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Criterion

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CriterionOnline.com

September 10, 2010

Vol. L, No. 48 75¢

Pope to highlight ongoing relevance of Newman in visit to Britain

VATICAN CITY (CNS)—Pope Benedict XVI's decision to travel to



Pope Benedict XVI

Great Britain to personally beatify Cardinal John Henry Newman will give him an opportunity to highlight Cardinal 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 John Henry Newman

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 David Cameron, and make a major address to leaders of British society. His visit includes a

See related editorial, page 4, and related story, page 7.

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

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Photos by Sean Gallagher

Dramatic growth



Aaron Foshee, left, a seminarian for the Archdiocese of Oklahoma City studying at Saint Meinrad Seminary and School of Theology in St. Meinrad, helps Archdiocese of Indianapolis seminarian Anthony Hollowell, right, move his belongings into the southern Indiana seminary on Aug. 26. The seminarian enrollment at Saint Meinrad is at a 25-year high this year.

Seminarian enrollment is at a 25-year high at Saint Meinrad Seminary and School of Theology

By Sean Gallagher

ST. MEINRAD—Beams of late afternoon sunlight poured into St. Thomas Aquinas Chapel at Saint Meinrad Seminary and School of Theology.

Nearly 140 seminarians from across the country and around the world had gathered for Mass on the day most of them moved into the Benedictine-operated seminary nestled in the hills of southern Indiana for the 2010-11 academic year.

They were tired from traveling and lugging their belongings into their dormitory rooms. But now they were doing what they were really there for—giving praise and thanks to God and allowing him to form them for ordained ministry in the Church.

Jerry Byrd, a seminarian for the Archdiocese of Indianapolis, played the organ at the back of the chapel during the Mass. When he first arrived at Saint Meinrad four years ago, less than 100 seminarians were enrolled there. But on Aug. 26, nearly 40 more men filled the chapel.

"Seeing the numbers go up is great," Byrd said after the Mass. "Seeing the number of international students go up is great, too. It lets me see that what's happening here at Saint Meinrad—in the middle of nowhere in the hills of Indiana—is going to go out into the universal Church.



Seminarians stand in prayer during an Aug. 26 Mass in the St. Thomas Aquinas Chapel at Saint Meinrad Seminary and School of Theology in St. Meinrad.

"It's going to go to Vietnam. It's going to go to India. It's going to go to Korea and the Bahamas and everywhere. That's amazing to me."

In 2006, when Byrd became a seminarian, there were 94 men studying for the priesthood at Saint Meinrad. That number increased by only one in 2007.

But in 2008, there were 109 seminarians. Last year, 121 men were enrolled there. And now there are 136 seminarians from 35 dioceses and religious communities, including some from India, Korea and Vietnam.

There haven't been this many seminarians at Saint Meinrad since 1985.

Such growth has amazed seminarians like Byrd, and even surprised Benedictine Father Denis Robinson, Saint Meinrad's president-rector.

"The first year, it was quite startling to see the number," said Father Denis. "New dioceses and new seminarians and new applications just kept coming in and coming in."

According to Father Denis, there are several reasons for the growth in seminarian enrollment at Saint Meinrad—improved relationships with dioceses, strengthening of its priestly formation program, support given by the alumni of Saint Meinrad, a re-alignment of enrollment in seminaries across the country, and the closing and consolidating of some smaller seminaries.

He also noted that there has been a general increase in the number of seminarians nationwide in recent years.

Beyond the causes, however, the growth at Saint Meinrad has forced its administrative staff to rearrange its housing, classrooms and even its chapel seating.

For the seminarians, the increased enrollment has been a blessing.

Witnesses of growth

"It's exciting," said transitional Deacon Dustin Boehm, who came to Saint Meinrad in 2006. "I'm sure it's always an exciting time to be in seminary. But I think there's something unique about this situation."

Deacon Boehm expects to be ordained a priest for the Archdiocese of Indianapolis next June.

Byrd, who expects to be ordained a transitional deacon next spring, first arrived at Saint Meinrad with Deacon Boehm in 2006.

See **ENROLLMENT**, page 2

ENROLLMENT

continued from page 1

"It's crazy," said Byrd of the growth. "I didn't think that it would grow so quickly. But here we are. We've got like 136 guys, which is great."

One of the unique aspects is the international nature of the seminarians at Saint Meinrad. They come from 14 countries on five continents. Some are affiliated with dioceses or religious communities in the United States. In some cases, dioceses and religious houses from other countries are sending men to Saint Meinrad for priestly formation.

Deacon Boehm said getting to know seminarians from three dozen dioceses and religious orders helps him in his formation for the priesthood.

"It's constantly putting things in the back of your mind about what might work here in Indianapolis and what might not," he said. "You get so many guys from all over the Church in the United States and beyond. They share their own walks [of life] and what's going on in their dioceses, what they're excited about."

Byrd said having additional voices and instrumentalists for liturgical music ministry at Saint Meinrad is an advantage.

But seeing how the formation staff at Saint Meinrad helps prepare him and the multicultural seminarians for the priesthood is far more important to him.

"[The growth] proves that it's working," Byrd said. "It really shows that what they're doing here at Saint Meinrad is producing good results. Because if it wasn't, bishops wouldn't want to be sending their guys here."

Views from vocation directors

The bishops who are sending seminarians to Saint Meinrad often do so through the collaboration of their vocation directors.

Father Eric Johnson, director of vocations for the Archdiocese of Indianapolis, said Archbishop Daniel M. Buechlein made a "conscious decision" several years ago to send the vast majority of the graduate-level seminarians to Saint Meinrad Seminary and School of Theology after having 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 priestly ministry is so important for priests to have. And the place that 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 have also 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."

"The [celibacy] formation program that they have there is top-notch," Father Novak said. "I've not seen anything like it in any other school."

Too much growth?

As happy as many people connected to Saint Meinrad are about its current upswing in seminarian enrollment, there are questions on the horizon for the seminary.

"I think it's important for any seminary to be honest with itself," said Father Johnson, "and [ask], 'How large can we be and still do the work that we do as effectively as we do?'"

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

"We're never going to be a megaseminary," 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 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 the staff ... has the ability to spend time with the guys. Sitting with us at 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 firm numbers for this year's enrollment until the end of July.

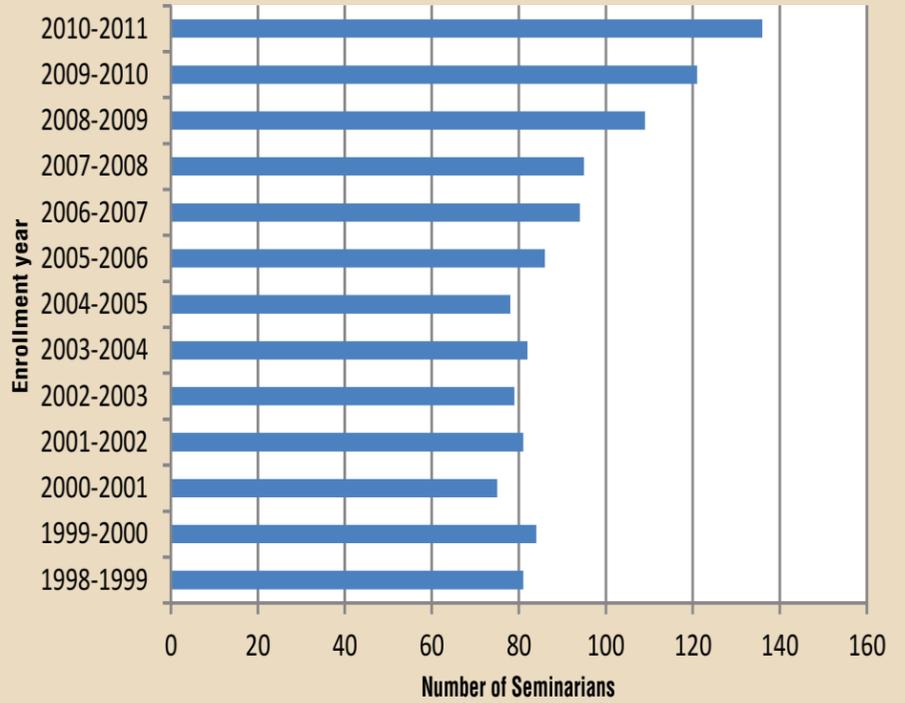
"It's because discernment is a slippery process," he said. "If a guy comes in March or April, most vocation directors, prudently, are going to move as quickly as they can."

The growing seminarian 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.

Makeshift rooms 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

Saint Meinrad Seminarian Enrollment



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Dioceses and religious communities of seminarians at Saint Meinrad Seminary and School of Theology:

- Diocese of Biloxi
- Diocese of Busan, South Korea
- Diocese of Davenport
- Diocese of Des Moines
- Archdiocese of Dubuque
- Diocese of Duluth
- Diocese of Evansville
- Diocese of Green Bay
- Archdiocese of Hanoi, Vietnam
- Archdiocese of Indianapolis
- Diocese of Joliet
- Diocese of Knoxville
- 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-in-Illinois
- Diocese of Toledo
- Diocese of Tulsa
- Abbey of Maria Einsiedeln, Switzerland
- Assumption Abbey
- Conception Abbey
- Glenmary Home Missioners
- Monastery of the Incarnation, Togo, Africa

Countries of birth of seminarians in formation at Saint Meinrad Seminary and School of Theology:

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

renovation during the 1960s. It was refurbished for a second time less than a decade ago when the enrollment 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.HearGodsCall.com. To view more photos of the moving-in day at Saint Meinrad, log on to www.CriterionOnline.com.) †



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Main office:317-236-1570
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 Toll free:1-800-382-9836, ext. 1570
 Circulation:317-236-1425
 Toll free:1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster:

Send address changes to *The Criterion*, P.O. Box 1410, Indianapolis, IN 46206-1410

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206-1410. Periodical postage paid at Indianapolis, IN. Copyright © 2010 Criterion Press Inc. ISSN 0574-4350.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
 P.O. Box 1410
 Indianapolis, IN 46206-1410
 317-236-1570
 800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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POSTMASTER:
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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 became emotional as he



Fr. Tom Iwanowski

recounted 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. You never know 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 one another?"

