



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

Back-to-school time again

School is back in session for the 2010-11 year. See photos, page 9.



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A super idea



Football players from the Mother Theodore Catholic Academies do stretches during a practice on Aug. 18 at the indoor facility where the Indianapolis Colts prepare for their games. The Mother Theodore Catholic Academies will field combined football teams for the first time this year, thanks to funds from a Super Bowl raffle made possible by Indianapolis Colts' president Bill Polian.

Extra effort helps Mother Theodore Catholic Academies reach new goal for sports programs

By John Shaughnessy

For a boy who loves football and the Indianapolis Colts, 9-year-old Nick looked like he had just entered his personal version of heaven.

He beamed as he walked across the green, spongy artificial turf inside the indoor football field that the Colts use for practice—a facility that features huge banners of the team's championship years.

And Nick's eyes appeared to get even bigger when he spotted a tackling dummy. Building up a head of steam, he ran toward the dummy and smashed into it. Then as he rose from the turf, Nick flashed one of those "life doesn't get much better than this!" grins.

"This is awesome!" he said. "We get to be in the place where the Colts play, and we get a lot of gear, too. I love football!"

In the after-school hours of Aug. 18, Nick and 44 other boys savored the memorable experience of playing and practicing for one day on the same field where Peyton Manning, Dwight Freeney and the other Colts get ready for games.

It was the start of a football season that organizers hope will make a difference in the boys' lives—and in the future of the Mother Theodore Catholic Academies, the archdiocesan inner-city Indianapolis schools where many of these boys attend.

See **ACADEMIES**, page 16



Coach Charlie Feeny makes sure that a football helmet fits properly for one of the players who will compete this season for the Mother Theodore Catholic Academies in the Catholic Youth Organization league. Feeny helps coach the academies' fifth- and sixth-grade football team.

Use of new Roman Missal to begin in U.S. at Advent 2011

WASHINGTON (CNS)—Catholics in the United States will begin using the long-awaited English translation of the *Roman Missal* on the first Sunday of Advent in 2011, Cardinal Francis E. George of Chicago said on Aug. 20.



Cardinal Francis E. George

The cardinal's announcement as president of the U.S. Conference of Catholic Bishops marks the formal beginning of a more than 15-month period of education and training leading to the first use of the "third typical edition" of the *Roman Missal* at English-language Masses in the United States on Nov. 27, 2011.

The missal, announced by Pope John Paul II in 2000 and first published in Latin in 2002, has undergone a lengthy and rigorous translation process through the International Commission on English in the Liturgy, followed by sometimes heated discussions over particular wording at USCCB general assemblies during much of the past decade.

The USCCB said on April 30 that the Vatican has given its "recognitio," or confirmation, of the new English translation of the missal, but final editing by Vatican officials was continuing at that time.

In a decree of proclamation sent to the U.S. bishops on Aug. 20, Cardinal George said, "The use of the third edition of the *Roman Missal* enters into use in the dioceses of the United States of America as of the first Sunday of Advent, Nov. 27, 2011. From that date forward, no other edition of the *Roman Missal* may be used in the dioceses of the United States of America."

He added that the U.S. Catholic Church "can now move forward and continue with our important catechetical efforts as we prepare the text for publication."

Bishop Arthur J. Serratelli of Paterson, N.J., chairman of the USCCB Committee on Divine Worship, expressed gratitude about the final Vatican approval.

"I am happy that after years of preparation,

See **MISSAL**, page 3

Impact of Blessed Teresa of Calcutta's work and prayer still felt throughout the world 13 years after her death

WASHINGTON (CNS)—Thirteen years after her death, the impact of Blessed Teresa of Calcutta's work and prayer is still felt around the world.

Mother Teresa would have turned 100 on Aug. 26. The order she started 60 years ago—the Missionaries of Charity—continues its outreach to the "poorest of the poor." Her spiritual life also continues to gain attention as her sainthood cause progresses.

Many say Mother Teresa's legacy is the combination of her extreme devotion to the poor and her spirituality since both were so deeply intertwined.

For young people, she is a model for how to live out one's faith.

"What strikes them is that she practiced what she preached," said Eileen Burke-Sullivan, an associate professor of theology at Jesuit-run Creighton University in Omaha, Neb.

She said that students connect with

Mother Teresa because they grew up seeing her image on television or in the newspaper and they knew she "lived and died working for poor."

Burke-Sullivan told Catholic News Service that students appreciate how Mother Teresa made that connection between the practice of faith and justice.

Students at Benedictine College in Atchison, Kan., have a vivid reminder of the founder of the Missionaries of Charity in the school's Mother Teresa Center for Nursing and Health Education to be dedicated on Aug. 26 as part of the college's new nursing program.

Stephen Minnis, president of Benedictine College, said school officials searching for a name for their new nursing center kept talking about Mother Teresa even though she wasn't a nurse.

"Who is a better caregiver than

See **TERESA**, page 2



Pope John Paul II greets Mother Teresa of Calcutta at the Vatican in an undated file photo. Mother Teresa, the founder of the Missionaries of Charity who was beatified by Pope John Paul in 2003, would have celebrated her 100th birthday on Aug. 26.

TERESA

continued from page 1

Mother Teresa," he said, adding that she is a "wonderful example" for students and hopes they will be inspired by her quote displayed at the building's entrance: "Give your hands to serve and your heart to love."

David Gentry-Akin, a theology professor at St. Mary's College of California in Moraga, said for all the accolades about Mother Teresa, she also received a fair amount of criticism. Although many thought her work was noble, they also wanted her to do more to "change the system" and some in the Church thought she was too traditional.

But as he sees it, the nun's enduring legacy is her spirituality. "The work she did is phenomenal," he said, adding that it was more effective because it was "motivated out of deep faith and holiness."

Gentry-Akin said a telling feature of Mother Teresa's spirituality is revealed in a prayer she is said to have prayed each day



CNS photo Robert S. Halley

Blessed Teresa of Calcutta, the foundress of the Missionaries of Charity, who was beatified by Pope John Paul II in 2003, would have celebrated her 100th birthday on Aug. 26. She is pictured with an unidentified woman during a 1976 visit to the United States.

asking God's light to shine through her so that those she came in contact with would "see no longer me but only Jesus."

The prayer's imagery serves as title for a book of her writings published in 2007: *Mother Teresa: Come Be My Light*. It describes, in her own words, the crises of faith she experienced and how she often felt that God had abandoned her.

After its publication, some said the revelations made Mother Teresa seem less genuine, but Gentry-Akin said it only made her more inspirational.

"The fact that she could go through that and remain faithful makes her sanctity all the greater," he said.

Margaret Thompson, a history professor at Syracuse University, said: "We are only now beginning to learn how complex she really was, and as historians we're not ready to issue final word on her."

Thompson finds irony in those who dismissed Mother Teresa for being too traditional, saying she was initially viewed as controversial when she left her religious order to start her own order and walked through impoverished neighborhoods in India wearing a sari.

She said Mother Teresa's work was not about making good impressions, but meeting the needs of people wherever they were.

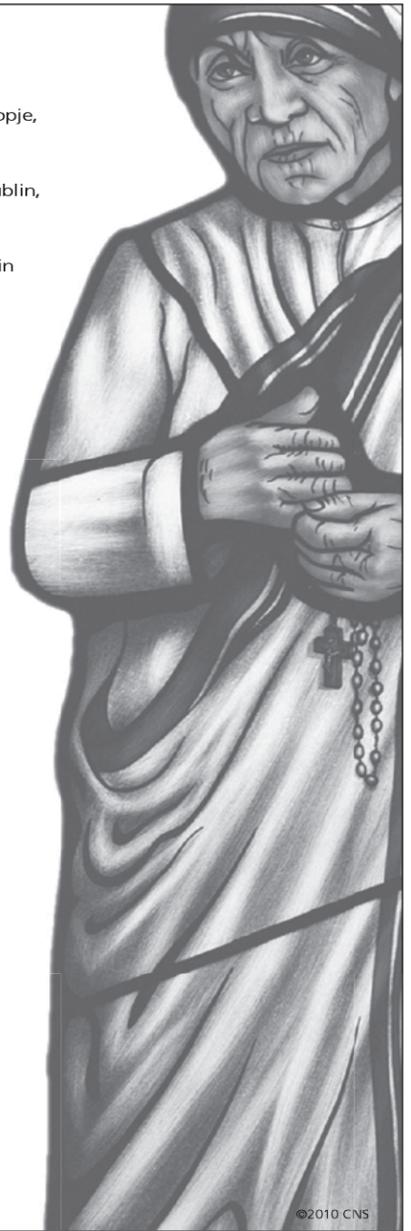
And those needs are still carried out by about 5,000 sisters of her order in 762 convents in 135 countries. The order's work also has expanded to priests and brothers of the Missionaries of Charity as well as lay Missionaries of Charity who run orphanages, AIDS hospices and centers for refugees and the disabled.

Five years after her death, the Vatican began the process of beatification for the woman often described as a "living saint." In 2002, the Vatican recognized one miracle attributed to her intercession. Her canonization is currently awaiting proof of a second miracle.

A sister at Queen of Peace, the North American motherhouse for the Missionaries of Charity in the New York City borough of the Bronx, told

Teresa of Calcutta

- 1910** — Born Agnes Ganxhe Bojaxhiu Aug. 26 in Skopje, Macedonia.
- 1928** — Enters the Sisters of Loreto convent near Dublin, Ireland, takes the name Teresa.
- 1929** — Travels to India to join the Loreto novitiate in Darjeeling.
- 1937** — Makes final profession as Loreto sister.
- 1946** — On Sept. 10, experiences a call from God to serve the poorest of the poor.
- 1950** — The Missionaries of Charity are officially established in the Archdiocese of Calcutta, India.
- 1952** — Opens Nirmal Hriday (Pure Heart) Home for Dying Destitutes in Calcutta.
- 1965** — The Missionaries of Charity are recognized as a religious institute by the Holy See. The order's first house outside India opens in Venezuela.
- 1977** — About 4,000 sisters are ministering at 610 foundations in 123 countries.
- 1979** — Accepts the Nobel Peace Prize.
- 1997** — Dies Sept. 5 at the Missionaries of Charity motherhouse in Calcutta. She was 87.
- 1999** — The inquiry into her life and holiness opens July 26 in Calcutta, marking the start of the process for sainthood.
- 2002** — She is declared "venerable." The Vatican accepts the healing of an Indian woman as the miracle needed for beatification.
- 2003** — Pope John Paul II presides at her beatification in St. Peter's Square Oct. 19.



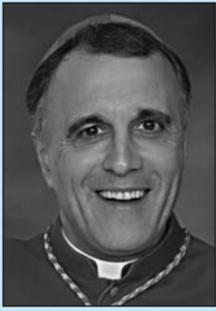
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CNS that there is no shortage of miracles attributed to Mother Teresa. The sister, who did not want to be identified, said she spent a year in Calcutta working on the nun's sainthood cause and spent three days simply entering miracles that people

attributed to Mother Teresa's intercession into a computer. The sister said that she is convinced the order continues its work through her prayers. "We constantly feel her spirit," she said. †

Cardinal urges House to support permanent ban on federal abortion funds

WASHINGTON (CNS)—The chairman of the U.S. bishops' Committee on Pro-Life Activities is urging members of the U.S. House of Representatives to support proposed legislation that would permanently forbid federal funding of abortion.



Cardinal Daniel N. DiNardo

Cardinal Daniel N. DiNardo of Galveston-Houston said the No Taxpayer Funding for Abortion Act, H.R. 5939, introduced by Reps. Chris Smith, R-N.J., and Dan Lipinski, D-Ill., would "write into permanent law a policy on which there has been strong popular and congressional agreement for over 35 years: The federal government should not use taxpayers' money to support and promote elective abortion.

"Even public officials who take a 'pro-choice' stand on abortion, and courts that have insisted on the validity of a constitutional 'right' to abortion, have agreed that the government can validly use its funding power to encourage childbirth over abortion," he added in an Aug. 20 letter to House members.

As of Aug. 23, the bill had 166 co-sponsors, including 20 Democratic members of the House. It has been referred to the House committees on the Judiciary, Energy and Commerce, and Ways and Means.

Cardinal DiNardo said some people think the legislation's position already is fully reflected in U.S. law, and "some wrongly assumed during the recent debate on health care reform that there was no need for restrictions on abortion funding in the new health legislation because this matter had already been settled by the Hyde amendment."

The Hyde amendment is approved annually as a rider to the appropriations bill for the Labor and Health and Human Services departments and applies only to funding through those departments, the cardinal noted.

Federal funds are prevented now from funding abortion by riders to various other appropriations bills, as well as by provisions incorporated into authorizing legislation for the Department of Defense, Children's Health Insurance Program, foreign assistance and other programs, he said.

Gaps or loopholes in these protections have also been discovered at various times, requiring Congress to address them individually, he added.

"While Congress' policy has been remarkably consistent for decades, implementation of that policy in practice has

been piecemeal and sometimes sadly inadequate," Cardinal DiNardo said.

The bill also will codify into federal law the Hyde/Weldon amendment, which prohibits federal agencies and state and local agencies that receive federal funds from discriminating against health care providers who do not perform abortions. That amendment has been included in Labor/HHS appropriations bills since 2004.

"It is long overdue for this policy, as well, to be given a more secure legislative status," Cardinal DiNardo said. "No hospital, doctor or nurse should be forced to stop providing much-needed legitimate health care because they cannot in conscience participate in destroying a developing human life."

Introducing the bill on July 30, Smith said federal abortion funding has been prevented over the past few decades by "a patchwork of short-term policies."

"But it is time for a single, government-wide permanent protection against taxpayer funding for elective abortion," he said. "Abortion is lethal violence against children and exploitation of women. This legislation would establish a comprehensive policy prohibiting public funding for elective abortion in all federal programs." †

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Preparation for new Mass translation to begin in archdiocese

By Sean Gallagher

Father Patrick Beidelman was born in 1972, two years after the last major change in the texts of the Mass was introduced. Those texts were contained within the first edition of the *Roman Missal* promulgated after the Second Vatican Council, which allowed for the Mass to be prayed in English.

Over the course of the next 15 months, he, as archdiocesan director of liturgy, will help ministry leaders across central and southern Indiana prepare themselves for the introduction of the next major revision in the English texts of the Mass, which will begin to be used on Nov. 27, 2011.

"This [current translation] is all I've ever known," said Father Beidelman. "For me personally, [preparing for the new translation] gives me a sense of how the Church continues to develop its prayer and worship over time."

