Richmond community and deepen fraternity

Archdiocesan seminarians make pilgrimage to Richmond Catholic Community.

Three faith communities that make up the St. Andrew and St. Mary parishes—the pilgrimage on Aug. 17 to Holy Family, is farthest from his hometown. Richmond, the town in the archdiocese that southern Indiana—he was accepted last seminarian for the Church in central and Indianapolis.

Michael Conner grew up in Tell City in the School of Theology in St. Meinrad.

By Sean Gallagher

RICHMOND—New seminarian Michael Conner grew up in Tell City in the southwestern corner of the Archdiocese of Indianapolis.

But in the short time that he has been a seminarian for the Church in central and southern Indiana—he was accepted last spring—he has already traveled to Richmond, the town in the archdiocese that is farthest from his hometown.

He and 23 other seminarians made a pilgrimage on Aug. 17 to Holy Family, St. Andrew and St. Mary parishes—the three faith communities that make up the Richmond Catholic Community.

“It’s great. I’ve really enjoyed it here,” Conner said during the pilgrimage. “The churches have been beautiful. We didn’t have a Catholic school in Tell City. And so seeing that and seeing how that interrelates with parish life has been cool.”

During the pilgrimage to Richmond, Father Eric Johnson, archdiocesan vocations director, and most of the 29 seminarians under his care visited with Father Todd Riebe, pastor of the Richmond Catholic Community, his associate pastor, Father Gerald Okeke, and other parish staff members.

They also visited St. Elizabeth Ann Seton School and Seton Catholic High School, and met students at both locations.

The bells of St. Andrew Church were ringing to greet the seminarians when they arrived in the eastern Indiana town.

“It’s a joy and a privilege,” said Father Riebe of the chance to host the seminarians. “When we announced to the people that they’d be coming, everyone was just overjoyed because we know that in this group are some of our future pastors.”

Father Riebe also said that the archdiocese’s future priests could learn some important lessons during their pilgrimage to Richmond.

“Years ago, we went through the process that a lot of parishes are going through. That is, we have a Catholic school in Tell City. And so churches have been beautiful. We didn’t have a Catholic school in Tell City. And so seeing that and seeing how that interrelates with parish life has been cool.”

The test is knowing “how to reach people that have left [the Church] for reasons who presume to have the faith or to those who have left [the Church] for reasons including the behavior of people of the Church.”

The challenge is much more difficult, much bigger, to have to talk about the faith, the need for faith in Jesus Christ, to people who presume to have the faith or to those who have left [the Church] for reasons including the behavior of people of the Church.”

The test is knowing “how to reach everybody by means of a credible style of life as well.”

Pope Benedict XVI has been determined to let’s see some ID: New evangelization office targets Catholic identity.

VATICAN CITY (CNS)—A new Vatican council is tackling an old task—bring the Gospel to the world in new ways.

The Pontifical Council for Promoting New Evangelization is just a year old, but “it is one of the most important fruits of the Second Vatican Council,” said the council’s president, Archbishop Rino Fisichella.

“The dicastery doesn’t spring from nothing. It springs from groundwork laid the last 50 years—preparation for making a new impact, a new culture, a new way to present the Church to the world,” he told Catholic News Service.

Even though the term “new evangelization” doesn’t appear in conciliar texts, he said, the concept is well apparent and gets further fleshed out in Pope Paul VI’s 1975 apostolic exhortation on evangelization, “Evangelii Nuntiandi.”

New evangelization stems from the particular challenges facing the Church in bringing the Gospel to those already familiar with it, he said.

“It’s easier to proclaim Jesus Christ to those who have never heard of him,” said the Italian archbishop.

“The challenge is much more difficult, much bigger, to have to talk about the faith, the need for faith in Jesus Christ, to people who presume to have the faith or to those who have left [the Church] for reasons including the behavior of people of the Church.”

The test is knowing “how to reach everybody by means of a credible style of life as well.”

Pope Benedict XVI has been determined to confront the increasing secularism of the modern world.

A concrete sign of that is the new council, which he established in June 2010. Just a few months later, he announced that “new evangelization” would be the theme for the 2012 world Synod of Bishops.
through now—sharing a pastor, finding new ways to be Church with fewer priests,” he said. “And so we’ve had almost 20 years of experience being the Richmond Catholic Community.

“I think that, for most of the guys here, that will be their situation. They’ll be pastor of multiple parishes, and will be challenged to bring them together as one.”

Seminarian Matthew Tucci, who spent the summer ministering in the Richmond Catholic Community, said he was “really pumped” to welcome his brother seminarians to the three parishes there.

“I get to show this place off. This place is beautiful,” said Tucci as he stood inside St. Andrew Church. “And the people are beautiful, too. The people are great.”

Tucci, who is a member of Holy Family Parish in New Albany, said that the Richmond Catholic Community felt like home for him.

Crossing the seminarians to see the Church in central and southern Indiana as it exists in parishes in cities, towns and rural settings is one of the purposes of the annual pilgrimage, Father Johnson said.

“There’s a facet of territory that we cover,” he said. “I think it’s important that guys be exposed to the different regions of the archdiocese, different types of parishes, different types of communities, different types of ministries, in order to see what all the Church in central and southern Indiana is like.”

Some of the seminarians for the archdiocese’s aren’t even Indiana natives.

New seminarian James Brockmeier grew up in Covington, Ky., and got to know the archdiocese over the past four years as a student at Marian University in Indianapolis.

Brockmeier said the diversity of the Church in central and southern Indiana, as well as the hospitality he experienced in parishes here, led him to affiliate with the archdiocese as he discerned a possible call to the priesthood.

As a relative newcomer to Indiana, he was glad to have the chance to visit the Richmond Catholic Community.

“The archdiocese is so large,” said Brockmeier, now a member of St. Mark the Evangelist Parish in Indianapolis. “It’s good to see the people of the archdiocese, the people that I’m going to be serving in the places [where they live].”

Places are very important to the Church. And to see the sacred places where the people of the archdiocese come to worship is just a reminder of how big the Church is that we’re serving, and how important it is to the people in the local parishes.”

Doing that with his brother seminarians was also important to Brockmeier.

The pilgrimage takes place at the end of the seminarians’ annual convocation held at Our Lady of Fatima Retreat House in Indianapolis.

During that three-day gathering, seminarians complete necessary paperwork, learn what Father Johnson expects of them and spend a day together on retreat. But for Father Johnson, the convocation is as much about fostering a sense of fraternity among the archdiocese’s future priests as anything else.

“Doing this now when they live together in the seminary, especially since he had experienced a strong sense of community during the past two years among young adult Catholics in Indianapolis.

“These guys are great,” Conner said. “I don’t think I’ve met a single one that I don’t get along with. I’ve been laughing almost nonstop the whole time so far. It’s just been wonderful.”

(To learn more about the seminarians of the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.)

As the 10th anniversary nears of the terrorist attacks on the United States on Sept. 11, 2001, The Criterion is inviting readers to share their experiences of Sept. 11, 2001, and how the events of that unforgettable day had an impact on their faith lives that continues today.
Catechesis director writes youth ministry booklet series

By Sean Gallagher

A few years ago, Isabella Crume was set to begin teaching a religious education class for high school students at St. Louis Parish in Batesville. She wanted a resource to use in the class that would present the teachings of the Church clearly and accurately, but in a format that would engage her teenage students.

Crume found such a resource in a series of four booklets that was, at that time, being developed by Ken Ogorek, director of catechesis in the archdiocese’s Office of Catholic Education.

