Pope to highlight ongoing relevance of Newman in visit to Britain

VATICAN CITY (CNS)—Pope Benedict XVI’s decision to travel to Great Britain to personally beatify Cardinal John Henry Newman will give him an opportunity to highlight Newman’s teaching about the relation between faith and reason, the role of conscience and the place of religion in society.

During his Sept. 16-19 trip, the pope will visit the Scottish cities of Edinburgh and Glasgow before traveling to London and Birmingham for the beatification.

Cardinal Newman was a 19th-century theologian and intellectual who was a leader in the Anglican reform effort known as the Oxford Movement before becoming a Catholic. The pope will celebrate open-air Masses, meet Queen Elizabeth II and Prime Minister Gordon Brown, and make a major address to leaders of British society. His visit includes a meeting with leaders of other religions, an ecumenical prayer service and a visit to a home for the aged.

But the Vatican has billed the trip as a pastoral visit “on the occasion of the beatification of Cardinal John Henry Newman.” Since his election more than five years ago, Pope Benedict has presided over several canonization liturgies, but he always has delegated the task of presiding over beatifications to highlight the different importance of the two rituals.

The pope’s decision to make an exception for Cardinal Newman demonstrates his personal admiration for the British Churchman, an intellectual who was a leader in the Anglican reform effort known as the Oxford Movement before becoming a Catholic. The pope will celebrate open-air Masses, meet Queen Elizabeth II and Prime Minister Gordon Brown, and make a major address to leaders of British society. His visit includes a meeting with leaders of other religions, an ecumenical prayer service and a visit to a home for the aged.

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Archbishop Daniel M. Buechlein made a

collaboration of their vocation directors.

Views from vocation directors

The bishops who are sending seminarians to Saint Meinrad often do so through the conviction of their vocation directors. Father Eric Johnson, director of vocations for the Archdiocese of Indianapolis, said Archdiocesan Daniel M. Breucker made a "conscious decision" several years ago to send the vast majority of the graduate-level seminarians to Saint Meinrad. Father Johnson views from vocation directors and School of Theology after having sent sent seminarians to three or four seminaries in the past.

"The main reason for that is fraternity," Father Johnson said. "The fraternity within the priesthood and within prayer ministry is so important for priests to have. And the place where that happens [first] is in the seminary. It's harder to build that once you're out and living on your own."

The Archdiocese of Indianapolis currently has 16 seminarians enrolled at Saint Meinrad. Father Denis said other bishops also have chosen to send more of their seminarians to just one seminary. Saint Meinrad is now the primary graduate-level seminary where Archbishop Eusebius J. Beltran of Oklahoma City sends seminarians. But the Oklahoma City archbishop hadn't sent any seminarians there from 2000-09. Now there are seven seminarians from there at Saint Meinrad.

Father William Novak, the Archdiocese of Oklahoma City's vocation director, said that Saint Meinrad has historically prepared men well for priestly ministry in the Midwest, and continues to do so as the ethnic makeup of the faithful Church in that region changes.

"Over the past 10 years, Saint Meinrad has developed a very good program for Hispanic ministry, taking into account the [needs of the Church in the Midwest]," he said.

Father Novak was also drawn back to Saint Meinrad because of its celibacy formation program, "Together in One Place."

"[Needs of the Church in the] Midwest, and continues to do so as the ethnic makeup of the faithful Church in that region changes.

Father Denis said that question is "almost in our daily conversation" for him and his staff.

"We're never going to be a seminary," Father Denis said. "We would never be above 200 or 180 even. We're very close to what we would see as our optimal enrollment."

Seth Gogolin, a seminarian for the Diocese of Duluth, Minn., in his third year of theological formation at Saint Meinrad, doesn't think the larger number of men who are filling the chapel in the current seminary has had a negative effect on their formation.

"The formation staff here is large enough that they can take care of it," Gogolin said. "What I find amazing about Saint Meinrad is that staff ... has the ability to spend time with the guys. Sometimes when we have meals in the dining room is a huge thing."

Scrambling to find space

The dining room at the seminary has enough room for its increasing enrollment. Housing, classrooms and even the seminary's chapel, though, have needed rearranging to fit the current number of seminarians.

Benedictine Father Godfrey Mullen, Saint Meinrad's vice rector, supervised that process, which had to be done quickly. Father Godfrey said he didn't have numbers for this year's enrollment until the end of July.

"It's because discernment is a slippery process," he said. "If a guy comes in March or April, most vocations directors, prudently, are going to move as quickly as they can.

The growing enrollment has forced Saint Meinrad to dedicate some of the residence rooms used for guests and weekend students in its lay degree programs to the seminarians.

Makereohn shifts in the seminary's library have been arranged to fit larger class sizes that older classrooms cannot accommodate now.

And the seminary staff was forced by the increased enrollment to return the orientation of the St. Thomas Aquinas Chapel back to the way it was before a

renovation during the 1990s. It was refurbished for a second time less than a decade ago when the renovation was expected to stay far below its current level.

"The renovation we did several years ago was beautiful," Father Godfrey said, "but we outgrew it."

Saint Meinrad is now in the process of raising funds to renovate St. Bede Hall, which, when completed, will provide additional residence rooms and classrooms.

The changes to accommodate the larger number of seminarians was a bit surprising to Gogolin when he returned to Saint Meinrad. But he liked the meaning behind the changes.

"Moving the chapel around, [and] using old guest rooms might seem like, 'Oh gosh, what's happening?'" Gogolin said. "But it's great because what that means is more guys are coming in, and we need to change to facilitate that."

To learn more about Saint Meinrad Seminary and School of Theology, log on to www.saintmeinrad.edu To learn more about the seminarians of the Archdiocese of Indianapolis, log on to www.HearGodCall.com To view more photos of the moving-in day at Saint Meinrad, log on to www.CriterionOnline.com/.

Saint Meinrad Seminarian Enrollment

<table>
<thead>
<tr>
<th>Year</th>
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<td>2009-2010</td>
<td>152</td>
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<tr>
<td>2010-2011</td>
<td>153</td>
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</tbody>
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For Dioceses and religious communities of seminarians at Saint Meinrad Seminary and School of Theology:

- Bahamas
- Colombia
- Dominican Republic
- Kenya
- Mexico
- Nigeria
- Thailand
- Philippines
- United States
- South Korea
- Switzerland
- Tanzania
- Uganda
- Togo

- Diocese of Biloxi
- Diocese of Davenport
- Diocese of Des Moines
- Archdiocese of Dubuque
- Diocese of Duluth
- Diocese of Evansville
- Diocese of Green Bay
- Archdiocese of Hannan, Vietnam
- Diocese of Lafayette-in-Indiana
- Diocese of Lexington
- Diocese of Little Rock
- Archdiocese of Louisville
- Diocese of Memphis
- Archdiocese of Mobile
- Archdiocese of Nassau, Bahamas
- Diocese of New Ulm
- Archdiocese of Oklahoma City
- Diocese of Owensboro
- Diocese of Palayamkottai, India
- Diocese of Phoenix
- Diocese of Pueblo
- Diocese of Sioux City
- Diocese of Springfield-Cape Girardeau
- Diocese of Springfield-Inllinois
- Diocese of Toledo
- Diocese of Tulsa
- Abbey of Maria Einsiedeln, Switzerland
- Assumption Abbey
- Conception Abbey
- Glenmary Home Missions
- Monastery of the Incarnation, Togo, Africa

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2010-2011

2009-2010

2008-2009

2007-2008

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1998-1999

Number of Seminarians

2010-2011

2009-2010

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2001-2002

2000-2001

1999-2000

1998-1999

Number of Seminarians
Nine years after 9/11, New Jersey pastor sees ripples of hope

ORADELL, N.J. (CNS)—Sitting in his office at St. Joseph Parish in Oradell on a warm August afternoon, Father Tom Iwanowski recalled his memories from Sept. 11, 2001. But it wasn’t the events of the cataclysmic date itself that brought him to tears. Rather, it was an unexpected encounter with a woman in 2006, who gently knocked on the door of Our Lady of Czestochowa Church, the parish in Jersey City where he had served.

Five years after the terrorist attacks, she had come to the Jersey City parish to express her heartfelt gratitude. The woman had been in lower Manhattan on that Sept. 11 and had been transported across the Hudson River, along with hundreds of others, by ferry.

During the ensuing chaos, she wandered to Our Lady of Czestochowa Church, which is located just four blocks west of the waterfront. Dazed and afraid, she went to the parish rectory and asked to use the phone so she could contact her family.

“She came back to thank us,” Father Iwanowski said. “She wanted to say ‘thank you’ for letting her use the phone. She knew how a small act of goodness will ripple through the lives of others. Many people were drawn to our church that day. What else could we do but come to God and cling to hope and goodness. Good Friday is not something to answer the prayers of others.”

Holy Spirit to guide you so that you can do.

as I listened to the radio and heard that a second plane hit the South Tower, everyone realized this was no accident. I turned my car around. I knew I had to get back to the parish.

The first thing he did once he returned to Our Lady of Czestochowa Parish was to open the church doors. He then went to the parish school to meet with teachers. Fear already had gripped the young students. The decision was made to lock down the school, and Father Iwanowski visited each classroom.

By the time both towers had crumbled, around 10:30 a.m., he realized the church would now have to serve as a place of refuge for those in the neighborhood as well as anyone who was being shuffled across the river. He sent the parish staff to buy food. After celebrating noon Mass, he ran to the waterfront to observe the dreadful sights.

As the afternoon progressed, people came to seek consolation in church, and the first thing he did once he returned to Our Lady of Czestochowa Parish was to open the church doors. He then went to the parish school to meet with teachers. Fear already had gripped the young students. The decision was made to lock down the school, and Father Iwanowski visited each classroom.

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Pope Benedict XVI’s visit to the United Kingdom from Sept. 16-19 can be seen as one of the most historically significant trips so far. For followers of Cardinal John Henry Newman and there are thousands in this country as well as in England—his beatification by the pope is considered long overdue. The Newman Society in this country is sponsoring a trip to England for this ceremony of beatification. See the stories on pages 1 and 7 for more about Cardinal Newman.

However, the trip might be even more historically significant because it is a state visit to England. Queen Elizabeth’s father, King George VI, never visited England to visit, and he will be meeting with her at the royal palace of Holyroodhouse in Edinburgh, Scotland, on Sept. 16. This is 45 years after Queen Elizabeth I, after Queen Mary’s death, led England into Protestantism. In 1559, the Acts of Supremacy established her as “Supreme Governor” of the Church of England. This pope will also meet with Prime Minister David Cameron in London on Sept. 18. Of equal significance will be Pope Benedict’s meeting with the Anglican Archbishop of Canterbury, Rowan Williams, in Lambeth Palace, the archbishop’s official residence, on Sept. 17. The pope will give an address there that is sure to be newsworthy.