For Jersey City residents living near Our Lady of Czestochowa Church, the absence of the twin towers of the World Trade Center—which had been a dominant point of reference on the horizon—is a constant, sad reminder of the brutal murder of nearly 3,000 innocent people, including more

than 670 from New Jersey.

Father Iwanowski served as the pastor of Our Lady of Czestochowa Parish for 14 years. Three men connected with the parish were killed when the twin towers collapsed—a Cantor Fitzgerald employee, a Port Authority policeman and a businessman who had relocated to Jersey City from Hong Kong. The priest was installed as the pastor of St. Joseph Parish in Oradell on July 1.

Sifting through his 9/11 experiences, he revealed memories still clearly etched in his mind—fragments of commonplace activities that would have been forgotten on any other day. On that Tuesday morning, Father Iwanowski was taking his car to a nearby service station for routine maintenance. As he was driving to his appointment, he saw mobs of people running toward the river.

"I knew something horrible had happened," he recalled. "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 shuttled 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 comfort in the rest area we had so quickly set up," Father Iwanowski said. "We had workers from Manhattan. We had residents from Battery Park City. We had

'The spirit of God was working in me and the parish staff members that day. God used us to be the light in the darkness. We simply reacted to the situation. Somehow we knew what we had to do. It was instinctive.'

— Father Tom Iwanowski



This is the view of the New York skyline from the Paulus Hook waterfront taken on Aug. 26 in Jersey City, N.J., four blocks from Our Lady of Czestochowa Parish. Commuter ferry boats, similar to the one pictured in the bottom right corner, were used after the Sept. 11 terrorist attacks to shuttle people away from the deadly chaos.

folks from a hotel in Manhattan who arrived in their sleepwear. We had 22 students from the High School of Economics and Finance. The students literally had no idea where they were. They ran for their lives and headed for the river."

By 9:30 p.m., Father Iwanowski was sitting in his quarters—alone, physically exhausted and emotionally drained.

"The spirit of God was working in me and the parish staff members that day," he said. "God used us to be the light in the darkness. We simply reacted to the situation. Somehow we knew what we had to do. It was instinctive."

"How could anyone be prepared for such an event?" he asked. "The only thing you can do is be open to God. There's a sense of prayerfulness. You allow the Holy Spirit to guide you so that you can do something to answer the prayers of others."

Today, nine years later, Father Iwanowski is still coming to terms with 9/11.

"In this world, there are ripples of evil—like the circle of small waves that form when you throw a rock into a lake," he said. "But there are also ripples of hope and goodness. Good Friday is not the end. We have hope, we have strength, we have one another and we have God. We can still sing out, 'Christ, Be Our Light.'" †



An annual "Tribute in Light" in the New York skyline is seen on Sept. 11, 2007, from across the Hudson River in Liberty Park, N.J. Each year to mark the anniversary of the terrorist attacks on the World Trade Center, two beams of light are illuminated in the sky from dusk to dawn. Nearly 3,000 people perished in New York, Washington and Shanksville, Pa., in the 2001 attacks.

Archdiocese of Indianapolis reaches settlement in abuse case

In an effort to help the victim of abuse by a former priest 35 years ago continue his healing process, the Archdiocese of Indianapolis has reached an amicable settlement in a lawsuit filed in 2005 by "John Doe RG."

The settlement allows "John Doe RG" to avoid the emotional distress and expense of a public trial. "John Doe RG" was the first person to bring a lawsuit against the archdiocese regarding former priest Harry Monroe, and his courage in coming forward with his claim encouraged others to seek the help and support they needed.

"My hope is that this settlement helps this victim find the healing and peace he seeks," said Archbishop Daniel M. Buechlein. "I apologize to this gentleman, his family and anyone who has ever been harmed by any employee or volunteer who has served the Church in our archdiocese. A single case of abuse is unacceptable, and we are committed to doing everything possible to see that it never happens again."

Under the settlement, "John Doe RG" will receive payment for treatment and therapy expenses consistent with the Archdiocese of Indianapolis' pastoral response to abuse victims as well as the reimbursement of his litigation expenses. The settlement will be paid from an archdiocesan self-insurance fund.

Monroe, who was ordained in 1974, served at St. Monica, St. Andrew the Apostle and the former St. Catherine parishes in Indianapolis. He also served at St. Patrick Parish in Terre Haute, St. Paul Parish in Tell City, St. Michael Parish in Cannelton and St. Pius Parish in Troy.

Monroe was removed from ministry in 1984 by then-Archbishop Edward T. O'Meara. He was permanently barred from presenting himself as a priest and conducting any priestly duties or ministries.

The Archdiocese of Indianapolis continues to respond to victims of sexual abuse with compassion and appropriate pastoral outreach. The archdiocese encourages anyone who has been abused or knows of any allegations of abuse to report it to the proper legal authorities.

If you or someone you know is a victim of sexual misconduct by a person ministering on behalf of the archdiocese, please contact law enforcement authorities and/or the archdiocesan victim assistance coordinator, Carla Hill, at Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206-1410, or 317-236-1548 or 800-382-9836, ext. 1548.

More information about the Archdiocese of Indianapolis' sexual misconduct policy and information about how to report an abuse incident can be found online at archindy.org/abuse. †

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Editorial

The pope's visit to England

Pope Benedict XVI's visit to the United Kingdom from Sept. 16-19 can be seen as his most historically significant trip 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 II invited the pope to visit, and he will be meeting with her at the royal palace of Holyroodhouse in Edinburgh, Scotland, on Sept. 16.

This is 451 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. The 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 be held in historic Westminster Abbey. Benedictine monks first came to that site in the middle of the 10th century. Surely, we will see photos of Pope Benedict and Archbishop Williams praying together at the tomb of St. Edward the Confessor, the king of England from 1042 to 1066, who was canonized in 1161. It was he who spearheaded the original construction of the abbey, although the present church was begun by King Henry III in 1245.

This visit is coming at a time when ecumenical relations between Catholicism and the Church of England have proceeded to such an extent that thousands of Anglicans are moving en masse to the Catholic Church. Last November, the pope promulgated his apostolic constitution "*Anglicanorum coetibus*" that permits groups of Anglicans to be received into the Catholic Church while retaining their distinctive liturgical practices.

These former Anglicans will be under personal ordinariates, similar to the Military Archdiocese in the United States. They will retain their Anglican character, including married priests, while being in communion with the Catholic Church under the leadership of the pope.

Anglican communities in the United Kingdom, Australia, the United States and other countries have applied to the Congregation for the Doctrine of the Faith to establish such personal ordinariates. However, no mainstream Anglican group in the U.K. has applied.

In the United States, about 100 traditionalist Anglican parishes, including St. Margaret Anglican



Archbishop Vincent Nichols of Westminster celebrates Mass at Westminster Cathedral for the 100th anniversary of its consecration in June this year in London. The cathedral is among the places that Pope Benedict XVI will stop on his Sept. 16-19 visit to Great Britain.

Church in Indianapolis, have applied.

Archbishop Williams must have mixed emotions about all this. He naturally would not like to lose members of his communion. However, he also recognizes that some of the decisions made by the Church of England, especially concerning its recent decision to ordain women bishops by 2014, have made actual reunion between the Catholic Church and the Anglican Communion more difficult.

The Church of England made the decision about the ordination of women bishops at a General Synod in July. That prompted Forward in Faith, the largest Anglo-Catholic groups in the Church of England with 10,000 members, to state that it would be exploring the provisions of Pope Benedict's apostolic constitution.

When the announcement about the new arrangements was first made, Archbishop Williams, who had been briefed beforehand, wrote to top Anglican leaders saying that he was sure that "this new possibility is in no sense at all intended to undermine existing relations between our two communions or to be an act of proselytism or aggression."

He wished those who want to enter into full communion with the Roman Catholic Church "God's strength and guidance in their discernment." He has continued that positive assessment since, especially after a meeting between Pope Benedict and Archbishop Williams at the Vatican last November.

Meanwhile, plans continue for a third Anglican Roman Catholic International Commission (known as ARCIC III). It will focus on the relationship between the local and universal Church, women's ordination, same-sex unions and actively homosexual clergy, all obviously hot button issues today.

—John F. Fink

Be Our Guest/Joanie Nobbe

Schedule time with God every day

The Bible is full of people that go through trials and tribulations. Like them, being God's people doesn't shield us from everyday problems.



That being said, being his people does give us the strength and courage to handle those problems.

In these modern times, God is being

removed from so many areas of our lives that it is up to us to stay Christ centered. Just like with developing any relationship, you have to get to know the other person and spend time with them. With prayer and Bible study, we can grow in our relationship with him.

In the past year, I personally have been through some really trying times. And the easy thing to do would be to question God as to why he let those things happen.

The prophet Jeremiah says, "For I know well the plans I have in mind for you, says the Lord, plans for your welfare, not for woe! plans to give you a future full of hope" (Jer 29:11).

Although he has that plan for us, that is not a promise that we won't struggle, but he gives us the strength to survive that struggle. I find at my most trying times that I tend to melt to the ground and wind

up on my knees. It is easy to remember that I need God when I am going through those times that seem hopeless.