Ogorek shared with her the manuscripts of what was to become his Let’s Talk series, which is now available for purchase from Emmaus Road Publishing.

“I’m not a trained [theologian]. I’m just a mom,” Crume said. “So to have a resource that I know is correct to start with is really important to me. I do not want to be putting out anything to my students that’s not correct. Starting there is just awesome.”

Crume has used the first two booklets in Ogorek’s series. She will start using the third in the series this fall.

Ogorek said that each booklet has eight guided discussions that correspond to monthly catechetical sessions often held by parish youth ministry programs.

Each discussion begins with a section called “Let’s Listen,” in which youths can read, in a bullet-point presentation, Church teachings that will serve as the basis for the conversation to come.

After a time for quiet reflection, the booklet offers a series of questions for youths to discuss those teachings and how they apply to their everyday lives.

Next are suggestions to broaden the conversation to include God in prayer, friends and relatives.

The discussion then ends with a prayer and references to additional readings from Scripture or the Compendium of the Catechism of the Catholic Church.

A users guide and cross reference guide that relates Let’s Talk with the new youth catechism Youcat can be downloaded free at www.emmausroad.org.

When I think about those four high school years and kids who rely on their parish youth ministry effort for that proclamation of the faith, I wanted to come up with something that was succinct, accessible and engaging,” Ogorek said. “By God’s grace, I hope that their appetites will be whetted and they will want to learn more about what sacred Scripture has to say and about what sacred tradition has to say.”

After using Let’s Talk in Crume’s class, Melissa Freyer grew in her hunger to learn more about the faith.

“It opened my eyes,” said Freyer, who graduated from Batesville High School last spring. “I learned a lot of new things about the faith that I didn’t know before. This opened it up and made everything clear. It broadened my horizons of what everything was in the Catholic faith.”

Crume appreciated how Ogorek’s booklets prepared the teenagers in her class to begin to live the faith as adults in a culture that is often at odds with it.

“They’ve learned a lot as children,” Crume said. “Now they need to go to the next step. And I felt that this [booklet series] was really helpful in getting them to think about various aspects of their faith.

“And I really love how he stresses moral relativism and how that’s not OK. There is a right and wrong. That’s something that they just absolutely have to learn.”

In addition to helping youths learn and live out the Catholic faith, Let’s Talk will also help youth ministers across central and southern Indiana become more effective in their ministry.

All proceeds from sales of the youth ministry booklet series in the Archdiocese of Indianapolis will be donated to a fund to further the continued formation of youth ministers at archdiocesan parishes.

“In the Office of Catholic Education, we are very strong advocates of spiritual and professional development of people in ministry,” Ogorek said. “So this will sort of complement that. It will be yet another small way that I, personally, can contribute to the effort, not only in my work, but in my outside interests.”

Now that it is available for purchase, Crume is looking forward to other catechists and youth ministers using what has proved so helpful to her and her students over the past two years.

“I’m not sure what I would have done [without the booklets],” Crume said. “I’m glad that it’s going to be something that’s available to everyone.”

(For more information on Let’s Talk or to purchase the entire series or booklets in it, log on to www.emmausroad.org.)
Changes in the Mass are coming

D o you know that, in 13 weeks, all Roman Catholic parishes in the United States will change some of the wording in the prayers at Mass? We ask that question because a survey by the Center for Applied Research in the Apostolate discovered that three out of four adult Catholics in the United States do not know that.

Those people questioned were asked if they had heard “that parishes in the United States will change some of the wording in the prayers at Mass.” Only 27 percent of those questioned answered “yes.” Even of those people who attend Mass weekly or more, only 57 percent said that they were aware that changes are coming. They will begin the weekend of Nov. 26-27, the First Sunday of Advent. The USCCB is one of seven publishers that will go into use in the United States on the weekend of Nov. 26-27, the First Sunday of Advent. The USCCB is one of seven publishers that will go into use in the United States on the weekend of Nov. 26-27, the First Sunday of Advent.

Graphic designer Nicole Brown displays a mock-up of the cover of the new edition of the Roman Missal in her office at the U.S. Conference of Catholic Bishops in Washington on May 26. The new Roman Missal will go into use in the United States on the weekend of Nov. 26-27, the First Sunday of Advent. The USCCB is one of seven publishers that will go into use in the United States on the weekend of Nov. 26-27, the First Sunday of Advent.

The new missal contains prayers for the observances of recently canonized saints, additional prayers for the eucharistic prayers, additional

The English translation also includes the updating of prayers, including some of the well-known responses and acclamations of the people to make them correspond to the Latin.

As the easiest example, the Latin says, “Domini vocatum” (“the Lord be with you”) to which the people reply, “Et cum spiritu tuo.” Beginning in Advent, we will translate that as, “And with your spirit,” instead of, “And also with you.” As we have been doing.

Other than that, most people will see changes mainly in the Gloria, the Credo, the acclamations after the consecration—we will no longer say, “Christ has died, Christ is risen, Christ will come again”—and during the communion when we will say, “Lord, I am not worthy that you enter under my roof, but only say the word, and I shall be healed.”

We don’t expect parishes to have trouble implementing the changes. It will be far easier than it was in the 1960s when significant changes were made, including moving the altar so the priest would face the people and saying the prayers in English instead of Latin. Older people, those who went to Mass before the 1960s, may recognize some of the changes.

We strongly suggest that, while parishes are preparing parishioners for the changes, they use the opportunity to catechize them about what is happening during the Mass. There is a great need for Catholics to recover the reverence we once had for the Mass, which the Second Vatican Council called “the source and summit of the Christian life.”

Catholics must regain a greater appreciation for and understanding of the profound miracle that we witness at every Mass—bread and wine become the body and blood, soul and divinity, of Jesus. When we receive Communion, we receive God himself, in the form of bread and wine, into our bodies, as we hope someday to become part of his divinity. We can easily become too familiar with the Mass. As we make the changes that are coming, let us hope we can also grow in our devotion to the Eucharist.

—John F. Fink

Intellect and Virtue

John Garvey

‘Preventive services’ and the free exercise of religion in America

Is pregnancy a disease? Should Catholics, purchasing insurance for themselves or their employees, be forced to cover their consciences to subsidize their prevention? Those questions lie at the heart of new regulations just released by the Department of Health and Human Services, which will administer President Barack Obama’s new health care law.

Those regulations, which are scheduled to take effect next year, include a list of “preventive services” that all group health plans must provide without any co-pay. The list includes female surgical sterilization, plus all FDA-approved contraceptives, including some, like the prescription drug ella, that can act as abortifacients.

Recently, I wrote about how the National Labor Relations Board has set itself to decide—sometimes in opposition to the Church—which universities are Catholic and which are not.

This new development asserts the primacy of the federal government in an equally sensitive area—the ethics of reproductive health care.

Should a government that respects religious freedom and religious institutions to subsidize financially the modern American vision of what counts as reproductive health care?

The new regulations provide an exemption for “religious employers.” But the exemption is so narrow that it excludes most people and organizations who might want to claim it.

First, it applies only to religious employers—churches, religious orders, and other religious institutions that are themselves religious. As such, individuals who own their own businesses and companies that are not Church-related get no protection.

Second, it applies only to group health plans run by religious employers. It has no bearing on health plans that universities offer to their students.

That’s enough, even in cases where it applies, the exemption is so narrow that it even obviously Catholic institutions that are both religious and employers are not protected when the HHS will require such institutions to meet a number of other conditions:

They must exist for the “purpose” (my emphasis) of “inculcating” religious values.

