War and remembrance: Vatican highlights Pope Pius XII’s peace efforts

VATICAN CITY (CNS)—Like much of Europe and the world, the Vatican was marking the 70th anniversary of the start of World War II with an act of remembrance.

In the Vatican’s case, though, the remembering has focused largely on the dramatic and unheeded warnings issued by Pope Pius XII to world leaders in the weeks and days leading up to the war’s outbreak.

The late pope’s sense of alarm came through loud and clear in the radio message he delivered on Aug. 24, 1939, as German troops were massing on the Polish border. His voice full of urgency, the pontiff told the world that “empires not founded on justice are not blessed by God.”

“Today, when the tension of spirits has reached a level that makes the unleashing of the tremendous whirlwind of war appear imminent, in a spirit of paternity we make a new and heartfelt appeal to governments and peoples,” the pope said.

“To governments so that, laying aside accusations, threats and the reasons for reciprocal mistrust, they try to resolve present differences through the only suitable means, that is, sincere joint agreements; and to peoples so that in calm and serenity, and without unbecoming agitation, they will encourage efforts for peace on the part of their leaders,” he said.

The pope added, “Along with us, the whole of humanity hopes for justice, bread and freedom, not the iron that kills and destroys.”

Parts of the audio recording were replayed in late August on Vatican Radio, which called the message “a milestone in the Church’s service to peace.” Likewise, the Vatican newspaper, L’Osservatore Romano, printed the text of this and other papal warnings against war, depicting War and remembrance: Vatican highlights Pope Pius XII’s peace efforts

Since their freshman year at Bishop Chatard High School in Indianapolis, Will Kuhn, left, and Mike Goetz have been good friends. The bond between the two seniors is just one of the many special relationships that have developed from Will becoming part of the school’s football team as a manager, and being an inspiration as he moves forward through life despite muscular dystrophy.

Teenager’s approach to life creates magical bond connecting his family, friends and teammates

By John Shaughnessy

This story is about teenagers—their strength, their dreams, their vulnerability, and their desire to belong to and contribute to something bigger than themselves.

It’s also a story about parents—how they love their children, worry about them, bleed for them, cheer for them and hope they will learn their worth in the world.

This story is also about friends and teammates—how they look out for each other, extend their hands and their hearts to each other, and how, as they come together to pursue wins and championships, they sometimes grasp a greater success: becoming part of a group that not only strives to reach its potential as athletes who dare to dream, but also as people who dare to care, especially about one another.

It’s a story that could take place in any Catholic high school in the archdiocese, and in any sport being played during this fall season—volleyball, football, soccer, cross country, tennis and golf.

Yet this story begins on a football field on a Friday night beneath the glow of a stadium’s lights.

The game has ended, and the football players and coaches of Bishop Chatard High School in Indianapolis start to join together on the field, where they will eventually kneel in the grass and the dirt together to offer a prayer of thanks for having had the opportunity to play and compete.

From the Bishop Chatard sideline, Will Kuhn directs his motorized scooter toward that area of the field, his eyes looking up at the backs of several of his teammates who tower above him and walk ahead of him in their uniforms and helmets.

Will is a member of the team as a
Priests praised for seeking perpetual adoration chapel

[Editor’s note: To help mark the Year for Priests, The Criterion is inviting readers to share stories of priests who are ministering to them in a special way. This week, we share a reflection from Sister Mary Ann Schumann, coordinator of the Divine Mercy Chapel in Indianapolis. At 20 years, it is the oldest perpetual adoration chapel in the archdiocese. Sister Mary Ann reflects on the priests who have supported the chapel during the past two decades.]

I am greatly aware that this endeavor could not have been possible without the support of many of my priests. I did not grasp at the time of its founding that maintaining a parish perpetual adoration chapel was a difficult task and a tremendous pastoral responsibility.

Yet


Mgr. Schaedel, Father Bonke and Father Paul Landwerlen, at the time pastor of St. Gabriel the Archangel Parish in Indianapolis, in anticipation of the establishment of a perpetual adoration chapel in the Indianapolis West Deanery. A archdiocesan O’Meara set the date of Sept. 14, 1989, the feast of the Exaltation of the Holy Cross, to begin adoration at 9 a.m.

Mgr. Schaedel, Father Bonke and Father Landwerlen offered sermons on eucharistic adoration in their parishes. A letter less than two months, every hour each week was covered except one. It was 2 a.m. on Sunday. Despite the pressing duties at Cardinal Ritter, Mgr. Schaedel took the hour. What a witness to the Real Presence!

When Mgr. Schaedel was named the vicar general in 1994, he continued to give pastoral support to the chaplaincy. He also gave guidance in the establishment of the 11 perpetual adoration chapels in the archdiocese.

Father Landwerlen gave witness to eucharistic adoration. Every Friday at midnight, he took his turn at the chapel. If one was every absent, he would chant prayers or dance before the earthly throne of God as David must have danced with God at the Ark of the Covenant.

When he was the pastor of St. Michael Parish, Father Anthony Volz assisted in having the Blessed Sacrament speak on the importance of adoration when the number of those taking hours in the chapel had declined. Ninety people soon committed to praying for an hour a week there. Father Volz also witnessed to the Real Presence as he prayed the Liturgy of the Hours one week in a chapel.

Mgr. Paul Kozlowski offered encouragement and personal thanks in a presence to gather the evidence that so many people remained faithful to a weekly hour of quiet prayer—watching and praying.

Much more could be said, but one thing I know is that all coordinators of our parish perpetual adoration chapels would join together to express gratitude to all involved.

We support in the vision of the Servant of God John Paul II and Pope Benedict XVI in evangelize for the Eucharist, in the Eucharist and from the Eucharist.

Without their “yes” to embody the very source of infinite mercy, we, the people of God, cannot share in the mystery of the Eucharist: our life eternal.

(If you would like to share a story of a good priest, e-mail it to Sean Gallagher at sgallagher@archindy.org or mail it to P.O. Box 1717, Indianapolis, IN 46206.)

Bishop Ricard says U.S. Church sees ‘great deal of hope’ in South Africa

PRETORIA, South Africa (CNS)—A U.S. bishops’ delegation chose to visit South Africa because it has “similar dynamics (to) the United States, with a great deal of hope here,” said Bishop John H. Ricard of Pensacola-Tallahassee, Fla.

“We see a great deal of hope here,” he told leaders of the Southern African Catholic Bishops’ Conference in Pretoria on Aug. 29.

A meeting at Khanya House, the SACBC headquarters, Bishop Ricard said the U.S. bishops set up a solidarity fund for the U.S. Church in Africa nearly five years ago because of the “sense that the Church needed to focus on Africa, not just as a continent facing poverty and disease, but rather as a sister Church that is developing and growing.”

Bishop Ricard, chairman of the U.S. Bishops’ Subcommittee on the Church in Africa, and Bishop John C. Wester of Salt Lake City visited Zimbabwe on Aug. 26-28 then traveled to South Africa, where they were to remain until Sept. 6. They were to be joined by Cardinal Theodore E. McCarrick, retired archbishop of Washington, who also planned to visit Swaziland.

The U.S. bishops are focusing on South Africa because the country “is seen as the most advanced continent on the continent,” Bishop Ricard said.

He said the bishops and other delegation members would “go back to the United States and share what we have seen.”

“We can learn from and enrich each other,” he said.

Noting that the South African Church “has an important role to play in the rest of Africa,” Bishop Ricard said its leaders need to tell the U.S. delegation members what they can do to “help reinforce the Church here” and on the rest of the continent.

A n increasing number of U.S. dioceses and parishes are joining the “conversation on the pastoral needs of Africa,” said Bishop Ricard, whose committee administers the Pastoral Solidarity Fund for the Church in Africa.

Bishop Wester, who chairs the U.S. bishops’ migration committee, said the Aug. 30 Mass at St. Peter Claver Church in the Johannesburg township of Soweto “touched my heart deeply.”

Though he has been asked more than two hours, “not one person left, and they told me they love being in church,” Bishop Wester said.

Everyone in the church “sings and participates in the Mass,” he said, noting that the parish priest, Oblate Father Patrick M. Amede, seems “very much in touch with his people.”

The bishop said that, while parishioners he talked to after Mass told him they “feel held back economically and don’t have much opportunity” to make a decent living, their faith is very obvious and there is a lot of hope.”

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Passion Play and Danube cruise are part of 2010 pilgrimage

A archbishop Daniel M. Buechlein will lead an archdiocesan pilgrimage to Europe from Sept. 25 to Oct. 4 in 2010. Among the highlights are a viewing of the Passion Play in Oberammergau, Germany, and a five-night cruise on the Danube River.

The history of the Oberammergau Passion Play dates back to the middle of the Thirty Years War. In 1633, after months of suffering from the bubonic plague, the people of Oberammergau took a vow to perform the Passion Play every 10 years if they were spared. Miraculously, they all survived and, true to their promise, the first performance of the play took place in 1634.

