Jesus declares, "I myself am the living bread" (Jn 6:51).

The Lord then continues, in great eloquence and depth, to explain this revelation. If anyone eats this divine bread, then this person will live forever.

It is real food and real drink. It is not imaginary or symbolic or casual. It is the Lord, as the Lord stated. Those who consume this food will be raised on the last day.

Reflection

For weeks this summer, the Church has called us to discipleship. Having put before us the image of Jesus, the crucified, the risen Lord, at Holy Week and Easter, with all the accompanying lessons of the Ascension and Pentecost, the Church has invited us to follow Jesus.

It has reminded us of our limitations. We cannot find peace and true happiness alone. We cannot secure eternal life alone. We need God.

This in itself is a difficult lesson for Christians to learn or accept in daily life. The Church repeats it again and again.

In this Liturgy of the Word, the Church reassures us. Although we are limited, even though we cannot achieve salvation of ourselves alone, God is lavishly and mercifully forthcoming. He envelops us in mercy, love and strength. He guides us and sustains us.

God gives us all this in Jesus, the very bread of life. In the Eucharist, we—even the "simple"—unite with Jesus, the Son of God. He is our life and our joy. †

Daily Readings

Monday, Aug. 17
Judges 2:11-19
Psalm 106:34-37, 39-40, 43-44
Matthew 19:16-22

Tuesday, Aug. 18
Judges 6:11-24a
Psalm 85:9, 11-14
Matthew 19:23-30

Wednesday, Aug. 19
John Eudes, priest
Judges 9:6-15
Psalm 21:2-7
Matthew 20:1-16a

Thursday, Aug. 20
Bernard, abbot and doctor of the Church
Judges 11:29-39a
Psalm 40:5, 7-10
Matthew 22:1-14

Friday, Aug. 21
Pius X, pope
Ruth 1:1, 3-6, 14b-16, 22
Psalm 146:5-10
Matthew 22:34-40

Saturday, Aug. 22
The Queenship of the Blessed Virgin Mary
Ruth 2:1-3, 8-11; 4:13-17
Psalm 128:1-5
Matthew 23:1-12

Sunday, Aug. 23
Twenty-first Sunday in Ordinary Time
Joshua 24:1-2a, 15-17, 18b
Psalm 34:2-3, 16-23
Ephesians 5:21-32
or Ephesians 5:2a, 25-32
John 6:60-69

Question Corner/Fr. John Dietzen

Deacons have multiple roles in parish liturgies and ministries

Q We have the first deacon in ministry in our parish, and we're confused about his functions.



What are deacons supposed to do in the liturgy?

He has been called part of the "clergy" in the parish. Is that correct? (Wisconsin)

A Before answering your questions directly, it is good to remember that the deacons' liturgical role is not their most important or essential function.

Whatever they do in liturgical celebrations is to be an accompaniment and symbol of the other services they render to the parish or community. This point is often made by those involved in the formation and supervision of deacons.

According to the Church's sacramental tradition, there are three steps or degrees of the sacrament of holy orders:

- the episcopacy,
- the priesthood
- and the diaconate.

So it is correct to speak of deacons as part of the clergy.

St. Ignatius of Antioch, who was martyred in Rome about the year 107, emphasized the importance of all three degrees of holy orders.

"Without them," he wrote, "one cannot speak of the Church."

Thus, even though the permanent diaconate was restored in the Church only in the past 50 years, it is nothing new.

The following liturgical roles are among those assigned to deacons by the Church:

1. Function as deacon at celebrations of the Eucharist.
2. Celebrate the sacrament of baptism. Anyone may administer the sacrament of baptism in emergencies. But deacons are, by virtue of their ordination, ordinary ministers of baptism by the Church.
3. Minister holy Communion to the sick in their homes and at hospitals or other health-care facilities. Other appropriately appointed extraordinary ministers of holy Communion do this as well.
4. Celebrate Benediction of the Blessed Sacrament, including wearing the proper vestments, exposing the Blessed Sacrament and blessing the people with the monstrance containing the Eucharist.
5. Officiate at services for the dead and at burial rites.

