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 serve can see Christ.

Many Catholics from all corners of the archdiocese responded to this call. They include 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.

Frank Wiseman Jr. and Father Michael Hilderbrand, pastor of St. Mary Parish in Floyds Knobs, pray with Wiseman, a parish employee who received a warm welcome on a winter morning and a woman whose 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.

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.

“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 consecrated 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 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.)

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.

“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.

In an interview in January with The South Bend Tribune, 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?

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 really like about it. 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.

See PRIESTS, page 9.

See KNIGHTS, page 3.

By Mary Ann Wyand

Multicolored jewelry and stones sparkle with an ethereal glow. Yet, in spite of their transcendent 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 glows 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 King 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 be 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 much there 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 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 St. 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 loved faith.

“I know I’ve never been alone,” Shields said. “I’ve always told my kids that they are never alone, and if they 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.”

The Jesus Project

Christ the King parishioner creates ornate collage for God

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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 the 1531 snow
fell and outlined the land where Mary
wished her basilica to be built.

In jurisdiction to his devotion, 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
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," he said.

"Orthodox, because to say that Jesus was
Mary's son, and yet not the Son of God,
would be to contradict the mystery of
redemption by which he would have
taken part in the human mystery. And
orthodox, because Mary as a creature could not be
the mother of God," he said.
OPINION

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 untold 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, K. 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 2006 of Lou Gehrig’s disease. His faithful wife tended 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 husband.

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.

I said, “Fear is useless, what you need is trust.” (Mt 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 woman 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 free-held and expressed opinion among the People of God” (Communio et Progressio, 111).

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, past editorial Sensitivities and content (including spelling and grammar). One or more sentences from a variety of letters, frequent writers will ordinarily be limited to one letter every three months. Criteria for selection of less than 300 words are more likely to be printed.

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

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Our faith makes authentic hope possible.

Benedict XVI, in his encyclical letter “Spe Salvi” (“Saved by Hope”), explains that the gift of Christian faith contains within it the proof of the thing we hope for. This faith gives us assurance, the certainty, that the things that we hope for will become a reality in the future. Just as “the whole, true life” (Carta a los Hebreos, 11:10) is a gift of Christian faith, it contains within it the “proof of things hoped for.” Faith, according to the Letter to the Hebrews, is “not yet,” but it is “the assurance of things hoped for, the proof of things not seen” (Hebrews 11:1). The Holy Father explains that the Greek word “hypothesis,” which we translate as “substance,” means that the gift of Christian faith contains within it the proof of the thing we hope for. “For: the whole, true life” (Spe Salvi, 7). Faith is the assurance of the things hoped for; the proof of things not seen. (Hebrews 11:1).

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 achieved. We believe 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 the things that we hope for do not yet peace—will be realized one day 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 present reality will become a reality in the fullness of time.

That is 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 some certainty 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 presence 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 Apologists, martyrs and saints of every age down to our own day, including St. Theodora Guérin and the Servant of God Bishop Simon Bruté.

For example, the faith of the Apostle Peter was focused on the kingdom of God. Peter was a fisherman before he became a fisher of men. He was transformed by the event of the Crucifixion, which was the beginning of the kingdom of God for Peter. Through faith, Peter received a new foundation for his life. He followed Jesus with an new sense of purpose and perspective. He was no longer just a fisherman, he was now a fisher of men, with a new mission and a new sense of calling.

In the same way, our faith is a foundation for our life. It gives us hope and assurance that the things we hope for will become a reality in the future. Our faith is a foundation for our life, a foundation for our hope.

We hope for genuine, abundant life, for communion with God, and for peace and harmony with our fellow human beings. Christians believe that that is 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.

What do 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 sinners, 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.

Archbishop Buechlein’s intention for vocations in August

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

La 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.

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

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

La solicitud de la oración del Arzobispo Buechlein puede enviar su correspondencia a:

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

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

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

Traducido por: Daniela Guajardo, Language Learning Center, Indianapolis.

Nuestra fe hace posible la fe auténtica

S omos un pueblo de fe. Creemos en la resurrección de Jesucristo, hemos 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: “(...) la fe es la garantía de cosas que aún no se verán.” (Hch 11:1).