More than 2,000 citizens make up the actors, singers, instrumentalists and stage technicians that bring the play to life.

In addition to viewing the Passion Play, the pilgrims will visit Vienna, Austria, with its architectural wonder, St. Stephen’s Cathedral, as well as numerous other European cities and places of worship important to the Catholic faith.

A special feature of this pilgrimage is a five-night cruise along the Danube River on board the River Princess. The pilgrims will sail from Vienna to Regensburg, Germany.

While docked in Vienna on Sept. 26-27, the pilgrims will be able to sample some of Europe’s finest music, art and architecture. Besides St. Stephen’s Cathedral, where Wolfgang Amadeus Mozart was married in 1782, they will visit Schloss Brunn Palace, the summer home of the Hapsburg emperors.

In Nuremberg, Austria, on Sept. 28, the pilgrims will sample wine during a visit to one of the most well-preserved stretches of river valleys in Europe.

In Melk, the pilgrims will visit the 900-year-old baroque Benedictine Melk Abbey, situated high atop the granite cliffs of the Danube. The abbey was founded during a visit to the best traditional and state-of-the-art wine domain.

The final full day of the pilgrimage will be spent in Vienna, Austria, with its architectural wonder, St. Stephen’s Cathedral, as well as numerous other European cities and places of worship important to the Catholic faith.

Holy Father says families should create ‘fertile spiritual terrain’ for priestly vocations in children

CASTEL GANDOLFO, Italy (CNS) — Pope Benedict XVI said Catholic parents should make sure to create a “fertile spiritual terrain” for priestly vocations as they educate their children in the faith.

The pope, speaking at a Sunday blessing at his summer residence outside Rome on Aug. 30, said he hoped for a vocations revival in the Year for Priests, which began in June.

The year marks the 150th anniversary of the death of St. John Vianney, the patron saint of parish priests, and a special focus is on the example of saintly parents and families, including Blessed Luigi and Maria Beltrame Quattrocchi, who were beatified in 2001.

The pope said the history of Christianity features innumerable examples of saintly parents and families, including Blessed Luis and Maria de Jesus, who were beatified in 2001. The couple had four children, including two sons who became priests.

The pope appeared relaxed as he greeted pilgrims in the packed courtyard of his villa in Castel Gandolfo. He returned to his Vatican residence at the end of September.
Eunice Kennedy Shriver and Sen. Edward M. Kennedy died only 14 days apart. Their deaths leave their sister, Jean Smith, the only surviving member of their generation of the most prominent Catholic political family in America. It included President John F. Kennedy, the first Catholic president, and Sen. Edward M. Kennedy, who had been attorney general during his brother’s administration. Both were assassinated.

Joseph Kennedy was hugely ambitious for his children, but his dreams were shattered. Joseph Jr., who acted out all sorts of behavior problems, died in a plane crash in France. Patricia, 22,000 pounds of explosives, was en route to the site of the 1969 accident in which she died. Kennedy, who had been attorney general of the United States, was in charge of youth ministry so I moved on to ministering to families and the aged. I am now halfway done with my Senior Corps, on the other hand, is for those age 55 and older who want to give back to their community. You can research America’s Volunteer Network at www.americorps.gov.

You can also research local volunteer opportunities through United We Serve at www.serve.gov.

**The Human Side/ Fr. Eugene Hemrick**

**Youth ministry is a lifelong vocation**

I was treated to a demonstration of my new skills. I can now use a hammer, sand, and mud and spackle with the best of them. Nonetheless, I have learned a variety of new skills. I can now use a hammer, sand, and mud and spackle with the best of them.

FURTHERMORE, today’s youths are exposed to drugs and generations before them, are increasingly raised by a single parent and live in a highly stressful environment, which causes any taste for life-giving reflection and contemplation.

New challenges face youths. How do we attract Hispanic youths, get on the wavelength of African-Americans and relate to Middle Eastern cultures? What in Catholic liturgies needs re-examination to reflect our multicultural Church?

It has been proven that those who cohabit before marriage have a greater probability of divorce. This is a critical message for you and I. Help them enter into wholesome marriages.

The aftermath is only the tip of the iceberg of youth issues.

Youth ministry is not solely about people getting a degree in this field and working with them. It’s about teaching the whole young person to grow as a Catholic — about how they think about themselves, about people in general and about the country they live in.

The survey’s results are good news. But why do we accomplish this with both parents working and priests keeping a greater distance from youths after the news of sex abuse? This is a critical message for you and I. Help them enter into wholesome marriages.

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**Be Our Guest/Gretchen Sneegas**

**Did Jesus volunteer at a soup kitchen? Why we should all give back in life**

Being a good Catholic means more than just going to Mass once a week. My parents made sure I learned this lesson, and I learned it well. I was treated to a metaphorical buffet of volunteer work growing up. I could pick my own field of service: tutoring elementary school students, trick-or-treating for UNICEF or helping out with my high school’s performing arts boosters. Not participating was simply not an option.

A vet at mentoring at-risk youth in a Boys and Girls Club, my ingenuity has grown by leaps and bounds. Living in close quarters with my team of eight people has developed my tolerance, patience and flexibility. My upper arm strength has increased exponentially. Also, I can now say I have thrown a toilet down a flight of stairs. Who else can make that claim? In all seriousness, however, I have learned a great deal in the last six months about myself, about people in general and about this fantastic country that I live in.

But more than being a learning experience, I consider it a living experience. It’s an experience in starting each day anew, in accepting change with an open mind and open heart.

That, I think, is what the spirit of volunteerism is all about. And no, you don’t have to have a B.A. from a recent college graduate to partake. There are volunteer opportunities wherever you look. A trip to a park, summer camp class or helping at a shelter is just a few of the many things in common, but also some great disagreements.

They were both committed to helping the less fortunate in society, but Eunice was pro-life in every way while Ted was one of many Catholic politicians who ignored the Catholic Church’s teachings on abortion and embryonic stem-cell research.

Eunice’s commitment to serving the less fortunate took the form of founding the Special Olympics for children with developmental disabilities. Ted’s passion for helping them came from her experiences with her older sister, Rosemary, who was permanently disabled. Special Olympics competitions have grown internationally to involve up to 3 million people of all ages.

Eunice obviously had great organizational abilities as well and was able to raise funds for her foundations. President Kennedy once said that she was the smartest in the family and would have made a great president.

She was also a devout Catholic. Like her mother, she attended Mass daily. She considered herself to be the Blessed Virgin, Blessed Teresa of Calcutta and Catholic Worker co-founder Dorothy Day was her own sister, Rosemary, and her mother.

This writer talked with Eunice and her husband, Sargent Shriver, in 1976 after they attended a session of the International Ecumenical Congress in Philadelphia, where they listened in the audience to a talk by Msgr. Raymond T. Bosler, Founding Editor, 1915 – 1994.


**Publisher CNS photo/courtesy Special Olympics**

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Shortly after graduating from college in May 2008, I made the decision to postpone applying for graduate school. Instead, I decided that I wanted to devote at least two years of my life doing community service. I knew that I would never have another chance to make this commitment.

I decided by applying to the Americorps National Civilian Community Corps or NCCC for short. For one year, I would be a community service program for 18- to 24-year-olds. In return for 10 months of service, you get room and board, health insurance, a living stipend and an education award of nearly $5,000.

With a team of your peers, led by a team leader, you complete six to eight week-long projects in your region. These projects could be a broad spectrum, ranging from educational to environmental, from construction to disaster relief.

I am now halfway done with my Corps year. In that time, I have done things that I will never have the chance to do again.

I have rebuilt homes damaged by Hurricane Katrina, salvaged flooded houses, demolished vacant buildings and played with dozens of children. My work has taken me from urban Baltimore to the forests of West Virginia to the beaches of Massachusetts.

A vet at mentoring at-risk youth in a Boys and Girls Club, my ingenuity has grown by leaps and bounds. Living in close quarters with my team of eight people has developed my tolerance, patience and flexibility. My upper arm strength has increased exponentially. Also, I can now say I have thrown a toilet down a flight of stairs. Who else can make that claim?

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The survey’s results are good news. But what is disturbing is that a significant number of Catholic youths cannot verbalize what their faith is. The concepts found in our creed are either foreign to them or vaguously understood.

---John F. Fink
O
ur modern age often proclaims the false hopes of politics, science and technology. “Spe salvi facti sumus” is the way that Pope Benedict xvi begins his 2007 encyclical letter. In the words from St. Paul’s letter to the Romans, and likewise to us, which means “in hope, we were saved” (Rom 8:24). For St. Paul, there is only one hope that saves, and that is hope in Christ.

Halfway through his encyclical, Pope Benedict summarizes our Church’s teaching on the theological virtue of hope: “Let us put it very simply,” the Holy Father writes. “Man needs God, otherwise he remains without hope” (“Spe Salvi”, #23). This simple truth should be the banner headline of every newspaper. It should be screamed at the bottom of every television news program, and it should be an icon that is prominently displayed on every Internet Web site that claims to lead us to the truth of things. Without God, there is no hope.