At The Catholic University of America, we promote religious values in nearly everything that we do. But we also teach physics, mechanical engineering, finance and the literature of Francophone Africa. Offering courses in those subjects, it seems, disqualifies us.

• Exempt organizations must also “primarily” employ and serve “persons whose religious practices are substantially congruent with the religious tenets of the organization.”

If this means that a school’s faculty and student body must be 51 percent Catholic, The Catholic University of America would pass the test.

But many Catholic college and university officials and some elementary and secondary schools, would not, nor would organizations such as Catholic Charities and Catholic Charters that serve poor people without regard to their religious affiliation.

• HHS also says that, even if an employer inculcates religious values, and even if it employs and serves primarily co-religionists, it is still not exempt unless it is exempted under the tax law from filing the Internal Revenue Service's Form 990. That limits the exemption to churches, their integrated auxiliaries and religious orders.

HHS has approached this question with the same narrow view of religion that the National Labor Relations Board took in deciding to allow collective bargaining at Catholic universities.

Federal agencies would reduce religion to prayer and liturgical rituals, activities that occur inside church walls. There is no acknowledgment that faith has a place in the world, that it informs our education, that it performs corporal works of mercy.

I have spent my first year as a准守 of The Catholic University of America talking about how intellect and virtue are central to the idea of a Catholic university, and noting that it is part of our job as Catholic educators to teach our students to grow in both wisdom and grace.

Now the government is telling us that no matter what matter we preach about contraception, sterilization and abortion, we must provide these “preventive services” in our employee and student health plans. As Catholic educators, we must provide these “preventive services” in our employee and student health plans.

Catholics run hospitals, offer organ transplantation. Are Catholic universities to be forced to subsidize them in the fees and charges that we charge?

Where the free exercise of religion is supposedly sacrosanct, we may soon be left without the freedom to practice what we preach.

(John Garvey is president of The Catholic University of America in Washington, D.C., and a regular columnist for Catholic News Service.)

Letter to the Editor

Letter leads to questions on brain death and organ harvesting

Dr. Hans Geisler’s letter in the Aug. 12 issue of The Criterion prompts the following questions.

If a person were truly dead, would he or she feel pain? If not, why is it necessary to anesthetize patients who have been pronounced “brain dead” before unpaired organs are harvested? Also, why have those who have witnessed the harsh reality of the heart of a “brain dead” patient seen a beating heart?

Once these questions are answered satisfactorily, I will be OK with organ harvesting from “brain dead” patients.

In the meantime, I pray to God that those in the Church are not accepting an evil cause—using a faulty method of determining death and thereby committing murder—for a good effect—saving another life through organ transplantation. Jo Ann Benek

Greenwood

Letters Policy

Letters from readers are welcome and should be relevant, important and interesting, well-expressed, concise, temperate in tone, courteous and well-mannered. The editors reserve the right to edit all letters to fit space, clarity, and content.

Letters must be signed, but, for serious reasons, names may be withheld. Send letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367. Residents with hospital e-mail may send letters to criterion@archindy.org.
El primer deber del obispo es ser un hombre de oración

E n esta semana continúo con la segunda parte de la Instrucción de la ordenación del obispo Charles C. Thompson de Evansville. 

Instrucción Parte 2

Al igual que los Apóstoles, mediante la ordenación episcopal se encomienda a un sacerdote el misterio del Cuerpo de Cristo y ser Maestro en la fe y en la vida (Ef 4:11). Como sacerdote, por encima de cualquier otra función, es primordial para un sacerdote ser hombre de oración. Cuando decimos que un obispo (o un sacerdote) es primordialmente un testigo del misterio, decimos que debe ser capaz de vivir el misterio sacerdotal de forma tal que gane al pueblo de Dios a participar en él. Eso tiene muchas connotaciones. En el corazón mismo del Mysterium Fidei se erige la Cruz de Cristo.

La identidad de la Iglesia radica en el misterio de Dios. La identidad de la Iglesia y del sacerdote se entrelaza en el misterio de Dios. La identidad del obispo y del sacerdote se entrelaza en el misterio de Cristo. No se puede intentar explicar o comprender nuestra Iglesia o la Eucaristía ni los demás sacramentos, el ministerio o la identidad sacerdotal asimilado del misterio de Cristo. Y por consiguiente, con frecuencia se nos malinterpreta. Obispo Thompson, te conviertes en un santo de la unidad de esta diócesis. El motivo que impulsara nuestro llamado al ministerio en la Iglesia es el amor de Jesucristo y el amor de Jesucristo es un amor que conduce al amor pastoral por los demás. El amor a Dios y creer en Su auxilio es el motivo que nos ofrezcan a un sacerdote y no a ser servidores. El amor pastoral de Cristo en nosotros sirve a la unidad y la comunión en nuestra Iglesia en un mundo dividido.

La unidad del Cuerpo de Cristo, la Iglesia, es la razón fundamental por la cual los obispos y los sacerdotes prometen obediencia, como parte de nuestro servicio de caridad. (Veranuncioswww.parroquia.com. Instrucción de la ordenación de obispo Charles C. Thompson de Evansville.)

¡Conocimiento de la Parroquia:

Para poder servir a la unidad de la caridad y a la unidad de la fe en esta diócesis, obispo Thompson, te aseguro que nuestro primer deber como obispo es ser hombres de oración.

En esta tarde se te pide que proclames el Evangelio de Cristo con perseverancia y fidelidad. Obispo, hoy en la oración te transformarás en Charles, nuestro obispo.

Comprendo que no me corresponde esta jurisdicción, pero debo expresar una sugerencia: si alguien se confunde y dice “obispo Chuck”, sugiero que hagan una ofrenda de caridad a los Hermanos de los Pobres. Obispo, de eso nos encargaré más adelante.

Para poder servir a la unidad de la caridad y a la unidad de la fe en esta diócesis, obispo Thompson, te aseguro que nuestro primer deber como obispo es ser hombres de oración.

Como maestros, nuestro deber es rezar las palabras que deseamos predicar y enseñar. Tenemos la obligación de conocer personalmente al Señor a quien adoramos en nuestras oraciones personales. Como maestros, nuestro deber es conocer a nuestros hermanos y hermanas en la oración. Hoy damos gracias por esta dicha.

Hermanos y hermanas, no podemos dar muchas garantías con respecto a nuestras vidas, pero hay algo que sí sabemos: si somos fieles en la oración todos los días juntos con nuestro obispo, Charles, trabajará bien y perseverarán con él en la fe con paz y gozo.

Aquí tengo tu tarjeta de ordenación. La foto de la portada podría ser la de tu Primera Comunión. En la parroquia hay una cita del profeta Miqueas: “¡Hombre! El Señor te ha dado a conocer lo que es bueno, y lo que él esperas de ti, y que no es otra cosa que hacer justicia, amar la misericordia, y humillarte ante tu Dios” (Mi 6:8).

Los obispos están llamados a vivir la vida sencilla del Evangelio, de una forma que sea reflejo de Jesús, a quien servimos. ¿Estás de acuerdo con que, a fin de cuentas, lo que la Iglesia necesita de los obispos y sacerdotes, por encima de cualquier otra cosa, es la integridad y la santidad, especialmente en nuestra época? Señor, perdona a tus siervos.

Señor, perdona a tus siervos. Señor, perdona a tus siervos. Señor, perdona a tus siervos.

Arzobispo Buechlein’s intention for vocations for August

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

En este momento no necesitamos obispos, pero sí necesitamos sacerdotes y obispos que sean hombres de oración.