El Santo Padre explica que la palabra griega “hypothesis”, que se traduce como “substance”, significa que el don de la fe cristiana contiene en sí mismo el germe (o sustancia) de aquellos que todos esperan: “(...) 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 y la prudencia 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, que se unirán a Él y entre ellos, ahora y en el mundo futuro.

La fe nos brinda la seguridad, la certeza, de que aquellos 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.

Eso es por lo que el papa Benedicto nos dice que “(...) la fe es esencialmente el acontecer de una persona hacia lo que ha de venir, y que está todavía totalmente ausente”. La fe es concreta y práctica. Nos da ya algo alegre 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 madure nuestra fe y se parte de nosotros, nuestra vivencia de la paz de Cristo crece junto con ella.

Ese es el poder de manifiesto en las vidas de hombres y mujeres santos a lo largo de más de 2,000 años de historia cristiana, comenzando con María y José, y abarcando 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.

Hombres y mujeres fieles enfrentaron muchos obstáculos, interna y externamente, y con frecuencia experimentaron un descontento inquietante, fundamentado en su fe por la misión de la iglesia. Pero al final, hallaron la paz de Cristo a raíces de esa fe que habían cultivado y desarrollado a través de la oración y el testimonio del Evangelio.

Es por ello que el papa Benedicto nos dice que “(...) la fe abre 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 aquel que esperamos y 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 toma 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 esgrimimos sobre este sólido fundamento de fe, tenemos fe en Cristo. Cristo es nuestra fe. De ahí que somos un pueblo peder, siempre existirá 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 real se encuentran presentes en nuestra vida cotidiana, mediante la gracia de Dios. 1
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 Sergeant of God Simon Balle, 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 offered on a first-come, first-served 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, 317-236-1428 or 800-382-9836, ext. 1428.

Events Calendar

August 14-23
Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. Dinner theater, “Nunavice,” Fri. and Sat. 6:30 p.m., $25 per person includes dinner, Sun. 2:30 p.m., $12 includes tea. Information: 317-562-7921 or nunavice@att.net

August 22
St. Michael Church, 633 N. Michigan Road, Indianapolis. 25th anniversary of priesthood ordination of Father Ben Okonkwo, 11 a.m., reception following liturgy.

August 23
St. Paul Parish, 9778 N. Dearborn Road, Guilford. Ladies Sodality, hot dog bar and buffet, 7-8 p.m., $6, free admission. Information: 812-487-2096.

Saint Meinrad Archabbey and Saint Meinrad Archdiocese of Indianapolis. Information: 800-682-0988 or www.saintmeinrad.edu

Retreats and Programs

August 18
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Come Away, Rest, Recharge,” 8 a.m.-4 p.m., $25 per person includes continental breakfast and lunch. Information: 812-575-2090 or archindy@archindy.org

September 3
Our Lady of Fatima Retreat House, 1920 E. Washington St., Indianapolis. Silent non-guided retreat, “Come Away, Rest, Recharge,” 8 a.m.-4 p.m., $25 per person includes continental breakfast and lunch. Information: 812-575-2090 or archindy@archindy.org

September 6-8
Saint Meinrad Archabbey and Saint Meinrad Archdiocese of Indianapolis. Information: 800-581-6905 or MZoeller@saintmeinrad.edu

September 7-13
Saint Meinrad Archdiocese, 100 Hill Drive, St. Meinrad. “The Healing of the Spirit: A Five Day Retreat,” Benedictine Brother Martin W. Wrather, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu

September 18-20
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Catholic Business Leadership Conference,” Benedictine Father Vincent Tobin, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu

September 22
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Benedictine Father Harry Hagan, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu

September 24-26
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Benedictine Father Ron J. Wirtz, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu

September 28
Saint Meinrad Archdiocese, 100 Hill Drive, St. Meinrad. “Situres and Novels,” Benedictine Father Noel M. Zeller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu

October 1-3

October 17-20
Saint Meinrad Archdiocese, 100 Hill Drive, St. Meinrad. “Praying the Psalms,” Benedictine Father Harry Hagan, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu

October 23-25

October 26-27

November 3-4
Saint Meinrad Archdiocese, 100 Hill Drive, St. Meinrad. “The Study of Scripture: Exploring the Old Testament,” Benedictine Father John D. Sullivan, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu

November 12-14
Saint Meinrad Archdiocese, 100 Hill Drive, St. Meinrad. “A Spiritual Adventure: A Day of Contemplation,” Benedictine Father Thomas M. Gricoski, presenter. Information: 513-921-8600 or 800-581-6905

November 18-20
Saint Meinrad Archdiocese, 100 Hill Drive, St. Meinrad. “Receiving the Sacraments: A Day of Healing and Renewal,” Benedictine Father John D. Sullivan, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu

November 22-24

November 29-30
Saint Meinrad Archdiocese, 100 Hill Drive, St. Meinrad. “The Holy Hour: The Complete Guide,” Benedictine Father John D. Sullivan, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu

Correction

In the Aug. 7 issue of The Criterion, the name of Aileen L. Livsicke 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

Shriver, sister of the late President John F. Kennedy, was 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.”

“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 third of nine children of Jospeh P. Kennedy, U.S. senator and Rose Fitzgerald Kennedy.

Her brother, the president, was assassinated in 1963 and another brother, Sen. Robert F. Kennedy, was killed 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. 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 transform the world’s understanding of people with intellectual disabilities after her older sister, Rosemary, endured them.

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 catholics 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 that anyone 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 Father Matthias Neuman

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.

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 1400 Southern Avenue.

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].”

It’s his introductory program of the Benedict Inn’s four-part “Catholic Identity and Doctrine” series that explains the history and practice of eucharistic adoration, Benedictine 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 10 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.

“When I think about 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 1305 through 1400, Father Matthias said, rather than to the beginning of the early Church.

“It’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 ‘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 to yourself.”

His program will remind people that the quiet space and time they seek in the midst of their busy lives 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 Wannemaker on Sept. 22.
• “The Power of Reconciliation,” presented by Father Glenn O’Connor, pastor of St. Arian 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 48 hours in advance. To register, call 317-788-7583 or send an e-mail to benedictine@beneficent.org.

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The Criterion  Friday, August 14, 2009  Page 7
The Criterion  Friday, August 14, 2009

said at the sixth annual CYX held on July 31-Aug. 2 at Harre Union building on the campus. Bishop Dale J. Melczek
valuable gift, however, “is Jesus himself. He loved being
with young people.” He added, “Even though you make
and sexuality. Yet, Patin noted, “Jesus is here. He loved being
relationships, thoughts of suicide, alcohol and other drugs,
dalso of St. Joseph Parish.

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

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, Ind., speaks at Catholic youth events across the nation.

A drearying 130 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

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:

GOD IS NOWHERE. Most replied, “God is nowhere.” Some,
reflection at CYX

realize that he is Jesus and they return to Jerusalem.

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.

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
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
school facility from kindergarten through first grade. At St. Joseph, the public charter school has students in the
second through fifth grades.

DIOCESE OF EVANSVILLE
Abby Press to close catalog division, lay off up to 25 workers

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

A Abbey Press is a ministry of Saint Meinrad Archabbe 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. A announcement could come
within the next year, according to the release.

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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, a trabal Muslim mobs also set fire to dozens of Christian homes.

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

“They have left nothing. My horse, my only source of income, has been taken,” said Shabana Mas, a local Christian of Korian.

The mob also blockaded the road leading to Korian for several days to prevent entry to police or vigilantes. Mas 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.”

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.

We 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 by mail to P.O. Box 1197, Indianapolis, IN 46206. 1

For more news about the Church in Asia, log on to www.ucanews.com
College freedom comes with moral choices and responsibilities

By Kamilla Benko

“I believe college is one of the most selfish times of your life,” said Danny Shine, a junior in college. “You go to parties when you want to. You go to class when you want to.

At college, freshmen will probability experience more freedom than ever before. College students have full reign over their schedules, who they want to date. And at college, there is plenty to do.

People say you go to college to have fun, and they do go. You do. But it’s kind of a go-to-Vegas kind of 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 do zu strike spend more time drinking than they do studying. Religion influenced my decision in the sense that it was already blessed to know who I was,” said Shiren, a 2007 graduate of Bishop Chatard High School in Indianapolis. “I didn’t need those things—alcohol, drugs—to create me.”