We need to be reminded that God is the only authentic source of hope for us. In spite of the fact that human history chronicles all the ways that men and women have vainly searched for hope where God is not, we still follow the false leads of politics, science and technology.

We are still encouraged to think that happiness, peace and prosperity are possible without reference to the transforming grace of Jesus Christ. And we are still enticed to build a City of Man that we are to believe will be just as good as the City of God. That way is a dead end. It leads to profound unhappiness, to cruelty and to despair. Consider the attempts that have been made during the past 200 years to create a perfect society. They have led to unparalleled, unforeseen economic growth and the development of technological wonders. Good things have resulted, but evils have also been unleashed.

“In Spe Salvi,” Pope Benedict poses the question, “What does progress really mean? what does it promise and what does it not promise?” The Holy Father continues, “We have all witnessed the way in which progress, in the wrong hands, can become and has indeed become a terrifying progress in evil. If technical progress is not matched by corresponding progress in man’s ethical formation, in man’s inner growth (cf. 31,6; 2 Cor 4,18), it is not progress at all but a threat for man and for the world” (“Spe Salvi”, #22).

This reminds us that in the modern era humanity’s belief in progress has been tied to two fundamental concepts: reason and freedom. Both concepts can be seen as essentially linked to our Christian understanding of the way God created us, our image and likeness, and endowed us with intelligence and free will. But when reason and freedom are divorced from God’s plan, then the concepts become instruments of evil, “not ushering in a perfect world but unleashing a path of flagellum” (“Spe Salvi”, #21).

The world witnessed this in the rise and fall of communism. Pope Benedict tells us that Karl Marx, the architect of communist theory, forgot that without God’s grace human freedom remains also freedom for evil.

Marx assumed that “once the economy had been put right, everything would automatically be put right.” This is the false hope of materialism. As the pope teaches, “Man, in fact, is not merely the product of economic conditions, and it is not possible to redeem him purely from the outside by creating a favorable economic environment” (“Spe Salvi”, #21). This should sound uncomfortably familiar to us today. We, too, have been guilty of the false hope of materialism, of believing that the solution to all our problems is simply to create a favorable economic environment.

But we have discovered that this way is also a dead end. A. the Lord said in response to the devil’s temptation, “Man does not live on bread alone” (Lk 4:4). Hope lies not in material things, but in the grace of Christ.

Freedom and reason are gifts from God that must be used wisely in accordance with God’s plan. They are the tools we have been given to build up the kingdom of God. Without God, these powerful gifts become instruments of evil.

We have given in to the false hopes of our modern age. Too often, we place our hope in political figures, in scientists and in those who continually discover new forms of technology. When we do, we are disappointed.

Nearly 2,000 years ago, St. Paul wrote that without God we are alienated from one another and strangers to the truth, a people without hope. “But now in Christ Jesus you who were once far off have become near by the blood of Christ” (Eph 2:13).

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 1430
Indianapolis, IN 46202-1410

Sin Dios somos un pueblo sin esperanza

Nuestra era moderna proclama frecuentemente la falsa esperanza que Dinisino proclama que Dios y la ciencia y la tecnología. El papa Benedicto xvi comienza su encíclica hablando sobre la esperanza con la frase “Spe salvi facti sumus.” Es una cita extraída de la carta de San Pablo a los Romanos y que también es aplicable a nosotros, la cual significa “en esperanza fuimos salvados” (Rom 8:24). Para San Pablo sólo existe una esperanza salvadora y esa es la de Cristo.

A mitad de su encíclica, el papa Benedicto resume las enseñanzas de la Iglesia sobre la virtud teológica de la esperanza: “Diligéndolo ahora de manera muy sencilla” escribía el Santo Padre, “el hombre necesita a Dios, de lo contrario queda sin esperanza” (“Spe Salvi”, #23).

Esta verdad sencilla debiera ser el titular de todos los periódicos. Debería aparecer constantemente al pie de la pantalla en todos los programas noticiosos de la televisión y debería ser un ícono que destacara en cada una de las páginas de Internet que dicen a continuación a la verdad de las cosas. Sin Dios no hay esperanza.

Necesitamos el recordatorio de que Dios es la única fuente de esperanza auténtica para nosotros. Nos ha recordado que la historia humana relata todas las formas en las cuales la humanidad ha buscado en vano la esperanza sin Dios. La historia es la falsa guía de la política, la ciencia y la tecnología.

Todavía se nos exhata a pensar que la felicidad, la paz y el amor pueden encontrarse sin hacer referencia a la gracia transformadora de Jesucristo. Y, no obstante, se nos invita a construir una Ciudad de Hombres, la cual debemos creer que será igual a la Ciudad de Dios. Pero camino de la ciudad sin salvación. Conviene a una profunda ineficacia, a la crueldad y a la desesperación. Consideremos los intentos que se han realizado en el curso de los últimos 200 años para crear una sociedad perfecta mediante revoluciones políticas, crecimientos económicos estrictos y el desarrollo de maravillas tecnológicas. Se han obtenido resultados positivos, pero también se han desatado flagelos.

En “Spe Salvi,” el papa Benedicto formula la siguiente pregunta: “¿Qué significa realmente ‘progreso’; qué es lo que promete y lo que no promete?” El Santo Padre proclama: “Todos nosotros hemos sido testigos de cómo el progreso, en manos equivocadas, puede convertirse, y se ha convertido, en un progreso terrible en el mal. Si el progreso técnico no se corresponde con un progreso en la formación ética del hombre, con el crecimiento del hombre interior (cf. Ef 3:16; 2 Cor 4:18), no es progreso sino que es la caída del hombre y para él” (“Spe Salvi”, #22).

El Papa nos recuerda que en la época moderna la ciencia humana en el progreso se han vinculado los conceptos fundamentales: la razón y la libertad. A ambos conceptos pueden considerarse como unidos en especie a nuestra comprensión cristiana de la forma en que Dios nos creó a Sí y los vistos con gracia y liberó al hombre. Pero cuando la razón y la libertad se apartan del plan de Dios pueden convertirse en instrumentos del mal en lugar de aluminar un mundo sano, ha dejado tras de sí una destrucción desoladora” (“Spe Salvi”, #21).

El mundo presenció esta verdad en el auge y caída del comunismo. El papa Benedicto nos dice que Carlos Marx, el arquitecto de la teoría comunista, olvidó que sin la gracia de Dios la libertad humana también es libertad para el mal.

Marx asumió que “una vez solucionada la economía, todo queda dicho”. Esa es la falsa esperanza que brinda el materialismo. El papa nos enseña que “en efecto, el hombre es sólo el producto de condiciones económicas y no es posible curar el mal desde fuera, creando condiciones económicas favorables” (“Spe Salvi”, #21).

Esto nos debería sonar incomprensiblemente familiar hoy en día. Nosotros también somos culpables de la falsa esperanza del materialismo al creer que la solución para todos nuestros problemas es simplemente crear condiciones económicas favorables. Pero hemos descubierto que ese camino es un callejón sin salida. “No sólo de pan vive el hombre” (Lc 4:4). La esperanza no se encuentra en las posiciones materiales sino en la gracia de Cristo.

La libertad y la razón son dones de Dios que deben emplearse sabiamente y de acuerdo al plan de Dios. Son las herramientas que se nos han entregado para construir el reino de Dios. Sin Dios estos dones poderosos se transforman en instrumentos del mal.

Hemos sucumbido a las falsas esperanzas de nuestra época moderna. Con demasiada frecuencia depositamos nuestra esperanza en las figuras políticas, en científicos y en aquellos que descubren continuamente nuevas formas de tecnología, y al final, nos sentimos defraudados.

Hace casi 2,000 años San Pablo escribía que sin Dios no nos distanciamos de los demás y somos ajenos a la verdad, un pueblo sin esperanza. “Pero ahora en Cristo Jesús, a ustedes que antes estaban lejos, Dios los ha acercado mediante la sangre de Cristo” (Ef 2:13).

Has tenido una intención que deseas incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo Buechlein
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1430
Indianapolis, IN 46202-1410

Traducido por: Daniela Guajardo
Language Training Center, Indianapolis.
Adoration chapel anniversary

The Divine Mercy Chapel in Indianapolis is the oldest perpetual adoration chapel in the Archdiocese of Indianapolis. A special Mass, eucharistic procession and Benediction service to celebrate its 20th anniversary begins at 5 p.m. on Sept. 13 at St. Michael the Archangel Church, 1402 Southern Ave., in Indianapolis. "My project is to paint an outline of the United States on the blackboards of the other 10 pray the new Marian Way," said Joseph, a senior at St. Anthony School and St. Philip Neri School, who plans to donate the project, I'm planning to donate the quilt," he said. "I have a template for each of the maps, which will be 12 feet by 24 feet," he said. "I need-based efforts," said Joseph, who is a St. Michael Parish, 3027 N. St. Clair Dr., Indianapolis. Bienvenido, presenter. Information: 317-787-4337.