Later that same day, an ecumenical celebration will take place at Westminster Abbey. Benedictine monks first came to that site in the middle of the 7th century. Surely, we will see photos of Pope Benedict and Archbishop Williams praying together at the tomb of St. Peter. Confessor, the king of England from 1042 to 1066, who was canonized in 1161. It was in this abbey that Edward the Confessor, who also warned that it starts out titillating a person with feelings of guilt and shame. They also warn that it starts out titillating a person with feelings of guilt and shame. They also warn that it starts out titillating a person with feelings of guilt and shame.
Keep in touch with God faithfully through simple prayer

L ast week in my reflection on prayer, I mentioned that for my daily meditation I almost always use a book that guides me and keeps me focused. A couple of weeks ago while meditating with the help of a book of reflections titled In Conversation with God (Volume 3, Scepter Press), I came across a quotation from Father Eugene Boylan. His book, This Tremendous Lover, has been a favorite of mine since the days of my noviciate at Saint Meinrad some 50 years ago.

In his book In Conversation with God, Opes Dei Father Francis Fernandez offered a reflection on “Abandonment in God and Responsibility.” As he made the point that very often we do not know what is good for us, Father Fernandez quoted Father Boylan: “What confuses matters is that we think we do. We have our own plans for happiness, and too often we look upon God as someone who will help us carry them out. The true state of affairs is invariably the reverse of this. God has his own perfect plans for our happiness, and is waiting for us to carry them out. And let it be clear that we can in no way improve on God’s plans” (cr. Vol. 3, p. 624).

Abandonment to this kind of trust in God does not come easily. Those of us older folks who have treaded the path of life for many years know this is true. We have experienced enough reversals in life’s plans that we do not control life as we want. Whether it has been the heartbreak of the loss of a loved one, whether it was anxiety due to serious illness of ourselves or others close to us, whether it was a great financial loss or whether it was sorrow that resulted from the betrayal by a friend, it is clear that life has its bumps. I don’t believe God wants us to suffer these “bumps” on the road of life. But he permits them. I do believe that for every reversal or bad thing that happens in life there is a special grace from God to help us. At times it may not seem like it, but God’s love is always with us and usually we figure it out. We get into difficulty, but we think we can and must make it on our own.

We may get caught up in the plans we have for success in our calling or in our chosen profession or work and forget that there is a God who has his own plan for us. We forget for love of us, and that is a formula for our downfall.

This does not mean that we should take a passive approach to life. God expects us to make our way by using the talents and gifts he has given us, but surely he wills that we keep him in the picture. That, of course, pleads the case for our being faithful in prayer, in our keeping close to him in our own simple ways day in and day out.

Labor Day weekend always brings to mind my Dad, who was born on Sept. 4, 1906, and died near his 90th birthday. Particularly in his early years, especially during the Great Depression, his life was not easy. He worked hard to make a life for my Mom, brother and myself.

As for everyone else, things didn’t always go the way he would have liked. But he stayed the course as a faithful man who believed in God.

All along the way, there was a calm, steady seriousness about my Dad. I have to believe it was because he kept God in the picture and did not waver. I am sure his greatest loss was the earlier death of his Mom. I have mentioned before how impressed I was to hear him pray aloud each morning before breakfast, even when he was alone. I know so because sometimes I slept later than him, and I would hear him pray. My point this week is that keeping in touch with God does not have to be complicated. But it does need to happen faithfully.

Keep in touch with God faithfully through simple prayer

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

ARCHBISHOP Buechlein’s intention for vocations for September

Teachers/Religious Education Directors: That they may rely on the strength and guidance of the Holy Spirit as they hand on the Catholic faith to our youth and encourage them to consider vocations to the priesthood and religious life.

La semana pasada en mi reflexión recordé la frase de un amigo, mencioné que para mi meditación diaria casi siempre uso un libro que me sirve de guía y me mantiene fuerte.

Hace un par de semanas, mientras meditaba con la ayuda de un libro de reflexiones titulado "Hablaron con Dios" (Volumen Tres, Scepter Press), me topé con una cita del padre Eugene Boylan. Su libro, This Tremendous Lover (El amor supremo), ha sido uno de mis predilectos desde los días de mi noviciado en Saint Meinrad, hace alrededor de 50 años.

En su libro, "Hablaron con Dios," padre Francisco Fernández ofrece una reflexión sobre el "Abandono en Dios y la responsabilidad.""Mientras enfatizaba que con mucha frecuencia no sabíamos qué conviene, padre Fernández cita al padre Boylan: "Yo que hace aún peor la confusión es que creemos saberlo. Nosotros tenemos nuestros propios planes para nuestra felicidad, y demasiado a menudo miramos a Dios simplemente como alguien que nos ayudará a realizarlos. El verdadero estado de las cosas es completamente al contrario. Dios tiene Sus planes para nuestra felicidad, y está esperando que Le ayudemos a realizarlos. Y pueden llegar a ser nuestros propios planes para nuestra felicidad, y a menudo, en lugar de considerar el plan de Dios, creamos planes para nosotros mismos, tal vez no siempre conscientemente, pero con frecuencia lo hacemos de manera inconsciente.

Hemos experimentado suficientes reversales en nuestras vidas como para darnos cuenta de que no controlamos la vida como desearíamos. Ya sea el desencuentro de haber perdido a un ser querido, la ansiedad debido a una enfermedad grave padecida por nosotros mismos o por otros cercanos a nosotros, una enorme pérdida económica o la aflicción que produce la traición de un amigo, resulta evidente que la vida tiene obstáculos.

No creo que Dios desee que suframos estos "obstáculos" en el camino de la vida. Pero les permito. Pienso que por cada informe o situación adversa que se nos presenta en la vida, existe una gracia especial de Dios para ayudarnos.

En ocasiones quizás no se parezca; pero el amor de Dios siempre está con nosotros y generalmente salimos del atolladero. Las dificultades sobrevienen cuando creemos que podemos valorarnos por cuenta propia y que así debemos actuar.

Tal vez nos encaramos en nuestros planes para alcanzar el éxito en nuestra vocación, en la profesión o en nuestra elección y nos olvidamos de que existe un Dios que tiene Sus propios planes para nosotros. Olvidamos cuánto nos ama y esa es la fórmula para nuestra caída.

Esto no significa que debamos abandonar una actitud pasiva ante la vida. Dios espera que nos abramos paso utilizando los talentos y dones que nos ha entregado, pero ciertamente desea que nosemos en cuenta. Evidentemente esto sirve de contexto para ser fieles en la oración, para mantenernos cerca de El todos los días de forma sencilla.

El fin de semana del Día del Trabajo me concedió una pequeña pausa, el 4 de septiembre de 1906 y murió cerca de cumplir los 90 años. No tuvo una vida fácil, especialmente durante nuestros años, durante la Gran Depresión. Trabajó arduamente para crear un hogar para su madre, mi hermano y yo.

Como para todo el mundo, las cosas no siempre salían del modo que él habría gustado. Pero se mantenía firme, como un hombre fiel que creía en Dios.

En todo momento, mi papá conservaba una serenidad pacífica y cristiana. Debo creer que era porque siempre tenía presente a Dios y no vacilaba. Estoy seguro de que su pérULA más grande fue la muerte prematura de mamá.

He mencionado antes lo mucho que me impresionaba escucharlo orar en voz alta cada mañana, antes del desayuno, aun estando solo. Esto se lo hace a veces dormía hasta más tarde y él lo escuchaba rezar. En lo que quiero enfatizar esta semana es que mantenerse en contacto con Dios no tiene que ser algo complicado. Pero debe ocurrir.

El padre Boylan nos recuerda que Dios tiene un plan para nosotros. A lo largo del camino siempre habrá dificultades e inevitables que puedan herirnos o poner a prueba nuestra fe. Lo que marca la diferencia es si estamos dispuestos a no abandonarnos en las manos de Dios. La oración nos ayuda a mantenernos cerca de Dios, aunque no siempre estemos bien. La oración nos ayuda a mantenernos alerta con respecto al objetivo final de cada vida.

Independientemente de lo que suceda, vivimos para que algún día se nos dé la bienvenida a la Casa del Padre. Al final, nada más importante. †

¿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
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P.O. Box 1410
Indianapolis, IN 46202-1410

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

La intención del Arzobispo Buechlein para vocaciones en septiembre

Maestros/Directores de Educación Religiosa: que ellos puedan contar con la fuerza y la dirección del Espíritu Santo cuando pasen la fe Católica a los jóvenes y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa.
**Events Calendar**

**September 10**
St. Pius X Parish, 7200 S. Carmen Ave., Indianapolis. **Catholic Charismatic Renewal, song and praise**, 7 p.m., Mass, 7:30 p.m. Information: 317-846-0705.

St. Anne Parish, 5267 N. Hamburg Road, Oldenburg. **Turkey supper**, 4:30 p.m.-7:30 p.m. Information: 812-934-5854.

St. Mary Church, 317 N. New Jersey St., Indianapolis. **Indianapolis Firefighters Charismatic Renewal**, 1 p.m., Indianapolis. Information: 812-934-4361.


St. Roch Parish, Family Life Center, 3603 S. Campus Ave., Indianapolis. **Single Seniors**, 1 p.m., age 50 and over. Information: 317-784-4207.

Geneva Hills Golf Course, 13446 S. Geneva Hills Road, Clinton. **St. Mary of the Woods College, Alumnae Club Scholarship Golf Scramble**, noon, 7071 per person includes lunch, green fee and cart, registration due Sept. 7. Information: 812-239-3050 or marccalumni@indiana.edu

**September 11-12**
St. Michael Parish, 145 S. Michael Blvd., Brookville. **“Fall Feast,”** Sat. grilled smoked pork chop supper. Sun. pan-fried chicken dinner. Sat. 4-10 p.m., Sun. 11 a.m.-7 p.m. Information: 812-647-4562.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **St. John Academy Alumnae Reunion and Mass**, noon following Mass at Indianapolis Convention Center. Information: 317-892-4798 or 3175232401@indiana.edu.

Holy Women’s Cancer Awareness Luncheon**, 11:30 a.m.-1 p.m. Information: 317-637-2620, ext. 406, or jofelken@babesinbailey.org.

Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. **Carmelite Secular Order**, meeting, noon-4 p.m. Information: 317-259-4936 or carmelitensecularorder.org.

St. Mary Parish, 212 Washington St., North Vernon. **“Community Feast,” all-you-can-eat buffet**, country store, children’s games. 4-6 p.m.-6 p.m. Information: 812-346-3604.

St. Mary (Immaculate Conception) Parish, 512 N. Perkins St., Richmond. **Community Fall Festival**, music, dance, Sun. 8 a.m.-4 p.m., chicken dinner. Information: 765-952-2558.


St. Michael Church, 121 S. Michigan St., Charlestown. **Sequoyah Centennial Celebration and Bilingual Mass**, 11 a.m. Information: 317-545-7681 or spasotti@archindy.org.

**September 12-13**
St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, will celebrate their 50th wedding anniversary on Sept. 10. The couple was married on Sept. 10, 1960, at St. Philip Neri Church, Indianapolis. Information: 317-892-4798 or 3175232401@indiana.edu.