6. Officiate at marriages.

7. Administer the sacraments of the Church in accord with the proper rituals, including blessing religious articles and the blessing of throats on the feast of St. Blaise.

8. Bless and distribute ashes on Ash Wednesday. (See "Motu Proprio on the Order of Deacon," Pope Paul VI, June 18, 1967.)

The *Book of Blessings*, published in 1984, contains a variety of other blessings at which a deacon may preside. If a priest is present, it is more fitting for the priest to preside, with the assisting deacon carrying out those functions proper to the diaconate (#18).

Deacons may also preach at celebrations of the Eucharist and other liturgies. As is true for priests, this function as well as the faculty to officiate at marriages must be granted to deacons by the bishop of the diocese.

Q My parish church is now offering both the Eucharist and the wine at Communion.

I cannot take the wine because of my immune system, but am I the only one who bows at the chalice with our Lord's blood?

Most people do not even make the sign of the cross after Communion. They just walk by the cup. (New Jersey)

A First of all, although many Catholics do not seem to realize it, the consecrated wine is just as much the "Eucharist" as the consecrated bread.

Some people, for health reasons, receive only from the cup. They receive the body and blood of Christ fully either way.

There's nothing wrong with not receiving from the cup. No one is obliged to do so, especially with physical concerns like yours.

In the United States, the proper gesture before receiving the Eucharist is a bow.

Many Catholics have the habit of making the sign of the cross after receiving Communion. There's nothing wrong with it, of course, but there's no rule or sanctioned custom that it should be done.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to jjdietzen@aol.com.) †

My Journey to God

Thinking Outside the Box

Help me to think outside the box,
To see the world from a different view,
To take the road less traveled
And put my trust in You.

Help me to let go all that binds,
That keeps me from loving like You.
Help me make the world a better place
By becoming more like You.

Help me to see through Your eyes,
To understand the paradox,
To live the opposite of what the world says
By thinking outside the box.

By Sandy Bierly

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. She wrote this poem during adoration of the Blessed Sacrament at Our Lady of Perpetual Help Church. This photograph of a corpus depicts Jesus hanging without a cross to symbolize the reality that Christians must take the Cross with them in daily life. The corpus hangs above the altar at the new St. John the Evangelist Church in St. John, Ind.)

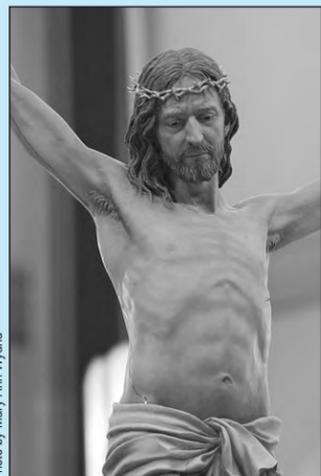


Photo by Mary Ann Wyand

Rest in peace

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

BAKER, Roberta L., 75, Holy Angels, Indianapolis, July 24. Mother of Krystal Baker, Dennis Boyd, Allen and Damon Pope. Sister of Eva Baker, Alberta Johnson and Mildred Wilson. Grandmother of 16. Great-grandmother of 27.

BLAND, Paul F., 88, St. Louis, Batesville, Aug. 7. Husband of Ruth (Selke) Bland. Father of Deborah Sherman, Michael and Thomas Bland, and Jeffrey Selke-Minogue. Grandfather of eight. Great-grandfather of two.

EVANS, Charlotte Rose, 86, St. Roch, Indianapolis, Aug. 2. Mother of Joan Essex, Karen Jackson and Timothy Evans. Grandmother of eight. Great-grandmother of 19. Great-great-grandmother of one.