September 7-13

September 18-20

September 22
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Catholic Identity and Doctrine 2009—"The Holy Sacrifice of the Mass," Benedictine Sister Mildred Wannemuehler, presenter. 6:30-9 p.m. info. $25 includes dinner. Information: 317-788-7543 or benedictinn@benedictinn.org.

September 25-27

Reunion of Padua Parish, 4761 E. Marion Church St., Morris. “Labor Day Festival,” games, food, mock turtle soup, quilts, 11 a.m.-8:30 p.m. Information: 812-963-6218.

Saint Peter Parish, 1207 E. East Road, Brookville. Labor Day Festival, country style chicken dinners, 9:30-7 p.m. Information: 317-626-3370 or www.stpatricksbrookville.com.

Saint Paul Hermitage, 501 N. 17th St., Beech Grove. Ave Maria Guild, Mass, 11 a.m., meeting. 12:30 p.m., bring a sack lunch. Information: 317-885-5998.


September 10-12
Saint Joseph Parish, 1375 S. 46th Street, Indianapolis. Annual Franciscan Market, noon-10 p.m., food, entertainment, arts and crafts booths, children’s activities. Information: 317-244-9902.

September 11
St. Mary Church, 317 N. Dunrobin Dr., Indianapolis. Blue Mass honoring firefighters, police officers and military personnel. Information: 317-637-3882.

Roncalli High School, 3300 Prague Road, Indianapolis. Parents’ organizations spaghetti dinner, 4:30-7 p.m., $6 per person or $20 per family. Information: 317-787-8477.

St. Ane Parish, 5267 N. Hampton Road, Oldenburg. turkey supper, 4:30-7 p.m. Information 317-934-5854.

St. Nicholas Parish, 518 Nebeker St., Clinton. September 5
St. Michael Parish, Family Center, 3603 S. Meridian St., Indianapolis. Singles Seniors, meeting, 1st Tuesday of each month at 5:30 p.m. Information: 317-784-4207.

St. Michael Parish, Parish Life Center, 3610 N. Greenfield. St. Michael School, all-class reunion, 6 p.m. midnight, $25 per person or $45 per couple. Information: 317-766-9876 or ppml1216@aol.com.

September 6
Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. "On-Site Chili Cook-off," noon-3:30 p.m., $25 entry fee per person, children under 7 no charge. Information: 317-506-1895 or www.lourdeschilicookoff.org.


The Divine Mercy Chapel in Indianapolis is the oldest perpetual adoration chapel in the archdiocese. A special Mass, eucharistic procession and Benediction service to celebrate its 20th anniversary begins at 5 p.m. on Sept. 13 at St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis. The chapel is located north of the church and parish rectory. Mgr. Joseph F. Schoaedel, vicar general, and Father Varghese Mallakal, administrator of St. Michael the Archangel Parish, will preside at the celebration. A reception will follow at St. Michael’s Parish Life Center. For more information, call 317-926-1363.

The Guardian Angel Guild will celebrate its 50th anniversary with a luncheon on Sept. 24 at the Richmond Baroque Center, 6727 Westfield Blvd., in Indianapolis. Bishop Gerald A. Gettelfinger of Evansville, a former vicar general of the Archdiocese of Indianapolis, will attend the luncheon as its honorary chairman.

For 50 years, the Guardian Angel Guild has assisted students with developmental disabilities that are enrolled in an archdiocesan school. The anniversary celebration begins with a social hour at 11 a.m. The luncheon starts at 12:15 p.m.

Tickets for the celebration are $40 and should be purchased or on before Sept. 15. Reservations can be made by calling 317-466-1293 or sending an email to mauruslee@comcast.net.
Franciscan helps Catholics find niche on Greek island

RHODES, Greece (CNS)—On a side street of this bustling island town, a quiet priest in a brown habit quietly inspects the renovation work being done on his church.

Beyond the outer wall, boutiques and tavernas run up to an ancient Crusader fortress. In the distance, beyond the harbor, the blue Aegean Sea shimmers in the sunlight.

When Father John Luke, an English Franciscan, was sent to Rhodes in 2004 as Catholic vicar general of the archdiocese, religious practices were in decline at the Church of Our Lady of Victory, known locally as Santa Maria.

Since then, he has doubled the number of parishioners to around 4,000 and helped revitalize Catholic devotions on a dozen streets of this bustling island town, a gaunt church, and a gaunt Father Luke in his off-the-rack cassock.

The Church's image on Rhodes was badly damaged under a 1912-1945 Italian protectorate, when Catholic culture was officially encouraged at the expense of Orthodox traditions.

Today, however, ecumenical links have relaxed and improved. For instance, in 2007, when Greece's Catholic bishops met on the island with the Vatican's nuncio, the bishops were invited to dinner by Metropolitan Kyriakos of Rhodes, exarch of the Cyclades.

Several factors have made Rhodes something of an ecumenical oasis, said Father Luke.

He said the Orthodox Church in Rhodes falls under the jurisdiction of the Ecumenical Patriarchate of Constantinople, based in Istanbul, Turkey, rather than the Greek Orthodox Synod in Athens. Since Ecumenical Patriarch Bartholomew is more open to relations with Catholics than Orthodox leaders in mainland Greece, this has given Metropolitan Kyriakos greater leeway with other Churches.

With no resident Catholic bishop, hierarchal rivalries are also absent. The Franciscans remain on the island where Rhodes was captured by the Turks from the Knights of St. John in 1522, and Father Luke thinks the Franciscans are appreciated as a historical part of the island's Christian life.

The priest said he keeps Metropolitan Kyriakos notified of Catholic activities and always acknowledges the Orthodox predominance on the island.

"Our ecumenical efforts go through the right channels, and no one accuses us of poaching Orthodox church members," the Franciscan said. "The metropolitan says he has no problem with Orthodox Christians attending Catholic liturgies here, provided they receive holy Communion at Orthodox churches—and with one on every street corner, no one could argue with that," the priest said.

"The local media are positive toward us, and the mayor and municipality have done a lot to help," said the 53-year-old Franciscan. "While some Orthodox clergy are less than enthusiastic about ecumenical unity, I think we've opened a new chapter with them and are moving forward together."

At his parish on Kastellou Street, Father Luke is full of plans.

He has restored his parish library, some of it dating from the 15th century, and hopes to find artists and decorators to continue renovation work on the rest of the church.

Although readings are done in various languages at Santa Maria, the language of the Mass is Greek and the church flies a Greek flag. It also offers Greek-language lessons and runs an extensive charity network.

With a Greek organist, German treasurer, Italian archivist, Philippine catechist and Polish assistant priest, Father Luke is proud of Santa Maria's multilingual character and hopes to go on playing a useful, respected role in local Church life.

"It's important for us, as foreigners, to be open about who we are, show our love for Greece and give a positive impression," he said.

Celebrities begin for centennial of Blessed Teresa of Calcutta's birth

CALCUTTA, India (CNS)—The Missionaries of Charity have launched a year of programs celebrating the 2010 centennial of the birth of Blessed Teresa of Calcutta, known as Mother Teresa.

"Teresa is of significant need today and will always be needed," she said. †

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Vince Lorenzano, during the second football game of Will’s sophomore year—when Will first became a manager for the varsity team.

At halftime, Lorenzano walked by the stands where K. Kuhn was sitting and wanted to talk to her about Will. As K. Kuhn recites it, Lorenzano yelled to her, “Hey, K. K. He doesn’t want to go to the football game with his mommy.”

“I had taken Will to the game because he needed his scooter to get around,” K. Kuhn recalls. “So I said to Coach Lorenzano, ‘Well, Coach, he can’t walk. How else is he going to get here?’ And Coach said, ‘We’re football players. We’ll get him and the scooter on the bus.’”

The following Friday, it rained, so Will was a manager for his team (a football player who graduated in 2009) piggy-backed William onto the bus, two or three boys lifted his scooter and put it into the luggage compartment with all the football equipment, and they went off. For William, he was part of the team.

“A couple of weeks after that, I went up to Coach and said, ‘Thank you so much. You can’t imagine what that means to me, Will and his mother.”

And Coach looked at me and said, “It’s not about what we are doing for him. It’s what he does for us.”

“I walked away crying.”

Lorenzano doesn’t mention those stories when he is asked about any moments that stand out from Will being part of the football program. Instead, he talks about Will often leading the stretching part of practice for the players by blowing a whistle to start each drill. He also mentioned that he often talks to Will on the field through the heat, rain, mud, cold and snow—elements that are all part of a football season.

“He’s one of those guys who don’t let anything stop him from living life to the fullest,” Lorenzano says. “He’s an attitude. No matter how he feels, he’s out there. I think our players do—I think they see what they have. I know those kids love him and would do anything for him.”

Mike Goetz, a senior and one of Lorenzano’s favorite players as a manager for the Bishop Chatard High School varsity football team, Will Kuhn likes to be on the field, to be a part of the team.