"...I recognize that the development of liturgy over time, guided and instructed by the magisterium of the Church, has helped maintain the continuity of the Church's prayer over all the centuries since the time of Christ. Especially since Vatican II, the development of our ritual of prayer has sought to foster the proper celebration of the Mass while at the same time fostering the full, active and conscious participation of all the faithful."

Included among the ministry leaders that Father Beidelman and other archdiocesan Office of Worship staff members will meet with over the next 15 months are: priests, deacons, deacon candidates, parish life coordinators and other lay parish staff members and those involved in liturgical and music ministry.

Video presentations on the new translation of the Mass, to be posted on the archdiocese's Web site, will be geared for teachers, catechists and those who minister to youths and

young adults.

"My hope, as we work with those in leadership in our parish and school communities in the archdiocese," Father Beidelman said, "is that they themselves will learn this new translation and come to a deeper understanding of the meaning of our worship of God in the Mass."

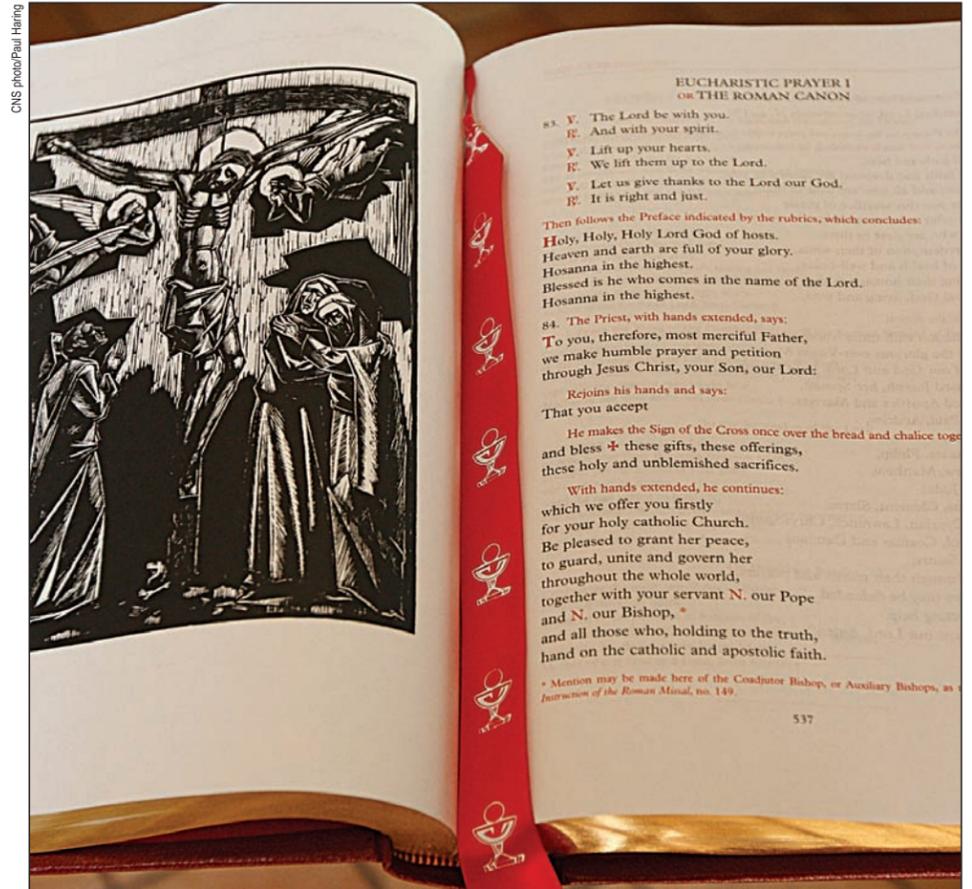
After training various groups of ministry leaders across the archdiocese, Father Beidelman foresees that they will then have the resources to prepare people in their parishes and schools for the new translation "in a positive and hope-filled way so that, when we make this transition, it's not one of either confusion or fear or negativity, but one, rather, that leads us to a deeper unity as a Church with God and with one another, and that calls us into deeper faithfulness."

In addition to not even being born when the last major development of the prayer texts of the Mass and its English translation were introduced, Father Beidelman had only been a priest for two years when the third edition of the *Roman Missal* was approved by the Vatican, the act that began the process for the new translation of the Mass that will begin to be used 15 months from now.

He said that he couldn't have imagined 10 years ago that he would now be leading the effort across the archdiocese to prepare for the new translation.

"That wasn't on my radar," he said with a laugh. "I have to say, though, that there is some excitement within me in being a part of bringing this to our local Church. I have great hope that this will enrich our experience of the liturgy."

(For more information about the new translation of the texts for the Mass, log on to www.usccb.org/romanmissal or call the archdiocesan Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483.) †



The new English translation of the Roman Missal is seen in Rome on April 29. Father Patrick Beidelman, archdiocesan director of liturgy, will lead sessions across central and southern Indiana over the next 15 months to help archdiocesan ministry leaders prepare for the introduction of this translation, which will take place on Nov. 27, 2011.



'... There is some excitement within me in being a part of bringing this to our local Church. I have great hope that this will enrich our experience of the liturgy.'

—Father Patrick Beidelman, archdiocesan director of liturgy

MISSAL

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we now have a text that, when introduced late next year, will enable the ongoing

renewal of the celebration of the sacred liturgy in our parishes," he said.

The changes to be implemented in late 2011 include new responses by the people in about a dozen sections of the Mass, although changes in the words used by the

celebrant are much more extensive.

At several points during the Mass, for example, when the celebrant says, "The Lord be with you," the people will respond, in a more faithful translation of the original Latin, "And with your spirit."

The current response, "And also with you," was "not meant as 'you too' or something like 'back at you,'" Father Richard Hilgartner, associate director of the USCCB Secretariat of Divine Worship, told Catholic News Service. Rather it is "an invocation to the priest as he celebrates the Mass, a reminder that he is not acting on his own, but in the person of Christ"—a distinction that the new language will highlight, he said.

"The order and structure of the Mass will not change at all," he added, but Catholics will see some new texts for prayers, new observances for saints added to the Church calendar in recent decades, and such additions as a Mass in thanksgiving for the gift of human life and an extended vigil for Pentecost, similar to the Easter Vigil.

Since mid-April, Msgr. Anthony Sherman, director of the USCCB divine worship secretariat, and Father Hilgartner have been conducting workshops around the country for priests and diocesan leaders on implementation of the new missal. The workshops will continue into November.

Msgr. Sherman said participants often tell him that they had seen introducing the new missal as "an absolutely impossible task" before the workshop but said afterward, "I think I can actually do this," especially because of the wealth of resource materials that will be available to them.

The USCCB has prepared a parish implementation guide that includes a detailed timeline, bulletin inserts, suggestions for homilies and adult education classes on the liturgy and a wide variety of other resources. Audio, visual

and print resources for priests, liturgical musicians and laypeople also are available now or in the works.

Sister Janet Baxendale, a Sister of Charity of New York who teaches liturgy at St. Joseph Seminary in Dunwoodie, N.Y., and its Institute of Religious Studies, is a consultant to the bishops' Committee on Divine Worship. She said the new translation has been needed for a long time.

When the Second Vatican Council endorsed a new missal and permitted Catholics around the world to begin celebrating Mass in their local languages, the translation work that followed "was at its best a rush job," she said. The Vatican's translation principles at the time also favored "a looser construction, with the thought that in this way it could be adapted to various people more readily," she added.

"As time went on, it became evident that ... in many instances, the richness and power of the Latin text didn't really come through," Sister Janet said. "This was true of all the translations, not just the English."

The new translation offers "more poetic texts, more beautiful texts," she said.

Father Hilgartner said Pope Benedict XVI has placed his own personal stamp on the liturgical changes by adding two new options for the dismissal prayer at the end of Mass, emphasizing the "connection between the Mass and living the Christian life."

In place of the current "The Mass is ended, go in peace," celebrants will be able to choose from four options, including the pope's suggestions—"Go and announce the Gospel of the Lord" and "Go in peace, glorifying the Lord by your life."

There has been a lot of enthusiasm at the workshops for those added texts—"an audible kind of 'ooh,'" Father Hilgartner said. "There's a reaction of some awe and enthusiasm for just these two phrases, and I think that's worth getting excited about." †

Changes Coming

Some changes in wording at Mass that will come with the new Roman Missal in English at Advent 2011

PART OF MASS	PRESENT WORDING	NEW WORDING
People's response at the Greeting, Preface Dialogue, Sign of Peace and Concluding Rites	And also with you.	And with your spirit.
Penitential Act (form A)	... I have sinned through my own fault...	... I have greatly sinned... through my fault, through my fault, through my most grievous fault...
Gloria	Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. ...	Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. ...
Nicene Creed	We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen. one in being with the Father. Through him all things were made. ...	I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. consubstantial with the Father; through him all things were made. ...
Sanctus	Holy, holy, holy Lord, God of power and might. ...	Holy, holy, holy Lord God of hosts. ...
Mystery of Faith (Memorial Acclamation, form A)	Christ has died, Christ is risen, Christ will come again.	We proclaim your death, O Lord, and profess your Resurrection until you come again.

Source: U.S. Conference of Catholic Bishops

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Editorial

Immigrants and jobs

The Aug. 2-9 issue of *America* magazine reports that the United Farm Workers has a website called takeourjobs.org that is trying to recruit farm workers. It says, "We will use our knowledge and staff to help connect the unemployed with farm employers."

In this time of high unemployment, farms continue to have a difficult time getting enough workers, which is why at least 50 percent of the farm workers in the United States are not legally allowed to work here. Many farms are unable to harvest their crops because they can't get American workers to do it.

In the Aug. 1 issue of *The Indianapolis Star*, Professor David Suzuki, who teaches Asian-American studies at Indiana University-Purdue University Indianapolis, wrote a column about the unjust laws that were passed back in the 19th century to keep Chinese from entering this country even though Chinese workers built the branch of the transcontinental railroad that traversed the Sierra Nevada mountain range.

He wrote, "Then, as now, 'Americans' shunned the work that many immigrants did. Yet, the dominant, media-fed perception of the time was that Chinese immigrants were stealing jobs away from Americans and causing economic hardships for non-Chinese."

The Chinese Exclusion Act of 1882 banned entry of Chinese into the U.S. That is when Suzuki's grandfather emigrated from Japan to meet the labor needs resulting from the ban on Chinese immigration. Then the anti-Chinese perceptions were transferred to the Japanese, and the Immigration Act of 1924 barred immigration from China, Japan, India and Korea.

Suzuki wrote, "Many of the perceptions of Hispanics are a continuation of the anti-immigrant



Migrant farmworkers clear weeds and remove plastic coverings from growing beds at a melon farm in Plant City, Fla., in 2005.

sentiments that started with the Chinese immigrants." He is wrong about that, though. They actually started after the Irish flooded the country after Ireland's potato famine of 1845. "Americans" complained that the Irish were taking their jobs, and businesses posted signs saying "Irish need not apply."

Since the illegal immigration issue is so divisive, perhaps Congress should work on the problem piecemeal instead of with one big bill that would have little chance to pass. We think, for example, that most people would support more temporary visas for agricultural jobs that American workers refuse to take.

That is one of five elements that, according to Cardinal Roger Mahony, most Americans agree on. The other four are: the need for the home countries of immigrants to take greater responsibility for the plight of their citizens; increased border security; making more visas available for unskilled workers in addition to the agricultural workers; and allowing children of undocumented immigrants brought to the United States at an early age to become legal residents.

—John F. Fink

Catholic generosity

Rightly or wrongly, the Catholic Church seems to be a regular target for pundits.

But one thing that cannot be disputed is the generosity that Catholics worldwide demonstrate when there is a disaster or tragedy.

The latest evidence that we continue to follow Christ's mandate to assist our brothers and sisters in need comes in figures released concerning our response to last January's earthquake in Haiti.

Catholic agencies around the world have collected more than \$303 million for Haitian relief, with additional funds arriving daily.

According to a recent Catholic News Service story, the amount reflects money for special collections sponsored by the U.S. Conference of Catholic Bishops, Catholic Relief Services, the worldwide network of Caritas International charitable agencies and other Catholic-connected agencies sponsoring ministries in Haiti.

The total is likely to be significantly greater because the figures provided by Caritas Internationalis exclude money raised by organizations and religious orders and congregations outside the Caritas network.

Of the amount, nearly half—\$147,473,281—came from

U.S. Catholics. People in the Archdiocese of Indianapolis sent \$650,000 to Catholic Relief Services.

"When you see someone suffering, you try and help them. When you see someone desperate, you do everything you can to help them," said Oblate Father Andrew Small, director of the Collection for the Church in Latin America for the U.S. bishops.

There continues to be a need for our compassion and generosity in Pakistan, where millions of people have been forced to flee the country's worst flooding in 80 years.

At his weekly audience on Aug. 18, Pope Benedict XVI appealed again for solidarity and concrete assistance for the people affected by the flooding in Pakistan that began in late July, and has left an estimated 1,500 people dead and about 2 million people homeless.

We pray that Catholics and people of all faith traditions take the Holy Father's words to heart and generously respond—again.

—Mike Krokos

(For more information on how to donate to Pakistani relief efforts, go to www.crs.org or call 888-277-7575.) †

Letters to the Editor

With God or without God?

We as a people ought to be sure about what we are agreeing to accept in our culture.

Our biblical faith, Jesus Christ and Holy Mother Church teach us to go forth and multiply. We are explicitly warned again onanism (birth prevention) and sodomy (defiling the marital bed) so that we will understand that should we care to walk with God, we will see the fruit of his love in our midst.

Within the sacrament of matrimony, one aspect of our "I do" is an "I do" to the reception of life, should it be God's holy will. It is good to note that the encyclical "*Humanae Vitae*" (Pope Paul VI, July 25, 1968) follows the decree of the Second Vatican Council, and may be summed up in the following: "*Every marital act must be open to the transmission of life.*"

Catechesis is the secret to God's life and his holiness in our lives. With good, true and beautiful instructions, we may enjoy the multitude of our good God's many blessings and graces, along with his sacred will: be ye perfect as our heavenly Father is perfect.

Should we care to resist the warped catechesis of Hollywood and our beloved culture that is running amok, we must encourage one another to remain free from the *stain of this world*. Our prayers must encourage one another to meet together to stand in solidarity and subsidiarity so that we may build what our Master has called "His Church."

This is the Good News: accept self-control. Then, should you marry your virgin, you commit no sin. Yet in spirit and in truth, matrimony is good, religious life is better and, for men, holy orders is best.