What we need to work on as his children is to remain with him always—not just on Sundays. We need his strength and guidance in every aspect of our lives. He gives us all the tools we need to live. It is up to us to use them.

I will be the first to say that when things are going great, I sometimes forget to praise God for the good times. He is with me then, too. I feel the guilt knowing when I receive blessings that I seem to allow more distance to come between myself and God.

I let so many little things busy my day that I forget to thank God for the blessings that he gave me. I claim that I can't sacrifice a few minutes here and there to spend with him. Yet, he sacrificed his only Son for me, and Christ sacrificed his life.

We live by our schedules, and I never let anything come between me and certain television programs. I spend a few minutes every night reading a novel. I am challenged to schedule time with him.

I challenge you to schedule time with him. Just like our earthly father, he wants to hear about our day.

(Joanie Nobbe is a member of St. John the Evangelist Parish in Enochsburg.) †

The Human Side/Fr. Eugene Hemrick

Countering the worst epidemic of our times

Some claim its damage is a thousand times more devastating than the oil spill in the Gulf of Mexico.



Others compare it to tobacco and alcohol addiction, saying it is much more addictive and debilitating than they are. As a business, it raked in more than \$97 billion worldwide in 2006 alone. Of that

figure, \$13 billion was spent in the United States.

The "it" that I am referring to is pornography, which is now considered a worldwide epidemic.

The word "epidemic" comes from the Greek word "*epidemia*," which means "disease prevalent among the people."

But unlike diseases that destroy human life, pornography kills the human spirit by sapping it of its self-mastery and dignity.

People impacted by pornography say it has deadly consequences, fostering a loss of self-respect and feelings of being dirty, and causing those who engage in it to question their own sexuality. They also warn that it starts out titillating a person before it ends up leaving that person with feelings of guilt and shame.

How do we counter this pervasive disease of our age?

Follow the wisdom of the rehabilitation program for recovering alcoholics: Openly admit that it is a disease which spreads like wildfire, destroys self-esteem and, ultimately, kills the human spirit.

Like alcoholism, pornography gives a person a "high" before sending him or her crashing to the ground afterward. But worse than leaving a person with a headache, pornography leaves one feeling despicable.

Walt Kelly's cartoon character Pogo once said: "We have met the enemy, and he is us." To combat a vice, therefore, we need to look at both ourselves and our immediate environment first.

Most of us work and live around computers with Internet access. When used for good, this access permits quantum leaps in progress. But when used for such things as pornography, it

opens the door to vices that tear down self-respect and shuts other doors to God's grace to be resistant.

When Christ said, "You shall love your neighbor as yourself" (Mk 12:31), he gave us the principal reason for avoiding pornography.

To love others, we must first love who we are. Pornography, by its nature, takes the love out of loving self by destroying self-respect.

Worse still, it fuels the kind of self-indulgence that can lead to seeing and using people as objects of pleasure. As a result, the mind of the person who indulges in pornography can easily become twisted, unable to discern what a fulfilling relationship is.

Worldwide terrorism is responsible for robbing us of many of our treasured freedoms. More terrifying than this is to be enslaved by a deadly vice that kills our God-graced spirit.

(Father Eugene Hemrick writes for Catholic News Service.) †

Letter to the Editor

Author writing biography about Bishop Grimmelsman seeking information

I was glad to see in a recent "Seeking the Face of the Lord" column written by Archbishop Daniel M. Buechlein a warm mention made of my late cousin, Bishop Henry Joseph Grimmelsman of Evansville.

As it happens, I am writing a biography of Bishop Grimmelsman, who was the first bishop of Evansville.

I would appreciate any information, documents, signatures, pictures, films, audio recordings, mementoes, testimonies or remembrances of him.

Please e-mail me at tmrkey@post.harvard.edu.
Tim Markey
via e-mail

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Keep in touch with God faithfully through simple prayer

Last 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 novitiate at Saint Meinrad some 50 years ago.

In his book *In Conversation with God*, Opus 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 plan 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 our plans to realize 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 when 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 his love for 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 serenity 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 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.

Father Boylan reminded us that God has his plan for us. Along the way, there will always be unavoidable difficulties that may hurt us or test our faith. What makes the difference is whether or not we are willing to abandon ourselves in God's hands.

Prayer helps us keep close to God even when it doesn't feel so good. Prayer helps us to keep alert to the final goal of every life.

No matter what happens, we live in order to some day be welcomed home to the House of the Father.

In the end, nothing else will matter. †

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

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

Archbishop Buechlein's intention for vocations for 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.

Manténgase fielmente en contacto con Dios a través de la oración sencilla

La semana pasada en mi reflexión acerca de la oración, mencioné que para mi meditación diaria casi siempre uso un libro que me sirve de guía y me mantiene concentrado.

Hace un par de semanas, mientras meditaba con la ayuda de un libro de reflexiones titulado "Hablar 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, "Hablar con Dios," Padre Francisco Fernández ofrece una reflexión sobre el "Abandono en Dios y la responsabilidad."

Mientras enfatizaba que con mucha frecuencia no sabemos qué nos conviene, Padre Fernández cita al Padre Boylan: "y lo 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 quede bien claro que nosotros no podemos mejorar los planes de Dios" (cr. Vol. 3, p. 624).

Abandonarse a este tipo de confianza en Dios no resulta fácil. Aquellos de nosotros que somos mayores y hemos andado por el camino de la vida desde hace ya muchos años, sabemos que esto es cierto.

Hemos experimentado suficientes reveses en nuestros planes como para darnos cuenta de que no controlamos la vida como deseáramos. Ya sea el desconsuelo de haber perdido a un ser querido, la ansiedad debida 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 los permite. Pienso que por cada infortunio o situación adversa que se nos presenta en la vida, existe una gracia especial de Dios para ayudarnos.

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

Tal vez nos enfrascamos en nuestros planes para alcanzar el éxito en nuestra vocación, en la profesión u oficio de 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 debemos asumir 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 lo tomemos en cuenta. Evidentemente esto sirve de

contexto para ser fieles en la oración, para mantenernos cerca de Él todos los días de forma sencilla.

El fin de semana del Día del Trabajo me recuerda a papá quien nació el 4 de septiembre de 1906 y murió cerca de cumplir los 90 años. No tuvo una vida fácil, especialmente durante sus primeros años, durante la Gran Depresión. Trabajó arduamente para crear un hogar para mi madre, mi hermano y yo.

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

En todo momento, mi papá conservaba una serenidad pacífica y ecuánime. Debo creer que era porque siempre tenía presente a Dios y no vacilaba. Estoy seguro de que su pérdida 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 lo sé porque a veces dormía hasta más tarde que él y 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 fielmente.

El padre Boylan nos recuerda que Dios

tiene un plan para nosotros. A lo largo del camino siempre habrá dificultades inevitables que pueden herirnos o poner a prueba nuestra fe. Lo que marca la diferencia es si estamos dispuestos o no a abandonarnos en las manos de Dios.

La oración nos ayuda a mantenernos cerca de Dios, aunque no se sienta tan 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 importa. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en septiembre

Maestros/Directores de Educación Religiosa: ¡que ellos puedan contar con la fuerza y 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 Sarto Drive, 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.

September 11

St. Mary Church, 317 N. New Jersey St., Indianapolis. **Indianapolis Firefighters Local #416, Memorial Mass for firefighters who gave the ultimate sacrifice**, 11 a.m. Information: 317-894-4361.

Marian Inc., 1011 E. St. Clair St., Indianapolis. Holy Cross Parish. **"Feast of the Holy Cross,"** dinner, dance and silent auction, 6 p.m.-11 p.m., \$50 per person. Information: 317-637-2620.

St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. **"French Market,"** noon-10 p.m., French food, booths, children's activity area, entertainment. Information: 317-283-5508.

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

Geneva Hills Golf Course, 13446 S. Geneva Hills Road, Clinton. **Saint Mary-of-the-**

Woods College, Alumnae Club Scholarship Golf Scramble, noon, \$70 per person includes lunch, green fee and cart, registration due Sept. 7. Information: 812-239-3050 or maryadd@verizon.net.

September 11-12

St. Michael Parish, 145 St. Michael Blvd., Brookville. **"Fall Fest,"** Sat. grilled smoked pork chop supper, Sun. pan-fried chicken dinner, Sat. 4-10 p.m., Sun. 11 a.m.-7 p.m. Information: 765-647-5462.

September 12

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **St. John Academy, Alumnae Reunion and Mass**, noon, lunch following Mass at Indiana Convention Center. Information: 317-892-4798 or SKenn63523@aol.com.

Holy Cross Parish, 125 N. Oriental St., Indianapolis. **"Women's Cancer Awareness Luncheon,"** 11:30 a.m.-1 p.m. Information: 317-637-2620, ext. 406, or jerlenbaugh@holycrossindy.org.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Carmelite Secular Order, meeting**, noon-4 p.m. Information: 317-259-4936 or cshock803@att.net.

St. Mary Parish, 212 Washington St., North Vernon. **"Community Festival,"** "all-you-can-eat

buffet," country store, children's games, 11 a.m.-6 p.m. Information: 812-346-3604.

St. Mary (Immaculate Conception) Parish, 512 N. Perkins St., Rushville. **"Community Fall Festival,"** music, dance, Sun. 8 a.m.-4 p.m., chicken dinner. Information: 765-932-2588.

St. Pius V Parish, Highway 66, Troy. **"Fall Festival,"** 11 a.m.-5 p.m., dinners, games. Information: 812-547-7994.

