Renovations are under way to expand housing at Bishop Bruté College Seminary

By Sean Gallagher

Seminarian Benjamin Syberg is used to such changes at the seminary, far from impeding his formation, has actually contributed to it in a positive way.

When renovations are complete in October, there will be 32 bedrooms. Syberg also noted how the near-constant flux of the young, growing community, far from impeding his formation, has actually contributed to it in a positive way.

Our life as seminarians and...

See SEMINAR, page 8

Garden for the poor at St. Matthew Parish provides harvest of food, love and friendship

(Compiler's note: “Spreading Hope In Neighborhoods Everywhere” (SHINE) is a social ministry renewal that will be launched on Oct. 1, 2009, by the Archdiocese of Indianapolis. The following is part of a series that highlights how the ministry of charity is taking place in parishes, schools, agencies and other institutions throughout the archdiocese. Catholic Charities is leading the planning. To learn more about SHINE and how you and your parish can become involved, log on to www.SpreadingHopeEverywhere.com.)

By John Shaughnessy

The stories that Tim Jerger and John Naddy can tell are like ripe red tomatoes waiting to be picked from the vine in late summer.

Their stories provide one more bountiful harvest from a parish garden that supplies food for the poor and the hungry—a harvest that overflows with lessons in love, friendship, humility, concern, and God’s grace and guidance.

For a delicious start, reach into the overflowing basket of stories and choose the new feature, SHINE.

See GARDEN, page 2

Archdiocesan seminarian Daniel Bedel, a senior at Bishop Simon Bruté College Seminary in Indianapolis, unloads his car on Aug. 13 at the seminary. Many of the 23 seminarians at Bishop Bruté moved in that day while construction workers made renovations to add 10 additional bedrooms to the seminary.

By Sean Gallagher

Construction workers were busy transforming into bedrooms a series of silent arched hallways. The building becoming more and more of the priest that I want to be.

Last year, the seminary moved to the building that had been the home for Marian University. Last year, the seminary moved to the building that had been the home for 75 years of the Carmelite nuns of the Monastery of the Resurrection.

Now, that building is being renovated to house an increasing number of seminarians.

As the seminary has grown, so has my love for the priesthood.” Syberg said. “As more guys have come, so has my understanding of human formation. The building becoming more and more a seminary is like me becoming more and more the priest that I want to be some day.”

Syberg also noted how the near-constant flux of the young, growing community, far from impeding his formation, has actually contributed to it in a positive way.

“Our life as seminarians and...
one recalling how Jerger first became involved with the “Harvest for the Hungry Garden” at St. Matthew Parish in Indianapolis—a garden that produced more than 230 bushels of fruits and vegetables in 2008 for people in need throughout the parish.

That story of spiritual inspiration begins in 1994, three years after the parish garden for the poor was started by parishioner Tony Happell and others.

Having grown up on a 400-acre farm in southwestern Indiana, Jerger was a country boy at heart who moved to Indianapolis because his college sweetheart was a city girl at heart. He found a job as an engineer, and he and his wife, Stacy, found a spiritual home at St. Matthew Parish. The thought of becoming involved in the parish garden appealed to him, yet when he saw a parish bulletin note seeking help for Happell, his shyness kept him from responding to it.

“Then one Sunday morning, prior to the beginning of the Mass when we are asked to introduce ourselves to our neighbor, the man standing next to me said, ‘Hi, I’m Tony Happell, welcome,’ ” Jerger recalls. “It was like getting hit across the head with a 2-by-4 by the Holy Spirit, saying, ‘Get involved! What’s the matter with you?’”

The seeds of a friendship

Now reach into the basket of stories and pick the one where Jerger became friends with Naddy, a friendship that began a few years after Happell died in 1998. Their friendship has bloomed into a strong bond where they will do anything for each other, and where they keep searching for new ways to increase the bounty of fruits and vegetables for the poor and the hungry.

“We met during the first fish fry at St. Matthew’s,” Jerger recalls. “We started talking about gardening and it went from there. People call us two peas in a pod. We’re always bonding ideas off of each other. It’s a great friendship, and we make the garden a little bit of a sport: How can we get more people involved, how can we get more yield, how can we make it better this year?”

The number of bushels from the half-acre garden on the parish grounds more than doubled each year since 2000 when they numbered 70. This year, the goal is to surpass last year’s yield of 230 bushels.

“We have an awful lot in common,” Naddy says. “We know what needs to be done and we do it. We also find it therapeutic to be out there. When you work in an office all day long, it’s pretty soothing when you get to work in the garden.

Still, there are times when the garden has faced droughts and the spirits of its main caretakers have been parched. “About three or four years ago, I got burned out,” Jerger says. “I was busy at work and not spending much time in the garden. My wife was making a delivery to one of the places we help. She was delivering turnip greens and Swiss chard and tomatoes. She walked in and people were lined up waiting. This woman said, ‘Oh, my, those are beautiful turnips and Swiss chard! I haven’t had Swiss chard in ages!’ This is my lucky day!”

“When my wife told me that story, it really touched me. It dawned on me that we made her day. Right then, I said I need to spend more time at the garden. I try to do some deliveries myself, too—so to see where it’s going and how people respond. The response has always been enthusiastic. It’s about helping people, making their day and making their life better.”

Turnips, onions and the Last Supper

Parish volunteers deliver tomatoes, beans, peppers, onions, cabbage, corn, cucumbers, zucchini, yellow squash and sugar snap peas to places that include Seeds of Hope, the St. Vincent de Paul Food Pantry, The Augustine Home for the Aged, and The Agape Pantry at Witherspoon Presbyterian Church, a site for food distribution to the poor that was started by Lucious Newsom, the late Baptist minister-turned-Catholic advocate-for-the-poor.

One of Jerger’s best stories involves a request from Newsom, who always wanted the food he distributed to be properly presented to the poor.

“When we first started delivering to Witherspoon, we would take turnips, onions and other root vegetables, and deliver them the way they were pulled out of the ground,” Jerger recalls. “They had dirt and the roots still on them. Being from the farm, of course, everyone knows you take off the roots, wash off the dirt and they’re great.

“The people from the city didn’t know that routine. Newsom even asked Jerger’s wife if they could wash off the dirt and take off the roots before bringing the vegetables. “I’m bumbled about that,” Jerger says. “Then, on Monday nights, I got in the habit of washing off the dirt and pulling off the roots in my garage. I got my kids to help me. They asked, ‘Why are we doing this?’ I said, ‘Well, we’re washing feet.’ They said, ‘Huh?’ I said, ‘You know the foot-washing story of the Last Supper where Jesus washes everybody’s feet?’”

They said, “Yeah, I said, ‘In this day and age that’s not practical, but we’re doing something that’s hard and dirty that’s going to improve somebody’s day. So think of it as washing somebody’s feet.’”