Arzobispo Buechlein’s Prayer List

Archdiocese of Indianapolis
400 N. Meridian Street
Indianapolis, IN 46202-2367

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

List of prayer of the Arzobispo Buechlein

Arquidiócesis de Indianápolis
1400 N. Meridian Street
Indianapolis, IN 46202-2367

Transdujo por: Daniela Guzmán,
Language Training Center, Indianapolis.

La intención del Arzobispo Buechlein para vocaciones en agosto

Conocimiento de la Parroquia: Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a con-siderar la vida sacerdotal y religiosa.
Retreats and Programs

September 2-4
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Pray Your Way to Happiness,” Benedictine Sister Maureen Zoeller, presenter. Information: 812-386-6905 or mzeller@stmeinrad.edu

September 7-28
Benedictine Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “A Thomas Merton Seminar: Bridges to Contemplative Living—Discovering the Hidden Ground of Love,” Vol. 4, four-session workshop, Benedictine Sister Julie Sewell, presenter. Mass, 5:15 p.m., simple supper, session 6:30-9 p.m., $85.95 per person includes book and simple supper. Information: 317-788-7551 or benedicticonline.com

September 9-11
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “What Did Jesus Know about Eucharist?” Benedictine Father Jeremy King, presenter. Information: 800-581-6905 or mzeller@stmeinrad.edu

Concert to mark 10th anniversary of Sept. 11 terror attacks

A chamber music concert at 3 p.m. on Sept. 11 at St. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis will mark the 10th anniversary of the terror attacks on the United States on Sept. 11, 2001.

During the concert, pianist Robert Cassidy, cellist Lisa Mercer and violinist Conal Ó Caoimh—who together make up the Cleveland-based Almeda Trio—will be joined by clarinetist David Gresham, a member of the music faculty at Illinois State University in Normal, Ill., in a performance of French composer Olivier Messiaen’s “Quatuor pour la Fin du Temps” (“Quartet for the End of Time”).

Messiaen, who died in 1992, composed the work while he was held captive in a German prisoner of war camp during World War II.

The work, which was inspired by the New Testament’s Book of Revelation, was premiered there.

Prior to the performance, Gresham, who was a witness to the attacks on the World Trade Center in New York in 2001, will give an audio-visual presentation to introduce the quartet to the audience.

The concert is free and open to the public. Freewill offerings will be accepted.

Ave Maria Guild gift

Benedictine Sister Rebecca Marie Fitterer, left, the new administrator of St. Paul Hermitage in Beech Grove, receives a check for $2,500 from Vicki Spicuzza, president of the Ave Maria Guild, right, during an Aug. 9 meeting of the guild at the Hermitage. All funds raised by the guild are given to Benedictine Sister Rebecca Marie Fitterer, the new administrator of St. Paul Hermitage in Beech Grove, to help make the Hermitage on July 1.

VIPS

Clarence and Pauline (Caudle) Todd Sr., members of Holy Angels Parish in Indianapolis, celebrated their 50th anniversary on Aug. 20. They were married on Aug. 20, 1961, at Martindale Avenue Church of Christ in Indianapolis.

They have one son, Clarence Todd Jr. They also have five grandchildren and one great-grandchild.

Former Holy Name parishioner professes vows as a Jesuit

Jeffrey Sullivan, previously a member of Most Holy Name of Jesus Parish in Beech Grove, professed perpetual vows as a member of the Society of Jesus on Aug. 13 at St. Thomas More Church in St. Paul, Minn., after completing a two-year novitiate in the Wisconsin Province of the Jesuits.

Sullivan will continue studies in philosophy and theology along the traditional Jesuit schedule with ordination to the priesthood in approximately 10 years.

Sullivan, 30, a graduate of Roncalli High School in Indianapolis and Creighton University in Omaha, Neb. Prior to entering the Jesuits, Sullivan served in the Jesuit Volunteer Corps in Milwaukee as a paralegal helping domestic violence victims. He also taught for two years at the Jesuit-led Working Boys Center in Quuito, Ecuador, and worked at a grade school on the Pine Ridge Reservation in South Dakota.

Priest and seminarian elected officers of black Catholic organizations

Father Kenneth Taylor, pastor of Holy Angels Parish in Indianapolis and director of the archdiocesan Office of Multicultural Ministry, was recently re-elected vice president of the National Black Catholic Clergy Caucus.

The election took place during the July 25-29 joint conference of several black Catholic organizations in Greenbelt, Md.

At the same meeting, seminarian Douglas Hunter, a member of St. Joan of Arc Parish in Indianapolis, was elected treasurer of the National Black Catholic Seminarian Association. Hunter is a first-year theology student at the National Black Catholic Seminarian College and School of Theology in St. Meinrad.

Next year, the national Black Women-Surviving and Thriving,” inspirational speakers, lunch, fellowship, 9 a.m.-3 p.m. $50 per guest, attendance limited to 150. Registration: 317-338-2273.

August 26

August 27
Benedictine Father Jeremy King, presenter. Information: 800-386-6905 or mzeller@stmeinrad.edu.

St. Rose of Lima Parish, 114 Lancelet Drive, Franklin. All souls, 6:30 p.m., breakfast, coffee, study group, breakfast, 6:30 a.m.-6 p.m. per person. Information: 317-782-4422 or 877-888-1777.

Franciscan St. Francis Health Center, 8111 E. Sunview Ave., Indianapolis. Visiting Nurse Service, drive-thru flu shot clinic, 6-9 a.m., 4-6 p.m. Information: www.vnsin.org

Marten House, 1801 W. 86th St., Indianapolis. St. Vincent Cancer Care, “Women to

Evolutionary Arts

The annual event for those who wish to explore the spiritual and emotional dimensions of life through the arts and who want to enrich their personal and spiritual lives with acts of worship and creative work.

Viewing of a film and discussion led by a local visual artist.

August 27-Nov. 9
Benedictine St. Mary Parish, 5802 Central Ave., Indianapolis. 5K run/walk, registration, 8 a.m., walk, 9 a.m., $15 per person includes shirt, $50 per family of four or more includes shirts. Registration: www.imhindy.org

Immaculate Heart of Mary Parish, 5962 Central Ave., Indianapolis. “Fall Kick-off Festival,” music, food, kids games, movies, $1 adults, under 21 free, 4-11 p.m. Information: 317-257-2266 or www.imhindy.org

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. Preschool open house, 6 p.m. Information: 317-831-4142 or mzeller@sm-church.org

Mount St. Joseph University, 2480 Jonathan Moore Pike, Columbus. Columbus Holiday Inn, 8 a.m.-2 p.m. Information: 317-872-5508, ext. 123.

St. Joan of Arc Parish, 1347 N. Meridian St., in Indianapolis will continue studies in philosophy and theology along the traditional Jesuit schedule with ordination to the priesthood in approximately 10 years.

Sullivan, 30, a graduate of Roncalli High School in Indianapolis and Creighton University in Omaha, Neb. Prior to entering the Jesuits, Sullivan served in the Jesuit Volunteer Corps in Milwaukee as a paralegal helping domestic violence victims. He also taught for two years at the Jesuit-led Working Boys Center in Quuito, Ecuador, and worked at a grade school on the Pine Ridge Reservation in South Dakota.

The concert is free and open to the public. Freewill offerings will be accepted.