Father Carl Hawver, presenter, 7-8:30 p.m., Father Carl Hawver, presenter, 9-11:30 a.m., www.benedictinn.org. Information: 317-788-7581 or center@oldenburgosf.com.

“Men’s Night at the ‘Burg,” Coffee Talk, Plato’s, Weightlifting, 9 a.m.-11 a.m. Information: 812-933-6437 or center@oldenburgosf.com.

“Teilhard de Chardin–Lessons from a September 11 Identity and Doctrine–Prayer in the Catholic Church,” 6:30-8:30 p.m., pizza, talk and prayer, high school students and older. Information: 317-933-6437 or center@oldenburgosf.com.

Kordes Retreat Center, 802 E. 10th St., Ferdinand, Ind. **“Octoberfest,”** 4:30-8 p.m., home-baked goods, jams and jellies, antiques. Information: 812-843-7701.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **“Apple Fest,”** bog roast, car show, crafts, Fri.-Sun. 5-10 p.m. Information: 317-831-4142.

St. Louis Parish, 131 S. Louis Place, Bataville. **“Fall Festival,”** food, rides, games, music, Fri. 5-11 p.m., Sat. 5-11 p.m.-Sun. 1-6 p.m. Information: 317-546-4055.

St. Michael Church, 101 S. Michigan Drive, Charlestown. **“Septemberfest,”** turkey supper, quilts, games. 11 a.m.-4 p.m. Information: 812-256-3850.

St. Meinrad. **“Fall Festival,”** 10 a.m.-6 p.m., food, games, quilts. Information: 812-357-5533.

Richmond Catholic Church, 430 E. S. St., Richmond. Charismatic prayer group, 7 p.m. Information: dicksoncorps@parallax.ws.

**September 20**

St. Monica Parish, 6131 Michigan Road, Indianapolis. **Substance Addiction Ministry, prayer and music service, “Hope in Recovery for Teens,”** free will-offering, 7 p.m. Information: 317-501-7149 or bussharper@gmail.com.

**VIPS**

George and Martha (Bordenker) Haddin, members of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, will celebrate their 50th wedding anniversary on Sept. 10. Participants will include a “Mass on the Grass” at 5 p.m. followed by a cookout, games and an outdoor big screen showing of that weekend’s Colts game against the New York Giants. For more information, including a map to the archbishop’s home, log on to www.archindy.org/youngadult.


The second annual “Bishop’s Bash,” sponsored by the archdiocesan Office of Young Adult Ministry, will begin at 4:30 p.m. on Sept. 19 at the Indianapolis home of Archbishop Daniel M. Buechlein. The event for young adults will include a “Mass on the Grass” at 5 p.m. followed by a cookout, games and an outdoor big screen showing of that weekend’s Colts game against the New York Giants. For more information, including a map to the archbishop’s home, log on to www.archindy.org/youngadult.
Cardinal John Henry Newman to be beatified on Sept. 19

By John F. Fink

Pope Benedict XVI will beatify Cardinal John Henry Newman on Sept. 19 during his trip to England. The significance of this event can be seen in the fact that this will be the first time that Pope Benedict has officiated at a beatification.

Cardinal Newman's beatification is seen as a great day for people throughout the world who have been campaigning for just such an event for decades. Among them are the members of the Cardinal Newman Society, which sponsors seminars to study his works.

Newman Clubs on secular college campuses are named after Cardinal Newman. Many devotees consider Cardinal Newman to have been the greatest theologian of the 19th century, and probably much longer. They not only expect him to be canonized sometime, but also to be named a doctor of the Church, an honor bestowed on only 30 male saints and three female saints. Many people treat what Cardinal Newman wrote as respectfully as Scripture, reading and meditating daily on his writings.

Why is this man so revered?

He was born on Feb. 21, 1801, in an Ireland that had known persecution of Catholics since the days of King Henry VIII. Catholics were scorned by most Englishmen. They were few in numbers. Those who did practice their religion were not allowed to vote until 1829. They could not send their children to Oxford or Cambridge. There was no English Catholic hierarchy until Pope Pius IX restored it in 1850.

Newman grew up with all the prejudices against the Catholic Church. At first a skeptic concerning Christianity, he experienced a conversion when he was 15. Ordained a priest in the Anglican Church, he was put in charge of St. Mary's, the Oxford University church, where he soon earned a reputation as a great preacher.

He began to study early Church history, especially the teachings of the Fathers of the Church, and discovered many Catholic doctrines that had been abandoned by the Anglicans.

In 1833—the same year he wrote his prayer-poem ‘Lead, Kindly Light!’—he and some colleagues began a movement to restore some of those doctrines. Eventually, this became known as the Oxford Movement.

That epoch-seating the movement began to issue a series of pamphlets called "Tracts for the Times." They called for acceptance within Anglicanism of various doctrines that had been considered "Romish," but which Newman insisted were part of an authentic Christian faith.

Newman considered Anglicanism as the "via media," the "middle way" between the Catholic Church, which he thought had added doctrines to those of the early Church, and Protestantism, which had abolished doctrines of the early Church.

When Newman issued "Tract Ninety" on Feb. 27, 1841, though, his bishop thought that he had gone too far. This tract explained how the fundamental document of Anglican theology, the "Thirty-Nine Articles of Religion," should be interpreted in a Catholic sense.

As bishop after bishop condemned this tract, Newman was forced out of St. Mary's. He continued to study and write. Much of his writing consisted of letters to men to try to convince them to remain in the Anglican Church.

He began to write a book-length Essay on the Development of Christian Doctrine, which he thought would demonstrate that the Catholic Church corrected authentic Christian doctrine. He said that he was trying to decide where a reincarnated St. Athanasius or St. Ambrose might find himself religiously at home.

In the essay, he discriminated between healthy development of an idea from its corruption and decay. He wrote, "There is no corruption if it retains one and the same type, the same principles, the same organization; if its beginning anticipates its subsequent phases, and its later phenomena protect and subserve its earlier; if it has a power of assimilation and revival, and a vigorous action from first to last." He then enlarged at length on each of those points.

Newman began that essay as an Anglican. He finished it as a Catholic. Convincing himself through his own writings of the truth of the Catholic Church, he formally became a Catholic on Oct. 9, 1845. It has been said that many people have converted to Catholicism through their reading, but Newman converted through his writing.

He had been Anglican for 44 years; he would be a Catholic for 44 years. Numerous Anglicans, clergy and laity followed him into the Catholic Church.

He studied in Rome for ordination as a Catholic priest, which happened on May 30, 1847. Then Pope Pius IX asked him to found an Oratory in England such as St. Philip Neri had done in the 16th century. He established the first house in a suburb of Birmingham where he continued to preach and write. His lectures drew large crowds, and many people were converted to Catholicism.

In 1854, the Irish bishops asked Newman to become the first rector of the newly established Catholic University in Dublin. He resigned after four years, but out of this experience came his book Ideas of a University, which has remained a classic in this field ever since. It advocated the "training of the intellect, which is best for the individual himself and best enables him to discharge his duties to society."

He wrote, "If a practical end must be assigned to a university course, I say it is that of training good members of society. Its art is the art of social life, and its end is fitness for the world."

In the 1860s, Newman became embroiled in a public dispute with Rev. Charles Kingsley, an Anglican minister, who, in Macmillan's Magazine, accused the Catholic clergy of dishonesty and Newman of commingling such dishonesty. After replying with a letter to the editor only to receive more accusations, Newman wrote a defense of his life.

Apologia pro Vita Sui ("A Defense of My Own Life") has been called the greatest spiritual autobiography since St. Augustine's Confessions. It was more than an autobiography; it was a powerful defense of Catholicism. Before it was published in book form, it was serialized in newspapers across England for seven weeks in 1864. Newman's reputation grew steadily. In 1870, when he was 78, Pope Leo XIII named him a cardinal. For his coat of arms, he chose the motto "Cor ad cor loquitur" (Latin for "Heart speaks to heart").

Besides his prose, he is known for his poetry, particularly for his "The Dream of Gerontius," later set to music. Newman died on Aug. 11, 1890, at age 89. Throughout the 20th century, his influence continued to grow. He is sometimes called "The Father of Vatican II" because many of his published ideas were adopted by the Second Vatican Council. Pope John Paul II was an admirer who quoted him frequently, as has Pope Benedict. He is quoted four times in the Catechism of the Catholic Church.

(NewfF Fink is editor emeritus of The Criterion.)

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Cardinal John Henry Newman on Sept. 19
In Haiti’s south, aid, health care hard to come by for quake survivors

CAYES-JACMEL, Haiti (CNS)—Hippolyte Lappe, an agronomics student, stood in a long line at a health care clinic run by American volunteers at Our Lady of Mount Carmel Parish. His elderly mother was by his side.

He watched as tempers flared under a hot August sun while people pushed and shouted, trying to get to the registration table.

“Haiti has so many difficult situations,” said Lappe, who was displaced by Haiti’s Jan. 12 earthquake. “People have lost their homes, jobs. They cannot find food to feed their families, and there are few doctors here.”

Then he turned to ask the volunteers if he could move his elderly mother to the front of the long lines. They politely declined. Other elderly people were in line waiting, too.

The clinic is one of the few options for health care in the region since the quake, which left most of the local hospital in nearby Jacmel in ruins. Visiting Swiss and Cuban doctors have provided intermittent medical care in the Cayes-Jacmel area, but there has been little more help for the sick and injured.

The temple destroyed large sections of the Haitian capital of Port-au-Prince 35 miles away, and also damaged an estimated 70 percent of homes in the Jacmel region on Haiti’s southern shore.

The area has received little aid despite its proximity to Port-au-Prince. Rough mountain roads between the capital and the region are difficult to traverse. Refugees from the city still cowered the way.

Within days of the earthquake, Canadian military troops arrived to help with the initial emergency response and reopen the nearby regional airport. Weeks later, however, the Canadian left and the airport closed, cutting off much of the emergency supplies.

Jean-Baptiste Andre of Jacmel was among dozens of people waiting in line at the clinic in August. After five months in tents, an uncle from Port-au-Prince helped Andre’s family build a simple two-bedroom house that now houses six relatives. Like a new house, one patient with an education. I speak English. I am better than enough for work, but I can’t find a job.

The Jacmel region also faces the challenge of absorbing thousands of Haitians who fled the chaos of the capital. Not only is the region more crowded, straining local resources, but the displaced people brought new strains of viruses with them, leading to widespread illness, said Phanuel Cherry, a seminarian on the staff of Our Lady of Mount Carmel Parish.

“Many people left Port-au-Prince to come here because their houses broke, but many of the houses here are also broken,” said Cherry, who has finished his seminary studies and awaits ordination. “Still, the Haitian people say they love and depend on God.”

Father Yves Pardo, the pastor of Our Lady of Mount Carmel Parish, said people remain traumatized more than seven months after the earthquake.