“We got even more positive feedback. So there was a lesson there in really putting your all into it. It really cheers people up.”

Strengthening the roots of the garden

That approach is why the parish garden has made a difference to so many people in so many different ways, says Patricia Witt, the pastoral associate at St. Matthew Parish.

“You can see the interaction among parishioners, parish organizations, and outside groups and organizations,” Witt says. “The parish community takes great pride in what the garden says about the people of the parish. It is definitely a group effort. The garden involves many, many folks, some with small roles, and others like Tim and John who keep us all on this journey of sharing.”

Witt’s words lead to one more point from Jerger.

“It’s one thing to have a successful gardening operation,” he says. “The other thing that’s made this important for me is to get people together at the parish—to socialize and work together. “If I had 12 people come on a Saturday to weed, and if I gave them each an assignment in a different part of the garden to work, it would get done. However, if we all work together in the same area, and talk and socialize, the work gets done and it’s a more pleasant and meaningful experience.”

Jerger looks at the garden and its bounty.

“This is the root of all this: You have your God-given talents and you have to use them when you’re called,” he says. “It’s the whole Tony Happell story. You do what you can—and what you’re good at—to help others.”
USCCB launches Web site to educate Catholics about missal translation

WASHINGTON (CNS)—A new Web site launched Aug. 21 by the U.S. Conference of Catholic Bishops was produced to educate Catholics about the forthcoming English translation of the new Roman Missal, the book of prayers used for Mass.

“Some priests do have a good sense of the finances of their parish. There would be other priests who would say when it comes to managing our larger parishes, a larger professional lay staff, some of that comes in the experience—performance evaluations, and setting up some sort of pastoral plan with the pastoral council,” Brough said.

“The new texts are understandable, dignified and accurate,” he said. “They not only strive to make the meaning of the text accessible for the listener, but they also strive to unearth the biblical and theological richness of the Latin text.”

“The new Latin edition of the Roman Missal was approved by the Vatican in March 2002. Since 2003, the bishops of the English-speaking world have been preparing an English translation of the missal.

Worship hopes the site will be a central resource for those preparing to implement the new text, the release said.

“In June 2006, the U.S. bishops meeting in Los Angeles approved the first section of the missal translation that involves the penitential rite, Gloria, creed, eucharistic prayers, eucharistic acclamation of Father, and other prayers and responses used daily. In 2008, the Vatican gave final approval of those texts.

In July of this year, the USCCB announced that the bishops had approved four more liturgical texts—the Our Father, and other prayers and responses used daily. The next step is Vatican approval.

“The new texts reflect this new understanding,” said the committee’s chairman, Bishop Arthur J. Serratelli of Paterson, N.J., in a video that welcomes visitors to the site.

“This is another way of allowing us to serve the faithful,” he said.

“Some priests do have a good sense of the finances of their parish. There would be other priests who would say when it comes to managing our larger parishes, a larger professional lay staff, some of that comes in the experience—performance evaluations, and setting up some sort of pastoral plan with the pastoral council,” Brough said.

“This is another way of allowing us to serve the faithful,” he said.

The USCCB’s Committee on Divine Worship hopes the site will be a central resource for those preparing to implement the new text, the release said.

“In the years since the Second Vatican Council, we have learned a lot about the use of the vernacular in the liturgy and the new texts reflect this new understanding,” said the committee’s chairman, Bishop Arthur J. Serratelli of Paterson, N.J., in a video that welcomes visitors to the site.

“Moss, and prayers over the people and eucharistic prayers for particular occasions, such as for evangelization or ordinations. The next step is Vatican approval.

The bishops’ vote on the texts was completed in mail-in ballots nearly a month after their spring meeting in San Antonio.

In the fall, the bishops will consider the Proper of the Saints Gray Book, the common Gray Book. U.S. proper for the Roman Missal, U.S. adaptations for the Roman Missal and the Roman Missal supplement Gray Book. Gray Books are revised translations proposed to the International Commission on English in the liturgy.

Last November during the bishops’ fall general meeting, Bishop Serratelli said that, with the time needed for publishers to produce the new edition of the missal and for Catholics to receive proper catechesis about the changes in the missal, the use of the new missal is not expected before Advent of 2012.†

The U.S. Conference of Catholic Bishops has launched this new Web site, www.usccb.org/romanmissal, to educate Catholics about the forthcoming English translation of the new Roman Missal, the book of prayers used for Mass.
You teach high school? I'm sorry. That must be really tough.*

“I don’t know how you deal with teens all day. Me, I drive me crazy.”

“Teenagers? All they care about is clothing, texting and listening to iPods. You couldn’t pay me enough to teach them.”

These are just a few of the comments that I heard this summer as I made new acquaintances who asked what I do for a living.

Rather than responding defensively, I attempted to share my love for high school-aged youth, the joy that comes from watching them mature, the pride that swells within me when they learn a new concept, act freely or overcome personal obstacles.

True, there are challenges to face—hormones to control and broken hearts to heal, but that is part of the adolescent journey toward adulthood.

There is nothing more than a gift. It is a privilege to open the “packages” that sit before me each day: some eager to learn, some putting in the time, some anxious to socialize with friends, and still others finding in the routine and normalcy of school a respite from difficult home situations.

Some packages are more beautifully wrapped than others. Some are more easily opened, but each contains a treasure if I am patient enough to discover it or coax it forth.

Far too often, teenagers are victims of stereotypes. The guy dressed in black, with eyebrows so pierced, hair long and stringy, is a Goth, an alternate, someone on the fringe, obviously an outcast. Actually, he finds black quieting, a reprieve, a sanctuary.

Street clothes are not considered as tantamount to the killing of Dr. George Tiller might not be murder.

The writer takes Coulter’s remarks out of context and alters her words to outrage and lamentation about Tiller’s death. It was terminating Tiller in the 203rd trimester.

Then, mimicking our so-called “political correctness,” the writer writes that Tiller’s death might not be considered as tantamount to the killing of 60,000 innocents.

I am happy to be a teacher and proud of the values that I teach. It is my fortune to be able to celebrate their talents; abilities, personal growth, and successes within and beyond the classroom.

Benedictine Sister Susan Marie Lindstrom teaches religion at Bishop Chatard High School in Indianapolis. She is chairperson of the school’s religion department and co-sponsor of the junior class. She also coordinates the junior girls’ retreat program.

Letters to the Editor

Where was the lamentation for 60,000 innocent unborn babies murdered by Dr. George Tiller?

The problem with liberals is that they have no sense of humor. They take themselves and their own moral judgments too seriously. With all the outrage and lamentation about Tiller’s murder, there was no lamentation for the 60,000 children he murdered.