For those of you who are concerned about overpopulation, hear the Good News of religious life: celibacy and chastity beget spiritual children in God's Church. Within matrimony, marital chastity is the answer to those who have difficulties with accepting their fertility and *La Leche* for spacing children and natural mothering.

The free will options are before you. Make your choice. Do you choose life that includes God or do you choose a pseudo-life that rejects God?

Please, for those of you who reject God, remember this: God loves you, we love you, and the road back to God is simple—repent, turn about and sin no more!

Let us live out his path of peace. Let us tolerate those who cannot tolerate us. Let us set the example and bless those who persecute us. And let us bless those all the more who have helped us and encouraged us to stay the course—for the prize is ours.

Thanks be to God. Alleluia! Go with God.

Stephen Kappes
Indianapolis

Immigration debate leaves out many important points, reader says

What is it about Catholics in the U.S. not understanding the meaning of the word "illegal"?

When Senate Bill 1070, the law passed by the legislature of Arizona, is discussed, they always agree with the protesters, who say the law is unfair to immigrants.

In quote after quote, the word immigrant(s) is used. Not illegal immigrants, just immigrants. The law seeks to identify people who lack valid U.S. documentation—these people are in violation of our laws. Legal immigrants are welcome.

When are they going to speak out against President Felipe Calderon and his corrupt government in Mexico? If Calderon

would free up the Mexican economy so it could provide jobs for its own citizens, we would have no illegal immigration problem on our southern border.

At present, the Mexican government uses the migration of its citizens into America as a safety valve to keep from losing its power in the event the unemployed decide to revolt against its corruption and the citizens' lack of opportunity.

Are these sympathetic Americans even aware of the wording in the very strict Mexican immigration laws? I doubt it.

Don't ever try to sneak into that country. Do they ever think about Pemex, Mexico's state-owned petroleum company? Where does all that Mexican oil money go when Pemex sells millions of barrels every year? Are company profits being siphoned into the pockets of Mexico's corrupt officials and their cronies rather than into programs to help the country's unemployed, poor people? Probably.

If American Catholics were truly compassionate, they would care more about why so many Mexicans find it necessary to come through our back door to find work. Legal immigrants continue to give much to this country, and we should welcome them with open arms.

Illegal immigrants should go home and come back through our front door.

Charles A. Pechette
Indianapolis

It is our Christian duty to speak out as Catholics against gay marriage's sinful lifestyle

The editorial by Dan Conway in the Aug. 13 issue of *The Criterion* concerns a judicial approval of gay marriage (an oxymoron).

I do not disagree with the substance of the editorial but, as with everything published on this matter, I believe that from a Catholic perspective much is left unsaid.

The homosexual lifestyle, if indulged in, is demonstrably unnatural. Marriage or not, its sexual practices are repulsive and evil, indeed, intrinsically evil.

The primary and lasting effect of such an unintelligent ruling is that, if upheld, it bestows legitimacy on a sinful lifestyle that may become acceptable and irreversible.

If anyone thinks it is unkind to face these facts, and reprove those involved in this aberration, I remind you that it is a Christian duty to gently do so for the sake of their immortal souls.

Kenneth de Maillé
Bloomington

Page one stories provide examples of Catholic social teachings in action

The three front-page stories in the Aug. 20 issue of *The Criterion* were about the devastating floods that threaten millions of people in Pakistan, the medical mission trip of sisters Kelly and Megan Gardner to Peru, and the seminarian pilgrimage to the programs operated by Catholic Charities Indianapolis, including Holy Family Shelter.

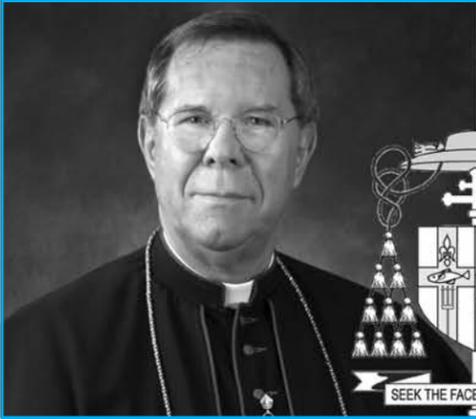
Thank you for this news and wonderful reminder of our Catholic social teachings to support solidarity and peace worldwide, and to remember the poor and vulnerable.

We are called to act justly, love tenderly and walk humbly with God, and it was a blessing to see our Church in action.

Please keep reminding us.

Al Mytty
Indianapolis

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Prayer is a gift of grace and a determined response on our part

I am a bit hesitant to present all of the distinctions of Christian prayer because they can seem to be off-putting for some folks. Yet I appreciate the realism with which the *Catechism of the Catholic Church* addresses the classical distinction of three kinds of prayer, namely vocal prayer, meditation and contemplation.

The *Catechism of the Catholic Church* addresses the meaning of vocal prayer with these words: "Through his Word, God speaks to man. By words, mental or vocal, our prayer takes flesh. Yet it is most important that the heart should be present to him to whom we are speaking in prayer: 'Whether or not our prayer is heard depends not on the number of words, but on the fervor of our souls'" (St. John Chrysostom in #2700). Whether in worship or personal prayer, our human nature finds its expression in spoken or mental words.

The second kind of prayer is meditation. The catechism describes meditation with these words: "Meditation is above all a quest. The mind seeks to understand the why and how of Christian life, in order to adhere and respond to what the Lord is asking. The required attentiveness is difficult to maintain. We are usually helped by books, and Christians do not want for them: the Sacred Scriptures, particularly the Gospels, holy icons, liturgical texts of the day or season, writings of the spiritual fathers, works of spirituality, the great book of

creation, and that of history—the page on which the 'today' of God is written. To meditate on what we read helps us to make it our own by confronting it with ourselves" (#2705-2706).

The third kind of prayer is contemplation. The catechism states: "Contemplative prayer is hearing the Word of God. Far from being passive, such attentiveness is the obedience of faith, the unconditional acceptance of a servant and the loving commitment of a child. It participates in the 'Yes' of the Son become servant and the fiat of God's lowly handmaid. Contemplative prayer is silence, the 'symbol of the world to come' or 'silent love'" (#2716-2717). There are various ways of describing this prayer, sometimes called the highest form of prayer. It may simply be described as a gaze of faith fixed on Jesus.

I am always a bit surprised and pleased to find that after the description of the three classic types of prayer, the *Catechism of the Catholic Church* has an article titled "The Battle of Prayer"! The catechism reminds us that "prayer is both a gift of grace and a determined response on our part. It always presupposes effort. The great figures of prayer of the Old Covenant before Christ, as well as the Mother of God, the saints and he himself, all teach us this: prayer is a battle. Against whom? Against ourselves and against the wiles of the tempter who does all he can to turn man away from prayer, away from union

with God. We pray as we live, because we live as we pray. If we do not want to act habitually according to the Spirit of Christ, neither can we pray habitually in his name. The 'spiritual battle' of the Christian's new life is inseparable from the battle of prayer" (#2725).

With another touch of realism, the catechism has a section on the "Objections to Prayer." As we must face ourselves in the battle of prayer, we must also face wrong notions of prayer.

In our culture, some people consider prayer to be a simple psychological activity; others might see it as simply a form of mental concentration. Still others get caught up at the superficial level of the mere ritual of words and postures (cf. #2726).

Perhaps a more common given excuse for many is "I don't have time to pray. There are too many other things I have to do." Prayer is just "one more thing."

The implication of this attitude is that prayer is a job among others. It is not a valuable priority. At first, this can unwittingly slip into our workaday experience, but before long, prayer is, in

effect, not part of life. And with the absence of prayer, there is a seeming absence of God.

Another stumbling block to prayer is a sense of unworthiness, a feeling that my prayer is not good enough. We may forget that it is the Holy Spirit who makes something good of our prayer. The grace to pray in the first place comes from the Spirit, not from us alone.

Finally, we can never underestimate the power of our secular culture. Some are strongly influenced by the notion that only what can be scientifically proven is true. This can erode our faith in God and all that Jesus taught. †

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

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

Archbishop Buechlein's intention for vocations for August

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

La oración es un don de la gracia y una respuesta decidida por nuestra parte

Estoy un tanto indeciso en cuanto a exponer todas las distinciones de la oración cristiana ya que pueden parecer desconcertantes para algunos. No obstante, me agrada el realismo con el cual el *Catecismo de la Iglesia Católica* trata la distinción clásica de los tres tipos de oración, a saber: la oración vocal, la meditación y la oración de contemplación.

El *Catecismo de la Iglesia Católica* aborda el significado de la oración vocal de la siguiente forma: "Por medio de su Palabra, Dios habla al hombre. Por medio de palabras, mentales o vocales, nuestra oración toma cuerpo. Pero lo más importante es la presencia del corazón ante Aquél a quien hablamos en la oración. 'Que nuestra oración sea escuchada no depende de la cantidad de palabras, sino del fervor de nuestras almas'" (San Juan Crisóstomo en el #2700). Ya sea en la alabanza o en la oración personal, nuestra naturaleza humana encuentra su expresión en las palabras habladas o mentales.

El segundo tipo de oración es la meditación. El Catecismo describe la meditación con estas palabras: "La meditación es, sobre todo, una búsqueda. El espíritu trata de comprender el porqué y el cómo de la vida cristiana para adherirse y responder a lo que el Señor pide. Hace falta una atención difícil de encauzar. Habitualmente se hace con la ayuda de algún libro, que a los cristianos no les falta: las Sagradas escrituras, especialmente el Evangelio, las imágenes sagradas, los textos litúrgicos del día o del tiempo, los escritos de los Padres espirituales, las obras de

espiritualidad, el gran libro de la creación y el de la historia, la página de 'ho y' de Dios. Meditar lo que se lee conduce a apropiárselo confrontándolo consigo mismo" (#2705-2706).

El tercer tipo de oración es la contemplación. El Catecismo señala: "La contemplación es *escucha* de la palabra de Dios. Lejos de ser pasiva, esta escucha es la obediencia de la fe, acogida incondicional del siervo y la adhesión amorosa del hijo. Participa en el 'sí' del Hijo hecho siervo y en el 'fiat' de su humilde esclava. La contemplación es *silencio*, este 'símbolo del mundo venidero' o 'amor silencioso'" (#2716-2717). Existen diversas formas de describir esta oración, en ocasiones llamada la forma más sublime de oración. Podría describirse sencillamente como una mirada de fe fija en Jesús.

¿Siempre me sorprende un poco y al mismo tiempo me agrada encontrar que después de la descripción de los tres tipos de oración clásicos, el *Catecismo de la Iglesia Católica* tiene un aparte titulado "El combate de la oración"! El Catecismo nos recuerda que la "oración es un don de la gracia y una respuesta decidida por nuestra parte. Supone siempre un esfuerzo. Los grandes orantes de la Antigua Alianza antes de Cristo, así como la Madre de Dios y los santos con Él nos enseñan que la oración es un combate. ¿Contra quién? Contra nosotros mismos y contra las astucias del Tentador que hace todo lo posible por separar al hombre de la oración, de la unión con su Dios. Se ora como se vive, porque se vive como se ora. El que no quiere actuar habitualmente

según el Espíritu de Cristo, tampoco podrá orar habitualmente en su Nombre. El 'combate espiritual' de la vida nueva del cristiano es inseparable del combate de la oración" (#2725).

Del mismo modo, con un toque de realismo, el Catecismo contiene una sección sobre las "Objeciones a la oración". Así como tenemos que hacernos frente a nosotros mismos en el combate de la oración, también debemos enfrentar conceptos erróneos sobre la oración.

En nuestra cultura, algunos consideran la oración como una simple actividad psicológica; otros quizás la vean como una mera forma de concentración mental. Otros, sin embargo, quedan atrapados en un nivel superficial y la reducen a un ritual de palabras y posturas (cf. #2726).

Tal vez la excusa que se escucha más comúnmente es: "No tengo tiempo para orar. Tengo demasiadas cosas que hacer." La oración es "una de esas cosas."

Esta actitud implica que la oración es una tarea como todas las demás. No es una prioridad importante. Al principio puede escapársenos sin darnos cuenta de la experiencia de la jornada de trabajo, pero no tardará mucho para que, de hecho, la oración no forme parte de la vida. Y en ausencia de oración existe una ausencia aparente de Dios.

Otro impedimento para la oración es el sentido de desmerecimiento, la sensación de que mi oración no es lo suficientemente buena. Quizás olvidemos que es el Espíritu Santo el que hace que nuestra oración sea algo bueno. En primer lugar, la gracia para poder orar proviene del Espíritu, no de nosotros mismos.

Por último, jamás podemos subestimar el poder de nuestra cultura laica. Algunos se encuentran fuertemente influenciados por la noción de que sólo aquello que puede probarse científicamente es cierto. Esto puede llegar a erosionar nuestra fe en Dios y todas las enseñanzas de Jesús. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en agosto

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

Events Calendar

August 27

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, rummage sale**, 8:30 a.m.-2:30 p.m. Information: 317-885-5098 or beaglered@aol.com.

August 27-28

Prince of Peace Parish, 413 E. Second St., Madison. **"Community Festival,"** Father Michael Shawe Memorial Jr./Sr. High School, 201 W. State St., Fri. 5 p.m.-midnight, Sat. 5 p.m.-midnight, food, rides, games. Information: 812-265-4166.

August 28

Most Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Catholics United for the Faith, "The Treasures of the Church,"** Jesuit Father Mitch Pacwa, presenter, 8:30 a.m.-4 p.m., Mass, 11:30 a.m., Msgr. Joseph F. Schaedel, vicar general, celebrant, \$25 per person includes box lunch,

\$20 per student. Information: 317-236-1569 or 800-382-9836, ext. 1569, or parthur@archindy.org.

Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. **"Fall Kick-Off Fest,"** food, music, games, movies, \$1 adults, children free, 3-11 p.m. Information: 317-257-2266.

St. Michael Parish, 101 St. Michael Drive, Charlestown. **"Sock Hop," street dance**, 7-9 p.m., no charge, rain or shine. Information: 812-256-3200.

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **Annual picnic**, 11 a.m.-midnight. Information: 812-923-8817 or www.mountsaintfrancis.org.

August 29

St. John the Evangelist Church, 126 W. Georgia St.,

Indianapolis. **Violin concert**, Sonya Hayes, violinist, 3 p.m. Information: 317-297-0618 or tom.nichols@stjohnsindy.com.