Ave Maria Guild gift

Benedictine Sister Rebecca Marie Fitterer, left, the new administrator of St. Paul Hermitage in Beech Grove, receives a check for $2,500 from Vicki Spicuzza, president of the Ave Maria Guild, during an Aug. 9 meeting of the guild at the Hermitage. All funds raised by the guild are given to enrich the lives of the residents and staff of the retirement and nursing home facility operated by the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove, Sister Rebecca became the new administrator of the Hermitage on July 1.
Judge says Illinois not required to renew Catholic Charities’ contracts

PEORIA, Ill. (CNS)—An Illinois county circuit judge ruled Aug. 18 that the state of Illinois may refuse to renew its foster care and adoption services contracts with Catholic Charities in the dioceses of Belleville, Joliet, Peoria and Springfield.

The decision could potentially impact thousands of children and hundreds of Catholic Charities employees.

In a strongly worded response hours after the ruling, Peoria Bishop Daniel R. Jenky said he was “extremely disappointed” to learn of the decision by Judge John Schmidt of the Sangamon County Circuit Court. Bishop Thomas J. Paprocki of Springfield called it “a sad day for the children of Illinois.”

It came one day after a hearing in Springfield on an ongoing dispute between Catholic Charities in the four dioceses and the state over the legislative intent of the Illinois Religious Freedom Protection and Civil Union Act, which took effect on June 1.

Officials in the affected dioceses were reviewing Schmidt’s ruling to determine a future course of action.

“The clearly intended purpose of the civil union law was not to force the state to end these contracts and force the transfer of thousands of children’s cases,” said Bishop Jenky.

“We continue to believe we can adhere to our religious principles and operate within Illinois law,” said Bishop Jenky.

The legal issue stems from Catholic Charities’ long-standing practice that prospective adoptive and foster care parents who are cohabiting—regardless of sexual orientation—be referred to other agencies or the Department of Children and Family Services. Lawyers for the Illinois attorney general’s office argue that policy now violates state anti-discrimination laws that accommodate gay and lesbian couples in civil unions.

Schmidt’s summary judgment order did not address those issues or the intent of the new civil union legislation. Rather, it focused on whether the state could refuse to renew Catholic Charities’ contracts, as the Illinois Department of Children and Family Services did in early July. Schmidt had temporarily reinstated the $30 million in contracts while he considered the case.

“In sum, [Catholic Charities] have failed to show they have a legally recognized property right to renew their contracts,” wrote Schmidt.

“Catholic Charities had contracted with the state to provide foster care and adoption services for more than 40 years, so ‘protected property interest’ is involved.”

“The expectation that we would continue to provide foster care and adoption services beyond the original contract was not to force the state to end these contracts,” wrote Bishop Jenky.

The Illinois Department of Children and Family Services did in early July. Schmidt had temporarily reinstated the $30 million in contracts while he considered the case.

The “expectation that we would continue to provide foster care and adoption services for more than 40 years, so ‘protected property interest’ is involved,” wrote Schmidt.

“In sum, [Catholic Charities] have failed to show they have a legally recognized property right to renew their contracts,” wrote Schmidt.

“It is essential for organizations that religious beliefs are barred from state contracts—Catholics need not apply.”

Among those attending the hearing on behalf of the Diocese of Peoria were Patricia Gibson, chancellor, and Catholic Charities officials, including Tony Riordan, chief operating officer.

After the hearing, Riordan told The Catholic Post, the diocesan newspaper, that Catholic Charities caseworkers and foster parents were in a stressful “limbo” awaiting the ruling, but that they remain “very focused” on providing the best service.

Bishop Coyne posts podcast about multicultural parishes

The latest podcast done by Bishop Christopher J. Coyne, auxiliary bishop and vicar general, is the second of a three-part conversation with Father Robert Murray, pastor of St. James and St. John the Baptist parishes in Haverhill, Mass., in the Boston Archdiocese, about pastoring multicultural parishes.

In their conversation, Father Murray and Bishop Coyne also discuss awkward language moments, the patience of the people to whom Father Murray has ministered and the lessons that he has learned from them. They also explore the importance of culture in a person’s life of faith and prayer.

Links to this podcast as well as Bishop Coyne’s previous podcasts can be found at www.archindy.org/auxiliary.
I think of the special love with which Jesus is looking upon you. Yes, the Lord loves you and calls you his friends,” the pope told the youths.

To the joy of the majority, particularly the Brazilians present, at the end of the Mass, the pope announced that the next international gathering of World Youth Day would be held in Rio de Janeiro in 2013.

In his homily at the Mass, Pope Benedict said faith is not about understanding a bunch of facts, “it is an ability to grasp the mystery of Christ in all its depth.” Even if it feels like a struggle at times, faith is not primarily about people working out their thoughts about God, he said. It starts with the experience of God’s love and God’s reaching out to each person.

Faith entails “a personal relationship with Christ, a surrender of ourselves and our understanding, will and feelings,” he said.

But the pope went even further, telling the young people that a personal relationship with Jesus always must be transformed into action, service and love for others. In addition, it must be lived within the Church, the community of believers to whom Jesus entrusted his message and his mission of salvation.

“We cannot follow Jesus on our own,” he said. Those who try “approach the life of faith with the kind understanding, will and feelings,” he said.

The doctors of the Church are all saints, said the pope, recognizing for making a big mark on the short list of saints formally recognized for making a big mark on the short list of saints formally.

The 33rd saint honored with the title was St. Thérèse of Lisieux. The doctors of the Church are all saints, and come from both the Eastern and Western Church traditions. They include early Church fathers like Sts. Jerome, Chrysostom and Augustine as well as major theologians like Sts. Thomas Aquinas, Bonaventure and John of the Cross. In addition to St. Thérèse of Lisieux, the women doctors of the Church are Sts. Catherine of Siena and Teresa of Avila.

During the Mass for seminarians attending World Youth Day, Pope Benedict said the men preparing for priesthood are “proof of how Christ continues to call young disciples and to make them his Apostles.”

Pope Benedict told the students their time in the seminary “should be years of learning silence, of learning praying, of constant study,” and gradual introduction into pastoral activities.

“Years of prayer, study and pastoral activity are not enough, he said. The seminarians must be for holiness.

“Holiness is a way, the pope added, to create a contradiction between the sign that we are and the reality that we wish to signify.”

At Mass with seminarians, pope says he’ll proclaim new doctor of Church

MADRID (CNS)—Telling seminarians they must prepare seriously for the priesthood, Pope Benedict XVI gave them a role model—St. John of Avila, who will be the Vatican’s 34th doctor of the Church.

At the end of a Mass on Aug. 20 with some 6,000 seminarians from around the world, the pope announced that he soon would add the 16th-century Spanish saint to the short list of saints normally recognized for making a big mark on Catholic theology through their teaching and writing. His remarks were greeted with wild applause in Madrid’s Almudena Cathedral.

Pope Benedict entrusted all the seminarians, as well as priests and bishops, to the intercession of St. John, a master of spirituality and renowned preacher.

“As they persevere in the same faith which he taught, may they model their hearts on that of Jesus Christ, the Good Shepherd,” the pope prayed.

Pope Benedict did not say when he would make the formal proclamation and, while the announcement was a bit of a surprise, it was almost a replay of how the news came out the last time a pope declared a doctor of the Church.

The 33rd saint honored with the title was St. Thérèse of Lisieux. It was during World Youth Day in Paris in 1997 that Blessed John Paul II made the announcement. The formal ceremony was held at the Vatican two months later.

The doctors of the Church are all saints, and come from both the Eastern and Western Church traditions. They include early Church fathers like Sts. Jerome, Chrysostom and Augustine as well as major theologians like Sts. Thomas Aquinas, Bonaventure and John of the Cross. In addition to St. Thérèse of Lisieux, the women doctors of the Church are Sts. Catherine of Siena and Teresa of Avila.