“I was at college to learn more about myself, not to create myself.”

Shine, who finished his freshman and sophomore years of Purdue University in West Lafayette, Indiana, offered his own explanation for the lack of self-control on college campuses.

“Go to college, and people will surround you to certain standards that didn’t include late hours or excessive partying. ‘It’s not that I think I’m above that,’ said Jeffagna, a 2008 graduate of the University of Nelson Mandela High School in Benoni, South Africa. ‘It’s not that I think I’m above that. It just wasn’t particularly fun for me to go out all night. Didn’t enjoy [going out] because I would not be doing any of the things [my friends] would be doing.”

Jeffagna said she still managed to have fun on the weekends without needing to attend every party. “I think that my college experience was a little different from most people’s,” Jeffagna said. “I wasn’t doing every party for the sake of having fun. I joined a sorority and it was more having friends that I could do things with. I was still able to have fun.”

“Don’t be afraid to stand up for your faith. It may be hard to do in college, being in a new environment and surrounded by different people where you come from and things you have learned growing up.” —Kathleen DelaCruz, a 2008 graduate of Roncalli High School in Indianapolis.

“With every religion, there are many people who look for a wild time, there are still kids that want to spend their time elsewhere.” —Ali Carson, a 2008 graduate of Roncalli High School in Indianapolis.

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

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 safer 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 many students. 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.

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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 advice to parents whose children are heading off to college for the first time.

“… 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!”

The Catholic presence on campus

By Kamilla Benko

At a 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 secular campuses,” said Dominican Father Robert Keller, pastor of St. Paul Catholic Center in Bloomington.

“We are doing the archbishop’s ministry in Indiana college—pray for them!”

Students search for answers

By Kamilla Benko

College is often a time when students search for answers about the Catholic faith. They ask tough questions like, “Who am I? What am I here for? Am I called to be a priest?”

“One thing that is going to be (like) home for the kids is Mass. We are the universal Church. It is very comforting as a parent to know that we are all united in the Mass. We hear the same words and we are praying the same words each week, just in different places.”

Stay connected.

“My husband e-mails our children every day about things—like sports—that connect 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 it was our kids’ time, we are excited to connect with other couples, our parish and doing things like that.”

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

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

Franklin College in Franklin
St. Rose of Lima Parish
www.stroseinetc.org

Hanker College in Madison
Prince of Peace Parish
www.peace.org/omaha15index.php

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

Indianapolis University St. Paul’s in Bloomington
www.hoosiercatholic.org

Indiana University-Purdue University Indianapolis
55. Peter and Paul Cathedral
www.sspcc.org

Purdue University in West Lafayette*
St. Thomas Aquinas Catholic Center
www.dtdms-purdue.com

University of Indianapolis
Good Shepherd Parish
home.catholicweb.com/goodshepherd.html

* Denotes Newman Centers outside the Archdiocese of Indianapolis

Continued on next page

Junior makes life-changing decision

By Kamilla Benko

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.

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. In fact, 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.

“When 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—months of discernment. He said the seeds of becoming a priest were planted during an eighth-grade retreat. Then-senior 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, ‘Oh, Mother Mary Shine. ‘Then [Father Shocklee] said, ‘Well, I guess that leaves you!’”

Danny 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 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 in that certain that God wants me to go to seminary.”

Danny told his family he would enter a seminary when he was a junior at Purdue and entered the seminary of Emmitsburg, Md. Though most college students will not be entering a seminary, many will make decisions that will have a large impact on their future.

Danny said that speaking with friends and praying helped him with his life-changing choice. He encourages people to pray for college students who are excited for 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 Kevin 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 attending 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. “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 outset.

“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 unaccepting—but just”
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 surgery. “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 have time to attend Mass every single Sunday at Xavier University in Cincinnati, where she will be a sophomore in the fall, “Church isn’t supposed to be stiff and mandatory,” she 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 Bennett realize his faith is his own. “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 [as a Xaverian] 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. “I 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.

“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 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.”