“The damage was great. There were 275 houses down in this area, and all the families spent months living on the street without even a tent,” he said.

“They were victimized by everything. Kids were raped, many lived on soccer fields, and many people came in from Port-au-Prince and spent a long time without any help,” he said.

A recent assessment by the Haiti Advisory Group of the U.S. Conference of Catholic Bishops found that three Jacmel parishes were destroyed, and the cathedral sustained enough damage that engineers deemed it unsafe to use.

Father Pardo said the parishes originally were afraid to enter the church, but that eventually he decided to resume celebrating Mass indoors. During a tour of the church, he pointed to fractures in the building’s exterior as well as to the interior support columns. He hopes the structure can be reinforced rather than demolished and rebuilt.

“And now we try to rebuild ourselves as people,” the priest said. “All the consequences of this were because we were not prepared for this. Everyone now is in provisional mode—we don’t really know when to rebuild, or what to rebuild or what tomorrow will bring. God did not do this, but we are still afraid of tomorrow.”

At the clinic, Fernando Pino, a psychologist from Miami, met two local residents who were seeking relief from post-traumatic stress disorder (PTSD) and other psychological ailments. One patient is a 13-year-old boy. The other is a man who lost his wife in the disaster.

“The hallmark of PTSD is nightmares, and reliving the experience again and again,” Pino said. “Both of these patients were having that. The boy says he still feels the earthquake.

“I prescribed them both [with] anti-depressants that will help them sleep,” he said. “Ideally, they would also go for talk therapy, but that is not going to happen here, unfortunately.”

Indianapolis chapter of Pax Christi USA to hold first meeting on Sept. 12

For Catholics who want to advocate for peace and social justice, a new group is forming in Indianapolis to promote those values.

The Indianapolis chapter of the national Catholic peace movement, Pax Christi USA, will hold its first organizational meeting at 7 p.m. on Sept. 12 at Marian University in Indianapolis. The group will meet in room 163 at St. Francis Hall.

“The timing seems right to start the group,” says Fran Quigley, one of the group’s organizers.

“Right now, the Gospel message of peace and justice for all is clanging against the current realities of [the United States’] involvement in two wars, and there are also social justice needs here in the United States and locally. It seemed logical as Catholics to act on these issues. We hope to be a Catholic voice for peace and justice.”

Quigley expects the group to be involved in issues that have engaged the attention of other local Pax Christi organizations across the country—opposing executions of death-row inmates, and supporting the rights of immigrants and workers.

Organizers of the local group were thrilled by the response to the first activity they held—a presentation on nonviolent commitment to humanity by peace activist Kathy Kelly, who has been nominated for the Nobel Peace Prize three times. More than 130 people attended the Aug. 29 program at Marian University.

“There were a fair number of high school and college students and folks in their early 20s, and a good amount of folks in retirement age,” says Quigley, a member of St. Thomas Aquinas Parish in Indianapolis. “We are hoping that the group who came to hear Kelly speak will form the leadership of the group, representing several generations of Indianapolis Catholics.

“One of the things that was exciting about that event was that Marian University was our host and will continue to be. It’s nice that Marian is accepting their place as a gathering spot for Catholics in the community. And there is a significant amount of interest at Marian for this already because they have a student chapter of Pax Christi there.”

(For more information about the local Pax Christi organization, contact Fran Quigley at 317-730-4891 or Joe Zelenka at 317-213-9004.)
Connecting the secular to the sacred
Indianapolis parishes launch after-school catechesis programs

By Sean Gallagher

Last spring, longtime St. Andrew the Apostle parishioner Michael Noir had concerns when archdiocesan and parish leaders asked Indianapolis and Marion County leaders to convert the former St. Andrew & St. Rita Catholic Academy and St. Anthony School, both in Indianapolis, into publicly funded charter schools.

A graduate of his parish’s school, he wanted to enroll his 5-year-old daughter, Elisa, in the kindergarten program for the 2010-11 academic year, but wanted her to receive faith formation there as well.

So Noir was happy when he heard about plans to offer an after-school catechesis program for Andrew Academy students called Project SAFE (St. Andrew Faith Enrichment).

“For me, it was the fundamental reason why I wanted to keep her in this school,” said Noir as he picked up Elisa on Aug. 23 after Project SAFE’s first day. “It was important for me that the school remains intact, but also that we provide some sort of religious education for our children. That’s the main reason why I was on board for the charter school.”

Andrew Academy and Padua Academy, which are on the grounds of St. Andrew the Apostle and St. Anthony parishes, are public charter schools approved by the City-County Council of Indianapolis and Marion County, and funded by the State of Indiana.

They are managed by ADI Charter Schools Inc., a separate corporation formed by the archdiocese to ensure that all aspects of their governance and operational activities conform to state and federal laws.

The archdiocesan Mother Theodore Catholic Academies have been contracted to oversee the daily operations of the charter schools.

No religious symbols are displayed in the schools, and no religious instruction is allowed during regular school hours.

But catechetical instruction is permitted in the school buildings before or after the school hours. Staff members at St. Andrew and St. Anthony worked hard to put the programs in place by the start of the academic year, which have three to four times the instructional time than most parish-based religious education programs that meet for approximately an hour once a week.

Students in Project SAFE meet for one hour a day four days a week, with one day dedicated to either Mass or Liturgy of the Word. St. Anthony’s after-school religious education program meets one hour a day for three days a week, with one day set aside for Mass.

Hard work

Much of that hard work has fallen on the shoulders of Mary Schaffner, the director of religious education at St. Anthony and Holy Trinity parishes, both in Indianapolis, and Aaron Haag, St. Andrew’s director of religious education.

Despite the big task in front of them, both are excited about how Project SAFE will help the students live out their faith during the school days.

The beautiful thing about this opportunity is that it puts the secular right in connection with the sacred in a very powerful way that the kids aren’t going to miss,” Haag said. “It’s right there.

“Because of the strong presence [of the programs] three or four days a week, those kids are likely going to develop an identity in that community. That’s a pretty powerful thing.”

Just getting students registered for the programs has been challenging, however. Because the academies are public schools, their staff members are not allowed to share enrollment rosters with Schaffner and Haag.

Above, a student participating in a new after-school religious education program at St. Anthony Parish in Indianapolis colors a picture on Aug. 30, the program’s first day.

Right, catechist Gracie Benberry, speaks with Keelan Young on Aug. 23 during the first day of Project SAFE, an after-school religious education program sponsored by St. Andrew the Apostle Parish in Indianapolis. Keelan, a student in the program, was joined by, from left, students Keegan Young, JeRay Owens and Elisa Noir.

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Becoming a catechist for the Church is kind of like getting married

By Ken Ogorek

This article is definitely about you. Whether you’re married or not, the theme for this year’s Catechetical Sunday—“Matrimony: Sacrament of Enduring Love”—may be our call to share our Catholic faith. Although I don’t know if God is calling you to be a catechist in a formal sense, he does expect us all to teach the faith in various ways. Maybe you could serve as a catechical aide and get a good feel for how this effort in your parish works.

Maybe you could approach your parish administrator of religious education and offer to help out with the Rite of Christian Initiation of Adults (RCIA). You don’t have to be an expert on Catholic doctrine to help out as a team member.

Your parish needs men and women to put in at least a year or two in the religious education effort. Dozens of women and men that I know have made a leap of faith—a bit like getting married—and decided to give catechetical ministry a try, only to fall in love with being a catechist. One-on-one job training is available using great resources like the United States Catholic Catechism for Adults. Just as we can’t know everything about being married beforehand and must learn as we go, so it is with making the decision maybe today—to tell your parish administrator of religious education that you would like to help her or him by serving God’s people in a catechetical program at your parish.

I can’t promise you that this role will always be easy or that it won’t require endurance, at least occasionally. Most folks who have been catechists longer than a few months have had this experience: A lesson plan idea sounded great the night before at your dining room table when you were preparing to teach, but the next day when you taught your brilliant lesson it seemed like a total disaster. Rest assured, though, that even when lessons seem not to go well, catechists have a profound impact on people by God’s grace. The fact that you show up week in and week out, and that your loving preparation is evident, speaks volumes to the faithful in your care. As in marriage, your enduring love combines with God’s grace to bear great fruit.

Jesus loves his Church as though she were his very own bride. He sacrifices for her. Is God calling you to sacrifice for his people by taking the call we all have—to teach the faith—to a new level in your own life by serving in your parish catechetical program? You may never know unless you give it a whirl by offering to help as an aide or team member.

And maybe after a honeymoon period of a few weeks, a whirlwind romance with the idea of being a catechist will blossom into an enduring relationship—one that will bear great fruit for you, for your parish program and for God’s people in your neck of the woods.

(Ken Ogorek is the archdiocesan director of catechesis.)
PROGRAMS

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“As time goes on, more kids will register once people realize what’s going on, that there’s this after-school religious education option,” Schaffner said. “But that won’t come through the school. It will come through the parish. We’ve been announcing it at Masses, [and] in the bulletin. It’s a parish program.”

St. Anthony’s program currently has 52 students. Project SAFE has 40 students, and Haag expects that to increase dramatically in coming weeks.

‘A big Church’

The Catholic identity that Schaffner and Haag hope to form in their students will be marked by their particular cultural backgrounds.

Hispanic and black children make up nearly all of the students at Padua and Andrew academies.

“One of the most important things we can do as Catholics, especially in communities that have very rich traditions, is to make it well known in those communities that those traditions aren’t opposite to the Catholic faith, that they can very much be a rich part of the Catholic faith,” Haag said. “This is a big Church and there’s room for a lot of people and a lot of small ‘v’ traditions. The parish is really committed to making this program work.”

The Hispanic aspects of the after-school program at St. Anthony seemed particularly challenging to Schaffner at first since she doesn’t speak Spanish.

“That was a little bit of a concern,” she said. “What I have found is that the way we communicate is by helping one another. It’s really built a wonderful relationship. They’re just delightful.”

Many of the children in the after-school program at St. Anthony are Catholic. That is not the case with Project SAFE, where most children are not Catholic.

Yet their parents, like Noir, were strong advocates of maintaining a fully Catholic faith formation program for the students once the school became a charter school.

“It’s been a part of their life since they were little, and we didn’t want them to lose that piece,” said Jamya Fisher, a member of a non-denominational Christian congregation who has enrolled two children and a nephew at Andrew Academy and Project SAFE.

“You can send your child anywhere, but the Christianity piece is important,” said Itea Palmer, a fifth-grade student at Andrew Academy who participates in Project SAFE. She is not Catholic.

“I think that it’s neat that they’re introducing this to younger children and children who don’t know Jesus,” she said after the first day of the after-school religious education program. “Maybe they’ll grow into it, and they’ll want to go to [church] and learn more about it.”

‘Finding Christ in what they do’

Itea’s words point to a great hope that Deacon Robert Decker, St. Andrew’s parish life coordinator, has for Project SAFE.