The writer deplores the thought (not attributable to Coulter) that Tiller’s death might not be considered as tantamount to the killing of 60,000 innocents.

I even go so far as to state that angels rejoice when the soul of a murder victim (aborted child) is received into heaven. So, I don’t really like to think of it as murder. It was terminating Tiller in the 203rd trimester.

Then, mimicking our so-called “political correctness,” the writer writes that Tiller’s death might not be considered as tantamount to the killing of 60,000 innocents.

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I even go so far as to state that angels rejoice when the soul of a murder victim (aborted child) is received into heaven. So, I don’t really like to think of it as murder. It was terminating Tiller in the 203rd trimester.

Then, mimicking our so-called “political correctness,” the writer writes that Tiller’s death might not be considered as tantamount to the killing of 60,000 innocents.
El papa Benedicto nos enseña que la vida bienaventurada que anhelamos “presume de dejar de estar encauzada en el propio ‘yo’, porque sólo la apertura a un sujeto universal abierto también la miraba hacia la fuente de la alegría, hacia el amor mismo, hacia Dios” ("Spe Salvi", #44). El Santo Padre señala que “Esta concepción de la ‘vida bienaventurada’ orientada hacia la comunidad se refiere a algo que está ciertamente más allá del mundo presente” ("Spe Salvi", #141). Nuestra visión católica del mundo se define a veces como una perspectiva que ve el ‘amoroso’, en lugar del ‘este o aquel’. Reconocemos el reino de Dios tanto en este mundo como en el futuro.

Nos reconocemos como personas individuales hechas a imagen de Dios y como miembros de una comunidad, una familia de fe.

Y creemos en Jesús, que es Dios y hombre, como aquel que se encuentra aquí con nosotros en este momento.

La intención del Arzobispo Buechlein para vocaciones en agosto

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

Archbishop Buechlein’s prayer list?
Do you have an intention for Archbishop Buechlein’s prayer list?

You may mail it to him at: Archbishop Buechlein’s Prayer List Archdiocese of Indianapolis 1400 N. Meridian St. P.O. Box 1410 Indianapolis, IN 46202-1410

Archbishop Buechlein’s intention for vocations for August Parish Awareness: that all parishioners will be aware of their role in promoting all vocations and have the awareness especially to encourage our youth to consider the priesthood and religious life.
**Events Calendar**

**August 28**
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. Ave Maria Guild, rummage sale, 8:30 a.m.-2:30 p.m. Information: 317-885-5089.

**August 28-29**

**August 29**
Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. “Fall Festival,” food, music, games, 4-11 p.m.

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**Retreats and Programs**

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

**September 4**

Ramon Arroyo to speak at ‘Celebrate Life’ dinner on Sept. 15

A author and radio talk show host M. ichael Arroyo is the keynote speaker for “Celebrate Life,” the 27th annual Right to Life of Indianapolis fundraising dinner, 6 p.m. on Sept. 15 at the Indiana Convention Center, 100 S. Capitol Ave., in Indianapolis. The eldest child of the late President Ronald Reagan is known for his humor, wit and warmth.

Dinner tickets are $55, and table sponsorships are still available. For more information or to make reservations, call the Right to Life of Indianapolis office at 317-582-1526, log on to www.righttoli.org or send an e-mail to info@ritfindy.org.

**September 3**
St. Mary’s Parish, 1111 S. E. Emerson Ave., Indianapolis. “Legs for Life,” free screening program, registration required. Information or appointment: 317-782-4422 or 877-887-1777.

**August 30**
M.V.D. Divine Mercy and Glorious Cross Center, Reville, located on 825 South, a mile east of 421 South and 12 miles south of Versailles. Mss, noon, on third Sunday holy hour and pitch-in, groups of 10 pray the new Marian Way, 1 p.m., Father Eimer Bursuk, celebrant. Information: 317-689-3551.

**September 2**
St. Mary Parish, 217 New Jersey St., Indianapolis. Solo Seniors, Catholic educational, charitable and social singles 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

**September 3**
St. Francis Hospital Education Center, 5353 S. Emerson Ave, Suite 100, Indianapolis. Palliative medicine team, cancer support seminar on “Advance Directives,” 6:30 p.m. Information: 317-782-4422.

**September 4-7**
Sacred Heart Parish, 558 N. 12th St., Clinton, “Little Italy Festival,” Water Street in Clinton, Fri., 6 p.m.-11 p.m., Sat., 11 a.m.-11 p.m., Sun., 11 a.m.-11 p.m., Mon. on 11 a.m.-closing. Italian food, entertainment. Information: 765-832-8468.

**September 5**
St. Roch Parish, Family Center, 435 S. Meridian St., Indianapolis. Single Seniors, meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

**September 5**
Mt. St. Michael, Parish Life Center, 519 Jefferson Blvd., Greenwood, St. Michael School, all-class reunion, 6 p.m.-midnight, $25 per person or $45 per couple. Information: 317-966-7867 or mstmi1234560@gmail.com.

**September 6**
Our Lady of Lourdes School, 3333 E. Washington St., Indianapolis, “On-Site Hill Cook-off,” noon-3:30 p.m., $25 entry fee, tastings $5 per person, children under 7 no charge. Information: 317-506-1895 or www.karocookoff.org.

**September 7**

**September 7**

**September 8**
St. John the Evangelist Parish, 9995 E. Base Road, Enochsburg. Parish festival, fried chicken and roast beef dinners, 11 a.m.-5 p.m. Information: 812-934-2880.

**September 7**
St. Anthony of Padua Parish, 4791 E. Morris Church St., Morris. “Labor Day Festival,” games, food, mock turtle soup, quilts, 11 a.m.-8:30 p.m. Information: 812-934-6218.

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**VIPS**

Robert and Rita (Krieger) Amsberger, members of St. Mary-of-the-Rock Parish in Indianapolis, will sponsor a fundraising luncheon to benefit the Holy Land dinner on Sept. 12 in Franklin County, will celebrate their 50th wedding anniversary on Sept. 12 with a Mass at 3 p.m. followed by a reception with family members and friends. The couple was married on Sept. 12, 1959, at St. Martin Church in Yorkville. They have four children: Joyce Gagne, James Lamping, Judy Smith and the late Kenny Amsberger. They also have 10 grandchildren.

Tom and Ruth Ann (Wheatley) Williamson, founding members of the St. Barnabas Parish in Indianapolis, will celebrate their 50th wedding anniversary on Aug. 29. The couple was married on Aug. 29, 1959, at St. Philip Neri Church in Indianapolis. They have three children: Tom, Dan and William Williamson. They also have nine grandchildren and one great-grandchild.

**Fundraising luncheon to support Haitian hospital**

Several congregations in central Indiana, including St. Thomas Aquinas Parish in Indianapolis, Other speaker is Franciscan Father Peter Vasko, director of the foundation, and Franciscan Father Pierbattista Pizzaballa, custos of the Holy Land. The international foundation works to safeguard the Christian presence in the Holy Land.