Marian University, Hackelmeier Library, 3200 Cold Spring Road, Indianapolis. **Pax Christi, international peace activist Kathy Kelly**, presenter, 7 p.m. Information: 317-750-4891 or franquigley@indy.rr.com.

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Athletic field dedication in honor of Pat Devine**, 1 p.m., refreshments served following ceremony. Information: 317-546-4065.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South .8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on **third Sunday holy hour and pitch-in**, groups of 10 pray the

Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

August 30

St. Augustine Home for the Aged, chapel, 2345 W. 86th St., Indianapolis. **Little Sisters of the Poor first anniversary of the canonization of Saint Jeanne Jugan**, concert, 7:30 p.m. Information: 317-872-6420.

September 1

St. Mary Parish, 317 N. 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

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, 6:30 a.m. Mass,

breakfast and program in Priori Hall, Michael O'Rourke, "Faith of our Fathers: Passing on the Faith to our Children," presenter, \$15 members, \$20 non-members. Information: 317-435-3447 or e-mail macmac961@comcast.net.

September 4

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **"Lourdes and Irvington On-site Chili Cook-off,"** noon-3 p.m., sample all recipes and vote, \$5 per person, children under seven free. Information: 317-506-1895 or www.lourdeschilicookoff.org.

September 3-6

Sacred Heart Parish, 558 Nebeker St., Clinton. **"Little Italy Festival,"** Water Street in downtown Clinton, Fri. 6 p.m.-11 p.m., Sat. 11 a.m.-11 p.m., Sun. 11 a.m.-11 p.m., Mon. 11 a.m.-closing, Italian food, entertainment.

Information: 765-832-8468.

September 5

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 6

St. Anthony of Padua Parish, 4791 E. Morris Church St., Morris. **"Labor Day Picnic,"** games, food, 11 a.m.-5 p.m. Information: 812-934-6218.

St. Peter Parish, 1207 East Road, Brookville.

90th annual "Labor Day Festival," 10 a.m.-8 p.m., country style "all-you-can-eat" chicken dinner. Information and reservations: 812-623-3670. †



Soldier honored

Denise Safford, a catechist at St. Joan of Arc Parish in Indianapolis, left, presents a necklace with a crucifix to Army Capt. Patrick Brundage during a Mass on Aug. 1 in the parish's church. Captain Brundage represented an infantry brigade deployed for a combat mission in Afghanistan that had been adopted by students in St. Joan of Arc's religious education program. Captain Brundage came to the parish to thank the students and all parishioners for their prayers and care packages. Retired Father Clifford Vogelsang, center, looks on.

VIPs



James and Darlene (Miller) Phillips, members of St. Paul Parish in New Alsace, will celebrate their 50th wedding anniversary on Sept. 3.

The couple was married on Sept. 3, 1960, at St. Paul Church in New Alsace.

They are the parents of five children: Judy Anderson, Karen Apsley, Lisa Harrington, Sandy Gill and Jayne Stiffler. They also have 20 grandchildren. †



Benedictine Brothers John Glasenapp, left, and Matthew Mattingly kneel during their profession of solemn vows as monks of Saint Meinrad Archabbey on Aug. 15 in the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad.

Two monks profess solemn vows at Saint Meinrad Archabbey

Benedictine Brothers John Glasenapp and Matthew Mattingly professed solemn vows as Benedictine monks of Saint Meinrad Archabbey during a liturgy on Aug. 15 in the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad.

Brother John, 32, is a native of Cleveland, Ohio. He earned two bachelor's degrees at DePaul University in Chicago in 2001 then worked for the Chicago Symphony Orchestra. He also attended the University of Chicago.

In June of 2005, he became a postulant and later a novice at the Monastery of the Holy Cross in Chicago. He professed his first vows there on Feb. 2, 2007. After transferring to Saint Meinrad Archabbey in 2008, he earned a master's degree in Catholic philosophical studies at Saint Meinrad Seminary and School of Theology

in May.

Brother Matthew, 35, is a native of Evansville, Ind., where he was a member of St. Benedict Parish. He earned a bachelor's degree in marketing management at Indiana University in 1997.

He spent 10 years in the home improvement industry, working most recently for the Do it Best Corp. in Fort Wayne, Ind., as a retail development manager. He earned a master's degree in Catholic thought and life at Saint Meinrad Seminary and School of Theology in May.

By professing solemn vows of obedience, fidelity to the monastic way of life and stability in the community at Saint Meinrad, they become full and permanent members of the Benedictine community. †

Leader of Catholic Adult Fellowship to be interviewed on Catholic radio

An interview with Natalie Hoefler, who helps lead the Indianapolis chapter of the Catholic Adult Fellowship, will be broadcast on Catholic Radio Indy 89.1 FM's "Faith in Action" program on Aug. 30-Sept. 4.

During the interview, Hoefler, also a member of St. Monica Parish in Indianapolis, talks to co-hosts Jim Ganley and M. J. Krauter about how she sees God at work in the Catholic Adult Fellowship, and how this group connects Catholic adults of various ages and helps them learn

more about the faith.

"Faith in Action" is broadcast at 10 a.m. on Mondays and Fridays, 4 p.m. on Tuesdays and Thursdays, and 9 a.m. on Saturdays.

Catholic Radio Indy can be heard throughout the archdiocese by logging on to www.catholicradioindy.org and clicking on the "listen now" button. Podcasts of previous shows are also available on the Web site.

For more information on the Catholic Adult Fellowship, log on to www.catholicadultfellowship.org. †

Dinner and dance event will honor late pastor

Holy Cross Parish in Indianapolis is sponsoring its sixth annual Feast of the Holy Cross All School Alumni and Parish Event starting at 6 p.m. on Sept. 11 at the Marian Incorporated Ballroom, 1011 E. St. Clair St. in Indianapolis.

All current and previous members of Holy Cross Parish, alumni of Holy Cross Central School and supporters of the parish

and school are invited to the dinner and dance event that is being held this year in honor of Holy Cross' late pastor, Father Lawrence Voelker, who died on June 13.

Tickets to the event are \$50 per person.

To purchase tickets, make a donation, become an event sponsor or for more information, call 317-695-6323 or 317-578-4581. †

St. John Academy alumnae reunion and Mass is Sept. 12

St. John Academy alumnae reunion and Mass on Sept. 12 will reunite former students of the all-girls' Catholic school in downtown Indianapolis.

St. John Academy opened in 1859, adjacent to St. John the Evangelist Church, and closed in 1959.

The celebration begins with an 11 a.m. Mass at St. John Church, and continues with a brunch at the Indiana Convention Center across the street from the historic church.

During this year's reunion, special

recognition will be given to the "Honorary Class of 1960."

Friends of the academy, including priests, women religious, former students and their spouses, are invited to participate in the reunion. Reservations are required.

Classmates who wish to register for the reunion or update their contact information are asked to send an e-mail message to Sharon Kennedy at SKenn63523@aol.com or call her at 317-892-4798. †

Relic stolen from Boston cathedral recovered in Vermont

BRAINTREE, Mass. (CNS)—One of the Archdiocese of Boston's most cherished relics, missing for more than a month, has been returned.

The relic of the True Cross, which had been housed in a reliquary in the Blessed Sacrament Chapel at the Cathedral of the Holy Cross in Boston's South End, was turned into the Vermont State Police. Officials from the cathedral retrieved the relic on Aug. 15.

The relic, a splinter of wood believed to be from the cross on which Jesus was crucified, was returned to its original reliquary at a prayer service on Aug. 18 at the cathedral.

"I think we're thankful it's been returned," said cathedral pastoral associate Bob Travers before the prayer service. "We want to get it back to where it was originally so people can venerate the cross and pause and reflect in prayer."

According to an incident report released by the Vermont State Police, the relic was recovered on Aug. 9 after they received a call about a domestic argument at a Royalton, Vt., trailer park involving Earl Frost, 34. Frost, a transient who turned the relic over to Vermont State Police, claimed he received it from another person in Rhode Island.

According to the incident report,

Frost said he had wanted to give the relic directly to the cathedral instead of to law enforcement.

Because Vermont State Police did not have confirmation of the relic's authenticity at the time they received it from Frost, they did not have enough evidence to hold him for possession of stolen property. Once cathedral officials confirmed the relic's authenticity, the Vermont State Police determined they had enough evidence to arrest Frost.

On Aug. 17, Vermont State Police learned that Frost was filling a prescription at a Hanover, N.H., pharmacy. Frost was subsequently arrested by the Hanover Police Department. Vermont police later learned there was an unrelated warrant for his arrest in New Hampshire.

"We are grateful for the great work of the Boston Police Department in their search for the relic," said Terrence Donilon, spokesman for the archdiocese, in a statement.

"Their professional and diligent work made this effort successful. We also extend our appreciation to the Vermont State Police who assisted in the recovery effort," Donilon added.

When cathedral officials arrived at police barracks, they were asked to confirm the relic's authenticity and place a dollar value on

the artifact for legal purposes. While cathedral officials estimated the relic's worth to be between \$2,300 and \$3,800, they also said its value is "priceless" since the papal ring that stamped the wax seal on the rear of the relic's encasement was destroyed after the pope's death. That seal and the red cord that attaches to it, Travers said, verifies the authenticity of the relic.

The relic of the True Cross was believed to have been taken from the cathedral on June 30. It was discovered missing from its reliquary at the base of a crucifix in the cathedral's Blessed Sacrament Chapel by a staff member on the morning of July 1.

There were no signs of forced entry, so it was believed the relic was removed during the day when the cathedral was open.

Since then, the cathedral had hosted prayer services every Wednesday with the intention of recovering the relic, Travers said.

With the relic having been recovered, the previously scheduled Aug. 18 prayer service was dedicated to thanking God for the safe return of the relic, Travers said.

The cathedral's relic was brought from France in the 1800s, a gift from the cathedral's first pastor, Father Claude de la Poterie, the French priest who celebrated the



A relic of the true cross stolen from the chapel of the Cathedral of the Holy Cross in Boston in July has been returned and is pictured at the cathedral rectory on Aug. 18.

first public Mass in Boston on No. 2, 1788.

In his statement, Donilon also expressed the local Church's willingness to forgive the perpetrators.

"God has blessed us with his love and capacity to forgive," he said. "We prayerfully carry on his call for forgiveness for those responsible."

New poll says religion losing influence on American life and government

WASHINGTON (CNS)—A new Pew Research Center poll on religion and public life showed that two-thirds of Americans think religion is losing its influence on American life.

The poll also showed that nearly one in five Americans think President Barack Obama is a Muslim.

The poll's results, released on Aug. 19, showed a mixed view about how churches should be involved in politics. A slim majority—52 percent—said churches should keep out of political matters while 43 percent said they should express their views on day-to-day social and political issues.

The poll also showed that while people have reservations about churches' involvement in politics, they feel strongly

that politicians should be religious. Sixty-one percent of respondents agreed it was important that members of Congress have strong religious beliefs while 34 percent disagreed.

According to the poll data, fewer people today, compared to two years ago, find the Democratic and Republican parties friendly toward religion, although the Republican Party fared better.

The Democratic Party was seen as friendly to religion by 26 percent of those polled, while 43 percent said the Republican Party was friendly to religion—a 9 percentage-point drop for Republicans since 2008, and 12 points lower for Democrats.

The numbers also indicate a general rise in support for

Republicans, showing that half of white non-Hispanic Catholics, plus three in 10 unaffiliated with a religion and a third of Jews, currently support the Republican Party.

Although the poll revealed confusion about Obama's religion, respondents indicated they support how the president uses his religion to make decisions. Nearly half, or 48 percent, said he relied on his religion the right amount when making policy choices, while 21 percent said he used it too little and 11 percent too much.

Obama was a longtime member of an evangelical Christian church in Chicago, but since becoming president, he has not chosen a particular church in Washington to attend on a regular basis. †

St. Anthony Church 93RD ANNUAL

Labor Day Picnic

Morris, Indiana • Monday, Sept. 6, 2010

Karaoke at 3:30 p.m.

Cafeteria Style Chicken & Roast Beef Dinners

Adults \$9-Child under 12 \$5

Serving 11 am • 5 pm E.S.T.

Plate Lunches Available 11 am • 7 pm

Air Conditioned Hall, Famous Mock Turtle Soup, Quilts, Crafts, Games, Great Food, Kid Area & Refreshments
Handicap Parking Free!

Take 1-74 West to Sunman Exit Indiana 46

West to Morris. Approx. 6 mi. from

Penntown/Sunman

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lourdeschilicookoff.org

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ON SEPT. 4, 2010



Noon – 3:00 p.m.

Event includes music, beer, kids area
Our Lady of Lourdes | 5333 E. Washington St.

FOR MORE INFORMATION, OR TO REGISTER, CONTACT:
Theresa Hofmeister Kautsky at 317.506.1895
email: lourdeschilicookoff@gmail.com

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2010 St. Joseph Annual FALL FESTIVAL

at St. Joseph
1375 South Mickley Avenue
Indianapolis
Thursday — Friday — Saturday
September 9th - 10th - 11th
5:00 PM to 11:00 PM

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Christmas pilgrimage includes visits to Our Lady of the Snows, St. Louis

By Mary Ann Wyand

On a sweltering late summer day in Indianapolis, Carolyn Noone looked at beautiful winter photographs taken at the National Shrine of Our Lady of the Snows in Belleville, Ill.

The associate director of special events for the archdiocese had just completed the travel plans for a Christmas pilgrimage on Nov. 30 and Dec. 1 to experience the "Way of Lights" at the scenic Marian shrine and visit a historic church in St. Louis.

"Absolutely breathtaking displays of millions of twinkling lights at the shrine illuminate scenes depicting the birth of Christ, the one true light of the world," Noone said. "Msgr. Joseph F. Schaedel, the vicar general, thought the pilgrims would enjoy this panorama of lights during Advent as a unique spiritual preparation for the feast of the Nativity of Our Lord.

"It is wonderful to drive the one-and-a-half miles at the shrine, and see the grotto portraying Mary and Joseph with the newborn Jesus and the lighted city of Bethlehem," she said. "It is magical. There is a special, peaceful feeling when you visit our Lady of the Snows, and you know it is truly a holy place."

The shrine takes its name from the



The Altar of Answered Prayers is a popular pilgrimage destination at the historic Shrine of St. Joseph in St. Louis, where people may venerate a first-class relic of St. Peter Claver.

miraculous story of Our Lady of the Snows, which happened on Aug. 5, 352, in Rome.

According to tradition, the Virgin Mary appeared to Pope Liberius and to a holy Roman couple that night then asked them to build a church on Esquiline Hill.