FLEDDERMAN, Charles H., 86, St. Mary-of-the-Rock, Franklin County, July 27. Father of Ginny Bateman, Patsy Oehlman, Peggy Race, Linda Riselman, Chuck, Jim and Tom Fledderman. Brother of Ruth Beesley and Earl Fledderman.

Grandfather of 21. Great-grandfather of seven.

HEERSCHKE, Catherine H., 93, St. Pius X, Indianapolis, July 26. Mother of Sandy Mourey. Grandmother of three.

KIDWELL, Mary E., 50, Most Sacred Heart of Jesus, Jeffersonville, July 29. Wife of Donald Kidwell Sr. Mother of Donna, Peppy, David, Dennis and Donald Kidwell, Justin Meredith and David Stepp. Daughter of Barbara Prince. Stepdaughter of Ivan Prince. Sister of Tish Richey, Karen Sample, Joan Sutherland, Richard and Robert Biesel. Grandmother of seven.

KRIEG, Sotera Carmen, 74, St. John the Evangelist, Enochburg, Aug. 2. Wife of Robert Krieg. Mother of Angel Grunkemeyer, Connie Gunter, Gary and Mark Krieg. Sister of Laura de la Fuente Rodriguez, Conchita and Florentina de la Fuente. Grandmother of five.

MAYER, Norbert, 82, St. Jude, Indianapolis, July 28. Husband of Mary Ann Mayer. Father of Denise Todd, Kathy Zimmer, Becky, Diane, Dan, David, Kevin, Steve and Tim Mayer. Grandfather of eight. Great-grandfather of four.

MILTO, Cynthia Diane, 57, SS. Francis and Clare, Greenwood, July 21. Mother of Shannon Dugan and Melissa Dyer. Sister of Jo Anna Hayes. Grandmother of two.

ORTMAN, Sylvia C., 96, St. Mary, Greensburg, Aug. 8. Mother of Mary Jane Buening,

Susan McPherson, Debra Vanderbur, Patricia Van Dorn, Dale and Gary Ortman. Grandmother of 16. Great-grandmother of 18.

RAMEY, Paul, 70, St. Joseph, St. Leon, July 17. Husband of Rosemary Ramey. Father of Rebecca, Adam, Anthony and Paul Ramey. Brother of Louise Bledsoe, Evelyn Brown, Faye Taylor, Danny and Tommy Ramey. Grandfather of four. Great-grandfather of one.

SANDERS, Anne W., 94, St. Barnabas, Indianapolis, Aug. 1. Sister of Matilda Sparenblek.

SEARING, Donna K., 70, St. Joseph, Universal, July 29. Wife of Garry Searing. Mother of Marla Searing. Sister of Ron Lamb.

SMITH, Jennifer Lynn (Kriker), 36, St. Michael, Bradford, July 21. Wife of Aaron Smith. Mother of Caden, Cameron and Collier Smith. Daughter of Frank and Jean Kriker. Sister of Karen Carney, Kathy Schroeder and Steve Kriker. Granddaughter of Loretta Tabler.

SPALDING, Florence E., 87, St. Vincent de Paul, Shelby County, July 31. Mother of Mary Burns, John Jr., Mark, Michael and Rick Spalding. Grandmother of 10. Great-grandmother of four.

TADDEO, Carmine, 85, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 21. Husband of Grace Taddeo. Father of Francene Taddeo. Stepfather of Hubert, James and John Riedeman. Brother of Michael Taddeo. Grandfather of five. Great-grandfather of three. †



CNS photo/Miguel Vazal, Reuters

Fireworks

Fireworks explode over the cathedral in Santiago de Compostela, Spain, during celebrations marking the feast of St. James on July 25. The cathedral is a major pilgrimage site, and said to be built on the tomb of the Apostle.

Oldenburg Franciscan Sister Mary Emmett Lawrence served as a teacher and principal for 47 years

Franciscan Sister Mary Emmett Lawrence died on July 28 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis, in Oldenburg. She was 93.