While in Madrid for World Youth Day, Pope Benedict XVI announced that he will name St. John of Avila the Catholic Church’s 34th doctor of the Church. The 16th-century Spanish saint was a popular preacher and spiritual adviser. He will join the short list of Catholic saints given the title as eminent teachers of the faith. St. John is depicted in the 18th-century painting “The Blased John of Avila” by Pierre Hubert Subleyras.

Seminarians must be open to the grace of the Holy Spirit that will help them decide to live a life of celibacy, simplicity and obedience, he said.

“Approach the priesthood only if you are firmly convinced that God is calling you to be his ministers, and if you are completely determined to exercise it in obedience to the Church’s precepts,” he said. †
Third-grade teacher Mindy Crank uses a clock to help students learn how to tell time on Aug. 17 at St. Gabriel School in Connersville. “Education Founded in Faith” is the school motto. Students focus on having a positive attitude, acting responsibly and making wise choices that are respectful.

First-grade student Simon Vaughn answers a question about a children’s book using new SMART Board technology on Aug. 17 at St. Gabriel School in Connersville. It was the third day of school for 121 students in kindergarten through eighth grade, who benefit from SMART Boards in every classroom thanks to a parish fundraiser and generous benefactor. There also are 31 students enrolled in St. Gabriel’s preschool this year.

Kindergartner Cayden Rains cuts out a picture that he colored on Aug. 17 at St. Michael School in Brookville. It was the first day of school for the 250 students in preschool through eighth grade.

Kindergartners Jagger Eckstein, from left, Alex Matacia, Jayden Kaiser and Olivia Bennett listen as their teacher, Amy Cowen, asks the students questions about a book that she read to them on Aug. 17 at St. Michael School in Brookville.

Eighth-grade teacher Victoria Hoff explains classroom policies to students on Aug. 17 at St. Michael School in Brookville. “Faith in Every Student” is the school motto. Principal Gary Ferguson said older students serve as mentors for younger students, which builds character and school unity. There is no tuition because parishioners pay for school expenses with contributions to weekend Mass collections.

Freshmen Sarah Posante, left, and Jordan Reger flash smiles on Aug. 10, the first day of the school year at Our Lady of Providence Jr./Sr. High School in Clarksville. They are among the 533 students attending the school, which is celebrating the 60th anniversary of its opening in 1951.

Father Thomas Kovatch, pastor of St. Charles Borromeo Parish in Bloomington, stands outside St. Charles Borromeo School with several first-grade students on Aug. 16, the first day of school. Standing with Father Kovatch, from left, are Alexandra Shirley, Heather Abrams, Brianna Neary, Molly Frank and Veronica Hempel.

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Endowment grant will help priest complete ‘bucket list’

By John Shaughnessy

When it comes to fulfilling some of his life’s dreams, Father Thomas Clegg has already dipped big time into the “bucket list” that he created when he was ordained a priest in 1990.

Learn to fly an airplane. Check.

Own a motorcycle. Check.

Vacation in Hawaii. Check.

Have a dog. Check.

Break 80 in golf. Check.

Never pass up an opportunity to ride a rollercoaster. Check.

“I still do that,” says Father Clegg, pastor of St. Augustine and Most Sacred Heart of Jesus parishes both in Jeffersonville. “I’m a big rollercoaster fan.”

Father Clegg felt the same thrill of a rollercoaster ride when he learned that he was among three priests from the archdiocese who have received grants to participate in the 2011 Clergy Renewal Program for Indiana Congregations funded by Lilly Endowment Inc.

Father Steven Schwab, pastor of St. Thomas Aquinas Parish in Indianapolis, also received one of the 19 grants extended to clergy members throughout Indiana.

So did Father Rick Ginther, pastor of St. Margaret Mary and St. Patrick parishes, both in Terre Haute, and the priest moderator of St. Ann Parish, also in Terre Haute.

“The program allows priests to step back from their busy schedules and renew their spirits for challenges ahead,” according to Lilly Endowment official Gretchen Wolfram.

“Part of the grant will allow him to finish some of the goals he has just three states left on his list—Oregon, Washington and Alaska. He plans to tour all three during his sabbatical from parish ministry in 2012.

“Some of my family is in Indianapolis, and bring in my brother from California, and several nieces and nephews from out of state. This is an opportunity I have to bring us all together.”

He also views his sabbatical as a way to inspire his parishioners.

“I always think you have to have goals in life.”

As he prepares to finish his first bucket list, Father Clegg is already getting started on his second. He thinks this one will have a different emphasis.

“When I made my proposal to Lilly Endowment, the Scripture passage I used was John 10:10—‘I came that you might have life and have it abundantly.’ God has set us up with so many opportunities, and we really are blessed. I realize that even more after my mission trips to Haiti.”

“My first bucket list was really a combination of things that required some money to do. I think the second list will be different, having been to Haiti.”

The endowment seeks to honor the important work that congregations do, and to provide their pastors and their parishes a special opportunity to engage in an extended period of intentional refreshment and renewal.

“Pastoral ministry,” said Craig Dykstra, the endowment’s senior vice president for religion, is “a demanding vocation. Done well, it draws deeply upon the pastor’s heart, mind, strength and soul. Well-planned clergy renewal programs provide pastors (with both time they need to stand back from their daily responsibilities, and a chance to engage in what many previous grantees have described as ‘life-changing experiences that connect them more deeply to the spiritual resources on which their ministries depend.’”

The program is open to all Indiana congregations that received clergy renewal grants last year have welcomed their pastors home, and the 19 that received grants this year received clergy renewal grants last year have welcomed their pastors home, and the 19 that received grants this year have been to Haiti.

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Lilly Endowment officials announce Indiana clergy renewal program for 2012

By now, most of the 27 Indiana congregations that received clergy renewal grants last year have welcomed their pastors home, and the 19 that received grants this year have been to Haiti.

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The program is open to all Indiana congregations that have an ordained pastor. Also, if a pastor has benefited from a previous clergy renewal program grant received in or before 2003, that pastor’s current congregation is eligible to apply for a grant to support a second renewal for that pastor. Applications must be postmarked by March 12, 2012.

An information meeting about the program for pastors, their spouses and congregational representatives will be held from 1 p.m. to 4 p.m. on Sept. 27 at North United Methodist Church, 3808 N. Meridian St., in Indianapolis.

For details about the meeting or to access the application brochure, visit the endowment’s website at www.lillyendowment.org and click on Religion, call 317-916-7350, e-mail info@indianaclergyrenewal@yahoo.com, or write Joan M. Smith, Program Director, Lilly Endowment, 2001 N. Meridian St., Indianapolis, IN 46208.
IDENTITY
continued from page 1

The pope’s missionary prayer for August asks that Christians in traditionally Christian countries “rediscover the freshness and enthusiasm of their faith.”

To spearhead this renewed mission, the pope chose a leading theological adviser to the Vatican, Archbishop Fisichella taught fundamental theology for 20 years at the Pontifical Gregorian University, and was rector of Rome’s Pontifical Lateran University before he served as president of the Pontifical Academy for Life for two years.

His books and lectures have been about how to present Christianity to today’s world, especially in using language that makes the truth of the Gospel easily understood in today’s cultures, he said.

However, he said, after years of developing his ideas as a professor, “now I have to be able to put them into practice.”

He has built a simple, two-pronged plan—help build identity so Catholics learn what it means to be a Christian today, and re-insist a sense of belonging to the Church.

Many Christians lack basic knowledge of the faith, he said, and one of the reasons is that catechetical instruction typically stops after the sacrament of confirmation in the teen years.