“In a front-page article on Aug. 24, the Vatican newspaper recalled this all and argued that Pope Pius XII was not a “liberal” but a “patriot” who had stopped working for peace throughout the conflict. The article, signed by the newspaper’s editor, Giovanni Maria Vian, said Pope Pius XII needed to be recognized as a “liberal” because of his efforts to secure peace in Europe, particularly during World War II. The Vatican had previously stated that Pope Pius XII had been excluded from the list of possible candidates for the 2012 Nobel Peace Prize because of his role in World War II, the last time a pope was nominated for the prize.

On the eve of the Nobel Peace Prize ceremony, the Vatican released a statement saying that Pope Pius XII had been excluded from the list of possible candidates for the 2012 Nobel Peace Prize because of his role in World War II. The statement said that the Vatican had not considered Pope Pius XII for the award because of his role in World War II.

Pope Pius XII was the last pope to be nominated for the Nobel Peace Prize, a distinction that has been given to only one pope, John Paul II, in 1979. The Vatican has previously stated that it would not consider Pope Pius XII for the award because of his role in World War II.
Women and Spirit
Catholic sisters have served millions of people in U.S. for nearly 300 years

By Mary Ann Wyand

CINCINNATI—Gratitude, admiration and amazement were among the reactions of 60 archdiocesan pilgrims who journeyed by bus to see the “Women and Spirit: Catholic Sisters in America” exhibit on Aug. 27 at the Cincinnati Museum Center.

The exhibit pays tribute to the thousands of courageous, faith-filled sisters who faced many daunting hardships to found and staff hospitals, orphanages, schools, colleges and other social service ministries throughout the United States beginning nearly 300 years ago. It also honors the 59,000 sisters who continue to serve the changing needs of millions of God’s people today.

Sponsored by the Leadership Conference of Women Religious in association with the Cincinnati museum, the exhibit documents their “quiet courage during many dramatic moments in American history”—the Civil War, Cold War, San Francisco earthquake, influenza epidemics, civil rights movement and Hurricane Katrina.

“Women and Spirit” opened last spring in Cincinnati and closed there on Aug. 30. Other stops on the three-year, nationwide tour include Ellis Island in New York and the Smithsonian Museum in Washington.

A part of the one-day pilgrimage, Msgr. Joseph F. Schaedel, vicar general and spiritual director for the pilgrimage, celebrated Mass with the pilgrims at the historic and ornate St. Mary’s Cathedral Basilica of the Assumption in Covington, Ky., before lunch at the authentic German Hofbrauhaus restaurant in Newport, Ky.

After a short ride back across the Ohio River to the Cincinnati Museum Center, the pilgrims spent the afternoon browsing through the “Women and Spirit” exhibit, which features historical items assembled from more than 400 communities of women religious.

A rafute range from a letter written by President Thomas Jefferson to a candle from a Victorian orphanage and medical supplies used by the brave sisters who provided nursing care for soldiers on bloody battlefields during the Civil War.

“I think it was really worthwhile, first of all, to have Mass as well as the Cathedrals, basilicas in Covington and then to see this exhibit of the contributions that religious communities of sisters have made to the United States.” Msgr. Schaedel said. “Some of the exhibits and videos are almost unbelievable. The sacrifices that these women made were quite touching. I’m really glad we came.”

The pilgrims learned that communities of Catholic sisters founded more than 110 U.S. colleges and universities. Women religious in the U.S. also lugged pianos into the wilderness, outwitted bandits and provided the nation’s first health insurance to loggers in the Midwest.

Since the Ursuline sisters arrived in New Orleans in 1727, the exhibit explains, communities of women religious from many countries have ministered to people who are immigrants, impoverished, sick, handicapped and persecuted.

Details of their lives of service to God and his people form a compelling exhibit, the brochure notes, about “a world few have seen, but millions have shared.”

Franciscan Sister Rita Vukovic has taught Freshman English classes at Cardinal Ritter Jr./Sr. High School in Indianapolis for 40 years. She joined the Oldenburg Franciscans 63 years ago.

“All this really enhances my gift and also my privilege of being a Franciscan sister from Oldenburg,” Sister Rita said. “The prayer life and the Eucharist are at the center of our lives.”

The “Women and Spirit” exhibit “tells us that [the early sisters] did all this so that I can do what I’m doing now,” she said. “And what a tremendous hardship it was for many of them. Our own foundress [Franciscan Sister Theresa Hackelmeyer] came to America from Austria at the age of 24 all by herself.”

Both the Oldenburg Franciscans and the Sisters of Providence of Saint Mary-of-the-Woods had to start their ministries from nothing then rebuild their buildings after devastating fires a few decades later.

Providence Sister Ruth Ellen Doane, a 55-year member of the congregation founded by St. Theodora Guérin, was happy to see her foundress featured with other sisters who became saints.

“I feel very happy and proud,” Sister Ruth Ellen said. “This is a very nice exhibit. I’m glad they have other Founders featured at the front of the exhibit. She was quite a lady. All she could eat was gruel, which is the equivalent of our cream of wheat, for three meals a day, and look at all she did. She was only here 16 years. She came in 1840 and died in 1856, but accomplished a lot.”

Oldenburg Franciscan Sisters Rita Vukovic, from left, Ruth Briegler and Joan Wolf read the display about their order on Aug. 27 at the Cincinnati Museum Center.

The 12th Station of the Cross depicting Jesus on Calvary is among the ornate religious artwork at St. Mary’s Cathedral Basilica of the Assumption in Covington, Ky. The basilica has 82 stained-glass windows. It was dedicated on Jan. 27, 1951, and the facade was completed in 1960.

Catholic sisters who served as nurses during the Civil War used medical equipment like these surgical instruments to minister to wounded soldiers on battlefields.

Above, archdiocesan pilgrims watch a video about the history of women’s religious orders in the U.S. on Aug. 27 as part of the “Women and Spirit: Catholic Sisters in America” exhibit. For more photos, log on to www.criteriononline.org.

Left, Franciscan Sister Evelyn Lindemann of Oldenburg examines an early veil that was part of a religious order’s habit on Aug. 27 at the “Women and Spirit: Catholic Sisters in America” exhibit.
WashinGton (CNS)—The Pope John Paul II International Film Festival is set to take place during the last weekend of October in Miami, but co-director Frank Brennan said the organizers still have a lot of work to do before the event kicks off.

Brennan has been working with two other co-directors since March to put together the event. He said they hope to make it an annual occurrence. In the future, he said, he hopes the festival will expand to include other forms of art and theater, but this year he wants to keep it simple.

“For this year for us, it’s been: Stick to the films, stick to the festival, show the films,” Brennan told Catholic News Service in an interview. “Show the art and then at the same time show how faith is applied through the films.”

The biggest challenge for the team so far, Brennan said, has been dealing with time constraints. Most festivals, he said, take close to a year and a half to plan, but these planners only allotted themselves nine months. Together he, his fiancée, Laura Alvarado, and Rafael Anrrich have been constantly picking each other up and keeping each other focused on their goal, he said.

The festival directors are searching for published or unpublished films that coincide with what they consider to be Pope John Paul II’s three most important values: human dignity, the sanctity of life and Christian unity.

The festival has received the support of the Beckett Fund, a religious liberty law firm. Brennan Fund, a religious liberty law firm. Brennan said he discovered his passion for writing, directing and producing films as a freshman in high school. Brennan also found his passion for religious films during his first year of high school after experiencing a “deep personal conversion” while watching The Ten Commandments. He now works as a therapist to children, adolescents and adults, but has wanted to pursue his idea of a film festival for at least four years, Brennan said.

With time and money short, only a small number of videos at the festival will have been specifically made for the event, Brennan said. The majority of videos that will be included have already been released, but have not gotten as much attention in Hollywood, partially because they lack enough special effects, he said. These films have good substance, but have had a hard time making money in Hollywood, he added.

Before July, the team struggled to find financial support, and even with recent donations Brennan said the festival was still in need of funding and sponsors. To show the festival directors’ appreciation, Brennan said he would like to provide a ticket for one student from each of the Catholic schools in the area who exhibits a passion for any type of art. “Youth is a big target in this,” Brennan said.

He planned to have special events designed specifically for children, including a concert. Tickets will cost $8 for adults, $6 for students and $5 for children.

When he spoke recently to CNS, the event was mostly ready to go, though the team was still in the process of creating a panel of judges who will score films for various awards. Brennan said judges would mainly consist of Hollywood filmmakers and a few theologians, though he would not release the names of any judges who had already agreed to participate.

In an e-mail to CNS, Alvarado said the festival has received the support of the Miami Archdiocese and the Jewish and Muslim communities as well as the Beckett Fund, a religious liberty law firm.

In March, Archbishop John C. Favalora of Miami commended the festival’s directors for “undertaking the call of our late Holy Father to encourage Catholics to use their God-given talents to promote what is beautiful, right and good for people of faith and all men and women of good will.”

“I promise to be a volunteer, donate money or purchase tickets, is available online at www.jp2filmfestival.com.”

