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.

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 approval.

“I am happy that after years of preparation, we have the final Vaticano approval,” he said on Aug. 20.

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 Josia-rn Creght 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. 20, 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 Mother Teresa even though she wasn’t a nurse?” Minnis asked.
The Criterion  Friday, August 27, 2010

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 asking God’s light to shine through her so that those she cannot contact with word “will see no longer me but only Jesus.”

The prayer’s imagery serves as tale for a book of her writings published in 2007: Mother Teresa: Be Come 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 where ever 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 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 months 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 per manent 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 legislation that would permanently forbid federal funding of abortion.

Cardinal Daniel N. DiNardo of Galveston-Houston said a 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.”

“As 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 should not use its funding power to encourage childbirth over abortion,” he added in an Aug. 20 letter to House members.
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 Mass as we now know it. Those 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 be given to use 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 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 youth 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.”

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, which 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 will serve to foster the proper celebration of 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 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.”

Preparation for new Mass translation to begin in archdiocese

(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 800-382-9635, ext. 1483.)

Changes Coming

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

PART OF MASS

PRESENT WORDING

And also with you.

NEW WORDING

And with your spirit.

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, the Holy Spirit, and in all things made...

Sanctus

Holy, holy, holy Lord, God of power and might...

Mystery of Faith (Memorial Acclamation, form A)

Christ has died, Christ is risen, Christ will come again.

By Sean Gallagher

Changes Coming

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

PART OF MASS

PRESENT WORDING

... I have sinned through my own fault...

NEW WORDING

... I have greatly sinned...

Glory to God the Father, Almighty, maker of heaven and earth, of all that is seen and unseen, ...

Glory to God the Father, and on earth peace to people of good will...

Mass will not change at all,” he added, 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 Hilgarter, 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 Hilgarter 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 will be told 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 are also available now in the works.

Sister Janet Baxendale, a Sister of Charity of New York who teaches liturgy at St. Joseph Seminary in Dunwood, 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 missal offers “more poetic texts, more beautiful texts,” she said.

Father Hilgarter 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.”

There has been a lot of enthusiasm at the workshops for those added texts—“an audible kind of ‘oooh,’” Father Hilgarter said. “There’s a reaction of some awe and enthusiasm for just these few phrases, the think that’s worth getting excited about.”

... 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

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.

The new English translation of the Roman Missal is seen in Rome on April 29.

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With God or without God?

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

When Senate Bill 1070, the law passed for spacing

The three front-page stories in the Aug. 20 issue of The Criterion concerned about the devastating floods that threaten millions of people in Pakistan, the medical mission trip to Peru organized by Ken Gardner to Peru, and the seminarian pilgrimage to the programs operated by Catholic Charities Indianapolis, including

Letters to the Editor

We are a people ought to be sure about what we are agreeing to accept living out his path of peace. Let us multiply. We are explicitly warned

Catholic generosity

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

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

American workers refuse to take.

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 (polygamy).

We as a people ought to be sure about what we are agreeing to accept

In quote after quote, the word immigration acts as a catalyst for the phenomenon of illegal immigration.

Immigration debate leaves out many important plants, reader says

Letters to the Editor

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Siempre me sorprende un poco y al mismo tiempo me agrade encontrar que después de la descripción de los tres tipos de oraciones clásicas, 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 r espuesta decidida por nuestra parte”.

La oración es un don de la gracia y una r espuesta decidida por nuestra parte.
Two monks profess solemn vows at Saint Meinrad Archabbey

Benedictine Brothers John Glaunsperg, 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.

Benedictine Brothers John Glaunsperg 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.

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Relic stolen from Boston cathedral recovered in Vermont

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 point drop for Republicans since 2008, and 12 points lower for Democrats, showing that half of white non-Hispanic Catholics, plus three in 10 unfilled 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.

New poll says religion losing influence on American life and government

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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 will be scenes depicting the birth and the present grandeur. The shrine takes its name from the 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 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 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 cnoone@archindy.org, or register online at www.archindy.org.)

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

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.
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 GODLVY 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.