The Mass of Christian Burial was celebrated on July 31 at the motherhouse chapel. Burial followed at the sisters' cemetery. The former Mary Jane Lawrence was born on March 23, 1916, in Dayton, Ohio.

She entered the Oldenburg Franciscan community on Dec. 8, 1935, and professed her final vows on July 2, 1941.

During 47 years of ministry at Catholic grade schools, Sister Mary Emmett served as a teacher or principal from 1938-85.

In the archdiocese, she taught or served as a principal at St. Joseph School in Shelbyville, St. Mary School in Rushville, St. Michael School in Brookville, the former St. Mary School in Lanesville, the former St. John School in Dover, the former St. Joseph School in St. Leon and St. Lawrence School in Lawrenceburg.

She also ministered at Catholic grade schools in Ohio

and Missouri.

Sister Mary Emmett entered semi-retirement in 1985 at the motherhouse, where she was engaged in community service as a secretary for the Life Development Office and as a librarian for the Special Collections Office.

In 2003, Sister Mary Emmett entered full retirement as a resident of St. Clare Hall.

Surviving are many nieces, nephews and cousins.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †



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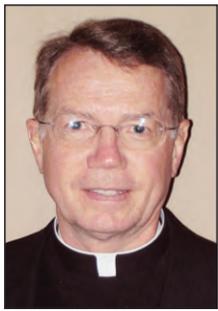
Go to www.rtlindy.org or call (317) 582-1526

'My bucket list from heaven'

\$50,000 grant will lead priest on journey of a lifetime

By John Shaughnessy

Father Stephen Banet laughingly calls it "My Bucket List from Heaven."



Fr. Stephen Banet

For the next four months, the 60-year-old pastor of St. Jude Parish in Indianapolis will get to live several of his longtime "dream" experiences—thanks to a \$50,000 grant that he and his parish received from Lilly Endowment's

2009 Clergy Renewal Program for Indiana Congregations.

Leaving Indianapolis on Aug. 18, Father Banet will begin a series of whirlwind adventures that he hopes will renew him and further revitalize the parish he has guided for the past seven years.

Start with his trip to Russia, Germany, Sweden, Denmark and Finland to visit religious and cultural sites.

"That will be good for my own spirituality and also bringing back to the parish that sense of living in different cultures," Father Banet says. "It will show the unity of our faith and the diversity in which we practice it."

Then he will travel to the Dolomite Mountains in Northern Italy, "where some of the most ancient finds of civilization have been discovered."

Father Banet plans to use such journeys as an educational tool for the students of

St. Jude School, who can learn about the geography, history and religion of foreign places as they track their pastor's adventures.

"I will hike and reflect in the midst of God's creation, connecting our past with the present," says Father Banet, a priest for 32 years. "At the same time, this will give our parish students the opportunity to compare these mountains with the Rocky Mountains."

In Italy, he will also attend two week-long cooking schools in the scenic Tuscany area.

"So much of the ministry of Jesus was centered on 'table' sharing," Father Banet says. "This opportunity will be a great way to broaden my knowledge on how to cook meals that I will in turn be able to share with the parish, friends and family upon my return, connecting what happens at the altar in the church with the altar-table in the home."

With a laugh, Father Banet adds that the cooking lessons will be especially appreciated by the people he invites to the rectory for dinner, including one fellow priest who smiled and gave him a review of "no stars" after eating one of his Italian dishes.

He will also visit Greece and Turkey, following in the path that St. Paul traveled as he shared Christ's message with people.

"To complete Paul's steps, I will travel to Rome and spend time at the places where Paul last preached and was martyred," Father Banet says. "That's one of the greatest things I'm looking forward to—to be immersed in those areas, to connect the Scripture with our lives and how we live those words."

If it all seems like the trip of a lifetime, Father Banet is the first to agree.