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Robert Schindler, who fought to care for daughter, Terri Schiavo, dies

ST. PETERSBURG, Fla. (CNS)—Robert Schindler Sr., a center of the family of the late Terri Schiavo, died early on Aug. 29 in St. Petersburg. He was 73.

Schiavo, who died in 2005, was at the center of a lengthy legal battle that resulted in a Florida court ordering her feeding tube removed. A funeral Mass for Schindler was to be celebrated on Sept. 4 in Southpointe, Pa., at Our Lady of Good Counsel Parish. A private burial service was to follow at Holy Sepulcher Cemetery in Philadelphia.

“[My dad was] a man of integrity, character and compassion who was blessed with a close and loving family,” his son, Bobby Schindler, said in a statement. “He taught all three of his children to respect and value life, and to love our fellow man. Even at the height of the battle to save my wife, Terri, he never lost hope and remained positive in his faith.”

“My dad was a man of integrity, character and compassion who was blessed with a close and loving family,” his son, Bobby Schindler, said in a statement. “He taught all three of his children to respect and value life, and to love our fellow man. Even at the height of the battle to save my wife, Terri, he never lost hope and remained positive in his faith.”

“Yet it was his unfathomable, indomitable, and unyielding courage, as well as his deep sense of love for his wife and family, that allowed him to shoulder up his own heartache and lead us through our darkest hour. What greater legacy could a man leave behind?”

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“The Schindlers fought for their husband, M.ichael Schiavo, for seven years over the right to make medical decisions for her. They tried unsuccessfully to persuade state and federal courts that they should have the right to care for her, and, later, that her feeding tube should be reinserted.

Under a court order, Schiavo’s feeding tube was removed, and she died two weeks later. The Schindlers’ last appeal to the U.S. Supreme Court was rejected without comment hours before she died at a hospice in Pinellas Park.

“Robert Schindler Sr. fought hard to protect the right of his daughter, Terri, to live,” said Deirdre McQuade, a director of policy and communications in the U.S. bishops’ Secretariat for Pro-Life Activities.

“The witness of self-sacrificial love is a powerful one for us as we seek to love, provide care and advocate on behalf of our most vulnerable family members,” she said in a statement. “Through his fidelity to Terri— and the foundation established in her honor—the Schindlers have been a powerful one for us as we seek to love, provide care and advocate on behalf of our most vulnerable family members.”

Bob Schindler remains an inspiration, said Father Frank Pavone, national director of Priests for Life.

In spite of enduring the heartbreaking, court-ordered killing of his daughter, Terri Schiavo, Bob never stopped fighting for the rights of others who were disabled or medically vulnerable, he said in a statement. “His quiet strength in the face of persecution and his compassion for those who were too weak to defend themselves will forever serve as examples of how we should show Christ’s love.

Through the Terri Schindler Schiavo Foundation, Schindler and his family became advocates for other medically vulnerable and disabled patients after Schiavo’s death.

“In life, Bob (Schindler), and his wife, Mary, never sought the spotlight,” said David N. O’Steen, the executive director of the National Right to Life Committee.

“They only wished to care for their beloved daughter, Terri. Through their selfless dedication to Terri, they showed the nation the true meaning of what someone says they are ‘pro-life.’

“Schindler was born in Philadelphia on Oct. 23, 1937. As an altar boy, he had once contemplated becoming a priest. Before his involvement in fighting to care for his daughter, Schindler ran a business selling industrial supplies.

Besides his wife and son, he is survived by another daughter, Suzanne Schindler, and a granddaughter, Alexandra.

DIOCESE OF FORT WAYNE-SOUTH BEND

Mark Myers is named diocesan superintendent of Catholic schools

FORT WAYNE—Mark Myers is the new superintendent of Catholic Schools in the Diocese of Fort Wayne-South Bend.

A native of Illinois, Myers earned a bachelor’s degree in education at Eastern Illinois University in 1975, followed by a master’s degree at the University of Illinois in 1979. He earned a doctorate in educational administration at Indiana State University in 1991.

He is one of 10 Catholic school superintendents that are working in Illinois with Catholic schools and networking with Indiana University-Purdue University at Fort Wayne graduates who are principals in area Catholic schools, he has developed a respect for Catholic educators.

“I have respect for what Catholic teachers and principals do. And I think the sacrifices the make send their kids to Catholic schools. It’s humbling to be part of that,” the new superintendent.

Myers and his wife of 35 years, Julia, brought the advertisement for the superintendent’s position to his attention, and felt the job description was a match to his experience and his faith. He added that his faith gave him the confidence to apply.

“The Schindlers fought for their husband, M.ichael Schiavo, for seven years over the right to make medical decisions for her. They tried unsuccessfully to persuade state and federal courts that they should have the right to care for her, and, later, that her feeding tube should be reinserted.

Under a court order, Schiavo’s feeding tube was removed, and she died two weeks later. The Schindlers’ last appeal to the U.S. Supreme Court was rejected without comment hours before she died at a hospice in Pinellas Park.

“Robert Schindler Sr. fought hard to protect the right of his daughter, Terri, to live,” said Deirdre McQuade, a director of policy and communications in the U.S. bishops’ Secretariat for Pro-Life Activities.

“The witness of self-sacrificial love is a powerful one for us as we seek to love, provide care and advocate on behalf of our most vulnerable family members,” she said in a statement. “Through his fidelity to Terri— and the foundation established in her honor—the Schindlers have been a powerful one for us as we seek to love, provide care and advocate on behalf of our most vulnerable family members.”

Bob Schindler remains an inspiration, said Father Frank Pavone, national director of Priests for Life.

In spite of enduring the heartbreaking, court-ordered killing of his daughter, Terri Schiavo, Bob never stopped fighting for the rights of others who were disabled or medically vulnerable, he said in a statement. “His quiet strength in the face of persecution and his compassion for those who were too weak to defend themselves will forever serve as examples of how we should show Christ’s love.

Through the Terri Schindler Schiavo Foundation, Schindler and his family became advocates for other medically vulnerable and disabled patients after Schiavo’s death.

“In life, Bob (Schindler), and his wife, Mary, never sought the spotlight,” said David N. O’Steen, the executive director of the National Right to Life Committee.

“They only wished to care for their beloved daughter, Terri. Through their selfless dedication to Terri, they showed the nation the true meaning of what someone says they are ‘pro-life.’

“Schindler was born in Philadelphia on Oct. 23, 1937. As an altar boy, he had once contemplated becoming a priest. Before his involvement in fighting to care for his daughter, Schindler ran a business selling industrial supplies.

Besides his wife and son, he is survived by another daughter, Suzanne Schindler, and a granddaughter, Alexandra.

DIOCESE OF GARY

Convent project teaches girls about service and nature

SCHERERVILLE—The house sits on the corner of 11th and Oak streets. To those going to and from the busy St. Michael Parish campus daily, it might be easy to overlook.

However, St. Michael Girl Scout Troop #10619 couldn’t help but notice that the house, which has served as the parish convent since 1992, needed some love and attention.

Last spring, a group of Daisy Scouts, mostly second-graders studying nature, approached the house with the intent of spicing up it and making the house more attractive for its residents.

“We were looking for a project that would be ongoing, not just a one-shot deal,” said Kristin McKone, troop co-leader. “We hope this will teach the girls at an early age the meaning of ownership, commitment and responsibility.

The meaning of keeping one’s word and giving back.”

Co-leader Jennifer Chiabai said the project is teaching service as a way of life.

“They’re learning by doing,” Chiabai explained. “The project also fit well with the troop’s focus on being kind to the Earth and becoming more ‘green.’

Some of the flowers used in the landscaping were started from seed. Other plants came from the gardens of friends.

“They got the idea of recycling materials and making them into more useful items, but rather all of the things around us,” McKone noted.

“There’s a use for pretty much everything. These are all ideals of, not only the Girl Scouts, but our faith as well.”

(For these stories and more news from the Diocese of Gary, log on to the Web site of the Northwestern Indiana Catholic at www.nwatholic.com)

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Basic Catholicism: Why are we here?

Patti Lamb

It’s part of the nature of humans to be able to consider the ultimate questions about the meaning and purpose of our lives, even in the culture, even the primitive, has done so, with varying answers. Some of the answers have come from the Jewish Scriptures that Christians know as the Old Testament. There is probably the Old Testament book that best provides the guide for successful living, the Ancient Israelites sought.

What about people today? In the midst of our busy lives, do we take time out to reflect on why we are here? are we serious when we consider the frequency of our conversations has waned. The past few years have been much limited to Christmas cards. These are successful women whom I truly respected and admired. So I assume my friend’s trip to Italy was for experimental medical procedures for her mother. I had no idea of the cross that my friend carried.

Our conversation turned to another woman in the church. When I last spoke with her, she was on her way to becoming chief executive officer of a large and flourishing company. Given her workaholic nature, we were surprised when she told us that she recently extended her maternity leave from six to eight weeks. She has always been passionate about her career.