“For the Geek Squad trademark. We’re confident that 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 a space for people 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 work 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. †
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. Lambeth of U.S. District Court for the District of Columbia said in his 15-page ruling granting a temporary injunction that “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 an illegal and unethical purpose.”

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

Christian Adoptions, an adoption and counseling agency that facilitates international, domestic and embryo adoptions; embryos themselves; two couples; and the Christian Medical Association. Lambeth 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 was the latest in a series of federal courts’ rulings 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,” Lambeth 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.”

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.

Prahld Remani, a legislator from Kahanpur 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 Kahanpur 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 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.

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Nearby 5,000 Christians marched through Kahanpur 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.

Indian Catholics want action after lawmaker’s remarks on ‘Christianity’
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 week I will write about the parable of the bridegroom’s sisters, sometimes known as the wise and foolish virgin.

Matthew (25:1-13) is the only one with the parable. The wedding feast, customs during Jesus’ time were much different from ours. It was common for the bridesmaids to arrive at the wedding feast. In our garage.

In the parable, the groom was delayed in arriving. The parable, the groom was delayed in arriving. 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 “stay awake.”

For all the talk about a wedding and the coming of Jesus, this parable is not about Jesus at all; it had nothing to do with a wedding. It was just a framework for the truths that the parable meant. The wise knew Jesus was talking about his 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 time and the end of the world. Even later in this chapter he would talk about the last judgment. Now he was telling us to prepare because we never know when our death—which is the end of the world for us—will occur. He 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 upon rock while the foolish man built his 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.†

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 weren’t sure he would ever walk at all. He had heart surgery and went home after being on a respirator, but he couldn’t and he couldn’t and he couldn’t.

Naturally, he became pretty spoiled and was a little selfish. One day, his older brother and sister. That is, he had no idea what I was thinking right away. He, I had to let them go, guilty or not, when he was 18. He had his freedom.

Like his brothers, Peter 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 access for someone like Peter, who had to take his time changing classes from one floor to another. But his teachers all knew him and were patient with him.

When Peter was a Boy Scout, he earned merit badges in the arts and crafts. He did a wood carving project for a veterans’ museum at Marian College in Indianapolis. After college, when his employer wanted to change his grandfather’s house, he asked for the prospective insuror to cover Peter because of his heart condition. So Peter’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 lost downtown, he would be able to stand and walk around with his family and friends, while earlier we had to carry him.

The kind of efforts made personally by Dan and Peter, and by the Church 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 this act, Catholics 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 Cincinnati, is a regular columnist for The Criterion.)†

Emmanuel 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 so, they have the freedom to choose to allow God to work through them.

Like the time our daughter, Sara, a former gymnast with cerebral palsy, gave 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. Callen flooded her answering machine as soon as I answered the advertisement for the free beam.

I returned the first caller, a young woman who lived in our neighborhood, and we arranged for her to pick it up. We were told by the girl’s mother that she lived across the street and that her family didn’t even own a car. Sara was disappointed. “It needs to go with the other gymnastics equipment,” she said.

I told them that I was happy to give it away, and that the beam was free. She accepted the beam and said she would get in touch with her. She didn’t, and we didn’t hear from her.

She was more than happy to give away the beam and we were pleased that she was pleased. I thought about how great this was when I saw the beam in our garage. The beam was there.

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

Even though he is accustomed to the karate school, I keep Stacy’s number and number. Sara still insisted we find a young gymnast for him. 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 him! We want to give it to her," she pleaded.

We talked. The karate school decided they wanted the balance beam. Sara knew that I wanted to help the woman with the toddler experiencing balance problems. I began asking her to use the beam, and I understood the thrill of back walkovers, handsprings and jumps on the beam. She recognized those needs in a way I never will.

"Thank you so much for remembering us," she said. “You didn’t even know me, 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, Sara, for the child he placed it in their midst, and put them in touch with each other.

After I talked to Stacy, the mother of the boy who had the stroke, and put them in touch with each other.