As a sign of her will, Mary told them during the apparition they would find the hill covered with snow even in the midst of the summer heat. True to her word, a snowfall that night marked the site of the future church. The next morning, Romans thronged to the hill to see the miracle.

Msgr. Schaedel, who also is the pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, will lead the archdiocesan pilgrimage to Belleville and St. Louis.

The two-day pilgrimage begins with Mass at 9 a.m. on Nov. 30 in the Blessed Sacrament Chapel at SS. Peter and Paul Cathedral in Indianapolis then the pilgrims will board the bus at the Archbishop O'Meara Catholic Center.

En route to Illinois and Missouri, the pilgrims will visit the National Shrine of Our Lady of Providence and the National Shrine of St. Theodora Guérin at Saint Mary-of-the-Woods, where they will have an opportunity to venerate the relics of the foundress of the Sisters of Providence.

At Saint Mary-of-the-Woods, the pilgrims will tour the Providence Center museum and have lunch at O'Shaughnessy Hall.

Activities at the Shrine of Our Lady of the Snows include a bus tour of the outdoor "Way of Lights" after dark as well as time to



Archdiocesan pilgrims will travel to the National Shrine of Our Lady of the Snows in Belleville, Ill., and view the Way of Lights, an impressive outdoor display of more than 1 million lights celebrating the birth of Christ.

see dozens of ornately decorated Christmas trees inside the shrine and an opportunity to visit the gift shop.

On Dec. 1, the pilgrims will tour the historic Shrine of St. Joseph in St. Louis, where they will have an opportunity to celebrate Mass and venerate a relic of St. Peter Claver.

"At the Shrine of St. Joseph, the pilgrims will have time to pray at the Altar of Answered Prayers," Noone said. "The restored church is magnificent. It is the site where the first miracle attributed to St. Peter Claver was [confirmed] by the Vatican."

A few decades ago, the badly deteriorated church was in danger of being demolished until a devoted priest convinced a group of loyal Catholics to raise a large amount of money to restore it to its present grandeur.

While in St. Louis, the pilgrims will enjoy lunch at Zia's on the Hill then visit a popular bakery in the city's historic

Italian neighborhood.

They will return to Indianapolis on Dec. 1.

"The first Sunday of Advent is on Nov. 28 this year," Noone said. "The pilgrimage is a wonderful opportunity to get away from the busyness of daily life with other people who also want to spiritually prepare themselves for Christmas."

(The Christmas pilgrimage includes Mass each day, deluxe motor coach transportation, hotel accommodations, two breakfasts and two lunches. The reservation fee is \$215 per person for a single occupancy room, \$165 per person for a double occupancy room and \$150 per person for a triple occupancy room. For reservations or more information, call Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428, or contact her by e-mail at cnoone@archindy.org or register online at www.archindy.org/pilgrimage.) †

MARIAN UNIVERSITY Indianapolis

2010 Home Football Schedule

August 28, 2010 Knights vs. St. Francis (IL) | 6 p.m.
First Night Game, Post-Game Fireworks

September 11, 2010 Knights vs. McKendree | 1 p.m.
Band Day, Recognition of Heroes, Osteopathic Physician (D.O.) Day, Honoring the Sisters of St. Francis, Oldenburg

September 25, 2010 Knights vs. St. Francis (IN) | 1 p.m.
MORE COWBELL! A Homecoming Week Celebration
September 23-25: Track Cycling National Championships at the Velodrome and Family Weekend on campus featuring an international food festival, trike races on the track, an outdoor movie, and much more.
Sponsored by Lewis and Wilkins

October 2, 2010 Knights vs. Trinity | 1 p.m.
Homecoming Game
Hot air balloon rides, alumni reunions, and more.
Sponsored by the Army ROTC

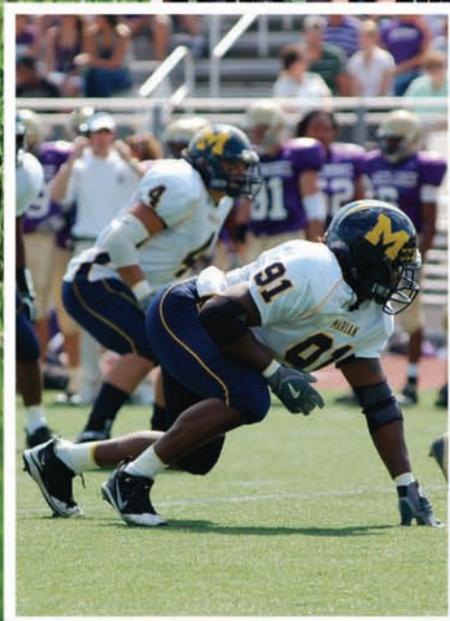
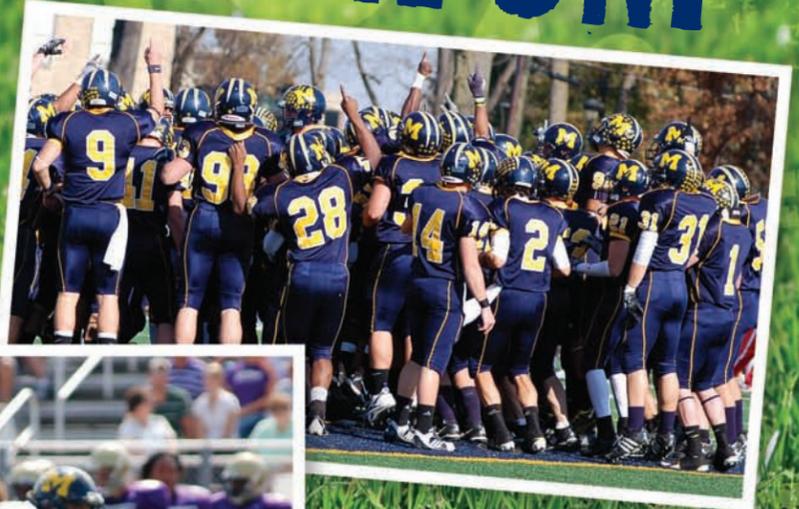
October 16, 2010 Knights vs. Olivet Nazarene | 1 p.m.
CYO Day

November 13, 2010 Knights vs. Walsh | 1 p.m.
Senior Day, High School Day

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Back to school in the Indianapolis West Deanery



St. Susanna School kindergartners Holden McCune, left, Anna Walker, at left in the second row, Zoe Arvanitis, center, and Evan Dorelli, right, participate in a song about butterflies and use hand symbols with their teacher, Linda Bloomer, not shown, on Aug. 18 at the Indianapolis West Deanery grade school in Plainfield.



Kindergarten teacher Linda Bloomer shows her students two caterpillars and their eggs on a plant kept in an aquarium in the classroom on Aug. 18 at St. Susanna School in Plainfield. The students are studying the life cycle of butterflies, and will eventually see the caterpillars spin cocoons and later hatch as monarch butterflies.



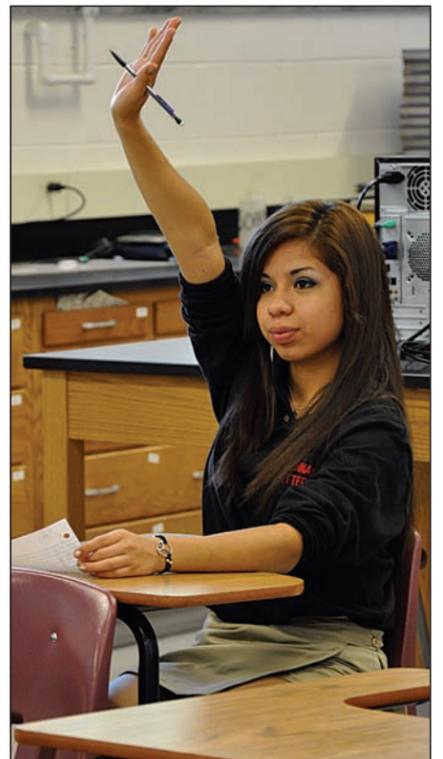
St. Susanna School kindergartners Jack Keith, left, and Jonathon Schmidt learn hand symbols which accompany a song about butterflies on Aug. 18 at the Indianapolis West Deanery grade school in Plainfield. The school theme is "We are many parts, but all one body." During the school year, the 309 preschool through eighth-grade students will learn how to be Christ for others by doing a variety of Church and community service projects in Plainfield.



Cardinal Ritter Junior High School language arts teacher Michal Owens, second from left, stands in a circle during a class get-acquainted exercise with seventh-grade students Cheyene Fernandes, left, Alexis Bingham, second from right, and Tory James, right, on Aug. 19 at the Indianapolis West Deanery junior/senior high school.



Above, Cardinal Ritter High School sophomore Markus Kojo of Pori, Finland, completes a chemistry quiz on Aug. 19 during his first day as a foreign exchange student at the Indianapolis West Deanery high school. His hometown is located on the coast of the Gulf of Bothnia, which is part of the Baltic Sea.



Right, Cardinal Ritter High School sophomore Thania Miranda, a member of St. Anthony Parish in Indianapolis, raises her hand in response to a question from chemistry teacher Zach Dennis on Aug. 19 at the Indianapolis West Deanery junior/senior high school.

'God Squad' logo may change, but priest's mission remains the same

ST. FRANCIS, Wis. (CNS)—Two years ago, Father Luke Strand, then a transitional deacon in his last year of studies to become a priest of the Milwaukee Archdiocese, came into the spotlight for his unusual looking car.

Riding around town in a black Volkswagen Beetle with a Roman collar painted on the hood, a "God Squad" logo on the sides, and a personalized license plate GODLVYA proudly proclaiming his mission, he attracted attention on the roads.

The car, along with his laid-back nature and outgoing personality, sparked faith-filled conversations with friends and strangers alike.

Now an associate pastor at Holy Family Parish in Fond du Lac, Father Strand is again in the public eye for his God Squad vehicle: The logo is too similar to Best Buy's Geek Squad trademark.

In mid-August, Father Strand received a letter from the Minnesota-based consumer electronics company requesting that he "cease-and-desist" his God Squad logo because of copyright infringement.

The shape of the logo, font and colors, all on a black Volkswagen Beetle, were too similar to their well-known Geek Squad cars, according to the complaint sent through the company's legal department.

Whether it is television, newspapers, talk radio or Internet message boards, Father Strand has garnered national attention. Many compare his situation to that of David and Goliath, in which the young priest is pitted against a greedy corporation and its lawyers. Father Strand, however, doesn't see it that way.

For now, Father Strand, who consulted a lawyer about his case, has removed the decals from his car and will redesign the God Squad logo. While he is grateful that people care so much about his public legal situation, he feels that many are making this out to be a bigger deal than it is.

"I was surprised," Father Strand said in an interview with the *Catholic Herald*, Milwaukee's archdiocesan newspaper recalling when he first opened the letter from Best Buy. "Obviously, I didn't expect it."

After consulting with a lawyer, he took the logo off his car.

"We were really using the car as a way to bring the Gospel message to the streets," he explained. "To develop relationships with people and spark conversations with people, and offer them an opportunity to approach someone from the Church and maybe talk about what's going on in their life."



Father Luke Strand, second from left, poses with his seminary classmates and his first "God Squad" car in April 2008, shortly after the men were ordained transitional deacons. Pictured with Father Strand, left to right, are Fathers Angel Anaya, Mark Brandl, Dan Janasik and Sean O'Connell. Father Strand has since removed the "God Squad" logo from his car and plans to redesign it after Best Buy's legal department told him it infringed on the company's "Geek Squad" trademark.

"I just found it to be a phenomenal opportunity to really spark those conversations with people who might be questioning their life, want to talk a little about where they are in their relationship with God," he added.

A statement released by Best Buy's public relations department stated: "As a matter of practice, Best Buy aggressively defends all of our trademarks, including the Geek Squad logo."

"We sent a notification letter to Fr. Strand and God Squad because of the unfortunate similarities between their logo and ours. This was a really difficult thing for us to do because we appreciate what Fr. Strand is trying to accomplish with his mission," it read.

"But at the end of the day, it's bad precedent to let some groups violate our trademark while pursuing others. We're now working closely with Fr. Strand's organization to modify the God Squad logo so that it still works for him and yet doesn't violate the Geek Squad logo. We're confident that together we'll come up with a good [dare we say heavenly?] solution for everyone."

Throughout the two years he has been driving the God Squad car, conversations with curious onlookers taught him that it wasn't the car that mattered, but his easygoing approach that truly struck a chord, according to Rhea Behlke, director of stewardship at Holy Family Parish.

"It wasn't really the logo itself or the type of car itself that was important as much as the fact that it provided people an opening to talk about their faith, or to approach a priest when they might not otherwise do so. He would like to find a way to be continually creative in bringing the Gospel to the streets," she explained.

Although Father Strand will have to go without his logo until a new one can be redesigned, he is adamant that his mission—uniquely recognizable on the streets or not—will continue.

"The new evangelization is not about one car with God Squad written on it, but really about leading people to an encounter with Jesus, and that's what we're about as priests, what we are about as Catholics, the Church, and that's where I want to put my time and energy," he said. †

MARIAN UNIVERSITY Indianapolis



Marian University welcomes the following San Damiano Scholars back to campus.

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St. Mary of the Knobs

Samantha Crump
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Elizabeth Dieckmann
Mary, Queen of Peace, Danville

Brenna Doyle
Holy Name, Beech Grove

Matthew Duncan
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Andrea Fleak
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Katie Groves
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Augie Hibner
Saint Mark the Evangelist

Melissa Hollowell
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Mary Kate Hosty
St. Barnabas

Adrienne Johnson
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Kristin Keers
St. Christopher, Speedway

Kevin Kolb
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Jacob Kraft
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Aaron Kyle
Our Lady of the Greenwood

Stephanie Llerena
St. Mary, Richmond

Karen McNulty
St. Pius X

Kirk Meyers
Annunciation, Brazil

Kristina Mitchell
St. Roch

Katie Orberson
Our Lady of Perpetual Help

Haley Oskins
St. Roch

Lizzie Pinkerman
Little Flower

Emily Reynolds
Our Lady of Lourdes

Meredith Riley
St. Rose of Lima, Franklin

Katie Rudolph
St. Pius X

Sarah Selby
St. Monica

Maria Solis
St. Mary, Lanesville

Adam Swift
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St. Michael Parish

Justin Wedgewood
St. Mary, Mitchell

Laura Zeimet
St. Jude, Indianapolis

*"You too, go into
my vineyard."*

For more information about the San Damiano Scholars Program and Marian University, contact Mark Erdosy at 317.955.6783 or merdosy@marian.edu.

www.marian.edu/rmc



Marian University is sponsored by the Sisters of St. Francis, Oldenburg, Indiana.