“Faith also needs to be studied,” even as an adult, he said, so people know not only what the faith teaches, but how to live that faith in today’s world with today’s challenges.

“If someone doesn’t know the fundamental tenets of the faith, it’s difficult for that person to know who he is” and what being Catholic means, he said.

Building community and a sense of belonging to the Church are also tied to identity, he said, since “there can be no full Christian identity if it’s not in reference to the community, and there can’t be a community made up of people who are weak, lacking identity.”

“So we need to know the faith, know who we are in the world and know our tradition in our culture to build up a Catholic identity,” which is also built up in relationship with other Catholics in both good times and bad, he said.

Homilies are also an important way to evangelize, he said, especially when they are delivered during a Mass that may be attended by many lapsed or non-Catholics, such as weddings, baptisms and funerals.

“If the priest is able to give a message that is both intelligent and able to reach people’s hearts, it is a very important example of new evangelization,” the archbishop said.

The council will launch a pilot project called “metropolis mission” during Lent 2012 in 12 European cities “because the Lord sent 12 in the beginning” to evangelize, he said.

The bishops of the cities will be united around implementing the same initiative in ways that are unique to the dioceses.

The Lenten programs will include putting the spotlight on the sacrament of reconciliation because “new evangelization demands knowing the truth about oneself,” he said.

What was in the news on Aug. 25, 1961? Papal advice to the rich and poor, a eulogy to modern age and an appeal for calm after cross burning

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of The Criterion, which is celebrating its 50th anniversary.

Here are some of the items found in the Aug. 25, 1961, issue of The Criterion:

- New Fatima Retreat House to be built near Ladywood
- ACCM plans leadership institute
- Pontifil Academy for Life for Latin America
- New adult education series set to start
- 'Follow the crowd': Charges Catholics lag in racial prejudice fight
- Layman takes pulpit at departure ceremony
- ‘New Furnace, Heat Pump or Air Conditioner.
- Reminds youth of need for personal sacrifice
- Appeals for cooperation by Catholics, Orthodox
- Bishop asks for calm after cross burning
- ‘Be courageous’: Charges Catholics need to bear up under persecution
- 12th Anniversary Sale

(Read all of these stories from our Aug. 25, 1961, issue by logging on to our archives at www.CriterionOnline.com.)

More than 15 million women and men will be diagnosed with cancer this year. That’s why the St Vincent Foundation is providing support for those facing this disease by sponsoring the Walk of Hope on October 1, 2011 in Carmel.

Come join the Walk of Hope and participate in the 1 or 3 mile Walk of Hope and inspirational Opening Ceremonies! Visit the Village of Hope Community Fair featuring free health screenings, a Kid’s Zone, entertainment, shopping, food and more at Coxhall Gardens 10:00 a.m. - 4:00 p.m. to learn more or to register, please visit stvincentwomenofhope.org.

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Faith is a hard thing to describe. It's an abstraction—even for the person who espouses it. It’s a doubly mysterious thing, for no one who doesn’t have it can understand what it means. And then, what happened upon a movie which illustrated the substance of faith in the best way that I’ve ever known it. It was extremely moving.

The movie is Of Gods and Men, a French film which became a Cannes Film Festival hit. It is a documentary which appears to be fictional because it tells its story in such human, dramatic ways. It is based on a true story from the French colonial dominion. The story tells of eight French monks who live in a monastery in the Algerian mountains. Everyone in the area is Muslim, and they are the people the monks serve. One of the doctors who holds a daily clinic for the (mostly) women and children of local villages. The monks share their crops and other goods with the villagers, and a peaceful, respectful relationship exists between them.

When conflict arises between the French rebels and the French-dominated Algerian army, the monks know they are in danger. Without the threat of death. Some of the older monks say they are too old to leave, and will take what comes and sell their lives in the undiluted. The monks’ interior struggle is well demonstrated in the film by the discussions and concerns that go on within their community. The men are shown sharing Communion, praying and eating together, and going about their daily chores.

Eventually, all eight monks decide to stay because their mission is there, and they are committed to serving God in that place.

One evening a rebel forces invade the monastery, running around and rifting the place, waving guns and burning orders. They accuse the French priests of subverting the revolution. When the rebel leader notices that they seem to be celebrating something, he asks the abbot that this night is the birthday of Jesus, a special event which Christians celebrate every year.

In our prayers, Augustine wrote, we must contemplate both Christ’s divinity and his humanity. We contemplate his glory, his divinity, and the Catholic Church far more often than any other ecclesiastical writer.

The baby’s in the room with us," he told us. Our eyes met in one grief-stricken look.

What was I thinking?

Much to my surprise, Abigail Therese arrived, pink knit cap, and every detail of her little face. “OK,” I said, squaring my shoulders. “We’ll get to the bottom of this.” But recently I have grown to totally, head and body. We pray, then, to himself, head and body. We pray, then, to himself, head and body. We pray, then, to himself, head and body. We pray, then, to himself, head and body.

The symbolism is clear here, and the monks know it. They are already talking of how they will stay and die together. They come to expect the worst.

Many people are familiar with the life of St. Augustine, whose feast is on Aug. 28 when that day is moved to Sunday. He is considered to be the greatest of all Fathers and Doctors of the Church.

He was born in 354 in Tagaste, northern Africa. He was a brilliant student when his teens he joined a dualistic heretical sect. He returned to his family as a lanky newborn. Our precious little one, who had died in the womb, our daughter, Lynn, was admitted to the hospital and labor was induced. Everyone knew the baby would die before it began.

Driving to the hospital, I wondered if I would be able to see the baby. What would a fetus look like? Would the baby be partially formed? Would our grandson resemble a baby? Was I ready for this?

Our son-in-law, Justin, met me in the hallway.

“The baby’s in the room with us,” he told me. Our eyes met in one grief-stricken look. “It’s up to you whether you want to come or not.”

“Oh,” I said, squeezing my shoulders. “I’m going.”

I followed Justin down the hallway to a room where Lynn was sitting in the hospital bed looking little and skinny and pale. Our daughter had a sad smile, and we hugged. Then we turned our gaze toward a small pink bundle on a bed.

Much to my surprise, Abigail Therese looked like any other newborn. She wore a pink knit cap, and every detail of her little body was there—fingernails, toenails, lips, tongue, ears, knuckles. She was perfectly formed. She was so real.

A fetus is a hard concept to grasp. When this pregnancy was delivered prematurely, I didn’t think I could stand to hold her. What was I thinking?

Instead, I gazed at perfection. Lynn smiled, her delicate fingers and caressed her small shoulder. She was totally formed, and was a beautiful baby!

In that moment, a peace arose within me. For me, abortion has never been an issue. I have never known anyone who experienced a crisis pregnancy. So while I agree that it’s OK to euthanize a lifeless creature. “Himself unchanged, he took to himself, head and body. We pray, then, to himself, head and body. We pray, then, to himself, head and body. We pray, then, to himself, head and body.

I have the conviction that God, who is known to us by the name of Jesus, is the one Savior of his body, our Lord Jesus Christ, the Son of God, who prays for us as a servant. In the first case, he is the Creator, in the second a human being. He himself, head and body. We pray, then, to himself, head and body. We pray, then, to himself, head and body. We pray, then, to himself, head and body. We pray, then, to himself, head and body.

The following verse from Isaiah captures this image particularly well: “On this mountain, the Lord shall set up an altar for the feast. The beautiful music, their eyes tear up and their faces express the sadness they know will come. It is their Last Supper before their Calvary begins. Eventually, the rebels return and take seven of the monks hostage, leaving one monk, who had hid under his bed to tell the tale later.