St. Michael Church, 101 St. Michael Drive, Charlestown. **Sesquicentennial Celebration and Bilingual Mass**, 11 a.m., Archbishop Daniel M. Buechlein, celebrant, luncheon following Mass. Information: 812-256-3850 or celedbetter3831@sbcglobal.net.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on **third Sunday holy hour and pitch-in**, groups of 10 pray the Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

September 14

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, Mass, 11 a.m., meeting, 12:30 p.m. Information: 317-885-5098 or beaglered@aol.com.

September 16

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

September 17

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, Jack Swarbrick, athletic director, University of Notre Dame, presenter, 6:30-8:30 a.m., online reservations only. Reservations and information: www.catholicbusinessexchange.org.

September 17-18

St. Malachy Parish, 326 N. Green St., Brownsburg. **"Country Fair and Hog Roast,"** 4-11 p.m., food, booths, games. Information: 317-852-3195.

St. Teresa Benedicta of the Cross, 23670 Salt Fork Road, Bright. **"Fall Festival,"** 5-11 p.m., Fri. fish dinner, Sat. chicken dinner, food, rides. Information: 812-656-8700.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **"Apple Fest,"** hog roast, car show, crafts, Fri. 5-10 p.m., Sat. 10 a.m.-10 p.m. Information: 317-831-4142.

September 17-19

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **"Fall Festival,"** food, rides,

games, music, Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 1-6 p.m. Information: 317-546-4065.

September 18

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father Shaun Whittington, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

St. Anne Parish, 102 N. 19th St., New Castle. **"Fall Bazaar,"** 8 a.m.-2 p.m., crafts, bookstore, rummage sale. Information: 765-529-0933.

St. Susanna Parish, 1210 E. Main St., Plainfield. **Second annual "Chili Cook-off and Cake Walk,"** 6:30-8:30 p.m., \$5 per person or \$20 per family, children under 10 no charge. Information: auktion@saintsusanna.com.

Holy Cross Parish, 12239 State Road 62, St. Croix. **"Flea Market,"** home-baked goods, jams and jellies, antiques, 7 a.m.-6 p.m. Information: 812-843-5701.

September 19

St. Louis Parish, 13 E. St. Louis Place, Batesville. **"Fall Festival,"** 11 a.m.-7 p.m. Information: 812-934-3204.

St. Michael Parish, 101 St. Michael Drive, Charlestown.

"Septemberfest," fried chicken dinner, quilts, games, 11 a.m.-4 p.m. Information: 812-256-3200.

St. Meinrad Parish, Community Center, 13150 E. County Road 1950 N., St. Meinrad. **"Fall Festival,"** 10 a.m.-6 p.m., food, games, quilts. Information: 812-357-5533.

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws.

September 20

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **St. Thomas More Society, Red Mass**, 6 p.m., Archbishop Daniel M. Buechlein, celebrant. Information: 317-635-2021.

St. Monica Parish, 6131 Michigan Road, Indianapolis. **Substance Addiction Ministry, prayer and music service, "Hope in Recovery,"** 7 p.m., free-will offering, 7 p.m. Information: 317-501-7149 or bonnieharpring@hotmail.com. †

Retreats and Programs

September 11

Oldenburg Franciscan Center, Oldenburg. **"Teilhard de Chardin—Lessons from a Modern Day Mystic,"** Franciscan Sister Barbara Leonhard, presenter, 9-11:30 a.m., \$20 per person. Information: 812-933-6437 or center@oldenburgosf.com.

September 12

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk—Piano Playing, Weightlifting and Prayer: What Could These Things Have in Common?"** Franciscan Sister Sharonlu Sheridan, presenter, 9:30 Mass, 10:45 a.m.-noon program, free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

September 13

Oldenburg Franciscan Center, Oldenburg. **"Men's Night at the 'Burg,"** Franciscan Father Carl Hawver, presenter, 7-8:30 p.m., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

September 17-19

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Living in Love—A Couples Retreat,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **"Athletes for Christ—Call to Holiness,"** retreat open to all ages, Mercy Father Frank Sherry, presenter. Information: 812-825-4642, ext. 1.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend,"** marriage preparation retreat. Information: 317-545-7681 or spasotti@archindy.org.

September 18

Cathedral High School, O'Malia Performing Arts Theater, 5225 E. 56th St., Indianapolis. **Indiana Catholic Women's Conference—"Treasuring Womanhood,"** 8 a.m.-4:45 p.m., \$50 adults, \$25 students. Information: www.indianacatholicwomen.com.

Kordes Retreat Center, 802 E. 10th St., Ferdinand, Ind. **"Saturday Morning at the Dome—Listening and Responding to the Wisdom of Your Body,"** 9 a.m.-12:15 p.m. Information: 812-367-1411 or www.thedome.org.

September 19

Oldenburg Franciscan Center, Oldenburg. **"Youth Night at the 'Burg,"** learn about youth spirituality, 6:30-8 p.m., pizza, talk and prayer, high school students and older. Information: 812-933-6437 or center@oldenburgosf.com.

September 21

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine—Prayer in the Catholic Tradition,"** Father Jim Farrell, presenter, session two of four, 6:30-9 p.m., \$25 per session includes dinner and presentation. Information: 317-788-7581 or www.benedictinn.org. †

'Pedal for Peace' event set for Oct. 2 in Indianapolis

The Archdiocese of Indianapolis is organizing a team of cyclists to participate in "Pedal for Peace," an ecumenical event from 4 p.m. to 10 p.m. on Oct. 2 at the Major Taylor Velodrome in Indianapolis.

The event will benefit peace and education efforts in Afghanistan, especially for girls and women.

It is not a race or a competition. All levels of cyclists are invited to participate in the event.

The registration fee is \$25 before the Sept. 15 deadline.

To register or for more information, log on to www.pedalforpeace.org or call 317-475-0284 or 317-590-0818. †

Teenagers and young adults invited to serve as refugee ambassadors

The Refugee Resettlement Program operated by Catholic Charities Indianapolis is recruiting local high school or college students to serve as refugee ambassadors in Marion County.

Program requirements include:

- an interest in learning about and helping with the Catholic Charities' Refugee Resettlement Program,
- the ability to tell friends, school staff members, students and parishioners about the Refugee Resettlement Program,
- the willingness to organize a donation drive as well as plan an end-of-the-year event with refugee ambassadors from

six Catholic high schools and six universities in the Indianapolis area,

- the ability to attend an orientation program on Sept. 28 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

There may be a stipend available for ambassadors.

Applications are due by Sept. 13.

(For more information, call Hellen Sanders at the Refugee Resettlement Program at the Catholic Center at 317-236-1528 or 800-382-9836, ext. 1528, or send an e-mail to hsanders@archindy.org by Sept. 13.) †

VIPs



George and Martha (Bordenkecher) Haddin, members of 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 in Indianapolis. †

Second annual 'Bishop's Bash' is Sept. 19 in Indianapolis

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 night's Indianapolis 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



Cardinal John Henry Newman

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. He usually lets cardinals do that while he officiates at canonizations.

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 some day, but also to be named a doctor of the Church, an honor bestowed on only 30 male saints and three female saints.

Some 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 England 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.

Those spearheading 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 abandoned 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 corrupted 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 an Anglican for 44½ years; he would be a Catholic for 44½ 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 *Idea 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 commending 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 Sua (“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 1879, 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*.

(John F. Fink is editor emeritus of The Criterion.) †

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In Haiti's south, aid, health care hard to come by for quake survivors

CAYES-JACMEL, Haiti (CNS)—Hyppolite 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



Haitians in Cayes-Jacmel wait in line for medical care at a two-day free health care clinic at Our Lady of Mount Carmel Parish. Much of the region suffered directly from the Jan. 12 quake, then experienced an influx of people from the Haitian capital, Port-au-Prince.

there has been little more help for the sick and injured.

The tremor destroyed large sections of the Haitian capital of Port-au-Prince 45 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 crowd 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 Canadians left and the airport closed, cutting off much of the emergency supplies.

Jean-Baptist 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 lot of new housing, the structure is built in the same unsupported style that contributed to the hundreds of thousands of injuries and at least 230,000 deaths in the country.

"Haiti is like hell right now," said Andre, who was visiting the clinic with two friends seeking psychological counseling. "It was hard before the earthquake, and now it is worse. I am a young person with an education. I speak English. I am better than good 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 Phanel Chery, 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 Chery, who has finished his seminary studies and awaits ordination. "Still, the Haitian people say they love and depend on God."



Haitians in Cayes-Jacmel wait in line for medical care at a two-day free health care clinic at Our Lady of Mount Carmel Parish. People remain traumatized more than seven months after the Jan. 12 quake.

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 parishioners 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 provisionary 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 psychiatrist from Miami, met two local residents who were seeking relief from post-traumatic stress disorder (PTSD) and other psychological ailments. One patient is a 15-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

Criterion staff report

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 317-750-4891 or Joe Zelenka at 317-213-9094.) †

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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, Eloa, 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 Eloa 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.