For more information or to purchase individual tickets or table sponsorships, call the foundation office toll-free at 866-925-3787 or send an e-mail to info@ffhl.org.

American flag from Iraq

Army Staff Sgt. Andrea Cowden, left, recently presented a certificate of appreciation and an American flag flown over her unit, the Indianapolis-based 55th Medical Company, in Iraq to St. Francis Hospital administrators in Beech Grove. Accepting the flag on Aug. 12 are Franciscan Sister Marlene Shapley, vice president of mission services; Robert J. Brody, chief executive officer of St. Francis Hospital and Health Centers; and Jim Poole, Senior Promise director. Last spring, St. Francis Hospital employees donated 200 DVD movies to the enlisted men and women serving in the 50th Medical Company at Camp Liberty in Iraq.

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**Visitatin Hospital**

Visitation Hospital serves several communities in southwest Haiti and is supported by several congregations in central Indiana, including St. Thomas Aquinas Parish in Indianapolis.

**Fundraising luncheon to support Haitian hospital**

Several congregations in central Indiana, including St. Thomas Aquinas Parish, will sponsor a fundraising luncheon from noon to 3 p.m., Sept. 12 at Our Lady of Grace Parish, 9995 E. 191st St., in Noblesville, Ind., in the Lafayette Diocese, to raise funds for the Visitation Hospital Foundation (VHF). The foundation supports the Visitation Clinic as well as its community health and outreach programs in southwest Haiti.

Speakers include Dr. Tish Shea, Father Thomas Metzger, pastor of St. Mary-of-the-Rock Parish in Indianapolis, and Franciscan Father Pierbattista Pizzaballa, custos of the Holy Land. The international foundation works to safeguard the Christian presence in the Holy Land.

For more information about the Visitation Hospital Foundation, log on to www.visitatinhospital.org.

To purchase individual tickets or tickets for tables of 10, contact Zelinka 5333-213-9094 or by e-mail at jze@at.net.

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Raised in Indianapolis, priest likes being a country pastor

(EDITOR’S NOTE: In conjunction with the Year for Priests, The Criterion is beginning a new monthly feature titled “Faithful Fathers.” We plan to profile a priest from each deanery during the next 11 months.)

By Sean Gallagher

NAPOLEON and OSGOOD— Father Robert Hankee is pastor of St. Maurice Parish in Napoleon and sacramental minister of Immaculate Conception Parish in Millhousen and St. Denis Parish in Jennings County, all in the Batesville Diocese. He was ordained in 2002 and is 37. Born and raised in Indianapolis as a member of St. Pius X Parish, he has enjoyed ministering in rural parishes for the past five years.

Early hints of a vocation— “Shortly after I got to St. Pius X School [in the fourth grade], I started serving [as an altar boy]. I always was the one who would listen to the homilies and would critique [them], even as a young kid. Not that I knew what I was talking about anyway. I was just always fascinated by what [the priests] were doing up there. And when I got to serve, I got even more fascinated by it.”

Becoming a seminarian— After graduating from Purdue University in West Lafayette, Ind., in 1998, Father Hankee worked at the Catholic Youth Organizations Camp Rancho Framasa in Brown County for three years. During that time, he kept in contact with Father Michael O’Mara, whom he had known as a teenager at St. Pius X Parish and who then was ministering at St. Paul Catholic Center in Bloomington.

Father Hankee would periodically talk to him about the priesthood and his own discernment of a possible vocation. “He was asking me about it. And I said, ‘Well, I think I’m going to think about it and pray about it.’”

“He just looked at me and said, ‘You’ve been thinking. You’ve been praying. So what are you going to do about it?’”

“That was kind of the kick in the pants that I needed.”

Father Hankee became an archdiocesan seminarian within two months, and began his priestly formation at Saint Meinrad School of Theology in St. Meinrad in January 1998.

When he knew he was going to be a priest— “It happened after his third year in the seminary after a couple of opportunities to minister in hospitals.”

“My biggest fear was, ‘What do you say to someone in a hospital room? What do you say at funerals?’ I didn’t feel like I knew enough about what to say or what to do.”

“The one thing that I learned was that the ministry of presence was more important. A lot of the people won’t even remember what you said. They’re just glad that you showed up.”

Why he likes ministering in rural parishes— “It’s a slower pace to life. You get on the road and you don’t have someone right on your tail pushing you in traffic. And if you get behind a tractor, you don’t really care. It’s just a way of life.”

“These parishes are [also] so old that there’s a deep history here. There’s a legacy that’s being left behind. These buildings were built by the parishioners. You just get a sense of the Catholic identity. It gives you … a direction of where to go. The legacy has been handed to me. What am I going to do to hand it on next?”

Maurice, the parish dog— “In his first year as pastor of St. Maurice Parish, a couple of parishioners convinced him to take in a stray dog, whom he named after the parish’s patron saint.”

When Father Hankee has been away on vacations, parishioners have decorated Maurice’s dog house, adding a steeple, fake stained-glass windows and even a satellite dish.

“To me, it’s important to be able to laugh. … They wouldn’t go to all of that trouble if they didn’t somehow appreciate me.”

Once, Maurice got loose during a Sunday Mass and was severely injured when he was hit by a car. A parishioner saw him lying by the side of the road and took him to a veterinarian. Father Hankee went to his office on Monday to check on Maurice.

“The veterinarian comes up to me and says, ‘Do you realize how popular your dog is? We’ve had phone calls. We even had someone stop by and bring a balloon.’ And when he made house calls [at farms], farmers were asking about how the dog was doing. I had to stand up at Mass that following Sunday to give a report about him.”

When he most feels like a priest— “I still get nervous when I preach. I still get butterflies.”

“But when I’m at the altar presiding at the Liturgy of the Eucharist, that’s the most comfortable that I’ve ever felt in my entire life.”

Why he likes being a priest— “When you think about it, I’m invited into situations whether people know me or not. They’re very personal situations—baptisms, weddings, funerals. They’re very important moments in people’s lives. To be a part of that and to see that has been a blessing.”

“The biggest thing is that I’ve learned a lot (from parishioners) about how to love and how to receive love by being a priest. And you know that at the center of all of this is Christ himself. So that’s been a great, great blessing.”

2009 St. Joseph FALL FESTIVAL

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• Cheese, fruit and pate
• Rotisserie Chicken
• BBQ ribs
• Crawfish Etouffee
• Tenderloin tips in wine sauce
• French pastries & desserts
SEMINARY
continued from page 1

hopefuly, as future priests, is one of complete transition," he said. "I've just
come to realize that I need to get used to
that. And I do. All of the transition is
great."