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

Citation 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 Zimmr.

Sister Angela Benedect, formerly Sister Francis Cecile, ministered at Holy Name of Jesus Parish in Beech Grove, Ind., 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 Kellerman, formerly Sister Mary Aloysius, ministered at St. Louis Parish in Indianapolis, Holy Trinity Parish in Indianapolis and St. Michael the Archangel Parish in Indianapolis.

She also served at St. Joseph Parish in Shelbyville and 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 Patricia Connor, formerly Sister Catarina, ministered at St. Paul Parish in New Alco 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, Ind., 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 ministered 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, Gabriel Parish in Connersville, St. Louis Parish in Batesville, St. Joseph Parish in St. Leo 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 Oldenburg, is a member of the Archdiocese of Indianapolis.

She also ministered as the secretary, vice president and tribunal since 1980. She has also served as the secretary, vice president and president of the Canon Law Society of America (CLSAs).

Msgr. Frederick Easton has been involved in the CLSAs 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.

Your last will and testament can be an eloquent statement of what you appreciated most in life. A bequest to help educate priests, permanent deacons and lay ministers at Saint Meinrad is a good way to thank God for your faith and to pass it on to those who follow you.

Help us carry on God’s work.

Citation 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 (CLSAs).

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Vicar judicial receives Saint Meinrad Distinguished Alumnus Award

Citation staff report

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 licenture in canon law at the Pontifical Lateran University in Rome.

Heating and Air Conditioning
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 13th 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 volunteer contributed: 45.8 hours.

It said that although the greatest percentage of volunteers do so through religious organizations, the report found that such volunteers are more likely to 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 said. “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 staffs 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.”

A non-profit organization investigating why people do and don’t volunteer.

“Non-volunteers see themselves as essentially different from volunteers,” the report said, explaining that they think of themselves as retirees, people without an indefinite commitment of time, the report said.

“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.”

Any 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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Image 475x131 to 533x190

Image 499x396 to 669x533

Image 505x1106 to 539x1106
Now more than ever — in a world where Do not move in with each other before marriage Catholic teaching now has further reason to research back to our unpopular guidelines that say couples should hold off until the wedding to share a roof. This study published in the journal of Family Psychology surveyed more than 1,000 married men and women who married between ages 18 and 34 who lived together 10 years or less. The study, published in the journal of Family Psychology surveyed more than 1,000 married men and women who married between ages 18 and 34 who lived together 10 years or less. The study, published in the journal of Family Psychology surveyed more than 1,000 married men and women who married between ages 18 and 34 who lived together 10 years or less. The study, published in the journal of Family Psychology surveyed more than 1,000 married men and women who married between ages 18 and 34 who lived together 10 years or less.
Deacons have multiple roles in parish liturgies and ministries

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 liturgy. Is that correct? (Wisconsin)

A

Before answering your questions directly, I'd like to say that the deacon's liturgical role is not their most important or essential function. Whatever they do in liturgical celebrations is to be regarded as 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:

1. the episcopacy,
2. the priesthood,
3. 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 even think of the Church.

Thus, even though the permanent diaconate was restored in the Church only in the last 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 sacrement of baptism. Anyone may administer the sacrament of baptism in emergency. But deacons are, by virtue of their ordination, ordinary ministers of baptism by the Church.
3. Minister holy Communion to sick in their own homes as well as in 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 monstarch containing the Eucharist.
5. Officiate at services for the dead and at burial rites.

We cannot find peace and true happiness by living as false disciples of Jesus. Lip service is not enough, and the scandals of the recent past have caused many to be as a result of an 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.

To understand the paradox, it's necessary to first examine the position of "Wisdom." The Sunday Readings

My Journey to God

Thinking Outside the Box

Help me to think outside the box.

To see the world from a different viewpoint.

To take the road less traveled.

And put my theory of you in context.

To live like a saint.

And put my theory of you in context.

To live like a saint.

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

I cannot take the wine because of my immune system, but am the only one who bows at the conclusion of the wine.

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

First of all, although many Catholics do not see it as a problem, the consecrated wine is just as much the "Eucharist" as the consecrated bread.

As a 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 involved.

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

My Catholic Church has 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.