"In applying for this Lilly Endowment grant, a senior vice president for religion at the Endowment challenged participants to consider 'What will make your heart sing?'" Father Banet recalls. "I must say that receiving this grant is humbling. It is a 'bucket list' come true and would never have been able to be realized without Lilly Endowment Inc."

Father Banet's reference to "the bucket list" recalls the 2007 movie of the same name that tells the story of two men making a road trip to do a list of things they have always wanted to do.

The Lilly Endowment started the clergy renewal program in 1999. Since then, 336 grants have been provided to Indiana congregations. Thirty grants—ranging from \$50,000 to \$26,000—were made this year. St. Jude Parish was the only parish in the archdiocese to receive a grant this year.

"We hear wonderful stories from pastors and congregations that have participated in this program in the past 11 years," notes Craig Dykstra, the Endowment's senior vice president for religion, in a press release. "The pastors tell us that their sabbaticals have given them new energy for ministry, and often a fresh vision for how they can do it better."

The program should also help to continue to revitalize St. Jude Parish, Dykstra believes.

"Church members usually gain new appreciation for all that their pastors do," Dykstra says. "They also discover talents and capacities for ministry among themselves that come to the fore during their pastor's absence."

Father Banet hopes his four-month sabbatical will be a win-win experience for him and the parish. A fan of Stephen Covey's *The 7 Habits of Highly Effective People*, Father Banet believes his sabbatical will renew him physically, spiritually, mentally and emotionally.

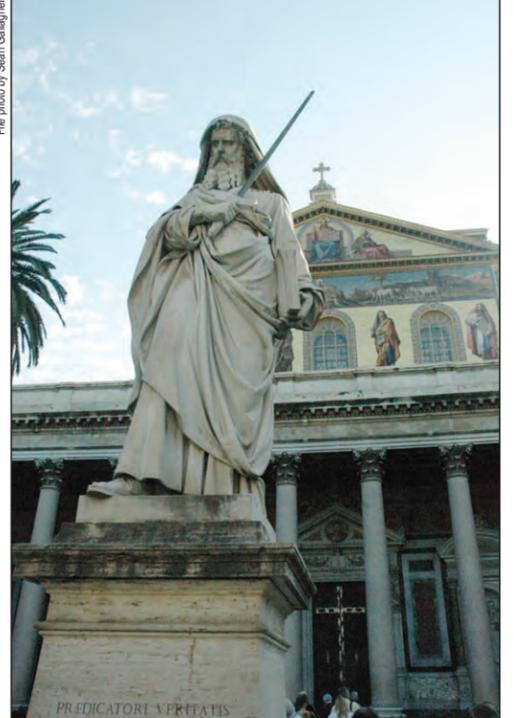
"The feeling is if you're renewed as a leader, that energy will re-charge the parish, too," he says. "The parish will use the renewal program time to assess its strengths or gifts, and take more personal responsibility and ownership of our faith community's journey."

During Father Banet's sabbatical, the parish will be led by Father Donald Buchanan, a diocesan priest and retired U.S. Navy chaplain who previously has assisted at St. Jude Parish on various weekends during the past few years.

"That is also very much a gift," Father Banet says. "Not only was he willing to come, but he said he would be there the whole time. It says an awful lot about the parish that he would like to be here."

After returning from Europe, Father Banet's sabbatical will continue in three phases in the United States.

He will spend 10 days at Our Lady of



A statue of St. Paul stands outside the Basilica of St. Paul Outside-the-Walls in Rome, which is believed to have been built over his burial place. Father Stephen Banet, pastor of St. Jude Parish in Indianapolis, will be following in the footsteps of St. Paul, including a trip to Rome, during an upcoming sabbatical funded by a grant from Lilly Endowment Inc.

Florida Spiritual Center to reflect upon his experiences in Europe. Then he will return to Indiana for the most personal part of his extended journey. He will visit his family's home in Floyds Knobs to celebrate Thanksgiving with his parents, Odell and Berniece—a visit that will also let him take part in an early celebration of his father's 90th birthday.