A archdiocesan seminarian
Tim Wyczka, a member of
St. Barnabas Parish in Indianapolis,
first arrived at Bishop Bruté with Syberg
three years ago. He likes the fact that the
seminary is crowded now.

"We're in such a neat place, with plenty
of room to spread out," he said. "I would
rather be full and tight than have all sorts of
room, but have only 10 or 15 guys."

Father Robert Robeson has been the
seminary's rector since it was established in
2004.

"There's a certain amount of incon-
venience due to the construction," Father
Robeson said. "However, there's also
an awful lot of excitement generated by
it."

And really, this is far and away the
most exciting and the most fun year I've
had since [the seminary started]. Starting a
seminary is not easy. But this is fun work
because it's all about growth."

The renovation work also includes
converting a computer lab into an
apartment for a priest seminary staff
member, turning a section of a wing into a
new computer lab and constructing a
parking lot.

Through it all, Father Robeson said the
prayer-nurturing
architecture of the
seminary is being
maintained.

"We're not touching the [arched] hallways or
the doors that contribute to the
aesthetic beauty of the building," he
said.

It was, in part, the prayerful atmosphere
of the seminary's new home that persuaded
Father Kyle Schnippe, the vocations director
for the Archdiocese of
Cincinnati, to send four
college seminarians to Bishop Bruté this
year after visiting it
during the last academic
year.

"As they moved to
the new location, it just
had a very prayerful
feel to it," Father Schnippe said. "I felt it
was an important aspect of it that I wanted
to check out and just sort of experience. That
house will help foster that prayer life of the
seminarians."

In addition to welcoming new
seminarians from the Cincinnati
Archdiocese and the Diocese of
Lexington, Ky., the seminary also has a new
vice rector, Father Patrick Beidelman, who
will be in residence there.

"I was humbled and honored by the
opportunity to come here to the
seminary and to this work because it
seems like it has God's Providence
all over it," Father Beidelman said.

"In the short time
since the archbishop
[Daniel M. Buechlein]
entrusted Father Bob to
this new work [in 2004], it seems as
though it was ordained for
success." Part of that success is
seen in its steady
increase in enrollment in
each of its first
five years, growing
from six college
seminarians in 2004 to
its current number of
23 seminarians. (See
related story, page 9.)

The seminary's
success can also be
measured through the
growth in the number of
dioceses that enroll
seminarians here. In
2004, the archdiocese
was the only diocese
represented at Bishop Bruté. Now, there
are seminarians from five dioceses
enrolled. But, for Father Robeson, such
numbers don't tell the real story of the
seminary's early achievements.

"Success is really measured by the
growth in holiness, and the growth in
human and spiritual formation, among
the young men who are involved in the
program. That's the area
that inspires the most
confidence in what we're
doing because we've
seen substantial growth in the
guys." †
A significant factor in the growth in enrollment at Bishop Simon Bruté College Seminary in Indianapolis is the steady increase in the number of college seminarians in the Archdiocese of Indianapolis over the past decade.

In 2000, there were three college students affiliated with the archdiocese as seminarians. At the start of the 2009-10 academic year, there are 15 seminarians, all enrolled at Bishop Bruté. There have not been this many archdiocesan college seminarians since 1995. The current 15 college seminarians represent more than half of the archdiocese’s 27 seminarians. In addition, seven of the 12 seminarians currently in the final four years of their priesthood formation began as college seminarians.

What is behind this considerable growth in the number of college seminarians in the archdiocese? Father Eric Johnson, archdiocesan vocations director, said the opening of Bishop Bruté in 2004 is a key reason for this growth. “For the first time in a number of years, we have college-age men that are local, that people can go to know in their presence here,” he said. “You see these ordinary men trying to respond in an extraordinary way to what God is calling them to. That, I think, naturally encourages and inspires others to look at the same thing.”

—Father Eric Johnson, archdiocesan vocations director

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Father Robert Robeson, Bishop Bruté's rector, also thinks the opening of the seminary likely has had a “huge impact” on the increase in the number of college seminarians.

He also carefully monitors the degree to which Bishop Bruté seminarians are involved in parishes and schools in the archdiocese. “Their involvement can play a role in their formation,” Father Robeson said. “But if they’re out all of the time doing [things] at parishes and various ministries, how well are they really going to be able to do the contemplative work that needs to be done at the college level? How well are they going to be able to contribute to the community life that we’re seeking to build here?”

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Father Johnson noted the importance of supporting men of various ages to be open to the priesthood. “I think that [we should] challenge all people—whether they’re in high school, whether they’re in college, whether they’re second career men—to ask those fundamental questions of where is it that God is calling them to, not just in the long term, but in this place at this moment.”

Father Johnson said that, in his visits to parishes across central and southern Indiana, he has seen an increase in the way in which archdiocesan Catholics encourage vocations at the grassroots level.

Field said that was the case for him at St. John the Apostle Parish in Bloomington. “My parish has always encouraged vocations, ever since I was really little,” Field said. “If it ever comes up that someone is thinking about it, everyone is very supportive and wishes [him] the best. I know there are several young men at St. John right now who are seriously considering it. And the entire parish supports them.”

Father Robeson said that prayers for vocations on the part of Catholics across the archdiocese have played and will continue to play a crucial role in any future increase in the number of seminarians.

“Thanks be to God that people are so committed to that.”

“To learn more about archdiocesan seminarians or about discerning a priestly vocation, log on to www.HearGodCalling.com.”
WASHINGTON (CNS)—Separation of Church and state is enshrined in the U.S. Constitution, but that doesn’t mean the Bible can’t be admired and appreciated by a public or government institution.

Take the Library of Congress in Washington. It has an immense Bible collection, one augmented with modern technology.

Interactive equipment available in the Library of Congress is making the Scriptures accessible to a high-tech generation, said Robert M. Sokol, project manager for the “New Visitors Experience” program at the largest library in the world.

The most celebrated Bibles in the collection are the Gutenberg Bible and the Giant Bible of Mainz—prudently featured in the library’s Great Hall.

The Giant Bible of Mainz is one of the last great handwritten Bibles of Europe, and it represents hundreds of years of work disseminating the word of God, according to the library’s Web site.

The Gutenberg Bible is the first great book printed in Western Europe from movable metal type, and it marks a turning point in the art of bookmaking and consequently in the transition from the Middle Ages to the modern world, the library’s Web site says.

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However, modern technology has allowed the library to give the public greater access to all kinds of books, research materials and archives—as well as the Scriptures—and it’s also provided curators with a tool to better preserve historic editions for future generations.

Sokol, the lead expert on the interactive equipment, told Catholic News Service that the technology not only teaches visitors about the history and artistry of these books, but also gives the public closer access to them since actually touching the volumes is out of the question.