(The free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available from the diocesan office.)

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5. Officiate at services for the dead and at burial rites.

6. Officiate at marriages.
7. Administer the sacrament of Penance in accord with the proper rituals, including blessing religious articles and the blessing of thrones on the feast of St. Blaise.

The Book of Blessings, published in 1983, lists a number of blessing rituals at which a deacon may preside. If a priest is present, it is more fitting for the priest to perform the blessing. An 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.

Deacons have multiple roles in parish liturgies and ministries

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 liturgy. Is that correct? (Wisconsin)

A

Before answering your questions directly, I'd like to say that the deacon's liturgical role is not their most important or essential function. Whatever they do in liturgical celebrations is to be regarded as 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:

1. the episcopacy,
2. the priesthood,
3. 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."


Father Banet plans to use such journeys to experience the cultures, “It will show religious and cultural sites. ’That will be good for my own spiritual and also bring 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妖怪 plans to take such journeys as an educational tool for the 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 M. 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 creations.

He will also visit Greece and Turkey, following the path that St. Paul traveled as he became acquainted with the 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 ‘I must agree with him: if it doesn’t make your heart sing, it won’t make my heart sing either.’”

If it all seems like the trip of a lifetime, Father Banet will need to be there. “Lilly Endowment Inc. grant from Lilly Endowment Inc.”

Call: 765-935-4223.

Fr. Stephen Banet
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.

For the next four months, the 60-year-old pastor of St. Jude Parish in Indianapolis will get to live several of his lifelong “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. 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 parishes and congregations that have participated in this program in the past 13 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 who 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. Fan of Stephen Covey’s The 7 Habits of Highly Effective People, Father Banet believes his sabbatical will allow him to reflect physically, spiritually, mentally and emotionally.

“At the feeling if you’re reviving 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 deacon 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.”

A fan of Stephen Covey’s The 7 Habits of Highly Effective People, Father Banet believes his sabbatical will allow him to reflect physically, spiritually, mentally and emotionally.

Father Banet will take two week-long cooking courses in Tuscany during his sabbatical. He will spend 10 days at Our Lady of the Assumption Convent in Italy, where Paul last preached and was martyred. Then he will travel to the 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 Floyd’s Knob to celebrate Thanksgiving with his parents, Odel and Berenice—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-A] discv,” Father Banet says.

He views the extended trip as one more blessing in his life as a priest, one that has been marked by many blessings. “This is a gift to me and a gift to the parish.”

For the next four months, the 60-year-old pastor of St. Jude Parish in Indianapolis will get to live several of his lifelong “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.

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Q When you talk about being data-driven and how that motivates your decisions, what data do you rely on?

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 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 win-loss record achieved? When 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 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 it to 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.

Q After 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.

Q What's that like for you watching a Notre Dame football game now, knowing that people will want to know about your thoughts, especially if the team loses a game?

A "There are two things about that 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 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 their kids play. It's a completely different experience.

"But 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 do so less than once a year.

The Diocese of Colorado Springs, Colo., has taken an innovative approach to remedy this. It goes to where the people are— the shopping mall.

Located on the upper level of the Citadel Mall in Colorado Springs, between the Brighton Court Factory and Dillard's department stores, The Catholic Center, which offers Mass and the sacrament of reconciliation, is a place where people can find solace away from crowds.

"Some people are hesitant to stop into an organized church, but The Catholic Center offers a nostrings-attached approach," Mgr. Robert J. Jaeger, vicar general of the diocese, told Catholic News Service in a telephone interview.

The Capuchins are 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," Mgr. Jaeger told CNS. "So far, we've had over 16,000 attending the 12 Masses. Most are attending the 6 p.m. Mass."

Many parishes offer confession at specific times, with busy schedules, parishioners may miss that window. But in Colorado Springs, "24 Hours of Grace" is 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 decay percentage of people attending confession in the last 30 years or so," Father M. McGovern, pastor of the Church of St. Mary in Lake Forest, Ill., told CNS. "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."

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 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 M. McGovern's parish has participated each year.

A 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.

Katholics of Columbus are also involved in the event. They provide security for the priests and participants throughout the day and night. Father M. 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."