“Through this opportunity for faith formation after the school day, we’re hoping that we can give [students] tools to find Christ in all that they do,” he said. “It’s going to be a dynamic program.”

The fact that the parish is reaching out to share the faith with children who are not Catholic is important to Noir.

“That makes me very happy because I know how important my Catholic education was for me,” Noir said. “And the formulation of that Catholic background was extremely critical. The kids will have quite a bit to learn. And it will teach them not only about being good Christians, but also [about] being good citizens.”

Involving the entire family in the after-school religious education program is important for Schaffner.

“I see this more than just teaching the children, but involving the parents and families in what we do as a parish, who we are as a eucharistic and sacramental people,” she said. “That’s the core of what it is.”

Although the choice to convert two Catholic schools into two public charter schools was difficult, having the after-school religious education programs made the tough decision more palatable for many people connected to the schools.

“I think it’s going to work out really well,” said Father John McCaslin, the pastor of St. Anthony and Holy Trinity parishes. “In the end, I think we’ll be able to look back at that and say, ‘This was a reasonable and wise decision to make about ways to continue to be authentically true to the Gospel as well as to address the needs of our children and families.’”

Creativity and caring lead to stronger faith for young people

By John Shaughnessy

Amanda Albarran knew that something was bothering the teenager when he approached her during a retreat on Catholic social teaching.

As the other youths lined up for the sacrament of reconciliation, the teenager shifted nervously as he told Albarran, “Amanda, I think I want to go to confession, but I don’t know how. I have not gone to reconciliation since the second grade, and I don’t know what to do.”

“I was humbled and amazed at the young man’s strength and openness,” recalls Albarran, the director of youth ministry for St. Joseph University, St. Margaret Mary and St. Patrick parishes in Terre Haute.

“After talking things through with him and advising him to simply be honest with the priest about his fears and insecurities, I watched as he walked into the room for confession and returned with a quiet peace about him and a smile on his face. That moment alone brought me hope for the future of the Church.”

Building a knowledge of the faith in young people and a future for the Church is a twin goal in youth ministry programs across the archdiocese—programs that often take a different approach to discussing and sharing Catholic beliefs.

“Youth ministers have to come up with creative ways to reach the hearts of young people,” says Kay Scoville, the director of youth ministry for the archdiocese. “They may not do it with a book or in a classroom. They find ways to be catechetical to the youth without them realizing it.”

When there were news reports of homeless people living under a bridge in Indianapolis, youth minister Annie Wolfley used that as a faith-building experience for the youths at St. Malachy Parish in Brownsburg.

“I decided to have a Shanty Town Retreat—a homeless experience—and use that experience to discuss components of Catholic social teaching,” Wolfley says. “We talked about poverty and shared stories of working with either Beggars for the Poor or soup kitchens.

“There was the realization for many of these young people that they were getting more in allowance or spending more going out with their friends than some people had for groceries. Many decided to start titheing to the Church when they realized how much of their funds go to help others, or they started giving of their talents or time to serve in the different outreach ministries we have.”

Social networking is another effective way to bring the faith to young people.

“Young people today are so integrated and connected to technology,” Wolfley notes. “One of the easiest ways to bring the faith to young people and to meet them where they are is by utilizing social
Little Flower parishioners learn about the faith together at Mass

By Sean Gallagher

Parish staff members often find it difficult to help parents continue to learn about their faith. Many times, both parents hold down full-time jobs. And when the work day is done, they frequently face a busy schedule helping their children get to various extracurricular activities. This was the dilemma that faced the faith formation committee at St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis last year as they sought ways to help these busy parents enrich their faith.

“Nobody really needs to go anywhere else or do anything else if they can avoid it,” said Sheila Gilbert, the commission’s chairperson.

“What we wanted to find was a way to reach the whole parish with an adult faith formation initiative of some kind. How do you reach the parish best? We thought that you should focus on people that are already there—the liturgy.”

The program that resulted benefitted not only Little Flower’s busy parents, but also parishioners of all ages.

Starting last fall and continuing through this spring, the parish focused on learning about the seven sacraments.

One Sunday a month, a Catholic Update insert was included in the weekly bulletin to help parishioners learn about a sacrament. On another weekend, a bulletin insert included statements from parishioners about what a particular sacrament has meant to them in their lives of faith.

Little Flower’s pastor, Father Robert Gilday, often included a reflection on the sacrament of the month in one of his homilies.

The parish’s art and environment committee placed a symbol of the sacrament of the month in the church to remind worshippers about it.

And, whenever possible, Little Flower’s liturgical musicians arranged for songs during Mass that were connected to the sacrament for that month.

Casady Williamson, 37, is a lifelong member of Little Flower Parish and the mother of three young daughters.

“Reading those [Catholic Update] inserts was a nice way to get some more in-depth information about these sacraments, and help me introduce them to my kids and talk about them,” said Williamson.

She contributed to the parishioner witness reflections about the sacrament of baptism. She wrote about the meaning of seeing her husband and daughters baptized.

Williamson also appreciated learning how her fellow parishioners valued the sacraments in their own lives.

“It was really neat,” Williamson said. “It gives you another insight into someone’s personality. They’d point things out and you’d read that and say, ‘Oh, yeah, I never thought about it that way.’”

Two parishioners that Williamson learned more about while studying the sacraments were James and Patricia Dunn.

Marrried for 47 years, the Dunns wrote for a bulletin insert about the meaning of the sacrament of matrimony in their lives.

“Today, marriage is kind of shaky in so many [people’s] lives,” said Patricia Dunn. “I thought that we might be an example for somebody.”

In addition to trying to help parishioners in their marriages, Dunn said she also benefited from the program.

“I thought that it was an excellent program,” she said. “It put the sacraments in front of everybody. A lot of times, the average person doesn’t go to catechism classes. This was kind of a refresher. It made it more personal.”

Father Gilday appreciated the approach that the faith formation commission took to teach the faith to parishioners.

“Anytime that you can involve the entire parish, even if people are only minimally involved, in some sense they’re all hearing the same message,” he said. “It can be very helpful for people to do it as a group.”

Tom Costello, Little Flower’s director of stewardship and parish administration, especially valued the opportunity that the program gave to parishioners to speak about what the sacraments meant to them.

“That’s the part of the program that really impressed me the most,” Costello said. “It’s not something that we readily talk about. It showed how the sacraments were really important to them.”

This fall, Little Flower’s faith formation commission will use the same approach to help parishioners learn about Catholic social teaching.

This subject was chosen in concert with the theme for the parish school’s 2010-11 academic year: “From just us to justice.”

Gilbert said added features to the program will include placing addresses of Catholic websites to visit in the parish’s bulletin, a potential online Catholic book club run through the parish’s website, and suggested movies for families to watch together along with questions that they can discuss afterward.

“They can do that at home,” Gilbert said. “They don’t have to go anywhere. But it’s something that they can do together as a family.”

(To learn more about St. Therese of the Infant Jesus [Little Flower] Parish in Indianapolis, log on to www.littleflowerparish.org.)

YOUTH

continued from page 10

networking to spread the news. I use it as a means of advertising, but at the same time I share Scripture, quotes and thoughts about our faith for them to openly comment on and discuss.”

Youth ministers also rely on face-to-face connections with teenagers. As the youth ministry coordinator at St. Mary Parish in Greensburg, Tanya Seibel has learned a powerful way to bring the faith to young people—through the example of her life.

“I’m 23 so I can relate to what our youths are going through because I was there myself not so long ago,” Seibel says.

“I want the kids to see in me that you can be a normal, normal young adult who loves the Catholic faith. I am not perfect. But I hope that my strengths and my flaws can help the kids to see the love and forgiveness of our Lord Jesus Christ.”

She especially strives to show the youths how she enjoys participating in Mass—and how valuable celebrating the Eucharist can be in their lives.

Another approach to creating that personal connection involves food.

“One of my favorite things about ministry currently is what we call ‘Lunch Bunch,’” Wollfley says. “This is our high school faith-sharing group. We gather after noon Mass every other Sunday, and I fix them a meal. Afterward, we research and discuss a topic of the faith that they had picked out the previous time. These topics are typically basic Catholic beliefs that they need more clarification on so they have the necessary tools to talk to their friends about their faith.”

Youth ministers also frequently rely on retreats to teach and deepen the faith of young people.

“A successful retreat always has catechetical components as well as time for prayer, participation in the sacraments, reflection and fellowship,” Albarran says.

“The catechetical component of youth ministry is the focus of the Terre Haute programs since the vast majority of our high school students attend public schools.”

Service trips are also effective in building faith in young people.

“They are immersed in their faith and live it, it comes to life for them,” says Scoville, the mother of two sons, 20 and 16. “I have seen that happen in both my sons. The bottom line is you have to meet these youths where they’re at.”

Youth ministers also agree that the best way to teach the faith to youths requires the commitment of the parish and the involvement of many adult volunteers.

“Every one of the adults and college students who serve as catechists in our religious education classes, as retreat team leaders and as guest speakers offer examples of faith in action,” Seibel says. “It’s all part of a shared goal for youth ministers.”

“Growing up, I watched many of my friends leave the Church either for Protestant Churches or for a life without Church altogether,” Seibel says. “It was sad to watch because I knew how much the Catholic Church had to offer them if only they could open their hearts to see it. I hope my work as a youth minister will help prevent that from happening in the lives of the kids I work with.”

“With all the constant change and struggles that youths face in the world today, it’s important for them to see that the Church can offer stability and comfort when they need it and can challenge them to grow as well.”

Students at Little Flower School in Indianapolis kneel in prayer during a Feb. 5, 2010, Mass at St. Therese of the Infant Jesus (Little Flower) Church while Father Robert Gilday, pastor of the parish, prays the eucharistic prayer. During the Mass, students gave cards of appreciation to Father Gilday. Making the cards was part of a parish-wide program to help all parishioners learn about the sacraments.

Kristy Lowe, from left, Ann Colson, Jack Eberhardt, Tanya Seibel, Ryan Martin, Vanesa Lawrence and Landry Loudermilk pose during a lock-out youth ministry event at St. Mary Parish in Greensburg. Seibel is the youth ministry coordinator at the Batesville Deanery parish.
SPRED program has ‘a great history’ in the archdiocese

By Mary Ann Wyand

Friends know when to offer a smile or hug or help. They like to spend time together and pray for each other during times of need. In the Indianapolis South Deanery, the adult participants and volunteer catechists in the Special Religious Development (SPRED) program based at St. Mark the Evangelist Parish have become much more than friends. They have become a small Church community, a close-knit family of faith-filled people who love God and each other.

That is why the SPRED participants—Catholics from St. Mark, St. Jude and Nativity of Our Lord Jesus Christ parishes in Indianapolis, who have a variety of special needs—call each other friends.

They understand the meaning of friendship, which grows stronger as they support each other and cope with the daily challenges of living with their physical and mental disabilities.

That is also why they wanted to visit St. Mark parishioner Chuck Ward, a SPRED friend, on Feb. 1 after he became ill and needed medical care at an Indianapolis hospital and nursing home.