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

(Debra Tomaselli lives in Almonte, Springs, Fla. Her column appears in several diocesan newspapers. Her e-mail address is debratomaselli@ymail.com)
**Daily Readings**

**Monday, Sept. 6**  
1 Corinthians 2:1-5  
Luke 4:38-44

**Tuesday, Sept. 7**  
1 Corinthians 4:6b-15  
Psalm 37:3-6, 27-28, 39-40  

**Wednesday, Sept. 8**  
1 Corinthians 4:6b-15  
Psalm 145:17-21  

**Thursday, Sept. 9**  
Psalm 90:3-6, 12-17  
Phil 1:10, 12-17  
Luke 14:25-33

**Friday, Sept. 10**  
Psalm 119:97-102  
1 Corinthians 3:1-9  
Psalm 145:17-21  
Psalm 119:97-102  
Luke 9:30-36, 51-56  
Phil 1:10, 12-17  
Luke 14:25-33

**Go Ask Your Father**  
*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 (Gen 14:17-20)  
- Jacob promised a tithe to God (Gen 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 other 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 pray 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 factor is 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 them. 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 no priest has a 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 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 “invariable” and “immoveable.”

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 their being classified as "privileged" by the celebrant.

At the end, what matters is that the intention of the Mass be of fered 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. "

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**The Sunday Readings**

**Sunday, Aug. 29, 2010**

- **Strach 3:17-18, 20, 28-29**  
- **Hebrews 12:10-13, 22-24a**  
- **Lkue 14:1, 7-14**

The first reading for this weekend’s liturgy is from the Book of Strach. This book is from the collection of biblical writings called the Wisdom Literature, in general, a class of writings representing an effort to combine traditional Jewish beliefs with the highest of human wisdom. This reading is a self-contained unit and not to be split into two pieces. Therefore, the order of the words would be changed. This reading is a self-contained unit and not to be split into two pieces.

This reading is a statement addressed to a male child or grandson. Imagining the origins suggested by the context of the 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 New Testament, Hebrews 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 his son to live his life with humility and to survive into the future through the lives of Hebrew religion so that the religion would be cherished in this world.

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 banqueting 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 trick anyone. This parable teaches that humans are limited in their abilities to perceive accurately and act appropriately. Honesty has become almost the supreme virtue.

For this reason, God’s Revelation, made perfect in Christ, is the greatest of gifts. Focusing upon Jesus, humans have before their eyes 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 them, they are redeemed as heirs with Christ of the heavenly kingdom.

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. I am thinking 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 factor is subjective—lack of grace, lack of faith or lack of sacrifice on the part of the person.

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**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 the teachers in the class communicate with students in both English and Spanish.**

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**Cross country**

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

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LICENSED & BONDED BY THE CITY OF INDIANAPOLIS
Vanderburgh County probation officer who now offers "an opportunity for this, as a retired probation officer." Hedinger asked him to consider meeting with an inmate through the program, Benedictine Sister Geraldine heard about the program, and suggested that the inmate interested in the spiritual direction program. Partway through the program, Benedictine Sister Geraldine Hedges asked him to consider meeting with an inmate who was seeking spiritual growth.

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

Steve Barron, a volunteer mentor for 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.

DOIOCE OF EVANSVILLE

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 April of last year, serves more than 100 people each Wednesday. Eileen Warner said he brings his daughter, Elizabeth Warner, 5, to the dinner twice a month. "The food is excellent—there are some good chefs," he said, "and people are always trying to give me gifts." He prints about 2,500 photographs each growing season, and he gives them on his thank you table so people can take a 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.

(Henry and Sherry Shaw)

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 wine, 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 Joanne Marie said. "We have had so much support, $1,000, which is enough to keep us going each month. We have also had people stop in the parish of hope 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."
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 of fer 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 in 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 finding 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 do four Super Bowl tickets, flights, lodging, the whole deal, and we have a raffle, do you think that woul d 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 then and 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 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.’”

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 had 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.

“It’s as exciting as it is fun,” he said. “The kids have told us they want to be the quarterback or the wide receiver and go deep. Matt and I just laughed. We 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.”

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