“When we show manuscripts and printed material, especially in book format, you can only see two pages at any given time,” he said. “So the first thing we wanted to do with the interactives was allow people to be able to virtually turn the pages and flip through to see more.”

If the interactive machines placed by the historic Bibles allow visitors to use a touch screen to see the pages, zoom in, get detailed information about the text, and really inspect the artwork, type and handwritten passages on the historic manuscripts.

It would be impossible to connect all the library’s Bibles to an interactive machine since the facility’s collection contains thousands of Bibles in more than 150 languages, about 1,500 of which are considered significant editions for their rare or historic value, said Mark Dimonation, chief of the library’s Rare Book and Special Collections Division.

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“A variety of interactive light will, over time, damage them, so we have to have very low light settings on them, which also affect accessibility in a way because you can’t really see that much,” Sokol said.

“The interactives, obviously, being backlit, allow people to be able to virtually turn the pages and flip through to see more.” The statement said.

“As the younger people usually go to the interactives first, and then check out the actual Bibles,” he said. “And the older people tend to check out the actual Bibles first, and then go to the interactives to learn more about them.”

To learn more about the Library of Congress, log on to www.loc.gov.

Doctors remove pope’s cast, say wrist is healing well

VATICAN CITY (CNS)—Doctors have removed the cast and wires from Pope Benedict XVI’s right wrist and said the healing process went perfectly.

“Follow-up X-ray was performed, which demonstrated the consolidation of the fracture,” Dr. Patrizio Pollica, the pope’s personal physician, said in a statement released by the Vatican on Aug. 21.

“The recovery of its functionality, begun immediately, will be completed with an adequate program of rehabilitation,” the statement said.

The X-ray and the removal of the cast were performed in the small clinic at the papal villa in Castel Gandolfo, south of Rome.

A carding to Jesuit Father Federico Lombardi, papal spokesman, Pope Benedict broke his wrist in a fall after tripping in the dark looking for a light switch. The accident happened on July 17 at the chalet in Les Combes where the pope was vacationing in the northern Italian Alps.

A few minutes after falling, the pope went to the hospital in nearby Aosta, where doctors performed a brief surgical procedure to stabilize and join the ends of the dislocated broken bones with wires.

Interactive display at Library of Congress makes Bible come alive

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Native son of New Orleans installed to head his home archdiocese

NEW ORLEANS (CNS) — A native New Orleanian, Archbishop Gregory M. Aymond, had walked through the front doors of venerable St. Louis Cathedral hundreds of times as a seminarian, priest and auxiliary bishop. But as applause erupted inside a packed cathedral on Aug. 20, he suddenly realized he was walking not only into the cathedral but also into history.

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 Archbishop Aymond, 59, became the first New Orleans native to be installed as archbishop in the 216-year history of the local church since the formal establishment of the Diocese of Louisiana and the Floridas in 1793.

 Archbishop Aymond referred to that bit of history in New Orleans teaching and then answering that question.

 "As the people of God in the Archdiocese of New Orleans, we must face the challenges—yellow fever epidemics, floods, wars, poverty, discrimination and much more. But we also must face the challenges—unborn, but also for the born, the poor, those who have been hurt by the Church and have left our family of faith. Violence, crime and racism are sins that are present in our world and in our community. Human life is often not held as a precious gift of God.

 "Therefore, we must be a voice for the unborn, but also for the born, the poor, those with disabilities, those on death row, the terminally ill," he said. "All of us together, as God’s people in the body of Christ, must face these challenges. Jesus, the good shepherd, needs us to be peacemakers."
Basic Catholicism: God's plan for marriage

From the Editor Emeritus/John F. Fink

It’s impossible to pretend that marriage is a thriving institution in the United States. The numbers of couples who live together without marriage are increasing at an alarming rate and the number of children born outside of marriage has increased by 50% over the last two decades, and it seems likely that the skyrockets. The concept of “marriage” between two people of the same sex is gaining ever-wider acceptance. We can do little or more bemoan these facts, the Church can at least present a positive picture of marriage in God’s plan because it knows that it offers men and women the best chance at happiness in their lives.

The Church teaches us that God himself is the author of marriage. In Genesis, we read that, in marriage, “a man leaves his father and his mother and cleaves to his wife, and they become one flesh” (Gen 2:24). Jesus confirmed that when he said that husband and wife “are no longer two, but one flesh” (Mk 10:6). That means, in plain English, that these two people are a single spiritual entity. C. S. Lewis wrote in Mere Christianity, “The inventor of the human machine was telling us that the parts of the machine were designed to mesh, and the machine was to be made to combine together in pairs, not simply on the sexual level, but totally combined.” That is why, he says, that “God has joined together, no human being must separate” (Mk 10:7).

Catholics believe that Jesus raised the human institution of marriage to the dignity of one of the seven sacraments. In his presence at the wedding at Cana, Jesus confirmed the goodness of marriage and proclaimed that from then on marriage would be an efficacious sign of his presence. Through this sacrament, spouses are strengthened and consecrated for the duties and the dignity of marriage.

When they marry, husbands and wives establish a matrimonial covenant, a partnership between themselves, that by its very nature is ordered toward the good of the spouses as well as toward the procreation and education of their children—what the Church considers to be the two major purposes of marriage. Try as it might, secular society can find nothing else that better serves these aims. That is why the Church insists that a marriage covenant—between a baptized man and a baptized woman who enter into the contract, marriage, which freely express their consent—cannot be dissolved once the marriage has been consummated through sexual intercourse. The consent of the marriage partners to give and receive each other is consecrated by God himself, and it cannot be broken.

Needless to say, our modern society does not view God’s plan for marriage in the same way. “Being in love” seems to be the only reason for getting married or remaining married, and that seemingly no room for marriage as a covenant or a permanent bond.

Despite what modern society might teach, cohabitation, single motherhood or any other modern substitutes for marriage simply can’t match God’s plan. We can count on the Church to continue to emphasize the importance of marriage despite our society’s efforts to minimize it.

This month, the Church has attempted to point that if we believe in God, He is probably best known for going to his death as a martyr for his refusal to pledge allegiance to King Henry VIII as his predecessor of its current office of prime minister. That is why the Church insists that a marriage covenant is a free and permanent bond sealed by God himself, and it cannot be dissolved once the marriage has been consummated through sexual intercourse. The consent of the marriage partners to give and receive each other is consecrated by God himself, and it cannot be broken.

Cornucopia/Cynthia Dewes

Goodness still around, gracefully keeping the faith

Sometimes life can get you down. Even if your own life is pretty smooth—no one dear to you is currently in jail, the family budget is holding up and the neighborhood is what’s going on elsewhere in the world can be pretty depressing.