And that is why SPRED catechists helped his sister, St. Mark parishioner Pat Ward, arrange for social service assistance and a group home for him on the northeast side of Indianapolis.

Now Chuck has a job that he enjoys, and more friends through the Indianapolis North Deanery SPRED program based at St. Andrew the Apostle Parish. He also has SPRED friends from several other parishes in the Archdiocese of Indianapolis.

But he misses his old SPRED friends from the South Deanery parishes and looks forward to their group visits as well as a picnic planned in September not long after his 49th birthday.

“It can be very difficult, I think, for a person with disabilities to make contact with other people, and this program has been wonderful in doing that,” Pat Ward explained. “Chuck is a little shy until he gets to know people, and this program broke down all those barriers to friendship. He has always been a very good Catholic so [the SPRED program based at] St. Mark parishioner Dan O’Brien is a leader catechist in the South Dea...
MEXICO CITY (CNS)—As Mexico began bicentennial celebrations of its independence from Spain, the Mexican bishops’ conference issued a wide-ranging pastoral letter, calling for a national reconciliation of the centuries-old divisions over ethnicity, historical interpretations and the often-strained relationship between Church and state.

“Of the great pending tasks ... is the reconciliation among all those that formed this great nation,” the bishops said in their Aug. 30 letter.

Reconciliation with the past means “accepting our indigenous and European roots, especially Spanish [roots],” the bishops said. It also means “eliminating secular fundamentalism and religious intolerance of any kind.”

In the letter, the bishops urged action to fight the country’s rampant poverty and called for structural changes so that the country’s officially secular education system “becomes a true school of respect and appreciation of the cultural and religious differences.”

“The bishops of Mexico think that it would be a sin of omission to stay on the margins and keep silent about ... history,” said Archbishop Alberto Suarez Inda of Morelia, president of the bishops’ commission on the bicentennial.

“As citizens and as Christians we consider it a duty to join in the commemoration of these significant historic acts.”

The bishops published the letter as a booklet of 140 key points.

They dedicated the first points to setting the record straight on the Church’s complex role in the nation-shaping event, which was fomented on Sept. 15, 1810, by a poor priest, Father Miguel Hidalgo Costilla, and opposed by the Catholic hierarchy.

The letter acknowledged the Church hierarchy’s opposition to the revolution and its loyalty to Spain and made clear that Father Hidalgo and another independence hero, Father Jose Maria Morelos, were not excommunicated for their rebelliousness, despite what is taught in Mexican public schools.”

Later portions of the letter expressed a desire for today’s Catholic hierarchy “to be an active player in national affairs. The bishops called on the political class to develop an “intellectual maturity” by putting aside personal and partisan interests for the national good.

“The letter was also released in a ceremony attended by Interior Minister Jose Francisco Blake Mora and first lady Margarita Zavala.

“We Catholics have the commitment to collaborate in the construction of this grand Mexican nation,” the bishops said.

“We don’t want to be excluded nor much less exclude ourselves; we know we are identified with this people and this culture [as is] so clearly expressed in the mestizo face of Our Lady of Guadalupe,” they said.

The bishops held a Sept. 1 Mass to mark independence at the Basilica of Our Lady of Guadalupe with Mexican City Cardinal Norberto Rivera Carrera as the main celebrant. All of the country’s bishops attended.

They also asked parishes throughout Mexico to offer special prayers on Sept. 9-15. Special Masses were planned in each diocese on Sept. 15, the day Mexicans traditionally gather after dark to take in re-enactments of Father Hidalgo’s “grito,” or shout, for independence made from his parish in the state of Guanajuato. †

Military archbishop reflects on challenges and rewards of wartime service

HOUSTON (CNS)—Although the word “veterans” might conjure up visions of those close to or at retirement, veterans today are just as likely to be young people left injured physically or emotionally by war, says Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services.

The archbishop, who was scheduled to be in Houston on Sept. 21 to attend a reception and dinner benefiting the military archdiocese, recently participated in an e-mail interview with The Texas Catholic Herald, newspaper of the Archdiocese of Galveston-Houston, about the rewards and challenges of ministering to Catholics in the military.

Q: How is ministering to military personnel, veterans and the families of both different than doing similar work with civilians, especially during a time of war?

A: “Ministry to military personnel in wartime is challenging because the prayers are deployed with the troops, but their numbers are insufficient to meet the pastoral needs of those in the war zone.

“At the same time, the families of those who are gone still need the services, counsel and programs provided in peacetime. The same number of priests-chaplains must meet both needs.

“While the term ‘veterans’ might bring to mind older individuals who are close in age to the retired of all times, it must be remembered that these wars have left many young people maimed and many others suffering from post-traumatic stress disorder. Their spiritual needs must be met and their families cared for.”

Q: Since your installation in 2008, what has been the most rewarding aspect of your work and why?

A: “When I think of the ministry [that I am now privileged to exercise], those I serve immediately come to mind. Those in the military today and their families are among the finest people I have met. They are hard-working and generous. Their sense of gratitude for even the smallest service or gesture on my part is humbling.

“As I kneel to wash the feet of those serving in Baghdad on Holy Thursday in 2009, I reflected on the fact that a symbolic gesture really gave voice to the essence of this ministry: serving those who serve.

Q: What has proved the most challenging aspect?

A: “This ministry is challenging because of the shortage of priests, the distances that my auxiliary bishops and I must travel, and the constant need for funding.

“The fact that the Archdiocese for the Military Services has no regular source of income [there are no parishes and absolutely no government funds] means that the entire annual budget must be subsidized by the generous donations of others.”

Q: How do you counsel Catholics in the military to stay true to the faith while also staying true to their duties as soldiers?

A: “Authentic patriotism flows well from an authentic Christian faith. Jesus taught us to render unto Caesar what is Caesar’s and to God what belongs to him.

“Fundamentally, that means that the requirements of love of country mean service, fidelity, but also the ability to distinguish right from wrong.”

The military recognizes this by recognizing the value of conscience and the privileged nature of communications between chaplains and service members.

Q: What is your top priority in the coming year throughout the archdiocese of the military?

A: “My top priority is to increase the number of Catholic chaplains in the military and to support and sustain our co-sponsored seminarians.”

Q: Is there a certain prayer you would ask Catholics to say for the military and for the work of you, your fellow priests, chaplains and lay ministers?

A: “[Here is] the prayer of the Archdiocese for the Military Services:

‘Almighty God and Father, look with love upon our men and women in uniform and protect them in their time of need. Give them health and stability and allow them to return to their loved ones whole and unshaken. Be with their families and sustain them in these uncertain times.”

“Grant strength and peace of mind to the veterans who have given their best for the country they love. Support them in infirmity and in the fragility of old age. Teach us to remember their sacrifices and to express our gratitude.

“Manifest your tender care to those in the military academies who prepare for future service and to those who serve our nation far from home. Teach us to remember the sacrifice of those whose efforts contribute to ensuring our way of life.

“Bless and multiply the priests who minister to the faithful of the Archdiocese for the Military Services. Reward their generosity and keep them faithful.”

“Hear us as we present our prayers to you, through Christ our Lord.” †
CASTEL GANDOLFO, Italy (CNS)—As the first direct peace talks in two years between Israeli and Palestinian leaders were launched in the United States, Pope Benedict XVI and Israeli President Shimon Peres met in a private audience.

The two leaders expressed hopes that the renewal of direct talks in Washington would contribute to the “reaching of an agreement that is respectful of the legitimate aspirations of the two peoples and capable of bringing lasting peace to the Holy Land and the entire region,” the Vatican said.

The closed-door, 45-minute papal audience at the papal summer residence on Sept. 2 was “cordial,” the Vatican said in a written statement.

Peres also met privately for 30 minutes with Cardinal Tarcisio Bertone, the Vatican’s secretary of state, and Archbishop Dominique Mamberti, secretary for relations with states.

“The condemnation of all forms of violence and the necessity of guaranteeing better conditions of life to all the peoples of the area were reaffirmed” during the meetings, the Vatican statement said.

Discussions also included the role of interreligious dialogue and “an overview of the international situation,” it said.

Church-related issues such as an “examination of the relations between the state of Israel and the Holy See and those of the state authorities with the local Catholic communities” were also discussed, the Vatican statement said.

Emphasis was placed on the very special significance of the presence of these communities in the Holy Land and the contribution that they offer for the common good of society, also through Catholic schools, it said.

The Vatican statement said the results of a Vatican-Israeli bilateral working commission were looked at and hopes were expressed that the commission’s work could soon be concluded.

The commission, established in 1993, has been working on and off for years to come to an agreement on issues related to the tax situation of Catholic institutions in Israel and other primarily fiscal issues.

The issuing of visas is also a major point of contention. Israel has often turned down Church requests for multiple-entry visas for priests and religious from Arab countries who minister in Israel and the Palestinian territories, which hinders their ability to carry out their pastoral work and prevents them from being able to visit their families.

According to a written statement released on Sept. 1 by the presidential spokesperson, Peres wanted to ask the pope for assistance in the return of Gilad Shalit, an Israeli soldier who was kidnapped from the Gaza border four years ago and believed held in the Gaza Strip.

Peres also wished to express concerns over Iran’s nuclear ambitions and the potential impact a nuclear weapons arsenal in Iran would have on the Middle East, the statement said. Israel already has nuclear weapons.

Details about the peace process between Israel and the Palestinians, as well as how to strengthen relations between Israel and the Vatican, were other talking points Peres intended to discuss with the pope, it said.

At the end of the papal audience, Peres gave the pope a silver menorah made by an Israeli artist.

Peres had the following personal dedication inscribed on the foot-tall menorah: “To his Holiness Pope Benedict XVI, the shepherd who seeks to lead us to the fields of blessings and the fields of peace. With great esteem, Shimon Peres, president of the State of Israel.”

Peres’ papal audience came the same day that the United States hosted meetings between Israeli Prime Minister Benjamin Netanyahu and Palestinian President Mahmoud Abbas.

U.S. President Barack Obama inaugurated the new peace process with a White House dinner on Sept. 1 attended by Netanyahu, Abbas, Jordan’s King Abdullah and Egyptian President Hosni Mubarak.

The same day, Palestinian gunmen attacked and wounded two Israelis in the West Bank, and four Jewish settlers who had been killed in the West Bank by Hamas militants were buried. A major stumbling block in negotiations was expected to be the construction of Israeli settlements in Palestinian territories. A 10-month moratorium on settlement construction in the West Bank was to expire on Sept. 26, and Israeli officials have said it is unlikely to be extended despite demands by the Palestinian authorities to extend it and to halt construction plans in East Jerusalem.

Israel has occupied the West Bank and East Jerusalem since the 1967 Arab-Israeli War. †

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Christ's invitation to follow him is for all the faithful

By Edward Hahnenberg

Growing up in a small Catholic town, I heard the word “vocation” a lot. And I knew what it meant. To “have a vocation” was to be called to be a priest or a nun. There was also another meaning of the word—one that I associated with a handful of students who left our high school every afternoon, headed for the local community college. There, they took classes in auto mechanics, computer-aided drafting and electronics repair. These students were in the “vocational program.”