“My focus has shifted,” she said, “at one point, I was so caught up in daily life, in my work, my children, I only had the time of my life, three days, which is becoming too much. The other days are spent doing things we are supposed to do.”

I had no idea of the cross that my friend carried.

The third woman with whom we traveled discussed some marital problems she had been encountering, I never expected to hear from her. Her last email contained a number of unanswerable questions. Are people who write letters no matter what contentment. And the accompanying picture was straight out of a catalog.

“We have no idea of the crosses that others carry. Sometimes the crosses we can see are the most difficult to bear. Enigmas like anxiety, depression and resentment consume others without our knowledge.”

We often think of people as they were a few years ago, not what they are now. We assume that everything is fine and we trust them. We assume that everyone is fine and we trust them. We assume that everyone is fine and we trust them.

As wealthy, beautiful or successful as those around us appear, they are also human and have their crosses.

Faith, Hope and Charity/David Siler

Support local farmers and honor the God of creation

As we enter the harvest season in the state of Indiana and our land yields its very bountiful fruits and vegetables, we are given the opportunity to experience one of the best food in the world. I imagine that we have all wanted someone to say that there is just nothing like an Indiana tomato or ear of sweet corn.

Have you ever wondered why they are unlike anything else? Have you really wondered where your food comes from? I recently watched a movie titled Food Inc. The film is an expose of the food industry in America.

To use the term “industry” to describe the production of food in our country is certainly accurate when you realize that only a handful of companies currently control the growth, manufacturing and distribution of food in our nation. The small family farm is a rarity today, but was the backbone of our great state and country for many years until the reign of fast food began.

As wealthy, beautiful or successful as those around us appear, they are also human and have their crosses.

As wealthy, beautiful or successful as those around us appear, they are also human and have their crosses.

The film was about the food and its production. Monsanto is just one of the companies that have made significant changes in the food industry. Monsanto is known as the major biotechnology company in the world that has revolutionized the way we think about food and agriculture.

Monsanto has created genetically modified organisms (GMOs) that can withstand chemical herbicides and pesticides. These organisms are designed to be more resistant to environmental conditions and to produce higher yields of crops.

The film also highlighted the negative impact of GMOs on the environment and human health. It raised questions about the long-term effects of consuming food produced with GMOs.
The Sunday Readings

Sunday, Sept. 6, 2009

• Isaiah 35:3-4a
• Jesus 2:1-3
• Mark 7:31-37

The first reading for this weekend, from the Book of Isaiah, speaks of the blind, the deaf and the lame. Today’s culture is very different from that in which this section of Isaiah was written.

Physical impairments now can be managed in most cases. People with physical challenges lead lives that would only a few years ago have been dreams long ago in ancient Israel.

Moreover, today no scorn accompanies physical disabilities. People in this day and age know that these impairments clearly have a physical explanation. Now, it is understood that genetics, disease or injury cause such difficulties.

In Isaiah’s time, transportation was quite limited. So the inability to walk was a major disadvantage. Even more of a disadvantage was the inability to hear or to see. Communication with almost everyone was verbal or visual.

Immobility, blindness, lameness therefore severely isolated people. As much as at any time in human history, being alone was a fearful thought. Nothing was more fearful than being alone except being alone and helpless.

Furthermore, physical impairments were seen as the consequence of sin. It was an ancient Jewish belief that sin upset a person’s life and indeed the life of the broader society.

This reading, therefore, refers to persons whose impairments isolate them from others, and whose sin separates them from God.

God, in great mercy and love, restores vision, hearing and the ability to move, and whose sin separates them from God. Likely, other men by the same name were alive at the time of Jesus or with this name. The Scripture does not identify the man referred to in the title of this epistle.

Reflection

The Church for weeks has called us to discipleship. It also warned us that we are shortighted and weak.

In these readings, the Church confronts us with our sins, the source of ultimate weakness. Sin separates us from God. It blinds us and leaves us deaf. It renders us helpless. We cannot free ourselves. We are doomed.

When God forgives us, we are restored, refreshed and strengthened. We can see. We can hear. We can find our way.

Sin is our burden as humans, with all its dire effects. God, in Christ, is our hope. The wonder is that no one, anywhere, is beyond the scope of God’s love and mercy.

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to “Standing on Tiptoes,” TheCriterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.

Standing on Tiptoes

The pangs of her birth
Not so many years ago
I filled Mom’s wish with pride.

Water on her forehead,
White dress, food for soul begins.

She walks to the podium.
Brown hair, brown eyes and
Standing on tiptoes.
She reads God’s word to classmates.
Blush of pride inside.

By David Whitsett

(David Whitsett is a member of St. Christopher Parish in Indianapolis. His poem was inspired by a school Mass on Aug. 20 at St. Christopher Church. Students walk on the sidewalk outside Our Lady of Grace School in Parkton, Md., as they prepare to start the new school year on Aug. 25.)

Monday, Sept. 7
Colossians 1:12-29
Psalm 63:6-7, 9
Luke 6:6-11

Tuesday, Sept. 8
The Nativity of the Blessed Virgin Mary
Micah 5:1-4a
or Romans 8:28-30
Psalm 13:3
Matthew 1:16-18, 20-23
or Matthew 1:18-23

Wednesday, Sept. 9
Peter Claver, priest
Colossians 3:1-11
Psalm 145:2-3, 10-13
Luke 20:26-27

Thursday, Sept. 10
Colossians 3:12-17
Psalm 150 1-6
Luke 27:28

Question Corner/ Fr. John Dietzen

Church requires marriage preparation program for every engaged couple

Our family had an experience recently that is leaving a lot of anger. My granddaughter became pregnant and wanted to get married in the next two or three weeks after she found out. Her baby’s father was willing, but the priest in the parish told her that it was not possible. He said there are programs and counseling they had to participate in, which would take four to six months.

As a result, the couple—she is Catholic, but he is not—were married by a judge. I am told that this is what some other couples do.

It seems to me that the Church should be willing to give a little in these situations and shorten the waiting period. Since the Church insists on rules, this young couple did not marry in a Catholic church. I look forward to your thoughts.

A number of points need to be considered in how we respond to these situations.

First, the time required before marriage in every diocese in the United States, I believe, is not simply a “waiting period.” It is intended to provide adequate time for thoughtful participation in one or more of the excellent marriage preparation courses available today.

You don’t mention how her mother and father feel, but we need to distance ourselves from the feeling, perhaps held by some parents today more than by their children, that getting pregnant creates an urgency to rush into marriage.

We priests and wise and parents and other confidants try, first of all, to calm things down and help the couple experience an unwed pregnancy to realize that there are more important tasks at the moment than being sure they have a marriage ceremony before the baby is born.

Five or 10 years from now, the kind of home that the child is born into will be significantly more important to the child as well as to his or her parents than the dates recorded on the wedding and birth certificates.

Some reasonably relaxed months to think and pray about their life together is an immensurable valuable investment, even if it needs to be done partly after the baby’s birth.

Every new child deserves to be prepared for as lovingly and patiently as with much love and attention as possible. That is a large task, to be done with care, whether the parents are married or not.

A tempting to add to this task another huge project of making arrangements and preparations for a wedding almost assures that neither task will be done well or happily.

Your granddaughter is blessed to have a loving and concerned grandparent as you seem to be. Remember that if, after all your efforts to help the couple as best we can, they decide to be married out of the Church then we don’t need to panic. The babies will come later to remedy their spiritual relationship with the Church. From my experience, they will usually do it if any genuine faith is there in the first place.

A part from all else, as time goes by it is possible that the approach I suggest will give both of them more confidence and courage about their own and their partner’s commitment to devote themselves to each other for life.

I hope it is clear that nothing said here implies that a couple should never marry if the woman is pregnant. Each situation must be judged on its own merits. It’s simply that we often tend to begin with the wrong mindset in these circum-
stances and miss what is most important. Some tranquil and gentle encouragement to be patient and slow down the rush can be a precious gift to young couples and their families during a very confused and tender time of their lives.

A free brochure in English or Spanish outlining marriage regulations in the Catholic Church and explaining permissions in a mixed marriage is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Patux, MD 21770. Questions may be sent to Father Dietzen at the same address or by e-mail to jjdietzen@aol.com.
Franciscan Sister Dolores Nellis, formerly Sister Joseph Ann, died on Aug. 25 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis, in Oldenburg. She was 81.

The Mass of Christian Burial was celebrated on Aug. 28 at the motherhouse chapel. Burial followed at the sisters’ cemetery at the motherhouse.

Sister Dolores was born on July 21, 1928, in Washington, Ind. She entered the Oldenburg Franciscan community on Dec. 8, 1947, and professed final vows on Aug. 12, 1953.

During more than six decades of ministry, Sister Dolores served as a teacher or principal at St. Gabriel School in Connersville, the former St. Rita School in Indianapolis, Our Lady of Perpetual Help School in New Albany, the Academy of the Immaculate Conception in Oldenburg and St. Anthony School in Evansville, Ind., in the Evansville Diocese.