We may believe that racial tension in our country has lessened, and suddenly a black intellectual, Henry Louis Gates Jr., a seasoned police officer in a formerly all-white neighborhood produce a serious racial incident which discourages us, and confirms the opinions of some that we are still a racist nation.

We back years in the glory of the Greatest Generation as we realize that the U.S. is a morally righteous nation—and not a celebrity, but when she died the large crowd at her wake was joyful for having known her, and in the certainty that she was now with God.

I think of another elderly lady in the town nearby, who has been widowed for many years. On her Social Security check and whatever money she can earn in caring jobs, she supports two adult sons who no longer live at home. She comes to me one day with a musty smell about her and the need that they have to get out of the apartment so she can find a new one. She went to her Social Security office, and thought she might get some help.

“Why,” I say, “Let’s talk about how we’re going to deal with that.” She told me about her son who had passed away in the Depression. It was a difficult time, my reading is focused on topics that will help me live in the present and to marry her, and in the certainty that I am still interested in history. But being busy in my life as a husband and father and in my career, I don’t have the time to learn about just anything. A lot of the time, my reading is focused on topics that will help me live in the present.

Maybe that’s why I’ve recently returned to Reformation-era England in my reading.

For a few months now, I’ve been fascinated by St. Thomas More (1478-1535). As a highly educated lay man, he was an unusual figure at the time. More was the son of Sir John More, the Lord Chancellor of England and the predecessor of its current office of prime minister. He is probably best known for going to his death as a martyr for his refusal to pledge allegiance to King Henry VIII as his predecessor of its current office of prime minister. That is why the Church insists that a marriage covenant is a free and permanent bond sealed by God himself, and it cannot be dissolved once the marriage has been consummated through sexual intercourse. The consent of the marriage partners to give and receive each other is consecrated by God himself, and it cannot be broken.

Faith and Family/Sean Gallagher

St. Thomas More: A man for all husbands and fathers

As a new academic year begins, my mind has turned at times to memories of when I was a student at St. Mary’s College in Indiana with Mrs. Livingston learning about George Rogers Clark’s exploits in what is now the state of Indiana during the Revolutionary War. Learning about those pioneer days just fired my young imagination.

I also recall, even as a grade school student, writing a paper or making a presentation about the life of George Rogers Clark. I got help from St. Joseph parishioner George Sheehan, who volunteered in the school library at the time. He showed me to where I could learn about Martin Luther, John Calvin, John Knox, and the others. I was well versed in the life of George Rogers Clark. I was a bit different from other kids back then. I loved history. I read a lot of books in our Indiana history class in the 1970s and ’80s.

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The Sunday Readings

Sunday, Aug. 30, 2009

Deuteronomy 4:1-2, 6-8
James 1:17-18, 21-27
Mark 7:1-8, 14-15, 21-23

The Book of Deuteronomy is the source of this week's first reading. In his second reading, Moses presents to the people the revelation of the law. This information did not originate with Moses. It is neither the law of Moses nor the word of Moses. Rather, it is revelation from God.

Since the law proceeded from God, no one, not even Moses himself, was free to amend the law, change it or veto it.

Humans are limited, lacking insight, knowledge and views into the future to make all decisions regarding themselves wisely or to their genuine benefit. Thus, they err and sin.

The principle that the law of God is not merely arbitrary. It is not necessarily a relative or absolute. It is not necessarily a law of gravity, or the law of the world. It is reality. To violate God's law introduces confusion, or worse, into life. Therefore, when humans behave in ways counter to God's law, they upset things.

God's law, Revelation, leads them away from this destructive activity.

The Epistle of James furnishes the second reading.

Several men in the New Testament bear the name of James. Any of these men, or another, could have been the author of this book, but scholars today tend to think that the author was James, the brother of Jesus.

What then about the most ancient Christian belief that Mary always was a virgin, and that Jesus was her only child? Who were James and the other “brothers and sisters” of the Lord mentioned in the New Testament?

The earliest beliefs among Christians, recorded in the centuries immediately after Christ, and not all contradicted by the Scripture, were that James, Joseph's children from an earlier marriage, Under Jewish custom of the time, any half-siblings of Jesus would have legally been regarded as his brothers and sisters. Maybe less likely, drawing upon other ancient sources, they were the cousins of Jesus.

The older tradition influenced classical religious art, which depicted Joseph as an old man, but Mary as a young woman. Here again, the implication in this art is that she was his second wife.

This reading insists that every good thing comes from above. Every good thing is from God. St. Mark’s Gospel is the source of the last reading.

In this story, some bystanders notice that at least a few of the Lord’s disciples and those in observance are by the law of Moses. It should be remembered that this law provided for virtually every circumstance that a person would encounter, whether great or small, in daily life.

Jesus replied that some gave God mere lip service or went through the motions of obedience. Instead, the Lord called for a true conversion of the heart, founded upon love for God and others, and manifesting itself in actual deeds and words.

Reflection

These readings repeat a theme. It is often said among theologians that the most devastating effect of Original Sin was the assumption by humans that they are much more self-sustaining than they really are. Every generation had thought that it had achieved extraordinary knowledge and command over the circumstances of life.

New generations come, and indeed they improve on the past. One day, many things that we know as state-of-the-art, including knowledge and command over the circumstances of life.

Humans have accomplished much. But, in other areas, they have blundered much. They have brought into human history extraordinary destruction and hatred, such as in the Jewish Holocaust during World War II. Into individual lives, they have brought untold instances of heartbreak and woe.

God does not leave us to our doom. He generously provides for us. His greatest gift was, and is Jesus—"the way, the truth and the life."
Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in The Criterion. Order priests and religious sisters and other brothers or have other connections to it; those are separate obituaries on this page.


CHAB, Marion J., 83. Christ the King, Indianapolis, Aug. 5. Mother of Julie Duncan, Lisa Melloy, Carol and Rollin Chab. Grandmother of six.

CHIMENTI, Dorothy, 81, St. Augustine, Indianapolis, July 23. Son of Anna Yung and Patrick Chimenti. Sister of Larry Chimenti. Mother of Anne Young and Joan Johnston III.


DIocese of Evansville

New deacons commit to 'the totality of it all'

EVANSVILLE—A 12 men and their families waited in anticipation of conformation to the permanent diaconate, Bishop Gerald A. Gettelfinger invited them to consider "the totality of it all."
The ordination, at St. Benedict Cathedral in Evansville, was celebrated on Aug. 15, the feast of the Assumption.
Bishop Gettelfinger, in reflecting on the life of the Blessed Virgin Mary, asked the congregation to think about what it meant when Mary said "yes" to the invitation to be the Mother of God.
"She was being obedient," he said, "embracing the totality of what it was to be a mother."
She had to embrace all that followed, birth, changing diapers—or whatever they used in those days, he said—dealing with a precocious child at age 12, the trauma of his being rejected even by those who loved him, and finally the joy that he was resurrected.
He reminded the candidates that they and their spouses had already embraced obedience to the vocation of married life, "the totality of it all," and that the 12 men were being called to accept another challenge—"to be a servant" and to "embrace the totality of what it means to be a deacon."
Father James Mauch, diocesan director of the permanent diaconate, presented the 12 candidates to the bishop.
Each candidate then approached the bishop, knelt before him and made the promise. They resolved to discharge the office of deacon with humble charity in order to assist the priestly order and to benefit the Christian people in ministry and deepen their spirit of prayer, to celebrate the Liturgy of the Hours, and "to conform your way of life always to the example of Christ of whose Body and Blood you are ministers at the altar."