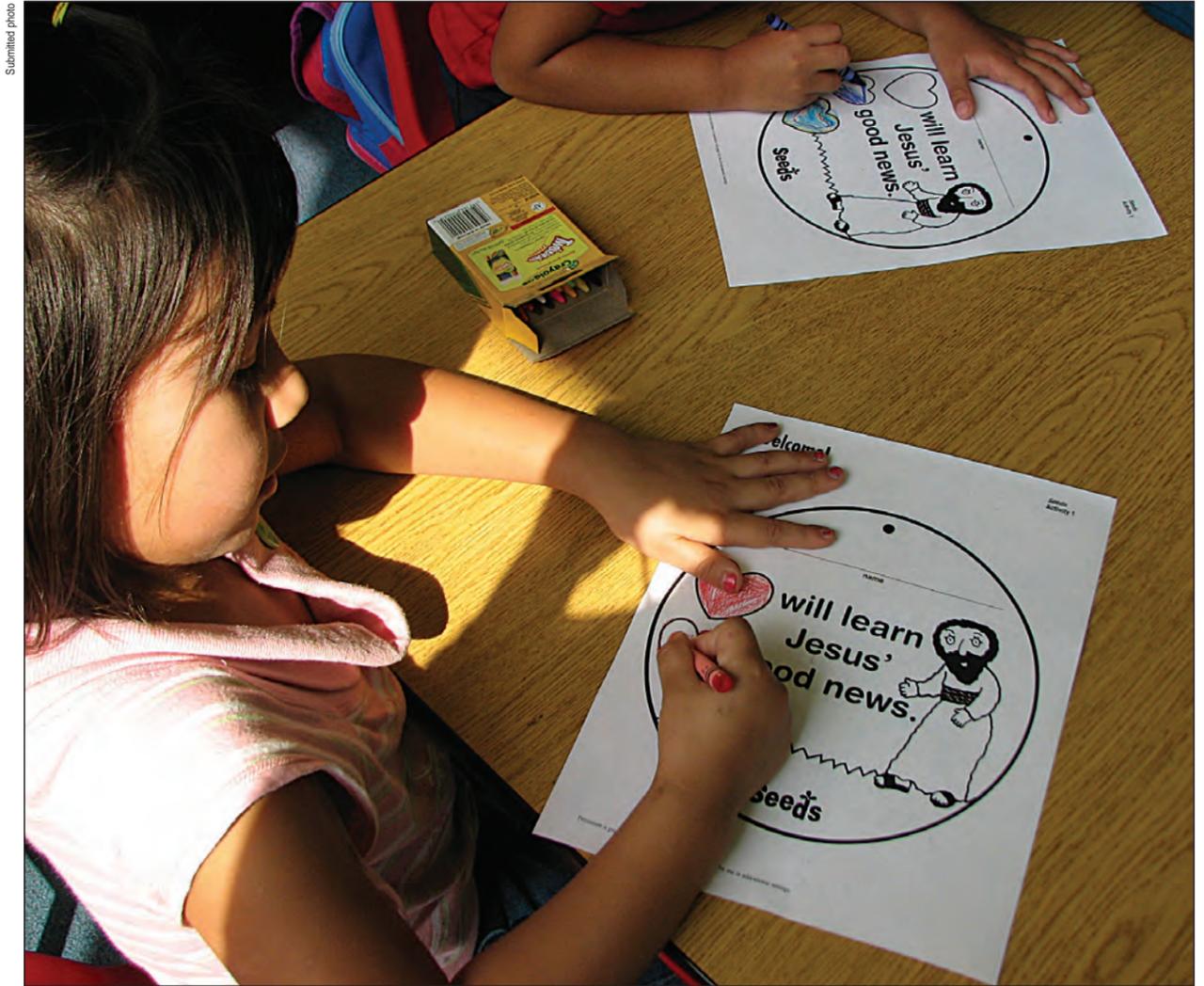
Hard work

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 to take it on.

"I just find it exciting from a parish standpoint," Schaffner said. "We're letting the school be the [charter] school and do what it does. And then we'll have this option for religious education."

While Haag also lets the "school be the school," he is



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 Eloa Noir.



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.

See PROGRAMS, page 10

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



Ken Ogorek

for this year's Catechetical Sunday—"Matrimony: Sacrament of Enduring Love"—says a lot about 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 catechetical 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.

On-the-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.) †

'... 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 ...'

PROGRAMS

continued from page 9

“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 ‘t’ 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 Janya Fisher, a member of a non-denominational Christian congregation who has enrolled two children and a nephew at Andrew Academy and Project SAFE.

Photo by Sean Gallagher



Catechist Jackie Barnes, left, listens on Aug. 23 to, from left, Bria Williams, Kaja Williams, William Young II and Jalen Joseph, all students in Project SAFE, an after-school religious education program sponsored by St. Andrew the Apostle Parish in Indianapolis.

“You can send your child anywhere, but the Christianity piece is [important].

“We understand that it can’t be during the school day when it’s state-run. But, somewhere, we want our kids to have God in their day. We’re glad that they’re doing it. I think it’s just as important as English and math and science. It’s just as critical.”

Itea Palmer is 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 start wanting to go [to church] and to 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 tithing to the Church when they realized how much of our 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

See YOUTH, page 11



Teenagers at St. Malachy Parish in Brownsburg participate in a youth ministry event on Oct. 30, 2009. Youth ministers across the archdiocese help pass on the faith to teenagers in a variety of ways.

Submitted photo

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 commission 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 the times that people are already there—the liturgy.”

The program that resulted benefited 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 weekend 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.



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.

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.

Married for 47 years, the Duns 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 mean 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.



Kristy Lowe, from left, Ann Colson, Jack Eberhardt, Tanya Seibel, Ryan Martin, Vanessa Lawrence and Lyndsey Louder 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.

“I want the kids to see in me that you can be a fun, 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,’” Wolfley 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.

“When they’re 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.” †

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 then 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 Ward 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] has been such a great atmosphere for him. This is an incredible program."

Trained catechists have taken her brother on a variety of SPRED group outings, she said, which he enjoyed very much.



St. Mark the Evangelist parishioner Chuck Ward of Indianapolis, center, sings and uses hand gestures during the archdiocesan SPRED Mass for Special Religious Development participants on April 27, 2008, at St. Mark the Evangelist Church. Joining him as music ministers for the liturgy are, left, St. Mark parishioner and volunteer catechist Jean Milharcic and, right, SPRED participant Nick Shewman from Nativity of Our Lord Jesus Christ Parish in Indianapolis. For more information about the SPRED program, call Ken Ogorek at 317-236-1446 or 800-382-9836, ext. 1446.

"The catechists take very good care of him," Pat Ward said. "One of my concerns was, 'How will he be taken care of? Will he be safe?' The catechists know what they are doing."

"It's a wonderful way for someone with special needs to grow in their faith," she said. "Chuck has learned to do new things that he didn't know he was capable of doing, and I have gotten to meet some wonderful people who have had lots of really good advice about how to help me take care of him. No one should hesitate about letting their loved one [with disabilities] participate in this program."

Because of his developmental challenges, she said, "Chuck remembers what he wants to remember, and he always remembers everything about SPRED. He remembers when the meetings are, and he looks forward to them. I know that he really, really enjoys them."

Ken Ogorek, the director of catechesis for the archdiocesan Office of Catholic Education, said the SPRED program has "a great history in our archdiocese."

Chuck Ward's story is "just one of many examples of how SPRED, by God's grace, continues to touch people's hearts and change their lives in many great ways," Ogorek said. "The program makes the sacraments available to children and adults with developmental disabilities at parishes in the archdiocese. As we look to the future, we hope to enhance our efforts to reach out to folks with special needs, and to make sure that they continue to have access to faith formation and the sacraments."

Every parish has members with special needs, he said, and the SPRED program helps parishioners become more aware of ways to welcome and include all Catholics at Mass and during activities.

St. Mark parishioner Jean Milharcic is the mother of an adult daughter with physical disabilities, and has enjoyed serving as a catechist in the South Deanery SPRED program for six years.

"The Spirit is really moving with this group, and has brought us close together as a family so we can talk more openly about our faith and our lives," Milharcic said. "I believe that God opens up opportunities like this for people

with special needs as ways to help them. He sent Chuck to our group for us to find a way to help him. Chuck is so close to God, and he has brought all of us so much closer, too."

"I have gotten so much from [volunteering with] this group, and feel like I have been given much more than I have given them," she said. "As catechists, we're helping them to totally embrace the sacraments and really understand their catholicity. Sometimes that may seem hard to do when they are mentally challenged, but it's not that difficult. It is God's way of saying, 'I'm going to help you now, and this is your way back into the Church more so than ever before.' We need people with special needs to be a part of our Church family, and this is something the SPRED program can do. It's so beautiful to see God working his will for them, which gives us so much insight into our faith. It's simply believing and trusting, and that's what they do."

The archdiocesan SPRED program needs more volunteer catechists in all the deaneries, Milharcic said. "But it's a commitment that some people are afraid to make because they don't know what to expect. You just love them. That's all you need to do. If you want to be able to share God's love, sign up for the training to become a volunteer catechist. All you have to do is contact one of the parishes that offer SPRED and ask if you can observe a program. Once you do that, you're hooked on it. It's a wonderful program."

St. Mark parishioner Dan O'Brien is a leader catechist for the South Deanery SPRED program. He has volunteered for this faith formation ministry for five years.

"When I first joined the SPRED program, I thought I would be teaching them about the Catholic faith," O'Brien said, "but they have taught me much more about God and how God creates each of us uniquely. People with disabilities have such an awareness of and closeness with God. It's touched me deeply. I have learned how to learn from them. Part of our Church's faith formation is taking care of one another. A parish that does this will have a more faith-filled environment. Everybody benefits from it." †



Chuck Ward, center, enjoys a visit with his SPRED friends, from left, Nick Shewman, John MacGee, Mike Risch and Vincent Pear, who are participants in the archdiocesan Special Religious Development program in the Indianapolis South Deanery, on Feb. 1 at a nursing home in Indianapolis after Ward needed medical care. SPRED catechists helped his sister, Pat Ward, arrange for social service assistance and a group home for him last year.

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Training session for Bible study program to be held on Oct. 2

The St. Paul Center for Biblical Theology, founded by Catholic scholar, author and speaker Scott Hahn and based in Steubenville, Ohio, is sponsoring a training session to introduce participants to its "Genesis to Jesus" seven-part Bible study program.