Judge stops federal funding of embryonic stem-cell research

WASHINGTON (CNS)—A federal judge ruled on Aug. 23 that the Obama administration's guidelines for funding embryonic stem-cell research violate federal law, and stopped such funding while a lawsuit against it continues.

Chief Judge Royce C. Lamberth of U.S. District Court for the District of Columbia said in his 15-page ruling granting a temporary injunction that Drs. James L. Sherley and Theresa Deisher, both adult stem-cell researchers, had standing to challenge the guidelines because they faced the possibility of losing funding from the National Institutes of Health when NIH funding for embryonic stem-cell research was expanded.

The lawsuit had originally been filed on behalf of the two doctors; Nightlight Christian Adoptions, an adoption and counseling agency that facilitates international, domestic and embryo adoptions; embryos themselves; two couples; and the Christian Medical Association. Lamberth ruled in 2009 that none of the plaintiffs had legal standing, but an appeals court overruled him only in the case of the two doctors.

The Aug. 23 ruling said the researchers' attorneys had shown that the Dickey-Wicker amendment, approved annually since 1996 "without substantive alteration," demonstrates that "the unambiguous intent of Congress is to prohibit the expenditure of federal funds on 'research in which a human embryo or embryos are destroyed.'"

"By allowing federal funding of ESC research, the guidelines are in

violation of the Dickey-Wicker amendment," Lamberth wrote.

He also ruled that "the guidelines threaten the very livelihood of plaintiffs Sherley and Deisher" because their "injury of increased competition ... is actual and imminent."

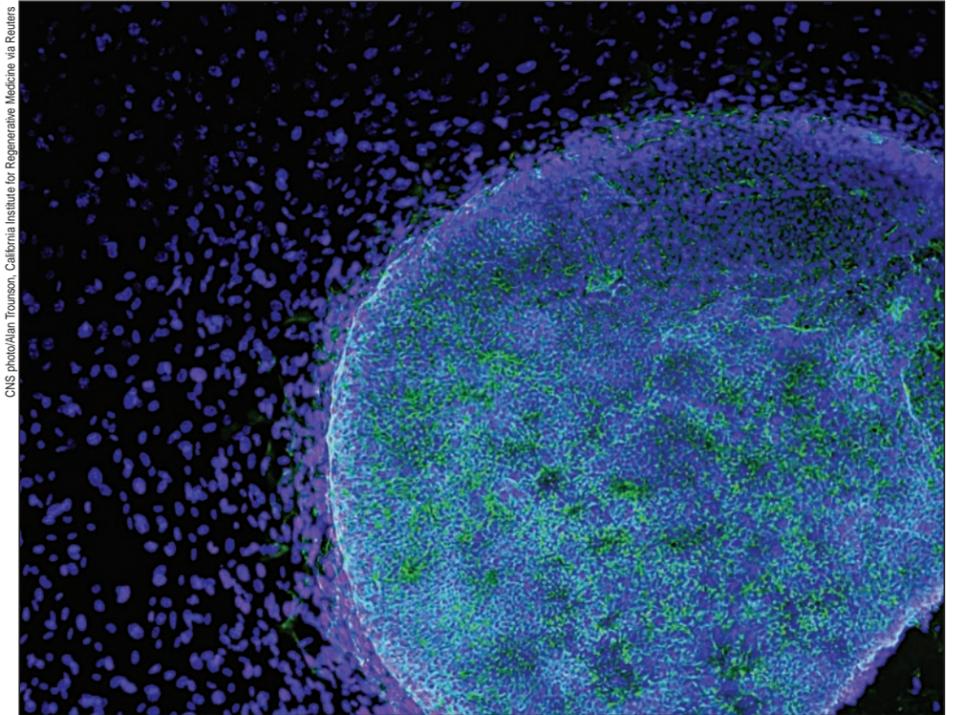
Supporters of the Obama administration's guidelines for funding embryonic stem-cell research have argued that no embryos will be created and destroyed for the research since only already existing embryos created for *in vitro* fertilization and later discarded would be used.

Steven H. Aden, senior legal counsel for the Alliance Defense Fund, co-counsel in the lawsuit, said the decision "is simply enforcing an existing law passed by Congress that prevents Americans from paying another penny for needless research on human embryos."

"Experimentation on embryonic stem cells isn't even necessary because adult stem-cell research has been enormously successful," he added. "In economic times like we are in now, it doesn't make sense for the federal government to use precious taxpayer dollars for this illegal and unethical purpose."

The Catholic Church strongly supports adult stem-cell research, but opposes any research that involves the destruction of human embryos.

Charmaine Yoest, president and CEO of Americans United for Life, said in an Aug. 23 statement that "the Obama administration has attempted to skirt the law by arguing that they are only funding



A microscopic view shows a colony of human embryonic stem cells (light blue) growing on fibroblasts (dark blue) in this handout photo released to Reuters by the California Institute for Regenerative Medicine in March of 2009. A federal judge ruled on Aug. 23 that the Obama administration's guidelines for funding embryonic stem-cell research violate federal law, and stopped such funding while a lawsuit against it continues. The Catholic Church has long opposed such research because it relies on the destruction of human embryos.

research after the embryos are destroyed." "Today's sensible ruling reconfirms what we already knew, that administration policy is in violation of the law," she added.

But Dr. Irving L. Weissman, director of the Stanford Institute for Stem Cell

Biology and Regenerative Medicine, told *The New York Times* that the decision would be "devastating to the hopes of researchers and patients who have been waiting so long for the promise of stem-cell therapies." †

Indian Catholics want action after lawmaker's remarks on 'Christianity'

BANGALORE, India (CNS)—Indian Catholic officials have demanded action against a legislator in Karnataka state for publicly urging people to "weed out Christianity" from the country.

"The government should take exemplary action against him. It reflects poorly on the government," Archbishop Bernard Moras of Bangalore, chairman of the Karnataka regional bishops' council, told Catholic News Service after faxing protest letters to the state governor, chief minister and National Human Rights Commission.

Prahlad Remani, a legislator from Khanapur and a member of the pro-Hindu

Bharatiya Janata Party, known as BJP, said during an Aug. 15 Indian Independence Day celebration: "People must remain watchful about the spread of these seeds of Christianity, and followers of any religion, including Hindus and others, must weed out Christianity. ... If these seeds spread, then our nation will be under danger."

Nearly 5,000 Christians marched through Khanapur on Aug. 18 "to protest the speech degrading Indian Christians and questioning their patriotism," said Father Luis Gonsalves, a Belgaum diocesan priest who coordinated the protests. †

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For information, reservations, itinerary and letter from Father Bennett with his phone number, call 7 days a week:

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Fr. John Mark has been a Missionary Oblate of Mary Immaculate for twenty five years and is currently a member of the new Mission with Secularity ministry that the Oblates have recently started here in Indianapolis. He has served as a pastor, retreat team member and director, spiritual director, has worked in television for Oblate Media Productions and has preached retreats in fifteen states!

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From the Editor Emeritus/John F. Fink

Jesus' parables: The wise and foolish women

(Thirteenth in a series of columns)

Last week's column was about the parable of the wedding feast so this time I will write about the parable about the bride's attendants, sometimes known as the wise and foolish virgins. Matthew's Gospel (Mt 25:1-13) is the only one with the parable.

The wedding customs during Jesus' time were much different from ours.

Jewish weddings were composed of two parts: the betrothal, when the couple exchanged vows and became man and wife; and when the groom, at a later date, claimed his bride and took her to his home. The wedding feast accompanied the second part of the wedding. (Mary, by the way, became pregnant after the betrothal, but before she began living with Joseph.)

It was common for the bridesmaids to await the arrival of the groom. In our

parable, the groom was delayed in arriving. In fact, he didn't arrive until midnight, by which time the bridesmaids had fallen asleep. There being no electricity in those days, the oil in their lamps burned out.

Half of the 10 women (their virginity seems irrelevant) had been wise enough to bring extra oil, while half were called foolish for not having done so. When the foolish attendants asked the wise ones to share their oil, the wise ones refused for fear that all their lamps would go out. The foolish women had to go out and buy more oil (apparently there were 24-hour stores even during Jesus' time).

While they were gone, the bridegroom arrived, the wedding party entered the house, and the wedding feast began. When the foolish women returned, they knocked at the door but were refused entrance. Jesus ended the parable with, "Therefore, stay awake for you know neither the day nor the hour" (Mt 25:13).

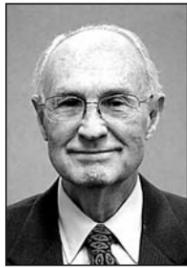
For those who point out that both the wise and foolish women fell asleep, let us just acknowledge that Jesus (or Matthew)

should have said "be prepared" instead of "stay awake."

For all the talk about a wedding and the customs in Jesus' day, this parable actually had nothing to do with a wedding. It was just a framework for the truths that the parable was meant to teach. Jesus was talking about his own coming, both at the end of time and at the death of each individual.

Jesus told this parable toward the end of his earthly life. He had talked about the end of Jerusalem and the end of the age. A little later in this chapter he would talk about the last judgment. Now he was telling us to be prepared because we never know when our death—which is the end of the world for us—will occur.

This was not the first time that Jesus contrasted the wise and the foolish. In Mt 7:24-27, he told the parable of the wise man who built his house on rock while the foolish man built his on sand. Rains caused the foolish man's house to collapse, but not the wise man's. The wise man heard Jesus' words and acted on them. †



Cornucopia/Cynthia Dewes

When federal law meets Christian responsibility

Recent attention to the 20th anniversary of the enactment of the Americans with

Disabilities Act brought back a flood of memories for us. The impact of this law came a bit too late to help our family, but we were still grateful that it happened.

To begin with, our brother-in-law, Dan, was completing a medical residency in the late 1950s when he contracted polio. Only a few people were given the polio vaccine at the time. He wound up in an iron lung and, eventually, used a wheelchair for the rest of his life. He had planned on a career in internal medicine, but now found it necessary instead to become a researcher at the National Institutes of Health.

At the time, no public buildings, transportation or other aspects of life were friendly to those people dependent upon wheelchairs or challenged by other disabilities.

Nevertheless, Dan traveled on business, swung himself in and out of vehicles into his wheelchair, parked his hand-controlled car at service entrances of public buildings, rode the freight elevator upstairs, and found creative ways to go to the restroom. The humiliation and sheer physical demands of

this situation must have been terrible for him.

Later, our son, Peter, was born with a congenital heart defect. He didn't walk until he had surgery at age 3, and then we were told not to let him cry because his heart couldn't take the stress.

Naturally, he became pretty spoiled and was rather unpopular with his older brothers and sister. That is, until he began taking the blame every time I lined up the usual suspects for some crime or other. Pete wouldn't be punished very severely, and I had to let the others go, guilty or not, when he said, "I did it!"

Like his brothers, Pete went to high school at the now-closed Latin School, located at Our Lady of the Most Holy Rosary Parish in Indianapolis. It was an older building on two floors with stairs everywhere. There was no accommodation for someone like Pete, who had to take his time changing classes from one floor to another. But his teachers all knew his limitations and never marked him tardy.

When Peter was a Boy Scout, he earned merit badges in subjects he could handle physically. When he decided to earn the rank of Eagle Scout, he chose to supervise the cleanup of woods around a mansion at Marian College in Indianapolis.

After college, when his employer wanted to change his group insurance plan, a prospective insurer refused to cover Peter

because of his heart condition. So Pete's employer turned down that bid and went with another company, which was more expensive for him.

When our son, Andy, was born with profound mental retardation, our Church family was ready to help as had the Latin School and Boy Scouts. If Andy got loud during Mass or parish events, people smiled fondly and even offered to take him outside. Pike Township grade school staff members, our neighbors and friends pitched in, too.

The kind of efforts made personally by Dan and Peter, and from the hearts of family, friends, teachers and employers for them and Andy, illustrate the Christian response to disability.

When the Americans with Disabilities Act was passed by Congress, our country acknowledged this responsibility as well. Today, accommodations must be made everywhere so that people with handicaps may enjoy—as the rest of us can—what it is to be human.

For a particularly good account of the Church's response to the Americans with Disabilities Act, read "Parishes Move from Accessible to Inclusive" in the August 2010 issue of *St. Anthony Messenger* magazine.

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

Emmaus Walk/Debra Tomaselli

The balance beam dilemma and how God provides

Parents, let your children make decisions. Sometimes, even when it doesn't appear to be that way, you'll be allowing God to work through them.

Like the time our teenage daughter, Sara, a former competitive gymnast, agreed to give away the dusty balance beam occupying space in our garage.

She wanted it to go to a good home—a girl who loved gymnastics like she once did. Callers flooded our answering machine as soon as I ran the advertisement for the free beam.

I returned the first call and advised the people they could have it. In the conversation, however, I discovered they wanted it for their karate school.

Sara was disappointed. "It needs to go to a gymnast," she said. I agreed, but I had already promised it to the school.

However, the beam sat in our garage for weeks as the karate school owner searched for a truck to pick it up. In the meantime, our voice mail recorded countless calls. One in particular stayed with me.

"This is Stacy. My son had a stroke as an infant, and now he needs to work on his balance. Your balance beam could change his life so, if you haven't given it away yet, we would love to have it."

Even though it was promised to the karate school, I kept Stacy's name and number. Sara still insisted we find a young gymnast for the beam.

Then one night when I arrived home, Sara greeted me at the door. "Mommy, a girl named Lacy called about the beam. She's 11 years old and in gymnastics! I spoke with her dad, too! This is really important to them! I want to give it to her," she pleaded.

We talked. The karate school decided they didn't want the beam. Sara knew that I wanted to help the woman with the toddler experiencing balance problems.

Although she felt compassion for him, Sara understood the thrill of back walkovers, handsprings and jumps on the beam. She recognized those needs in a way that I never will.

Tears filled her eyes as I left the final decision to her. Finally, Sara said, "Let's call the girl's dad back."

We did, and they happily made

arrangements to pick up the beam the next day.

During our conversation, however, the father mentioned that they, too, had a balance beam. It was too low to the ground and too short to accomplish complex gymnastics moves. They now planned to give it away.

I told them about Stacy, the mother of the boy who had the stroke, and put them in touch with each other.

About an hour later, Stacy called. "Thank you so much for remembering us," she said. "You didn't even know us, and I can't believe you kept our name and number! This lower beam will be better than yours would have been for my son. Look at how God provides. Thank you!"