She also ministered at Father Thomas Secina Memorial High School, Cardinal Ritter Jr./Sr. High School and Catholic High School, all in Indianapolis. Sister Dolores also taught at Catholic schools in Ohio and Missouri.

Her teaching career in elementary and secondary education spanned 44 years from 1949 to 1993. In addition to her teaching career, Sister Dolores spent 24 summers assisting as a nurse’s aide at the sisters’ infirmary at the motherhouse.

Sister Dolores was the first director of development for the Academy of the Immaculate Conception in Oldenburg in 1964. Two years later, she was appointed director of alumnae for the academy.

In later years, she ministered as a receptionist in the academic dean’s office at Marian College, now Marian University, in Indianapolis.

From 1995 until 2008, Sister Dolores served as the attendance secretary and receptionist at Cardinal High School in Indianapolis, where she was loved by the students, faculty and staff.

Stephen Helmich, president of Cardinal High School, said Sister Dolores “was a pure soul with a generous heart for all whom she encountered, though her true passion was found in helping educate young people.”

Surviving are a brother, Robert Nellis of Bloomington, and several cousins.

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

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**Presidential Search for Cardinal Ritter Catholic High School**

The Board of Directors of Cardinal Ritter Catholic High School invites candidates who are practicing Roman Catholics to apply for the position of President. Located in the heart of the Archdiocese of Indianapolis, Cardinal Ritter serves a population of 573 students from 7th to 12th grade with an academic outreach program to surrounding parish elementary schools and is accredited by NCA and the State of Indiana.

Successful candidates will possess the following characteristics: An appreciation for the President/Principal model of administration, collaborative leadership style, experience in fund raising, marketing, and long range strategic planning, superior verbal and written skills, a working understanding of school finance, educational administration and/or teaching experience combined with an advanced degree.

Address all inquiries and requests for application to:

Cardinal Ritter Catholic High School Search Attention: Annette “Mickey” Lentz Executive Director, Catholic Education and Faith Formation Archdiocese of Indianapolis 1409 North Meridian Street Indianapolis, IN 46202

317-236-1430 mlentz@archindy.org

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**REST IN PEACE**

**St. Vincent de Paul**

St. Vincent de Paul is depicted in a stained-glass window at St. Patrick’s Church in Sydney, Australia. He was born in France in 1823 and dedicated much of his life to serving the poor. He founded the Congregation of Charity, the Congregation of the Mission, known as the Vincentians, and—with St. Louise de Marillac—the Daughters of Charity. He is the patron saint of all works of charity. His feast is Sept. 27.
New Catholic pharmacy schools seen helping ease national shortage

WASHINGTON (CNS)—With a projected national shortage of pharmacists, two U.S. Catholic colleges just inaugurated new pharmacy schools to help fill the gap in meeting the country’s pharmacy-needful. Seven students at the College of Notre Dame of Maryland in Baltimore began their first day of classes on Aug. 24 at the Catholic institution’s new School of Pharmacy, the first to be opened at an all-women’s college.

Like the other graduate programs at College of Notre Dame, the new pharmacy school is open to both men and women, and 29 of the graduate students are men. Jesuit-run Regis University in Denver also began classes on Aug. 24 for the 50 students in its new School of Pharmacy.

Graduates at both schools will earn a doctor of pharmacy degree. These are two of four new U.S. pharmacy schools to open this fall semester nationwide, a time when the nation has a shortage of pharmacists. By 2020, the country is expected to be short about 157,000 pharmacists to meet society’s needs, according to Anne Lin, dean of the new pharmacy school at the College of Notre Dame, which is sponsored by the School Sisters of Notre Dame.

As of 2006, there were approximately 230,000 pharmacists in practices in the U.S., making pharmacy the third-largest profession in terms of employment, behind nurses (2.4 million) and physicians (830,000), said James Owen, director of professional practice for the Washington-based American Pharmacists Association.

All three health professions have reported staffing shortages to meet the demand for services, Owen said.

There isn’t a lack of interest in the pharmacy profession, but rather a lack of spots in schools of pharmacy nationwide, Lin said.

The 70 students accepted into College of Notre Dame’s first pharmacy class were among 499 applicants, she said.

“We interviewed 189 of those applicants, and we have an enormous waiting list,” Lin said.

Currently, there are 116 schools of pharmacy in 47 states, according to officials at the American Association of Colleges of Pharmacy, which has its headquarters in Alexandria, Va.

Of the 116, seven are at Catholic institutions of higher education, in addition to the new schools at the College of Notre Dame of Maryland and Regis University. The others are at Xavier University of Louisiana in New Orleans, Creighton University in Omaha, Neb.; St. John’s University in Jamaica, N.Y.; Duquesne University in Pittsburgh, and the University of the Incarnate Word in San Antonio.

Nationally, there are seven qualified applicants for every opening in this discipline, officials at the American Association of Colleges of Pharmacy said.

The large increase in the number of Americans 55 and older makes the pharmacy profession key in managing many seniors’ complex prescription regimens, and complicated insurance paperworks consumes greater amounts of staff to meet the consumer need, Lin told Catholic News Service.

However, proposed health care reform legislation could streamline much of the paperwork duplication and ease some of the staffing shortages if it is passed by Congress, Owen said.

Some health care reform proposals also call for the pharmacist of the future to be part of a team of health care providers who offer their expertise in medication when dealing with patient needs, he said.

The team approach would have the pharmacist working directly with patients to improve their use of pharmaceuticals when medication therapy is required, Owen said.

The initiative of the two institutions responds not only to a national shortage, but it’s also a long-standing tradition for Catholic colleges and universities to focus attention on the human services,” said Richard A. Yankaskis, president and CEO of the Washington-based Association of Catholic Colleges and Universities.

The increase in the number of pharmacy schools is a promising sign, Owen told CNS, adding that he is pleased that more Catholic colleges have begun answering the call to fill the demand for pharmacists.

In 1990, there were only 72 U.S. pharmacy schools, he said, “so we’re definitely moving in the right direction.”

For Jeffrey Maunin, 24, of Ranirin, N.J., joining the inaugural pharmacy class at the College of Notre Dame will not only satisfy his professional aspirations, but also will fulfill him as a Catholic.

“A’s Catholic, we’re called by our faith to assist others in our communities,” he said. “There’s a great need for pharmacists in this country, and I feel like I’m fulfilling that need by enrolling in this program. The fact that it’s a Catholic school really attracted me to this program.”
Kennedy laid to rest at Arlington cemetery after Boston funeral

LEXINGTON, KY (CNS)—The Holy Family is the ultimate example for today’s families in how to live according to God’s plan for humankind and achieve a fruitful and harmonious family life, a Catholic bishop told participants at the National Marital Life Conference in Lexington.

“The Holy Family will not fail to help all families in fulfilling their day-to-day duties,” said Bishop Ronald W. Gainer of Lexington.

He was one of a number of speakers at the conference held in early August at Lexington Catholic High School. It was the first such national conference ever sponsored by the Diocese of Lexington and Family, the family life apostolate of the Diocese of Christ.

Bishop Gainer pointed out that, today, in this media age, family life can be especially difficult since the topic is constantly under discussion on television situation comedies, newspapers, magazines, blogs and the internet. “When a family is good for a laugh, they are rarely good role models for families in real life,” he said.

“Parents are often depicted as clueless, and rarely involved in what is really going on in their children’s lives,” he said.

“The Holy Family often romanticize the life of the Holy Family, but such a view is not accurate,” he said.

He suggested his listeners look at Scripture, particularly the narratives in the Gospels of St. Luke and St. Matthew.

“These stories tell us what it takes to create a harmonious family life that is the very foundation of a Christian family,” Bishop Gainer said.

“We don’t get much information, but we get enough. We see parents who are selfless and giving, who set aside their own plans and comfort for each other and their child. This model is essential for marriage and family life.”

The fact that Jesus was born into a human family “sanctified the family,” he said.

Using the analogy of a kingdom as an illustration, Bishop Gainer talked about proper family structure. He said each parent in his or her own right is a “monarch” with specific, divinely ordained roles. St. Joseph, like a benevolent king, is the father who protects and cares for his family, he said. In the role of queen, Mary is nurturing toward her child, he said.

This, he said, is the role of the child in the family. “We have moved from God’s order and hierarchy to a family democracy — the rule of the child,” he said.

Another problem today is that some fathers abdicate the male role in the family. “A mother doesn’t marry the father, which causes a “revolution in the kingdom,” and anarchy results, he said.

Another threat to families is “false hierarchies,” he said, giving abortion as an example because the mother’s hierarchy becomes the hierarchy of power, not love. “This transfers the powerful acting against the powerless,” he said.

Bishop Gainer urged Catholic families to embrace “The Family,” he said. “It is the family most fundamental unit of society,” he said, “and a sign of God’s life-giving love for all in Jesus Christ.”

Another speaker urged participants to promote a “Catholic vision of marriage.”