Hahn and the St. Paul Center staff developed "Genesis to Jesus" to help participants gain an overview on the Bible, understand how Jesus and the Church fulfill the plan of God the Father for the world, and learn to share the Catholic faith and its roots in the Scriptures with others.

The training session will take place from 8 a.m. to 6 p.m. on Oct. 2 at St. Bartholomew Parish, 1306 27th St., in Columbus. The cost is \$55 per person and includes a lunch and snack. Group discounts are available.

To register or for more information, call 317-236-1431 or 800-382-9836, ext. 1431, or send an e-mail to tbrydon@archindy.org. †

Mexican bishops mark bicentennial with call for reconciliation

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.

"One 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 parish 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



People pray during a Mass at the Basilica of Our Lady of Guadalupe in Mexico City on Sept. 1, to mark bicentennial celebrations of the country's independence from Spain. The main celebrant was Cardinal Norberto Rivera Carrera of Mexico City.

Church 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 Mexico 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.



Archbishop Timothy P. Broglio

The archbishop, who was scheduled to be in Houston on Sept. 21 to attend a reception and dinner benefitting 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 priests 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 priest-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 knelt 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 chaplain and service member."

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." †

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Israeli president, pope meet, express hopes for Middle East peace deal

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, 40-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 condemnation of all forms of violence and the necessity of guaranteeing better conditions of life to all the peoples of the area were reaffirmed.’

—Vatican statement on the meeting between Pope Benedict XVI and Israeli President Shimon Peres

CNS photo/Osnel Batty, Reuters



Pope Benedict XVI and Israel’s President Shimon Peres walk in the garden of the presidential palace in Jerusalem on May 11, 2009. As the first direct peace talks in two years between Israeli and Palestinian leaders were launched in the United States, the pope and Peres met in a private audience in Castel Gandolfo, Italy, on Sept. 2.

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.”

But that second meaning always seemed a little strange to me. Everybody knew that vocations were found in seminaries and convents, not in community colleges.

I remember once looking up “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*,” #40).

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 lessons 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



A worker tightens lug nuts on a wheel along an assembly line at a General Motors plant in Lansing, Mich., in 2008. The Second Vatican Council’s Dogmatic Constitution on the Church reaffirmed the ancient doctrine that all the faithful, no matter what their state in life, are called to “the fullness of the Christian life and to the perfection of charity.”

ascetics in holiness.

We see it in the number of lay saints canonized over the centuries.

We see it in mystics like St. Francis de Sales or 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 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.

Thus, to respond to Christ’s call is for each of us to be drawn up into the long arc of love. It is to discover the transcendent trajectory of our lives.

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—are called to answer.

(Edward Hahnenberg is an associate professor of theology at Xavier University in Cincinnati. These reflections on the universal call are developed in his latest book, *Awakening Vocation: A Theology of Christian Call*, published by Liturgical Press in 2010.) †

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



Photo by Sean Gallagher

By Sr. Joan Roccasalvo, 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 special graces, as do those who are currently single. Clergy and consecrated religious 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 Roccasalvo earned doctorates in musicology and liturgical studies. She writes and lectures on liturgy, beauty and the arts.) †

Transitional Deacon Dustin Boehm kneels in prayer on Aug. 26 in the St. Thomas Aquinas Chapel at Saint Meinrad Seminary and School of Theology in St. Meinrad. Prayer and a knowledge of one’s talents are essential to discerning one’s vocation.

From the Editor Emeritus/John F. Fink

Jesus' parables: Rewards and punishments

(Last in a series of columns)

I will end this series of columns about Jesus' parables with two of them about life after death and rewards and punishments. I realize that I have not covered all of Jesus' parables in this series by any means, but I think I have written about the major ones.

St. Luke's Gospel (Lk 16:19-31) gives us the parable of a rich man and a poor beggar named Lazarus. The rich man's name is sometimes given as Dives, which is the Latin translation of "rich man" in the Vulgate Bible. Dives dined sumptuously while Lazarus would have been glad to eat the scraps from Dives' table. Dogs even licked Lazarus's sores as he lay at the rich man's door, ignored.

After both men died, though, things were reversed. Lazarus was carried by angels to heaven "to the bosom of Abraham" (Lk 16:22) while Dives was condemned to

the netherworld, tormented by flames. The Jewish patriarch Abraham explained that Dives lived high on the hog while alive while Lazarus suffered so now Lazarus was comforted while Dives was suffering.

The parable doesn't explicitly say so, but it seems obvious that Dives, despite his riches, did nothing to help the poor man at his door. He treated the beggar at least with indifference if not actual contempt, and that is why he was being punished in the netherworld.

As for Lazarus, the dogs that licked his sores probably also ate some of whatever bread he was able to get. They probably added to his suffering.

Our final parable is at the beginning of Jesus' preaching about the final judgment in St. Matthew's Gospel (Mt 25:31-46). The parable part is when Jesus says that the Son of Man (Jesus himself) will separate humans "as a shepherd separates the sheep from the goats" (Mt 25:32). He will place the sheep on his right and the goats on his left.

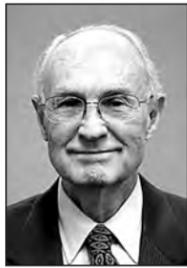
His listeners would be familiar with this process. Sheep and goats often grazed

together during the day, but they were separated at night because goats needed shelter and were less docile than sheep. Sheep were considered better than goats.

After separating the sheep and goats, though, Jesus stopped speaking in parables and said very clearly that, at the Last Judgment, people will be judged by what they have done for "these least brothers of mine" (Mt 25:40). We will be judged by the good works we have performed, by whether or not we fed the hungry, gave a drink to the thirsty, welcomed strangers, clothed the naked, cared for the ill and visited those in prison.

Those who have done those things will "inherit the kingdom prepared for you from the foundation of the world" (Mt 25:34), but those who have not done those things will be accursed "into the eternal fire prepared for the devil and his angels" (Mt 25:41).

Both of these two parables, in two different Gospels, emphasize that we will be rewarded for what we have done for other people, but will be punished for our indifference to others. †



Cornucopia/Cynthia Dewes

For all we know, Charles Darwin was God's tool

A literal reading of the Bible is a frustrating, if fascinating, way to view its pages. Literalists believe that God created everything in six actual days (by human reckoning), and that the Earth can't be much more than 6,000 years old.

They also believe that God created a man and a woman exactly as they are today, with no knuckle-draggers in their ancestry. They believe that animals are just as they have been from the start, that birds appeared fully feathered, and that all the plants and flowers came into their glory in an instant. Snakes and lizards have always just been snakes and lizards.

Thus, literalists are led to believe that evolutionary theory is atheistic. If evolutionary changes really occurred, then literal biblical reading is impossible. Such an idea depends upon human knowledge and experimentation. So literalists think, if everything can be explained away by science, there is no room for God as Creator.

Catholics, including the late Pope John Paul II who spoke publicly about it, believe in what is called "theistic evolution." That is, God is the Creator of all things, including the evolutionary process. God is

the Prime Mover or Intelligent Designer behind everything and everybody on Earth.

There is a constitutionally mandated division between Church and state in our country, meaning that religion may not be taught in public schools. Therefore, biblical literalists, realizing that the U.S. Supreme Court has previously ruled that "creationism" is not a scientific but a religious idea, have changed their tactics. Instead of "creationism," they now call it "intelligent design" and bend over backward to avoid claiming that these terms mean the same thing or even something similar.

Every so often, the conflict between those who believe in creationism and those who believe in evolutionary theory becomes a huge issue. In his book *Monkey Girl*, author Edward Humes describes just such a confrontation.

The book's lengthy subtitle is *Evolution, Education, Religion and the Battle for America's Soul*, which form the substance of Humes' interesting story. The main event concerns a public battle in Dover, Penn., schools a few years ago.

The school board there, stacked with a majority of members who were creationists, proposed teaching "intelligent design" along with state-mandated evolutionary theory in high school biology classes. They did this by ordering a message to be read at the start of every

school year, stating that evolutionary theory displayed "gaps" which a study of intelligent design would fill.

Opponents, including concerned parents and all the high school science teachers, tried to stop the creationists' effort, but were continually outvoted and made to appear as atheists or tools of the ACLU. Eventually, they sued the school board to stop it from changing the curriculum, and a trial ensued which garnered national attention.

Although powerful creationist groups such as the Discovery Institute contributed to the defense, they were outgunned by the pro-evolutionists. Not only was there overwhelming scientific evidence to contradict a literal interpretation of creation, but also another, even more important, argument. It was the same argument used in Pope John Paul II's message.

To declare that creation had to occur literally simply limits God. It says that God had to create this way because that is the way we understand it. And if the only way to understand God's revelation through the Bible is the literal way, then we have narrowed the power of God.

No way. God's imagination extends way beyond ours.

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

The Green View/Conrad and Patricia Cortellini

Voluntary simplicity, crossing the line and letting go

I love the theoretical. I am just bent that way. The purity and elegance in theoretical and ideological thought call to me like a siren, compelling me to keep 30 years of *Scientific American* neatly cataloged in my basement.

String Theory, Black Holes, Holography and Fractal Geometry fill my field of interest. I am a dreamer. I admit it—a "shoot for the moon" sort of character, according to my wife, Patricia.

Thus, it has been my good fortune to have married my complement—"Practical Patty." Patty is everything that I am not.

She is down to earth. She is frugal, compassionate, reverent, sincere, earnest and humble. She is an animal lover, a planner and a saver of money. Patty and I share our lives in a small, one-story "Western bungalow" on a mostly quiet street in Broad Ripple. Even though we may be different in many ways, we share

many convictions about living well and responsibly.

A shared discomfort with waste has modified our household routine to include composting and recycling, cutting our landfill contribution by half. I am constantly reminded to turn off the lights because "we don't own the power and light company."