DIocese of Gary

Future priest appreciates parish life, enjoys preparing homilies for Masses

MUNSTER—The notion of becoming a priest came early to transitional Deacon Ted Mau.
"I was very young—first or second-grade—and was already telling people I wanted to be a priest," Deacon Mauch recalled. "That thought always seemed to be there."
Ordained transitional deacon in June, Deacon Mauch begins his final year of theological studies at Sacred Heart M.C. or Seminary in Detroit this fall and hopes to be ordained a priest in June 2010. As part of his formation, Deacon Mauch has spent several summers learning the ins and outs of parish work.
This year, he has enjoyed the added responsibilities of the diaconate: assisting at weddings, presiding at baptisms and graveside commitments, visiting nursing homes and preaching at daily Mass.
"It’s been an awesome experience, and I’ve been very happy to do every aspect of my diaconal ministry for which I was ordained," Deacon Mauch said, noting that not all of his classmates have been so fortunate.
When asked what he has enjoyed the most about his experience, Deacon Mauch pointed to preaching.
"I just love it. I love preparing and praying the readings," he said. "If you know, after a few days, you realize that this is something you’ll be doing every day. There’s plenty to say, but it can be overwhelming."

FOR MORE INFORMATION:

Deacon Mauch can be reached at deaconmauch@dioceseofgary.org.

Diocesan Web sites:

For information about rates for classified advertising, call (317) 236-1572.

FOR MORE INFORMATION:

www.themessageonline.org

www.municatholic.org

www.thespaceonline.org

www.mwcaholnic.org

For this story and more news from the Diocese of Gary, log on to the Web site of the Northwest Indiana Catholic at www.mwcaholnic.org.

The Criterion  Friday, August 28, 2009}

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Pictured is a screen shot of Today's Catholic’s new Web site.
History, culture at heart of annual Italian POW chapel reunion

By Mike Krokos

HUNTINGTON, Ind.—David Pagnucco didn’t look any worse for the wear after getting up before dawn and driving 360 miles from Rochester, N.Y., to Camp Atterbury on Aug. 16. He was eager to attend the 20th annual POW Mass at the chapel in the M eadow at Camp Atterbury in southern Indiana.

An Italian-American who in recent years has spent time researching his culture and roots, Pagnucco, 56, was eager to attend the 20th annual POW Mass at the chapel in the M eadow at Camp Atterbury, and the younger Pagnucco wanted to learn more about his father’s life in Indiana. It was the younger Pagnucco’s second visit to Camp Atterbury this year in pursuit of family history, but the first time he has attended the annual Mass at Our Lady’s Chapel in the Meadow.

“I’m interested in Italian culture, what my father went through (at Camp Atterbury), and to see where he was stationed,” he said. Pagnucco said his twin sister found out about the annual POW Mass on the Internet, and passed the information on to him.

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

“We’re just very interested in our heritage,” said Pagnucco, who is a product researcher and member of St. Hugo of the Hills Parish in Bloomfield Hills, Mich.

Like many of the Italian prisoners at Camp Atterbury, Pagnucco’s father was Catholic. He may have attended Mass at Our Lady’s Chapel, but Pagnucco said he has been unable to locate any records to verify if that is the case. His father, who died in 2007, did not talk to him about his life as a prisoner of war, Pagnucco said.

The POWs of war held captive at Camp Atterbury built the chapel in 1943 and dedicated it to Mary, Mother of Our Savior. Despite being thousands of miles from home, they never wavered in their faith, said Msgr. Joseph F. Schaedel, vicar general and pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis.

“Where did they get the strength to continue to believe?” he said. “They got it from the ‘living bread that came from heaven,’ (Jn 6:51) given to them from their priest-chaplain.” He said in his homily during the Aug. 16 Mass at Camp Atterbury.

“Christ was truly present to them when they needed him. The same Lord they had come to know in Italy was present to them here far away from home.”

Like the prisoners of war, we, too, must realize that believing in Christ’s presence requires faith, Msgr. Schaedel said.

“Never lose sight of Christ’s real presence in the Eucharist—the bread is his flesh for the life of the world,” he said. “If you are really a Catholic, it means everything.

“Faith, a devotion to the Blessed Mother, his Italian heritage, and the annual Mass and its accompanying events have meant a great deal to Salvatore ‘Sol’ Petruzzi, who has served as the POW chapel event chairman for all 20 years of the program’s existence.

Petruzzi, 85, is a member of the Italian Heritage Society of Indiana and St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese. He has been slowed in recent years by a series of strokes, and is also dealing with cancer, though his wife, Martha, said the illness is currently in remission.

This was Petruzzi’s last year as the event chairman, and his love for the POW chapel and his 20 years of service to the event were recognized after Mass by Army Col. Jorg Stachel, retired commander of Camp Atterbury, who worked with Petruzzi to rededicate the chapel in 1989 and begin the annual POW Mass in 1990.

“The one person that definitely stayed with the throughout the period that we did these annual events was Mr. Salvatore Petruzzi,” he said. “Every year, about June or July, he would contact me to make arrangements for this huge event at the POW chapel.

“He would contact me to make arrangements for this huge event at the POW chapel.

“Hopefully, we’ll have enough people coming forth in future years to keep the history going, and the event going.”

Ralph Tambasco, a past president of the Italian Heritage Society of Indiana and current board member, said Petruzzi’s unwavering commitment to the annual event has been the key to its success.

“I don’t know if this ever would have reached the level that it has without Sol at the helm,” said Tambasco, who is a member of Holy Spirit Parish in Fishers, Ind., in the Lafayette Diocese, and Our Lady of the Most Holy Rosary Parish in Indianapolis.

“Hopefully, we can honor what he’s done by continuing it in the future.”

By Ralph Tambasco

The inside of Our Lady’s Chapel in the Meadow at Camp Atterbury features this altar. Before Mass, the rosary was prayed in English and Italian.

Five-month-old Hudson Angelo Tambasco enjoys time with his father, Michael, before the Aug. 16 Mass at Camp Atterbury. They are members of Our Lady of the Most Holy Rosary Parish in Indianapolis.