The last part of his trip will take him to the Jesuit Spirituality Center at St. Charles College in Grand Coteau, La.

"I will participate in a directed retreat for further growth in my spiritual life by assimilating the experiences I have gained from these renewal activities. I will then return to the parish [in] mid-Advent," Father Banet says.

He views the extended trip as one more blessing in his life as a priest, a life that has been marked by many blessings.

"This is a gift to me and a gift to the parish." †



This view from the Villa Fattoria di Cinciano in Poggibonsi, Italy, shows the beauty of the rolling Tuscan countryside dotted with trees, vineyards and olive tree groves. Father Banet will take two week-long cooking courses in Tuscany during his sabbatical.

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continued from page 1

QWhen you talk about being data-driven and how that motivates your decisions, what data do you evaluate?

A“I evaluate all our programs the same way. It’s a host of things. For example, we’re looking at all the measures of a team’s academic performance—how did our program do in helping to ensure our student-athletes get a quality education, what’s their GPA [grade point average], what’s their graduation success, what are they doing when they leave us?”

“We’re looking at measures of student-athlete welfare from a disciplinary perspective, from an engagement perspective. Are they fully part of the community?”

“We look at a host of athletic performance issues, and those are unique to each sport. The win-loss record is one, of those pieces of data, but it’s not the only one. And it’s a very important one, but there are others. In what competitive environment was the won-loss record achieved? Who were they playing? Are they scheduling the way we should to achieve excellence? What’s the competitive landscape? Is this a team that has a reasonable chance of winning a national championship? If they do, how well did they perform toward that goal?”

“We measure specific things that we think help us demonstrate progress. So I had, for example, 14 statistical categories in football that I wanted to measure our performance against other schools. It’s just important in all those facets to take

the time to really collect the information so I do have a fuller understanding of the program and how it’s doing in achieving our overall goals.

“I face the same issue that I do with an extraordinarily successful program that I don’t think is producing the experience for the student-athlete that we want as I do with one that’s not enjoying on-field success, but is having an extraordinary result with the student-athlete’s experience. Both of those really matter.

“So you’re trying to get all your programs to where their performance across the spectrum of the student-athlete experience is what we want them to be. And great coaches achieve that. That’s the definition for Notre Dame of a great coach.”

QAfter last season, you and Coach Weis sat down together and reviewed the season and the expectations. Is this a defining year for him?

A“No, I don’t . . . Again, I certainly understand the expectations of alumni and fans. But I’m going to evaluate every program and every year the same way. You do yourself and your program a disservice if you create sort of artificial hurdles or factors in any particular year.

“We’re going to look at the same factors that I looked at last year for every one of our programs. There’s nothing unique about the analysis we’ll engage in for football this year. It won’t differ from the analysis we’ll engage in for women’s soccer or men’s ice hockey or anything else. You sit down, look at those factors and reach a conclusion.”

QWhat’s it like for you watching a Notre Dame football game now, knowing that people will want to know your thoughts, especially if the team loses a game?

A“There are two things about it that are fundamentally different. One is, I’m aware that people are watching me watch the game. So I’m very careful. I think some people can confuse that for a lack of passion. But there’s a certain stoicism one has to have when you’re in this position. So I have a little bit of that.

“But the fundamental difference is that they are now



Members of the University of Notre Dame football team’s special teams unit huddle during a home game on Oct. 4, 2008.



University of Notre Dame football coach Charlie Weis walks among his players during warm-up exercises before their Oct. 11, 2008, road game against the University of North Carolina.

young men, young women and coaches I know well. And I tend to review their performance—not to be overly dramatic about this—in the way a parent watches his kids play. It’s a completely different experience.

“I desperately want my teams to win, but these are now people I know well. I

know how hard this student-athlete is working in the classroom to maximize his performance. His aspirations in life are so high, you want everything for him.