We have invested in a Sears chipper, which allows us to recycle leaves and lawn debris into mulch. We maintain a small, natural lawn that never sees chemical fertilizers, herbicide or pesticides, and which I cut with a push reel mower. We garden and can the old-fashioned way. We ride bicycles rather than drive whenever possible.

Patty takes joy in feeding the birds. "God's creatures," she calls them. The windows of our home are open as many days and nights as possible. Reliance on air conditioning is held to a minimum—only days with 90-plus temperatures force us to turn it on.

In the cool of a recent morning, as Patty and I sipped on St. Basil fair trade coffee while watering and caring for the

garden, I began to grumble about the incessant noise produced by our neighbors' air conditioning compressors. "It's 65 degrees. You don't need air conditioning. What a waste. I can't believe not one of our neighbors ever opens his windows."

Patty smiled, placed her hand on mine and quietly said, "It's OK. It's just that we have crossed the line."

To explain how "we have crossed the line" and changed our lives for the better, Patty will share her thoughts through the final part of our column.

The line is a marked change in how you think and relate to the world. Conrad stepped over the line when he dedicated his architecture practice to green design. I crossed over the line when I became unemployed. After months of unemployment, I started working part-time jobs at \$10 an hour in order to make ends meet.

This experience changed my perspective on life. During the year and a half of three low-paying jobs and counting pennies, the hardship transformed into

See GREEN VIEW, page 19

Twenty Something

Christina Capecchi

The Good Shepherd: A break that forms a bond

I had relegated shepherds to the unicorn file, somewhere near the hunch-backed blacksmith and the whistling milk man.



They were the stuff of *Mother Goose* lore. So it was surprising to discover actual shepherds when I visited the Holy Land. I was riveted by the sloping landscape of Jesus' ministry.

Two tones checkered our vistas—crusty white limestone and fluttering blue-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 asked our guide, Wisam, a Catholic Palestinian, about that line of work. It looked undesirable. But Wisam said shepherds cherish their lifestyle and their work, which is often passed on for generations. The meager wages don't deter them.

Wisam then shared a fascinating element of shepherding. If a sheep persistently wanders, he said, "a good shepherd" will break its 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 bemoan the times that 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, Levi Johnstons and Lindsay Lohans of the world. It confuses attention with respect, wealth with success and pleasure with contentment. The ravenous reality-TV circuit spotlights the weird and the weepy, the loony and the loopy, seeking characters, not character, making "good TV" out of bad people.

Their "15 minutes of fame" come at a great personal cost—severed engagements and marriages, ruptured friendships and families. They clamor for the camera and play the game, and, in doing so, lose faith—in self, in neighbor and in God.

This month, St. Luke reminds us that our Good Shepherd would leave 99 sheep to seek out one missing and rejoice when it is found.

The same Gospel reading chronicles the prodigal son's return. For years when I heard this passage from the pulpit, I identified with the faithful older son. I was the girl showing up every day, sitting in the front row, raising my hand. What a raw deal the older son got!

Then one day in my late teens or early 20s, a light bulb flashed: What if I was the younger prodigal daughter? Suddenly I was recalling the times I had received undue credit. It was a jarring paradigm shift, a revelation that redrew all the lines of my comfortable theology.

Of course, each of us needs the unfailing devotion of a good shepherd—to be singled out, chased after and cared for.

When I look back on the year, I think of the people who have been broken and carried. The widow who has continued her husband's nightly prayer ritual with their three young children. The dad trying to hold on to his house, who is still quick to tickle and tease his children. The mom who lost her job the same month she rushed her asthmatic toddler to the emergency room. The latest post on her blog is a request for others' prayer petitions, an offer to return the good graces that had been shown her.

Their pain produced a stronger bond with the Good Shepherd, and now the rest of us are drawing closer, too.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at www.ReadChristina.com.) †

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

The Sunday Readings

Sunday, Sept. 12, 2010

- Exodus 21:7-11, 13-14
- 1 Timothy 1:12-17
- Luke 15:1-32

The Book of Exodus furnishes this weekend's first reading.

As the name suggests, this book of the Old Testament recalls the flight or exodus of the Hebrew people from Egypt, where they had been slaves.

Despite the passage of so many centuries and the coming of so many momentous events, for Jews yet today the Hebrew

people's escape from slavery is central to everything in their faith life.

The Exodus did not occur as a result of the people's own strategy or good luck.

Rather, God made it possible. He repeatedly frustrated and subdued the Egyptian overlords, including the mighty pharaoh himself.

God sent Moses as the people's leader. Through Moses, God guided the people out of Egypt and onward toward the Promised Land.

But it was no easy journey. At times angry and often bewildered, the people grumbled against God. They even rebelled against God, resulting in severe chastisements. However, the merciful God forgave them.

The role of Moses was to lead the people, upbraid them when they defied God, and always call them to obey God and to trust in God. He represented them before God.

In this reading, God hears the prayerful words of Moses, pleading for the people. Answering this appeal, God sets their punishment aside.

For its second reading, the Church presents the First Epistle to Timothy.

Regarded as an early bishop of the Church and revered by the first Christians, Timothy was a disciple of the great Apostle Paul.

This epistle recalls Paul's own vocation to follow Jesus. It necessarily recalls God's own mercy to Paul since he had persecuted the Christians before his conversion experience on the road to Damascus.

Indeed, when he was converted, many Christians doubted the authenticity of his conversion and still feared Paul.

Therefore, Paul insisted that his Christianity was genuine, and that he truly was an Apostle. He insisted that it was his vocation to bear God's mercy to the world.

St. Luke's Gospel is the source of the last reading, a lengthy reading in which Pharisees notice that Jesus associates with sinners.

Such conduct hardly was acceptable among pious Jews at the time of Jesus. In reply, Jesus uses several examples, one of them returning to a favorite theme. It refers to a shepherd who has lost a sheep, one more reference to the treasured image of the Good Shepherd.

Jesus then proceeds to tell other stories. Among these stories is the magnificent parable of the Prodigal.

All these stories present the notion that God is merciful and forgiving. The plan of God is that all humans reach eternal life. Indeed, it is God's plan that all humans find peace in this life, peace even amid great difficulties, should such difficulties arise in their daily life.

Reflection

For weeks this summer, the Church has spoken to us about discipleship. We must follow the Lord wherever the Lord leads us.

It may seem to be daunting, even foolish, or simply an option. However, there is no other way because Jesus is the way, the truth and the life.

God wants us to live eternally. He calls us. He also relieves us of the burden of our sins. He heals us of the effects of sin and strengthens us to live as disciples. God's forgiveness is overflowing and unending. It is a result of God's love, itself overflowing and unending.

The key to securing this mercy rests in our hands. We must determine to reform ourselves. We must turn away from sin.

Throughout human history, the problem has not been that God is stingy in forgiving us and strengthening us.

Rather, the problem has been that we so often follow the siren song of our own instincts or inadequacies or the empty promises of the culture, and we ignore or reject God.

Turning instead to God is a lesson that each person must learn—at times the hard way. †



Daily Readings

Monday, Sept. 13
John Chrysostom, bishop and
doctor of the Church
1 Corinthians 11:17-26, 33
Psalm 40:7-10, 17
Luke 7:1-10

Tuesday, Sept. 14
The Exaltation of the
Holy Cross
Numbers 21:4b-9
Psalm 78:1b-2, 34-38
Philippians 2:6-11
John 3:13-17

Wednesday, Sept. 15
Our Lady of Sorrows
1 Corinthians 12:31-13:13
Psalm 33:2-5, 12, 22
John 19:25-27
or Luke 2:33-35

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

Friday, Sept. 17
Robert Bellarmine, bishop and
doctor
1 Corinthians 15:12-20
Psalm 17:1bcd, 6-7, 8b, 15
Luke 8:1-3

Saturday, Sept. 18
1 Corinthians 15:35-37, 42-49
Psalm 56:10c-14
Luke 8:4-15

Sunday, Sept. 19
Twenty-fifth Sunday in
Ordinary Time
Amos 8:4-7
Psalm 113:1-2, 4-8
1 Timothy 2:1-8
Luke 16:1-13
or Luke 16:10-13

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 that 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 body and blood, 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 incense symbolizes our prayers being offered to God and—as we sing in the hymn "We Three Kings"—"Incense owns a Deity 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.

As 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 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"—no matter how beautiful and fitting they might seem.

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

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
In the ripple of water
In the rustling of leaves

His Presence made known
In a myriad of ways
On the rivulets of rain
With snowfall in winter

His grace abounds
In all of His creation
With the waves of grain
In the horn of bounty

He is the Light in darkness
The Pathway ever defined
My steps are sure and firm
To live in the Truth forever

By Thomas J. Rillo



Photo by Mary Ann Wyard

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and is a Benedictine oblate of Saint Meinrad Archabbey. Inspiration for this poem came from reflections on Scripture passages during Lectio Divina prayer time.)

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.

BARTLEY, George, 89, St. Augustine, Jeffersonville, Aug. 26. Husband of Betty Bartley. Father of Mary Sue Burvee, Margaret Carroll, Nancy Collins, Janice Haeblerlin, Joyce Pence and Mark Bartley. Stepfather of Gwen Jenkins and Alan Brewer. Grandfather of 19.

BARTLEY, Steve, 59, St. Lawrence, Lawrenceburg, Aug. 29. Husband of Brenda Bartley. Father of Angie Wilson and Andrew Bartley. Brother of Anna Daily, Chris and Mark Bartley. Grandfather of three.

BENNETT, Robert F., 76, St. Augustine, Jeffersonville, Aug. 8. Cousin of one.