That wording always seemed a little strange to me. Everybody knew that vocations were found in seminaries and convents, not in community colleges. I remember once seeing “vocation” in a Catholic encyclopedia while researching one of my many reports for religion class. The entry neatly divided God’s call into “clerical vocations” (the priests) and “religious vocations” (the nuns). It confirmed what I already knew: Vocations belonged to a select few, those pious and holy people who were singled out by God for some special role in the Church.

Thus, it was with a mix of surprise and excitement that I later discovered the Second Vatican Council’s broader vision of vocation. In a chapter dedicated to “The Universal Call to Holiness in the Church,” in Vatican II’s Dogmatic Constitution on the Church, the Council fathers confidently proclaimed: “Thus, it is evident to everyone, that all the faithful of Christ of whatever rank or status, are called to the fullness of the Christian life and to the perfection of charity” (“Lumen Gentium,” 46).

I have to admit that it was not evident to me. As a high school senior with 12 years of Catholic schooling under my belt, this idea was new. It blew open the narrow definition of vocation that I learned growing up. The realization was surprising, but also exciting. It dawned on me that if God calls everyone, then God also calls me.

All those stories of Jesus reaching out to people, extending an invitation, challenging them to drop everything and follow him—these stories are not less for somebody else: They are lessons for me.

Jesus is calling me to follow him. Jesus is calling every one of us to follow him. We all share this vocation.

While the earliest Christians embraced this broader notion of Christ’s call, later centuries restricted the category of vocation. The monks and the clergy were considered to have a special call above and beyond the call to discipleship. Over time, theologians grew preoccupied with the nature and characteristics of these clerical and religious callings. Generations of ordinary Catholics stopped using the word to describe their own lives of faith.

Despite this narrowing of vocation, however, a broader vision of Christian holiness and of God’s call was never entirely absent. We see it in the early monks themselves, who spoke of certain lay men and women that surpassed even the greatest ascesis in holiness. We see it in the number of lay saints canonized over the centuries.

We see it in mystics like St. Francis of Sales and St. Thérèse of Lisieux, who, though respectively a bishop and a nun, spoke eloquently of a more ordinary sanctity, one that is available to all.

We see it in the resurgence of collaboration of the laity with clergy and religious in ministry in recent decades. The Second Vatican Council’s affirmation of the universal call to holiness did not fall out of the sky. It rested on a long tradition that goes back to Jesus’ own broad invitation to “Come and follow me.”

From the beginning, what has animated this universal call is love. The Second Vatican Council articulates this clearly. Holiness is not just about being pious. It is not about folding your hands in a certain way or floating through life with a golden glow. Holiness is about “the perfection of charity.” It is to grow in love. This is our first and foremost calling.

How strange it would be to try to contain love to a select few.

There is in Christ’s call an expansiveness, a universality. It extends to all of us and draws each of us beyond ourselves. Too often, religion is reduced to rules, a kind of minimum floor below which we are not supposed to drop. But the universal call to holiness is not about the ground below. It is about the wide open space above. Love has no ceiling. And every single one of us is called to rise.

Ultimately, the universal call to holiness comes down to a question: How will I love? It is a question that all of us—priests, religious brothers and sisters, and lay men and women in the middle of the world— must embrace.

(Edward Hahnenberg is a supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2010 by Catholic News Service.)

Prayer and an analysis of one’s talents are part of discernment

By Sr. Joan Roccosalvo, C.S.J.

The human condition is limited and fallible. This means, among other things, that a person can never be absolutely certain of making a perfect decision, small or weighty.

In decision-making, too many variables are in play to achieve absolute certainty. Any decision that requires gathering and evaluating information necessarily involves uncertainty and imprecision.

Making sound decisions is a necessary part of the human condition. Despite human limitation and fallibility the Christian prays for wisdom in the process of discernment and looks to the example of Jesus for guidance.

Jesus prayed before he made decisions and, if we ask for wisdom, it will be given to us. The individual in discernment considers all aspects of his or her life—physical, emotional, intellectual and spiritual gifts, likes and dislikes. If a person weighs the pros and cons, prayerfully listens to the inner voice that genuinely is seeking God’s will and is attuned to the Spirit at work within, God will communicate to that individual. He or she will likely make a sound decision.

How does one know that a sound decision has been made? The marks of a good decision are often peace, serenity, satisfaction, creativity, and commitment to perseverance, patience and generosity. But these qualities should be tested before finalizing a decision.

The Second Vatican Council’s Dogmatic Constitution on the Church (“Lumen Gentium”) declares that the universal vocation to holiness belongs to all. It asks that man and woman contribute to repairing and rebuilding the culture. This calling, however, needs to be specified. It is always a singular and unique call.

Where shall a person live out the call to holiness? God’s graces are given according to one’s state in life. Married people receive other graces for their commitment. Some people consider the fields of medicine, hospital and social ministry, law and education as vocations more so than as professions. Perhaps they felt such a call early in life. It is generally expected that those who enter these professions will have an altruistic reason for doing so in addition to other reasons.

A sound decision elicits energy to commit oneself to the final decision and its demands. One will feel tired from work at the end of the day—and yet not tired of the work. One will muster up courage to face adversity, then the next day’s work with anticipation.

Much depends on a person’s attitude toward life. There is no substitute for positive thinking.

The parable of the talents in the Gospel of Matthew (Mt 25:14-30) is a cautionary tale for those who would waste their talents. Every person is blessed with talents that others may not have. A Christian is known by his or her fruits, and where there is no fruit, there is no life (Mt 7:15-20).

(St. Joseph Sister Joan Roccosalvo earned doctorates in muslinology and liturgical studies. She writes and lectures on liturgy, beauty and the arts.)
The Good Shepherd: A break that forms a bond

I had relegated shepherds to the unicorn file, somewhere near the gargoyles, blacksmith and the swirling milking man, a fancy illustration of Mother Goose lore. So it was surprising to discover the real shepherds when I visited the Holy Land. It was the ancient sloping landscape of Jesus’ ministry.

Two tones checkered our vistas—crusty white limestone and fluttering-green olive trees. And there, among the jagged hills, was a man tending sheep. He was dressed in brown and his head was covered. He appeared hot and lonely.

I had heard Wisam, a Catholic Palestinian, about that line of work. It looked undesirable. But Wisam said shepherds cherish their life and work, which is often passed on for generations. The meager wages don’t deter them.

They live off the land and the one element of shepherding. If a sheep persistently wanders, he said, “a good shepherd” will break his leg and carry it until it heals. That physical closeness creates a strong, lasting bond, and the sheep may go on to be a leader among the flock.

What a powerful insight for us wandering humans, whose self-sufficiency so easily leads us astray. We Betty Crocker; we are broken, but if they send us onto our knees and into the Shepherd’s arms, we can consider them an abiding blessing.

We live in a culture that produces lost sheep—the Heidi Montags, Levin Jovant’s and the thousands of plastic surgeries. Their “15 minutes of fame” come at a great personal cost—severed engagements and marriages, ruptured friendships and all the high school science teachers, eventually they sued the school board to consider them an abiding blessing.

To declare that creation had to occur instantaneously is absurd. It says that God had to create this way because that is the way we understand it. And if the only way to confront God’s revelation through the Bible is the literal way, then we have narrowed the power of God. God’s imagination extends way beyond ours.

(Cynthia Dewys, a member of St. Paul’s Parish in Greencastle, is a regular columnist for The Criterion.)

The Green View

Theological simplicity, crossing the line and letting go

I love the theological. I am just bent on being the idealist. I read numerous theoretical and ideological thought...
Sunday Readings

Sunday, Sept. 12, 2010

• Luke 15:1-32
• Exodus 21:7-11, 13-14

The Sunday Readings

Twenty-fourth Sunday in Ordinary Time/

My Journey to God

His Presence Made Known

I cannot see Him
Nor can I touch Him
Yet He is always there
Supporting me

I can see where He hides
On the soft breeze
I can see where He hides
On the rivulets of rain

I cannot touch Him
Nor can I see Him
I can see where He hides—at times the hard way.

The Exaltation of the Holy Cross

Numbers 21:4-9
Psalm 78:1-2, 34-38
Philippians 2:6-11
John 5:13-17

Wednesday, Sept. 15

Our Lady of Sorrows
1 Corinthians 12:3-13:13
Psalm 33:2-5, 12, 22
John 19:25-27
or Luke 2:3-35

Thursday, Sept. 16

Cornelius, pope and martyr
1 Corinthians 15:1-11
Psalm 118:1b-2, 16ab-17, 28
Luke 7:36-50

Go Ask Your Father/Fr. Francis Hoffman

The focus of attention during Mass is liturgical action on altar of sacrifice

During a recent Mass I participated in, the altar, priest, crucifix, the offering on the altar and the people were incensed, but not the tabernacle.

Every priest that I asked about this gave me a different answer as to why. I find it difficult to believe that the holiest object in the church is not incensed.

The tabernacle is not on the altar in our church.

I find it wonderful how you regard the tabernacle as the “holiest object in the church.”

I agree with that statement because the tabernacle holds the Blessed Sacrament, which is, as we are taught, the blood and soul, and divinity of Jesus Christ, really, truly and substantially present under the appearances of bread and wine.

It does not get any holier than that. If you diminish the importance of the tabernacle, the faithful are confused.

Nevertheless, the General Instruction of the Roman Missal (GIRM) makes no indication that the tabernacle should be incensed during Mass.

At various moments in the Mass, incense is directed to the gifts on the altar, the cross in the sanctuary, the altar, the priest, the concelebrants, the people and even the Book of the Gospels.

The sense symbolizes our prayers being offered to God and—as we sing in the hymn “We Three Kings”—“Incense owns a Dearly nigh.”

You mention that the tabernacle is not on the altar so I imagine it is either on a stand in the back of the sanctuary or in another place near the sanctuary.

When the tabernacle is on the altar used for the extraordinary form of Mass, it would be incensed indirectly when the priest incenses the gifts or the crucifix.

I suppose the reason that the tabernacle is not incensed during Mass—when Mass is celebrated on a free-standing altar without a tabernacle—is because the focus of our attention during Mass is on the liturgical action taking place on the altar of sacrifice.

For the same reason, once the Mass has begun, the celebrants and other ministers in procession do not make a genuflection when crossing in front of the tabernacle.

Only before and after the Mass are they called to make that genuflection as a sign of respect.

The General Instruction of the Roman Missal points out, “If, however, the tabernacle with the Most Blessed Sacrament is present in the sanctuary, the priest, the deacon and the other ministers genuflect when they approach the altar and when they depart from it, but not during the celebration of Mass itself. Otherwise, all who pass before the Most Blessed Sacrament genuflect, unless they are moving in procession. Ministers carrying the processional cross or candles bow their heads instead of genuflecting (#274).