Look at how God provides. I feared I wasn't teaching my daughter compassion in allowing her to choose who to give the beam.

Instead, we both learned something about the awesome Providence of God.

(Debra Tomaselli lives in Altamonte Springs, Fla. Her column appears in several diocesan newspapers. Her e-mail address is dtomaselli@cfl.rr.com.) †

Faith and Family/Sean Gallagher

Be youthful in your life of faith

My 3-year-old son, Victor, likes me to give him what is called at our house a "spinning hug."



I'll pick him up, hold him tight and then spin him around and around. When it is over and we are both a little dizzy, Victor will inevitably have a big smile on his face and he'll say with glee, "Again! Again!"

So I'll usually pick him up and repeat the procedure over and over until I am either too dizzy or too tired to give a positive response to his continued "Again! Again!"

I recently gained a new and spiritually profound perspective on this little charming episode in the life of my family when I came across a quote from G. K. Chesterton, an English Catholic writer active about 100 years ago:

"A child kicks its legs rhythmically through excess, not absence, of life. Because children have abounding vitality, because they are in spirit fierce and free, therefore they want things repeated and unchanged. They always say, 'Do it again!'; and the grown-up person does it again until he is nearly dead.

"For grown-up people are not strong enough to exult in monotony. But perhaps God is strong enough. ... It is possible that God says every morning, 'Do it again,' to the sun; and every evening, 'Do it again,' to the moon. It may not be automatic necessity that makes all daisies alike: it may be that God makes every daisy separately, but has never got tired of making them. It may be that he has the eternal appetite of infancy; for we have sinned and grown old, and our Father is younger than we."

Chesterton is onto something here. All of us need to be youthful and joy-filled in our life of faith. So many people in our world think Christianity is a tired-out religion. They think that it has nothing good to offer to the world. They see believers—whether the perception is true or not—as only wagging their fingers at the bad behavior they see in others.

While our Christian faith challenges us to do good and avoid evil, it does so because of the conviction that doing good actually makes for a happier life and that doing evil will make us sad, even if it is presented to us initially as the path to pleasure and delight. This has been shown so many times to be a terrible illusion throughout the history of the world and the history of our own lives.

It is only our continued irrational attachment to this illusion that makes us think that the life of faith is hard. When we see the Gospel in this way, we are going to end up acting like the tired grown-up people that Chesterton described. Who would want to be like them?

Really, though, Chesterton's thought wasn't original to him. Our Lord, who was so youthful and joy-filled, taught this happy truth to his disciples: "Taking a child he placed it in their midst, and putting his arms around it he said to them, 'Whoever receives one child such as this in my name, receives me; and whoever receives me, receives not me but the one who sent me'" (Mk 9:36-37).

Just before Jesus revealed this wonderful truth, the disciples had been arguing about who was the greatest among them.

In showing himself and our heavenly Father to be like little children, our Lord exhorted his disciples—and us—that we should let go of the conceit of our adulthood and, through the help of the grace of God, become childlike once again.

Then, instead of seeing our life of faith as a burden, we will wake up each day and imitate little Victor by saying in our hearts, "Again! Again!" to all that the Lord will ask of us and offer to us in the day to come. †

Twenty-second Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Aug. 29, 2010

- Sirach 3:17-18, 20, 28-29
- Hebrews 12:18-19, 22-24a
- Luke 14:1, 7-14

The first reading for this weekend's liturgy is from the Book of Sirach.



This book is from that class of biblical writings called the Wisdom Literature, in general, a class of writings representing an effort to combine traditional Jewish belief with the highest of human wisdom.

The purpose is not to blend these two elements together so that neither has integrity and identity of its own. It is not to equate one with the other, but instead to see great value in human wisdom and, more to the point, that sound human logic has no quarrel for divine Revelation.

This reading is a statement addressed to a male child or grandson. Imagining the origins suggested by this style of writing in itself reveals how the Wisdom Literature developed in many cases. Primarily, these books were formed outside the Holy Land. Immigrants from the Holy Land to distant, foreign and pagan places wrote many of these books.

These authors wished to convince their own children of the worth of the ancient Hebrew religion so that the religion would survive into the future through the lives of the young.

In this weekend's reading, the author of the book, Ben Sira, or "son of Sira," tells his son to live his life with humility and to always be humble in dealing with others. Humility, not aggressiveness, wins friends and true supporters.

For the second reading, the Church gives us a section of the Epistle to the Hebrews.

Heavy with the richest imagery of the Old Testament, Hebrews both sublimely describes Jesus as the Lamb of God and as the messiah long promised by God, but also calls Christian to realize their unity with Christ in their faith.

Through and with Jesus, true disciples go forward through their own life experiences to meet God on the

holy mountain, Zion.

St. Luke's Gospel is the source of the last reading. It is a parable. Etiquette at the time of Jesus was very important and exacting. Nothing was greater than to be invited to join another person in a meal, unless it was to invite another person to a meal.

As to conversation in these social settings, bold assertiveness, and certainly criticism of the host, were absolutely out of place.

An atmosphere of unspoken deceit surrounds this meal. The Pharisees at the dinner watch Jesus intently, not to learn from him but to discredit the Lord. They are too smug to learn from him. Self-centered, they vie for places of honor at the table.

Jesus spoke frankly and very bluntly. He rebuked the ambitious Pharisees because these words needed to be said.

Reward belongs to God. He gives it to those deserving of it, not in human eyes, but in God's eyes. We cannot grasp a place at God's banquet table. Humble in our sinfulness and in our humanity, we must await God's invitation.

Reflection

Humility usually is misunderstood, and in any event it is not cherished in this culture. For decades now, people have been urged to act on impulse and speak their mind, regardless of the effects upon others. Honesty has become almost the supreme virtue.

Deceit is hardly a better way. It is not better to be silent in the face of wrong or to surrender self to the control of others than to trick anyone. This parable teaches that humans are limited in their abilities to perceive accurately and act appropriately.

For this reason, God's Revelation, made perfect in Christ, is the greatest of gifts. Focusing upon Jesus, humans have before them the best and surest of guides.

To see the Lord, and then to follow the Lord, humans must humbly admit who and what they are. They are limited, but as Hebrews powerfully assures us, they are redeemed as heirs with Christ of the heavenly kingdom. †

Daily Readings

Monday, Aug. 30
1 Corinthians 2:1-5
Psalm 119:97-102
Luke 4:16-30

Tuesday, Aug. 31
1 Corinthians 2:10b-16
Psalm 145:8-14
Luke 4:31-37

Wednesday, Sept. 1
1 Corinthians 3:1-9
Psalm 33:12-15, 20-21
Luke 4:38-44

Thursday, Sept. 2
1 Corinthians 3:18-23
Psalm 24:1b-4b, 5-6
Luke 5:1-11

Friday, Sept. 3
Gregory the Great, pope and doctor of the Church
1 Corinthians 4:1-5
Psalm 37:3-6, 27-28, 39-40
Luke 5:33-39

Saturday, Sept. 4
1 Corinthians 4:6b-15
Psalm 145:17-21
Luke 6:1-5

Sunday, Sept. 5
Twenty-third Sunday in Ordinary Time
Wisdom 9:13-18b
Psalm 90:3-6, 12-17
Philemon 9-10, 12-17
Luke 14:25-33

Go Ask Your Father/Fr. Francis Hoffman

Tithing is a sacrifice offered with love as proof of our faith and trust in God

Could you tell me more about what the Catholic Church believes about tithing?



Tithing is first mentioned in the books of the Old Testament and represents a sacrificial gift of one's produce or income for the benefit of the worship of God by

maintenance of the Temple and the priests caring for temple worship. It was usually around 10 percent.

The earliest reference in Scripture tithing is in patriarchal times:

- Abraham gave a tithe from spoils to the priestly king Melchizedek (Gn 14:17-20).
- Jacob promised a tithe to God (Gn 28:18-22 and Am 4:4).
- According to the law of Deuteronomy (Dt 14:22-27), the Hebrews were expected to tithe grain, wine and oil as well as the first-born of the animals (Lv 27:30-32). Every third year, tithes were distributed to the poor (Dt 14:28-29, 26:12).

Tithing represents a sacrifice, and sacrifice is one of the acts of the virtue of religion—the others being prayer, adoration and worship.

All peoples in all times in all religions that acknowledge an infinite being have recognized the intrinsic need of sacrificial offerings to God.

In the Christian tradition, the sacrifice of the Mass is the sacrifice par excellence!

A sacrifice offered to God awakens the soul and sharpens the spiritual powers of perception. Sacrifice is to prayer what a magnifying glass is to sunlight—it intensifies the power.

Sacrifice is a proof of our faith and trust in God as well as a demonstration of our love for God. Anyone who loves another is always willing to make a sacrifice for the good of the other.

Not everyone is able to give 10 percent of their income to the Church or to charity. Some people can give more, while others must give less.

But it is necessary that everyone make a sacrificial offering on a regular basis, and a sacrificial offering is one that you can "feel."

Tithing is one way to fulfill the fifth precept of the Church: "You shall help to provide for the needs of the Church."

On occasion, a young man may tell me that he does not get much out of the

Mass. While there may be subjective reasons for his feelings—bad music, bland preaching, confusing architecture, even an empty stomach—more often the determining factors are subjective—lack of grace, lack of faith or lack of sacrifice on the part of the person.

Archbishop Fulton Sheen famously quipped, "You don't get much out of the Mass because you don't bring much to it."

If you want to enhance the fruitfulness of your participation in Mass, just bring a generous sacrifice.

I have recently lost my wife and my son. I have had two Gregorian Masses said for my wife and two Gregorian Masses said for my son.

I want to have one Mass said for my wife and one Mass said for my son on a "privileged" altar. How may I go about getting this done?

I am so sorry for your loss, but Medified by your pious desire to have a Mass offered for the repose of the souls of your wife and son.

According to a response from the Sacred Congregation of Indulgences in the 1880s, the custom of celebrating a Gregorian Mass for the repose of one soul in purgatory is fulfilled if the Mass is offered daily for 30 consecutive days for that specific intention.

More than one priest can celebrate the Masses, and they can take place at different altars. The altars do not need to be privileged.

With the renewal and reform of the sacred liturgy, and the publication of the Code of Canon Law in 1983, altars no longer are classified as "privileged," but rather as "movable" and "immovable."

While the previous classification is no longer used, you could make the case that an immovable altar, consecrated by the bishop, with the relics of a saint preserved underneath, would truly be a special and privileged altar.

Priests who celebrate the extraordinary form of the liturgy (1962 Missal) may be able to satisfy your request for Mass on a "privileged" altar if they still recognize that category and designation.

Such altars are privileged either by virtue of the altar or by virtue of the celebrant.

In the end, what matters is that the intention of the Mass be offered for the repose of the soul of your wife or son.

All Masses are equally meritorious, whether celebrated in the ordinary or extraordinary form, or offered on a privileged altar or not. †

My Journey to God

Clocks

If you were to tell the story of your life, where would you begin? I would start here: I am five years old, and we are sitting on the floor at the front of the classroom.

The kindergarten teacher is holding a large cardboard clock. Big hand. Little hand. Big hand. Little hand.

I am surrounded by children. We are learning to tell time.

Big hand. Little hand. I am alone. I am not thinking about clocks, minutes and hours. I am thinking about me and what a miracle I am.

I am thinking about the wondrous fact that these large thoughts that coalesce to form me are located in this small body wearing a red plaid dress trimmed in rickrack. I am thinking



it very mysterious and amazing that my thoughts are utterly separate from the boy who sits on my left, from the teacher who sits before me on a piano bench holding a cardboard clock.

By Nettie Farris

(Nettie Farris is a member of St. Mary-of-the-Knobs Parish in Floyds Knobs. Kindergartners Laisha Martinez, left, and Yalianiz Olan work on a lesson on April 17 in a bilingual classroom at Dr. Martin Luther King Jr. School in Rochester, N.Y. Lessons are done in English, but teachers in the class communicate with students in both English and Spanish.)

Rest in peace

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

ALLGOOD, Orvilla Wilda, 82, St. Bernadette, Indianapolis, Aug. 5. Mother of Joella Short, Judith Stuart, Jeffery and Jerry Buergelein, and David Collins.

BRINKWORTH, John G., Sr., 79, Holy Family, New Albany, Aug. 9. Husband of Mary Ann Brinkworth. Father of Leslie Treat, Gary, Jeff and Tom Brinkworth. Brother of Becky Schmidt and Dave Brinkworth. Grandfather of 10. Great-grandfather of four.

CARROLL, Dean A., 49, St. Lawrence, Indianapolis, Aug. 13. Husband of Suzanne Carroll. Father of James and Nicholas Carroll. Son of Allen and Maxine Carroll. Brother of Terry Augspurger. Grandfather of three.

CHAFFIN, Joyce (Larner), 73, St. Mary, New Albany, Aug. 5.

Mother of Dennis Chaffin. Sister of Marie Kramer and Shirley Larner.

COOLEY, Charles Gerald, 66, St. Gabriel, Connersville, Aug. 8. Husband of Jane Lynn (Ingermann) Cooley. Father of John and Tom Cooley. Grandfather of three.

CUMMINGS, Jo Ann Frances, 81, St. Christopher, Indianapolis, Aug. 12. Mother of Joanne Busch and Carole Cummings. Sister of Norma Harris. Grandmother of six. Great-grandmother of seven.

EVERSOLE, James R., 70, St. Joseph, Shelbyville, Aug. 13. Husband of Marjorie (Schultz) Eversole. Father of Joni Coffey, Judy Koons, Jude, Brent, Dean and James Eversole. Grandfather of seven. Great-grandfather of two.

GETTELFINGER, Rebecca (Friedman), 58, St. Mary-of-the-Knobs, Floyds Knobs, Aug. 17. Wife of Dennis Gettelfinger. Mother of Kristin Robinson and Todd Gettelfinger. Daughter of Raymond and Dorothy Gettelfinger. Sister of Jackie Baumann and Brenda Krueger.

HAGAN, Lawrence Irwin, 60, Most Sacred Heart of Jesus, Jeffersonville, July 24. Husband of Cindy Hagan. Father of Ashley and Nathan Hagan. Brother of



Cross country

Two hikers walk in front of the Wetterstein Mountains next to a cross on Wank Mountain on Aug. 18 near Garmisch-Partenkirchen, Germany.

Mary Jane Crowder, Deborah and John Hagan. Grandfather of two.