BOWE, Cletus R., 75, St. Mary-of-the-Knobs, Floyds Knobs, Aug. 27. Husband of Judith Bowe. Father of Marina Traub, George and Michael Bowe. Brother of Thelma Johnson and Valeria Shidler. Grandfather of four.

ELLIS, Johuanna, 50, St. Augustine, Jeffersonville, Aug. 11. Sister of Patricia Crowe and Michael Murphy. Aunt of several.

GOODIN, Margaret Lucille, 85, St. Rose of Lima, Franklin, Aug. 26. Mother of Jane LeRoy, Linda Murray and John Goodin. Grandmother of seven.

LICHTENBERG, Jeanne (Stanley), 89, St. Mary, New Albany, Aug. 26. Sister of Patricia Summers. Aunt of several.

MAYER, Raymond J., 86, St. Roch, Indianapolis, Aug. 27. Husband of Patricia (Norris) Mayer. Father of Kathryn Delpha, Patricia Ralston, Ann, Margaret, Mary Lou, Paul and



Richard Mayer. Brother of Dolores Carter. Grandfather of 18.

McDOWELL, Mary L., 87, St. Pius X, Indianapolis, Aug. 28. Mother of Kathleen Burgess, Ruth Ann McClellan, Damian and D. Thomas McDowell. Grandmother of 14. Great-grandmother of 12.

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

Aug. 25. Mother of Aaron, Cody and Travis Melton. Daughter of Robert and Dorothy (Sylvester) Evans. Sister of Terese Frausto and Tim Evans.

OAKLEY, Kenneth, 86, Nativity of Our Lord Jesus Christ, Indianapolis, Aug. 22. Husband of Rosemary (Stockhuetter) Oakley. Father of Jane Cameron, Earl, Karl and

Mark Oakley. Brother of Vivian Fichmer and Dyar Oakley. Grandfather of eight. Great-grandfather of five.

RATTAY, James J., 84, St. Pius X, Indianapolis, Aug. 28. Husband of Gloria Rattay. Father of Dawn Carey, Patrice Lunsford, Laura Manwaring and Steve Rattay. Grandfather of seven. Great-grandfather of two.

WILLMAN, Robert L., 93, Our Lady of Perpetual Help, New Albany, Aug. 13. Husband

Larger than life

Workers Paul Spoerl, left, and Gerry Griffith put the finishing touches on the Missionaries to the Old World 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.

of Mary Willman. Father of Jane and John Willman. Brother of Agnes Hirtzel and Helen Taffee. Grandfather of five. Great-grandfather of eight.

ZIMMER, Florence, 92, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 23. Mother of Jane Ahnell, Luann Hellwig, Elaine Malley, Rebecca Mauser and Sara O'Brien. Sister of Nancy Lavelle. Grandmother of 13. Great-grandmother of 14. †

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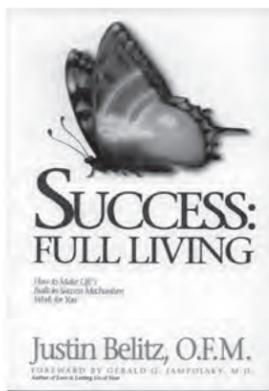
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Providence Sister Marie Eleanor Shaw was a teacher and principal

Providence Sister Marie Eleanor Shaw died on Aug. 27 at Union Hospital in Terre Haute. She was 94.

The Mass of Christian Burial was celebrated on Sept. 2 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Irene Mary Shaw was born on Feb. 27, 1916, in Chicago.

She entered the congregation of the Sisters of Providence on Aug. 22, 1933, and professed her first vows on Jan. 23, 1936, and her final vows on Jan. 23, 1942.

Sister Marie Eleanor earned a bachelor's degree in education at Saint Mary-of-the-Woods College and master's degree in education at Indiana State University in Terre Haute.

During 77 years as a Sister of Providence, she ministered in education for 51 years at

Catholic schools in Indiana, Illinois, Maryland, Massachusetts and California.

For 13 of those years, she served as a principal.

In the archdiocese, Sister Marie Eleanor ministered at the former Annunciation School in Brazil from 1936-37 and the former St. Anthony School in Indianapolis from 1949-53.

After retiring from teaching, she volunteered in Chicago for six years.

In 1993, Sister Marie Eleanor returned to the motherhouse to work in residential service until 2005, when she began her full-time ministry of prayer.

Surviving are several nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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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."

Photos by Mary Ann Wyzand



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 Deanery 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.



Above, 21 members of the Holy Family Steel Orchestra and Youth Choir from St. John's, Antigua, pose for a photograph after their Sept. 1 concert at Cardinal Ritter Jr./Sr. High School in Indianapolis. Bernard Duplessis, the orchestra's facilitator, said their music is a ministry. The group plays for Masses and a variety of events. "We came here to teach others about the [steel pan] instrument, for fellowship and, most important, to serve the community by sharing our love for God expressed through our music."

Right, Danielle Richardson, a 15-year-old pan player with the Holy Family Steel Orchestra and Youth Choir from St. John's, Antigua, plays a reggae song on a specially made steel drum during the Sept. 1 concert at Cardinal Ritter Jr./Sr. High School in Indianapolis. The orchestra, comprised of a band and choir, also performed at Holy Angels, St. Rita and St. Lawrence parishes in Indianapolis as well as at St. Anselm Parish in Chicago during their recent two-week visit to the U.S. After the concert, Danielle said she has been playing the pan for seven years. "It means a lot to me that I can come and show other people what I do for my Church and also for my country," she said. "I feel very happy and excited."



GREEN VIEW

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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 Cortellini are members of Christ the King Parish in Indianapolis.) †

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NEWMAN

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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, Newman’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 warned that the individual conscience—which must seek and try to act on truth—is being threatened today by a culture of moral relativism, which asserts that nothing is always right or always wrong and almost anything is permissible.

Pope Benedict also often speaks of the essential interplay of faith and reason, a point that Cardinal Newman emphasized. While embracing faith and knowing there were no ultimate scientific proofs for God’s existence, the cardinal was convinced that believing in God was reasonable, an idea that frequently is challenged by modern British schools of philosophical atheism.

Cardinal Newman’s commitment to the search for truth, his concern for fidelity to Church doctrine and his conviction that faith must be lived publicly all are key concepts in the teachings of Pope Benedict as well.

In his celebrations with Catholics in

Great Britain and his addresses to British leaders, the pope is expected to emphasize his conviction that religious belief is not a hindrance to social progress and peaceful coexistence.

Over the past year, news of the trip led to anti-visit petition drives and promises of protests, primarily over the use of taxpayer money to fund the visit of a religious leader, but also because of Catholic Church positions on moral issues such as contraception and homosexuality.

Groups representing victims of clerical sex abuse also have threatened to protest the papal visit, while officials at the Vatican and in England have said it is possible the pope would meet privately with some victims as he did in the United States, Australia and Malta.

Pope Benedict will be welcomed to Great Britain by Queen Elizabeth, who is the supreme governor of the Church of England. He also will meet privately and pray publicly with Archbishop Rowan Williams of Canterbury, primate of the Church of England and spiritual leader of the Anglican Communion.

The fact that Cardinal Newman’s Christian faith and theology initially was formed within the Church of England will require particular sensitivity at a difficult time in the Roman Catholic-Anglican search for full unity.

The Rev. David Richardson, director of the Anglican Center in Rome and the archbishop of Canterbury’s representative to the Vatican, said that while some people may see Cardinal Newman’s beatification as another point of contention, “it’s much more likely that the beatification will be bridge building.”

The liturgical calendar of the Church of England already commemorates Newman, whom many Anglicans honor as an eminent theologian, a person of prayer and a force of



Katherine Milby from Abbotsford House looks at two vestments while posing for photographers during a media viewing in Abbotsford, Scotland, on Sept. 7. The two vestments, once owned by Cardinal John Henry Newman, will become holy relics after Cardinal Newman’s beatification by Pope Benedict XVI on Sept. 19.

renewal for the Church, he said.

“This beatification is not simply a piece of triumphalism for a dead Roman Catholic, but it’s actually an opportunity to embrace a wholeness—his Anglicanism as well as his Catholicism,” Rev. Richardson said.

At a time when many saw a danger of the Church of England being treated almost as a department of the English government, Newman was a leader in the Anglican Oxford Movement’s effort to return to the teachings of the early Christian theologians in order to recover a sense of the Church as a sacred institution with a divine mandate.

As he continued his search for the truth, he was received into the Catholic Church in 1845, was ordained a Catholic priest in 1847 and was named a cardinal in 1879.

Msgr. Mark Langham, a priest of the Diocese of Westminster and an official of the Pontifical Council for Promoting Christian Unity, said, “You cannot begin to understand Newman the Catholic without Newman the Anglican.

“It is very clear that it was his study and his quest for the truth—an absolutely integrated quest for the truth as an Anglican—that moved him toward Catholicism,” Msgr. Langham said.

At the same time, while convinced that the fullness of truth was found in the Catholic Church, Cardinal Newman valued the formation he received as an Anglican, and “was always very clear that his role was not one of trying to poach people for the Roman Catholic Church,” 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 young people 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! 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 to not 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 faith.”

The pope struck a very personal tone in his written message, relaying some of his own dreams and worries from his youth.

When they were young, he said, he 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 definitely contributed to their youthful ambitions of breaking free from the reigning power structures and to “experience the whole range of human possibilities,” he said.

But it is also true that a love for life and the urge 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 his ‘imprint.’”

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.

“Yet experience 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 be rooted in Jesus, “built upon him, and established in the faith as you were taught,” the pope said.

Putting down roots 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 needed to reevaluate his true path in life, to understand if the priesthood really was God’s plan for him, and if he would be able 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. †



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

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