During the celebration of Mass, are we supposed to sing “verses” for the Agnus Dei rather than repeat “Lamb of God” three times or are both forms correct?

This question comes up from time to time. The General Instruction of the Roman Missal (GIRM) addresses the specific issue you raise: “The supplication Agnus Dei is, as a rule, sung by the choir or cantor with the congregation responding; or it is, at least, recited aloud. This invocation accompanies the fraction and, for this reason, may be repeated as many times as necessary until the rite has reached its conclusion, the last time time ending with the words ‘dona nobis pacem’, which means ‘Grant us peace’ ” (#83).

When the invocation Agnus Dei is repeated more than three times, it is meant to accompany the liturgical action of the celebrant with a prayerful chant. Silence is necessary as part of the liturgy, but there are other moments reserved for silence.

From the indications set forth in the GIRM, it is not at all apparent that permission has been granted to add new words—“King of Kings,” “Lord of Lords” or “Bread of Angels”—as matter how beautiful and fitting they might seem.

Nevertheless, the version that you mention is well-known, and I have not heard objections raised in it for the past.

Still, my sense is that the words “Lamb of God who takes away the sins of the world, have mercy on us” should be repeated just as they are until the rite has reached its conclusion and the people pray “Grant us peace.”

I have seen nothing to change my opinion on the matter.

The Criterion Friday, September 10, 2010

My Journey to God

I see where He hides
In the horn of bounty
With the waves of grain
On the soft breeze
I see where He hides
Nor can I touch Him
Yet He is always there
Supporting me

I see where He hides
On the soft breeze
I can see where He hides
On the rivulets of rain

I cannot touch Him
Nor can I see Him
I can see where He hides—at times the hard way.

The Exaltation of the Holy Cross

Numbers 21:4-9
Psalm 78:1-2, 34-38
Philippians 2:6-11
John 5:13-17

Wednesday, Sept. 15

Our Lady of Sorrows
1 Corinthians 12:3-13:13
Psalm 33:2-5, 12, 22
John 19:25-27
or Luke 2:3-35

Thursday, Sept. 16

Cornelius, pope and martyr
1 Corinthians 15:1-11
Psalm 118:1b-2, 16ab-17, 28
Luke 7:36-50

Go Ask Your Father/Fr. Francis Hoffman

The focus of attention during Mass is liturgical action on altar of sacrifice

During a recent Mass I participated in, the altar, priest, crucifix, the offering on the altar and the people were incensed, but not the tabernacle.

Every priest that I asked about this gave me a different answer as to why. I find it difficult to believe that the holiest object in the church is not incensed.

The tabernacle is not on the altar in our church.

I find it wonderful how you regard the tabernacle as the “holiest object in the church.”

I agree with that statement because the tabernacle holds the Blessed Sacrament, which is, as we are taught, the blood and soul, and divinity of Jesus Christ, really, truly and substantially present under the appearances of bread and wine.

It does not get any holier than that. If you diminish the importance of the tabernacle, the faithful are confused.

Nevertheless, the General Instruction of the Roman Missal (GIRM) makes no indication that the tabernacle should be incensed during Mass.

At various moments in the Mass, incense is directed to the gifts on the altar, the cross in the sanctuary, the altar, the priest, the concelebrants, the people and even the Book of the Gospels.

The sense symbolizes our prayers being offered to God and—as we sing in the hymn “We Three Kings”—“Incense owns a Dearly nigh.”

You mention that the tabernacle is not on the altar so I imagine it is either on a stand in the back of the sanctuary or in another place near the sanctuary.

When the tabernacle is on the altar used for the extraordinary form of Mass, it would be incensed indirectly when the priest incenses the gifts or the crucifix.

I suppose the reason that the tabernacle is not incensed during Mass—when Mass is celebrated on a free-standing altar without a tabernacle—is because the focus of our attention during Mass is on the liturgical action taking place on the altar of sacrifice.

For the same reason, once the Mass has begun, the celebrants and other ministers in procession do not make a genuflection when crossing in front of the tabernacle. Only before and after the Mass are they called to make that genuflection as a sign of respect.

The General Instruction of the Roman Missal points out, “If, however, the tabernacle with the Most Blessed Sacrament is present in the sanctuary, the priest, the deacon and the other ministers genuflect when they approach the altar and when they depart from it, but not during the celebration of Mass itself. Otherwise, all who pass before the Most Blessed Sacrament genuflect, unless they are moving in procession. Ministers carrying the processional cross or candles bow their heads instead of genuflecting (#274).

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The Criterion Friday, September 10, 2010
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.


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Catholic Radio

MAYER, Raymond J. (Stanley)


McDOWELL, Mary L., Aug. 17.


MELTON, Marianne, 42, St. Barnabas, Indianapolis.


RATTAY, James J., 84, St. Pius X, Indianapolis, Aug. 28.


Primary Source: The Criterion

Larger than life

Workers Paul Sporti, left, and Gerry Griffith put the finishing touches on the Marian statues at All Saints Cemetery in Wilmington, Del., on Aug. 24. All Saints Cemetery has refurbished the five statue groupings in the front section of the cemetery. The statues were installed in the 1950s and 1960s.

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Holy Family Steel Orchestra and Youth Choir visits from Antigua

Right, Holy Family Steel Orchestra facilitator and arranger Bernard Duplessis, right, and Veron Henry, left, the orchestra’s pan—or steel drum—builder, play traditional and congo drums during the band’s concert on Sept. 1 at Cardinal Ritter Jr./Sr. High School in Indianapolis. Cardinal Ritter students, shown in the background, participate in a line dance with the orchestra’s choir members from Holy Family Cathedral Parish in St. John’s, Antigua. The orchestra’s motto is “serving Christ on pan through humility, commitment and love.”

Above, three Holy Family Steel Orchestra and Youth Choir members from St. John’s, Antigua, lead Cardinal Ritter Jr./Sr. High School students in a line dance during the Sept. 1 concert at the Indianapolis West Deeneyy Interparochial school. Cardinal Ritter students enthusiastically applauded at the conclusion of the concert, which featured a variety of music.

Michael Joseph, the campus director at Holy Angels Parish in Indianapolis, invited his brother-in-law, Bernard Duplessis, to bring the orchestra from Holy Family Cathedral Parish in St. John’s, Antigua, to Indianapolis. St. John’s is the capital and largest city in Antigua, a Caribbean country located in the West Indies.

GREEN VIEW
continued from page 10

something extremely profound. We began to “let go.”

We let go of our egos, of pride, of stuff and of control. What emerged was a stronger bond between us, a greater appreciation for friends, the knack of living frugally and a deep level of fearless trust.

As my mind cleared of clutter, I began to truly listen to God’s small voice and it was beautiful. By following his call, I was led to a wonderful new job. I also learned the rewards of volunteering, and that the things I thought are important really aren’t.

The new, simpler me is happier, healthier and more fulfilled than ever before. I do not know what the future holds. What I do know is that God is generous in more ways than I can ever anticipate.

Yes, we have crossed the line to living simply and there is no going back.

(Patricia and Conrad Courteille are members of Christ the King Parish in Indianapolis.)

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admiration he once said went back to his first semester of seminary theology studies in 1946.

"For us at that time, Newmann’s teaching on conscience became an important foundation for theological reflection, the then Cardinal Joseph Ratzinger said at a conference in 1990 marking the centenary of Cardinal Newman’s death. 

World War II had just ended, he said, and the German seminarians who had grown up under Adolf Hitler witnessed the “appalling devastation of humanity” that resulted from a totalitarian ruler who “negated the conscience of the individual.”

While most of the world’s totalitarian regimes have fallen, Pope Benedict often has noted that he doesn’t need others to build up his faith and theology initially was formed within the Church of England already commemorates Newman, a sacred institution with a divine mandate. "Planted and built up in Jesus Christ, firm in the Christian community and the Church, the desire to experience and achieve something great are present in every generation," he said.

Pope Benedict said “the desire for a more meaningful life is a sign that God created us and that we bear ‘imprints’ of that desire. - He urged young people to strengthen their faith in God, who is the source of life, love, joy and peace. Believing in God is especially difficult in cultures that choose to reject or marginalize God’s place in the world, and try to ‘create a paradise without him’ here on Earth, he said.

"The evidence tells us that a world without God becomes a ‘hell’—filled with selfishness, broken families, hatred between individuals and nations, and a great deficit of love, joy and hope," he said.

Many young people today lack solid values and stable points of reference upon which they can build their lives, establish a strong sense of security and make the right choices in life, he said. As St. Paul urged the Colossians, people need to find the组图们 for their faith, he said, and establish in the faith as they were taught, the pope said. Putting those means to trust in God, and building upon him means accepting God’s call and putting his words into practice, he said. The pope said he knew from early on that God wanted him to be a priest, but after the war and while pursuing his seminary studies, "I had to recapture that certainty," he said. He said he needed to reevaluate his true path in life, to understand if the priesthood really was God’s plan for him, and if he would do his best to be faithful and completely at God’s service. A “certain struggle” to understand one’s vocation is normal, he said. He said by listening to God and walking with him, he concluded that the priesthood was the right path for him because the Lord wanted him and would give him the strength he needed. "What counts is not the fulfillment of my desires, but of his will. In this way, life becomes authentic," he said. 

Decision to follow Christ requires support from others, pope says

VATICAN CITY (CNS)—The decision to follow Christ is not an easy one to make so many people today should look for support from the Christian community and the Church, Pope Benedict XVI said in his message for World Youth Day 2011.

Do not believe those who tell you that you don’t need others to build up your life, he said. Find support in the faith of those who are dear to you, in the faith of the Church,” the pope wrote in his message, released on Sept. 3.

Pope Benedict called on all young people, even those who are no longer active members of the Church as well as nonbelievers, to attend the World Youth Day celebrations in Madrid on Aug. 16-21, 2011. He said the international gathering offers people a powerful experience of Jesus Christ and his love for everyone.

“The decision to believe in Jesus Christ and to follow him is not an easy one. It is hindered by our personal failures and by the many voices that point us toward easier paths,” he said.

The pope urged youths not to be discouraged and to look for the support of the Christian community and the Church. The theme of World Youth Day 2011 is “Planted and built up in Jesus Christ, firm in the Christian community and the Church,” he said.

The pope struck a very personal tone in his written message, relaxing some of his own dreams and worries from his youth. When they were young, he said, and his friends "were not willing to settle for a conventional middle-class life." 

Growing up during the Nazi dictatorship and the Second World War defined for many of the youthful ambitions of today’s generation, he said. "The urge to experience and achieve something great is present in every generation," he said.

Pope Benedict said “the desire for a more meaningful life is a sign that God created us and that we bear ‘imprints’ of that desire. - He urged young people to strengthen their faith in God, who is the source of life, love, joy and peace. Believing in God is especially difficult in cultures that choose to reject or marginalize God’s place in the world, and try to ‘create a paradise without him’ here on Earth, he said.

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