“So the dropped pass or the spectacular reception are both felt on more personal terms than their impact on the game. You feel for the young man.” †

Low confession numbers prompt outreach by dioceses and parishes

WASHINGTON (CNS)—Statistics show decreasing numbers of Catholics going to confession, but rather than discouraging dioceses, those numbers are only encouraging them to be more creative in their outreach.

A 2008 study conducted by the Center for Applied Research in the Apostolate at Georgetown University in Washington revealed three-quarters of Catholics reported they never participate in the sacrament of reconciliation or they do so less than once a year.

The Diocese of Colorado Springs, Colo., has taken an innovative approach to remedy this: Go to where the people are—the shopping mall.

Located on the upper level of The Citadel Mall in Colorado Springs, between the Burlington Coat Factory and Dillard’s department stores, The Catholic Center, which offers Mass and the sacrament of reconciliation, is a place shoppers can find solace away from crowds.

“Some people are hesitant to stop into an organized church, but The Catholic Center offers a ‘no strings attached’ approach,” Msgr. Robert Jaeger, vicar general of the diocese, told Catholic News Service in a telephone interview.

“The Capuchins wanted to make contact with those who have fallen away from the Church. Visitors to the center are anonymous and can either stop in regularly or just once,” he said. “People can say, ‘Well, I’ve finished my shopping. I think I’ll stop inside for a moment for

myself.’ ”

Staffed by five Capuchin Franciscans, The Catholic Center at the mall is financially supported and promoted by the Diocese of Colorado Springs, the Capuchin Province of Mid-America and the Knights of Columbus.

The center operates during mall hours, providing information on Catholic charities and parishes. It also houses a Catholic bookstore and a chapel where Mass is celebrated twice a day and confessions are heard from 10 a.m. until 9 p.m.

“The Catholic Center has been here since 2001 and it has been very successful,” Msgr. Jaeger told CNS. “So far, we’ve had 16,000 attending the 12:10 p.m. Mass and 72,000 attending the 6 p.m. Mass.”

Many parishes offer confession at specific times. With busy schedules, parishioners may miss that window. But in Illinois, with “24 Hours of Grace,” in which participating parishes are open for a full day and priests hear confessions on a rotating schedule for the 24 hours, time is no longer a valid excuse.

“I’ve been a priest for 15 years and know about the declining percentage of people attending confession in the last 30 years or so,” Father Michael McGovern, pastor of the Church of St. Mary in Lake Forest, Ill., told CNS.

From the mind of Father McGovern sprang an idea seen as so ingenious that the Archdiocese of Chicago wanted to be a part of it—“24 Hours of Grace.”



Visitors to The Catholic Center in the Citadel Mall in Colorado Springs, Colo., mingle on Dec. 24, 2008. Capuchin Franciscans have ministered to mall shoppers at The Catholic Center since 2001, celebrating Mass twice a day and offering confession from 10 a.m. until 9 p.m. on Monday through Saturday.

The archdiocese adopted the idea as part of its outreach. It is usually held before the Lenten season, a time when many make the resolution to start anew.

“It is a bit of a gimmick, but if people think, ‘If priests can take time out and hear confessions for 24 hours, then why can’t I attend the sacrament,’ then I think we’ve done our job,” he told CNS. “What a better way to come back to the Church and the sacraments after you’ve gone to confession.”

“24 Hours of Grace” has existed for three years and Father McGovern’s parish has participated each year.

According to him, the event benefits the priests just as much as it does those

coming to confess. As sinners strengthen their bond with God, priests strengthen their bond with each other.

“We have a collaboration among the priests,” he told CNS. “It takes at least 13 priests to put this event together. We come from different parishes and we all work together.”

Knights of Columbus also are involved in the event. They provide security for the priests and participants throughout the day and night.

Father McGovern told CNS, “A positive sign of success despite these statistics has been the number of people I’ve seen coming back to the Church after an absence of 10, 15 and 30 years.” †