HAGAN, Nancy K., 79, St. Michael the Archangel, Indianapolis, July 23. Mother of Mary McAuley, Bobby, Don, Greg, Jeff, Marty, Michael, P.J., Rick and Tim Hagan. Sister of Jim and John Scharfenberger. Grandmother of 30. Great-grandmother of nine.

HELMSING, Iole (Sanges), 92, St. Elizabeth of Hungary, Cambridge City, Aug. 13. Mother of Silvia Hamilton, Frank and Robert Helmsing. Grandmother of five.

HORTEMILLER, Agnes E., 85, St. Louis, Batesville, Aug. 13. Mother of Marilyn Davis, Mary Beth Dickman, Carolyn

Dieckmann, Robert and William Hortemiller. Sister of Monica Poole and Rita Wahl. Stepsister of Anna Mae Wagner and Albert Niehaus. Grandmother of 14. Great-grandmother of five.

HUGHES, Patricia, 80, St. Gabriel, Connersville, Aug. 15. Cousin of Dorothy Snyder and Dick Quinn.

JENKS, William B., 69, St. Mary, New Albany, Aug. 4. Husband of Susie (O'Hara) Jenks. Father of Suzy Kaelin. Stepfather of Sharon Bullock, Mark and Scott Farmer. Brother of Anna Board and Pat Leist-Stumler. Grandfather of two.

LEE, Gerald Edward, 83, St. Barnabas, Indianapolis, Aug. 3. Husband of Jean Lee.

MAY, Dorothy (Hilbert), 80, St. Gabriel, Connersville, Aug. 15. Mother of Connie Griswold, Gregory and Jeffrey May. Sister of Catherine Keal, Lena Roach and Marie Wheeler. Grandmother of three. Great-grandmother of nine. Great-great-grandmother of one.

MOLLAUN, Albert H., 90, St. Louis, Batesville, Aug. 19. Father of Brenda Filler, Bertie Schoettelkotte, Donna Wallpe, Darlene, Bernie and Dan Mollaun. Brother of Joan Moorman, Mary Weigel and Rita Zimmerman. Grandfather of 22. Great-grandfather of 40. Great-great-grandfather of four.

NEUHAUSEL, Sharon A., 66, Holy Name of Jesus,

Beech Grove, Aug. 14. Mother of Tony Clark and Harold Neuhausel. Sister of Dora Baldwin, Peggy Beaver, Donna Isenhower, Gerald and Harold Baldwin. Grandmother of two. Great-grandmother of three.

REDELMAN, Vera A., 94, St. Anne, New Castle, Aug. 11. Mother of Doug Redelman. Grandmother of one. Great-grandmother of three.

WHITAKER, James Denton, 74, St. Barnabas, Indianapolis, Aug. 11. Father of Tamara Mercer, Cheryl, James Jr. and Michael Whitaker. Grandfather of 10. Great-grandfather of three. †

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Catholic News Around Indiana

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Compiled by Brandon A. Evans

DIocese OF EVANSVILLE

A quilt from a convict serves as a gift for a special volunteer

EVANSVILLE—Convicts and quilting.

If you think that's an impossible combination, you haven't heard about a program at the Wabash Valley Correctional Facility in Carlisle.

Steve Barron can tell you all about it. He is a retired Vanderburgh County probation officer who now offers spiritual direction to prisoners in the PLUS program at the prison. That, of course, is another unlikely connection.

Barron recently received a gift that brought tears to his eyes—a king-size quilt made by one of the prisoners. It has more than 3,700 pieces of fabric sewn together to make the quilt top. The top, the batting and the backing are tacked together. It took three weeks to complete, and special permission for the inmate to give the quilt to Barron.

The inmate said it was made "in appreciation of my giving my time to work with him and the other guys," Barron said.

"Some guys get no letters, have no family visitors," but Barron makes the 145-mile round trip every week as he has done for the past five years. He meets with five men, individually, "to spend time with them on their spiritual journey, to listen to them, to give them hope."

PLUS stands for "Purposeful Living Units Serve." Participating in it helps prisoners "to come to terms with what they have done, and the impact that it has had," Barron said. "It helps them give back, to help others, and to prepare to come back to society."

Barron credits the former director of the Office for Adult Formation in the Diocese of Evansville for getting him involved in the spiritual direction program. Partway through the program, Benedictine Sister Geraldine Hedinger asked him to consider meeting with an inmate who was seeking spiritual growth.

"I can see where God has directed me, given me the opportunity to do this," Barron said. "I was a perfect fit for this, as a retired probation officer."



Submitted photo by Paul R. Leingang

Steve Barron, a volunteer mentor for several participants in the PLUS program at the Wabash Valley Correctional Facility in Carlisle, shows off the quilt made for him by one of the inmates. Quilts have been given to the homeless, to families of soldiers killed in action and to non-profit organizations.

Daviess County flower gardens offer a haven for visitors of all ages

DAVISS COUNTY—It is so quiet at Bill Larkin's place that you can hear the sound of a passing Amish horse and buggy. Listen closely, and you can hear the woodpeckers, the cardinals and the robins.

Larkin lives in rural Daviess County, at the corner of county roads 1200 East and 500 North, a few miles from All Saints Parish in Cannelburg, where he is a cantor.

The first sighting of his place is the geodesic dome that he calls home. It was built in the mid 1970s, and he bought it in 1996. He didn't do much to the house or the yard until he retired from Crane Naval Depot in 2003. He had spent his career locked in a computer room there and, when he retired, he wanted to do something completely different with his life.

He started building steps and bridges on his property, and then he added wooden bird houses, statues and flowers.

Today his yard—which is less than an acre of land—is filled with thousands of flowers, hundreds of birdhouses and hundreds of small statues.

This spring, he planted 15,000 plants, including impatiens of every color, vinca and wave petunias. He also planted 10,000 seeds that he collected from last year's marigold, zinnia and impatien plants. He has 600 birdhouses painted in bright shades of yellow, green, blue and rose, and more than 100 angel statues, in excess of 100 dog statues and nearly 100 gnome statues.

When a bus filled with senior citizens arrived from Olney, Ill., recently, the air was filled with "oohs" and "aahs." Their eyes lit up like children as they found the birdhouses and butterflies all shining under the glow of twinkle lights.

A sign at the entrance to his yard in vites people to "just laugh" and "have fun." There is no fee to visit.

"I don't want any donations," he said, "but people are always trying to give me gifts."

He prints about 2,500 photographs each growing season, and leaves them on his dining room table so people can take one to have a memory of their visit.

"Last week, we had 70 vehicles," he said of his visitors. "Last year, we averaged over 80 vehicles a week."

(For these stories and more news from the Diocese of Evansville, log on to the website of The Message at www.themessageonline.org.) †

DIocese OF LAFAYETTE

Bernie's Buffet serves up 'a meal of great fellowship' at St. Bernard Parish

CRAWFORDSVILLE—"Bernie's Buffet," a free weekly meal that began in February at St. Bernard Parish, now serves more than 100 people each Wednesday.

Edlawn Warner said he brings his daughter, Elizabeth Warner, 5, to the dinner two or three times a month.

"The food is excellent—there are some good chefs," he said. "This is a real blessing to me. Things are hard, and I would love to take care of my girls a little better. God has opened doors for me, and the Catholic Church has helped me."

"People have really stepped up to the plate," said St. Joseph Sister Jeanne Marie Greenen, St. Bernard's director of pastoral outreach. "When we asked parishioners to help, we had 278 volunteers. This is a wonderful thing that has pulled the parish alive."

She said that the parish has helped in Haiti and New Orleans for years.



Submitted photo by Caralina B. Mooney

More than 100 people now attend each week's dinner at St. Bernard Parish in Crawfordsville.

"We needed a new challenge," she said. "Feeding the hungry was a good idea. When we asked for volunteers, we asked if people could provide food and money, cook and help serve the meal. We didn't ask for prayers because that is an easy out. We will all pray."

The parish has a collection on the first Sunday of every month for the effort.

"People wear Bernie's aprons and collect money after Mass," Sister Jeanne Marie said. "We have averaged \$1,000, which is enough to keep us going each month. We have also had people stop in the parish of vice and give donations."

"This is good for the parish," she added. "People are getting to know each other and making new friends. We are getting more families in to eat each week, which we are so happy about."

Diocesan seminarians lead weekend retreat for local Church youths

CARMEL—Ben Bussick didn't know what to expect when his mom signed him up for the first ever "Called to Duty" vocations retreat at Our Lady of Mount Carmel School.

He was among 25 seventh-, eighth- and ninth-grade boys from several parishes who shared a weekend of prayer, sports, competition and fellowship with six diocesan seminarians.

The event was staged on July 30-Aug. 1. When they weren't mixing it up with the younger kids on the basketball court, the seminarians led discussions on prayer, fraternity, virtue and other subjects.

The boys attended Masses celebrated by vocations director Father Brian Doerr, and "camped out" indoors in sleeping bags.

"I wasn't really looking forward to it, but when I came it was really fun. I hope to come back next year," said Ben, 12, a seventh-grade student at Our Lady of Mount Carmel School.

His uncle is a priest, but Ben admitted he had the wrong impression about seminarians.

"I thought they just read the Bible all day, but they have fun," he said.

Ben said he enjoyed the talks, "and it was a good teaching experience for the seminarians, too. ... It is practice for them when they get into Church."

The event was organized by seminarian Chris Helle, a college senior at Mount St. Mary's Seminary in Emmitsburg, Md. It was sponsored by the diocesan vocations office. Planning for the event began last December.

(For these stories and more news from the Diocese of Lafayette, log on to the website of The Catholic Moment at www.thecatholicmoment.org.) †

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ACADEMIES

continued from page 1

For the first time this year, the Mother Theodore Catholic Academies—Central Catholic School, Holy Angels School, Holy Cross Central School and St. Philip Neri School—plus the charter schools of Andrew Academy and Padua Academy will have combined football teams that play in the Catholic Youth Organization football league.

And while the CYO season doesn't officially start with games until the week end of Sept. 11-12, the teams that will represent the Mother Theodore Catholic Academies have already won an amazing victory—one that came about because of a dream shared by a core group of people and a stunning offer from Colts' president Bill Polian.

The perfect call

No one knows the story better than Tom Dale, a member of St. Barnabas Parish in Indianapolis, who has been coaching in the CYO since 1975.

Looking for a new challenge three years ago, Dale volunteered his services to the Mother Theodore Catholic Academies and immediately noticed that the schools weren't taking full advantage of the CYO's sports programs.

From his own youth and the experiences of his six children, Dale knows the difference that sports can make to children. He also views sports as one more way to strengthen schools, and sees them as a way to build enrollment at the Catholic academies.

Another member of the enrollment committee shares that belief: Bill Polian.

But funding the sports, especially a tackle football program, was always a major challenge. Then, a year ago, Polian offered a proposal during a meeting of about 20 committee members at the Colts' headquarters.

"Bill says, 'If I donate four Super Bowl tickets, flights, lodging, the whole deal, and we have a raffle, do you think that would work?'" Dale recalled.

It didn't take long for Polian to get a response.

"Growing up Catholic, we all know you can sell chances on certain things and make money," Dale said and then laughed. "We all said, 'Yeah, it will work!'"

The plan was to sell 1,000 raffle tickets at \$200 each. After about 800 tickets were sold for last year's raffle, the Mother Theodore Catholic Academies had \$150,000 to fund



A football marked with the abbreviation for the Mother Theodore Catholic Academies signals that the sport has arrived for students of the academies.



Student-athletes of all sizes from the Mother Theodore Catholic Academies prepare for the upcoming CYO football season that begins play on the weekend of Sept. 11-12.

their sports programs.

Last year, the programs included flag football, cheerleading, chess, and boys' and girls' basketball. This year, the goal was to add two tackle football teams—one for third- and fourth-grade boys, and one for fifth- and sixth-grade boys. Some of the money raised from last year's raffle will pay for uniforms, equipment and the cost of providing charter buses to

transport the players from different schools to their practice field at St. Andrew Parish in Indianapolis.

"In my heart, I believe that if kids get exposed to this, our enrollment will improve," said Dale, a 2010 winner of the CYO's highest honor, the St. John Bosco Award. "And studies show that kids who are involved in things like this do better in school. They grow from the experience both academically and spiritually."

The spirit of the sport

The spiritual component is key, according to Peggy O'Connor-Campbell, the CYO coordinator of the Mother Theodore Catholic Academies.

"We want to help the Church and promote our faith in God and share our beliefs, and if we can do it in sports and extracurricular activities as well as school, all the better," she said. "We pray before and after practice. As Mother Theodore [Guérin] said, 'Through God's providence, we can do many things.'"



Bill Polian

Watching the boys practice at the Colts' facility was just part of the scene that brought tears to the eyes of O'Connor-Campbell. She noticed the way that parents and grandparents pitched in to help in any way they could. And she and Dale both went out of their way to acknowledge the young adults who have helped to start the program and coach in it.

Dale gave credit to Mike Dury and Andy Sahn—two former quarterbacks at Bishop Chatard High School in Indianapolis—for helping to coordinate the football program.

O'Connor-Campbell was impressed as she watched Charlie Feeney and Matt Lubbers lead the boys through football drills at the Colts' facility, using patience, smiles and one-on-one instruction. Two of the coaches for the fifth- and sixth-grade team, Lubbers and Feeney are both 2006 graduates of Bishop Chatard who played football there.

"They needed coaches, and I thought it would be a great thing to do," said Feeney, a student at Marian University and a member of Christ the King Parish, both in Indianapolis. "Lubbers is as excited as I am. The kids have told us they want to be the quarterback or the wide receiver and go deep. Matt and I just laughed. I want to help them learn the fundamentals and get them to continue to play."

During one drill, Lubbers led the clapping for everyone who completed it, making sure that teammates supported one another.

"Sports have always been my passion, and I just want to help kids learn something I love," said Lubbers, a member of St. Simon the Apostle Parish in Indianapolis. "Nothing is more rewarding to me than to see them get it, and to see the smiles on their faces."



Tom Dale talks with the players of the Mother Theodore Catholic Academies' football teams. A member of St. Barnabas Parish in Indianapolis, Dale has led the efforts to increase opportunities to play sports for the students at the academies.

Smiles like the one that seemed permanently affixed to the face of A. J., a fifth-grade boy.

During that late afternoon on the Colts' practice field, A. J. could have been the poster child for everything that Polian, Dale and everyone else associated with the Mother Theodore Catholic Academies hope for in its growing sports program.

"It's amazing," A. J. said. "This is my first time playing. And it's pretty exciting. I know all my teammates, and everybody is really friendly. I've always wanted to play football." †

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