Finally, the seven monks are killed, martyrs to their faith and to that part of the human race which is a glass of wine. As they sit silently together, listening to the beautiful music, their eyes tear up and their faces express the sadness they know will come. It is their Last Supper before their Calvary begins. Eventually, the rebels return and take seven of the monks hostage, leaving one monk, who had hid under his bed to tell the tale later.

The movie is a documentary all right—a documentary of what faith looks like, feels like, and sounds like.

Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular contributor to The Crisis. 

Dig into the feast of grace!

They say that what goes around comes around. Our son-in-law, Justin, was born in cranberry, tomato, potato, and other foods. Our son-in-law, Justin, was born in cranberry, tomato, potato, and other foods.
My Journey to God

We are each called to gain victory over the negative forces within us that continually bring darkness into our lives.

Our will is what makes this happen; no person or thing can make these forces subside . . .

Only for a while can they take our mind off of that which lies in the shadows of our distractions.

(The Spirit of God dwells within us and will now lead us through the quest.
When we search our heart, we find Him there. By Gayle Schrank)

In Him, we discover the light and the east.

Gayle Schrank is a member of St. Mary Parish in Navilleton. A woman carries a rosary and Mass program through a procession around the grounds of the Shrine of Our Lady of Good Help in Champion, Wis., on Aug. 15, the feast of the Assumption.)

Go Ask Your Father!

Fr. Francis Hoffman

Natural Family Planning is not “Catholic contraception”

How do I respond to someone who is not Catholic and insists that Natural Family Planning is just “Catholic contraception” because it is still trying to prevent pregnancy?

A The moral evaluation of Natural Family Planning vis-à-vis artificial birth control requires a bit of knowledge about the morality of human acts.

The Church teaches that the morality of an action depends on the object, the intention and the circumstances. If the object is evil, the action is always evil regardless of the intention or circumstances. However, even if the object of the action is good, but the intention is evil, then the action itself is bad.

Theoretically, Natural Family Planning could be sinful if it were employed for entirely selfish purposes. In that sense, your non-Catholic friend makes a valid point. But artificial contraception is found in the object of the action, not the intention or circumstances. Therefore, it is not a sin simply because the intention is good, but because the action is evil regardless of the intention.

The Church teaches that the object of an action determines its moral value. If the object is evil, the action is evil regardless of the intention.

But I am still trying to prevent pregnancy. Why is Natural Family Planning not “Catholic contraception”?

A A natural contraceptive method is not “Catholic contraception” because it is not an “artificial” method that deliberately prevents natural procreation. A natural method works by allowing nature to control the natural processes of procreation.

I wish to prove that Natural Family Planning is not “Catholic contraception” because it is a natural method. How do I go about this?

A A natural method is not an “artificial” method because it is not a device that prevents natural procreation. A natural method is something that allows nature to control the natural processes of procreation by working with nature, not against it.

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**Holy Cross Church Feast of the Holy Cross Dinner, Dance and Silent Auction**

A few of the auction items include:
- Tickets for Colt’s Football Games
- Autographed sports memorabilia
- Various Gift Certificates & Gift Baskets
- Much, much more…

An Elegant Evening Overlooking the Indy Skyline

Saturday, September 10th, 2011
6:00–10:30 p.m.

Marion Inc. Ballroom
1011 E. St. Clair
Cost $50 per person
RSVP by September 7th

Amy Bramer: 578-4581 or Kevin Perry: 695-6323

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**New Mexico bishops back driver’s licenses for undocumented immigrants with valid ID**

The bishops said they understand people’s frustration about the illegal status of some immigrants in the United States and the lack of action on comprehensive immigration reform at the federal level, reform that is of “enormous importance.” But laws and public policies must treat immigrants with justice and dignity, they added.

In New Mexico right now, the issue of driver’s licenses for undocumented immigrants must be a priority, they said, and they oppose efforts to repeal the current law that allows such licenses.

According to the Albuquerque Journal, Republican Gov. Susana Martinez tried unsuccessfully to get the law repealed during this year’s legislative session and plans to put the issue on the agenda of a special session scheduled to begin on Sept. 6.

Only a handful of states grant driver’s licenses to people regardless of their immigration status.

According to Martinez, New Mexico’s 2001 law, signed by her Democratic predecessor, Gov. Bill Richardson, is making the state “a magnet” for people who enter the United States illegally. She recently announced the state’s Motor Vehicle Division would conduct random checks of license holders who are foreign nationals to determine their residency.

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**Placing a seed**

A member of the Missionaries of Charity talks with a pilgrim from Germany near an image of Blessed Mother Teresa of Kolkata during World Youth Day in Madrid on Aug 17. Members of religious orders and clergy were on hand during the international gathering to encourage youths to think about vocations. Earlier this year, the U.S. bishops released results of a survey that said 20 percent of new priests and religious had attended a World Youth Day.

**Rest in peace**

Please submit in writing to our office by 10 a.m. the week before the publication: be sure to state date of death. Obituaries 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.


Mary Haie and Patricia Halligan. Grandfather of five.


Grandmother of seven. Great-grandmother of two.


VEERKAMP, Mary, 89, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 12. Mother of Diana Kennedy, Debra Reilly, Jim, Terri and Steve Reilly. Great-grandmother of four.


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**WHAT COULD MY MEAGER DONATION MEAN TO SVD?**

$10 buys 70 lbs. of food from a food bank.
$20 buys 2,000 grocery bags (use up 15-20,000 a week)
$25 buys a case of recycled copy paper for office operations.
$50 buys weekly diesel fuel for trucks to pick up donated food from a food bank.
$75 buys a reconditioned refrigerator, stove, or washer.
$100 buys a reconditioned mattress and box spring.
$150 buys a reconditioned mattress and box spring.
$200 buys a case of recycled copy paper for office operations.
$250 buys a case of recycled copy paper for office operations.
$1,000 buys weekly diesel fuel for trucks to pick up donated food from a food bank.
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Take I-74 to Sunman Exit, Indiana 46 East to Lawrenceville, North 3 Miles, Follow Signs

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DREs, principals and youth ministers preparing for Mass changes

By Sean Gallagher

FRENCH LICK—The words we speak at Mass will change soon, and directors of religious education (DREs), principals and youth ministers from across central and southern Indiana are preparing for those changes.

Part of the preparation for many of them included attending Aug. 2 workshops at the French Lick Resort on planning for Masses with children in light of the new translation of the Mass set to be implemented on a weekend of Nov. 26-27, the first Sunday of Advent.

Father Patrick Beidelman, archdiocesan director of liturgy, led the two workshops, which were led primarily by standing-room only crowds.

In that presentation, he reiterated that as DREs, principals and youth ministers make plans to prepare the children, youths and adults they serve to be ready for the new translation, they should emphasize on helping the children achieve a deeper understanding of and love for the Mass—not simply to help them adjust to specific changes in texts.

Father Beidelman discussed the Directors for Masses with Children with attenders. It is a document issued by the Vatican in 1973 to incorporate the liturgical renewal of the Second Vatican Council into such Masses, and will remain in force after the upcoming implementation of the third edition of the Roman Missal.

He also encouraged the DREs, principals and youth ministers who filled the conference room to see this time of change as an opportunity to look anew at liturgical practices that they are involved in.

"Kids have a sense of the sacred," Father Beidelman said. "They find the ritual approachable enough to give expression to the prayer of their hearts, the song of their lives, particularly through some cultural expressions."

I think that sense of the sacred that can be communicated is exactly what is behind the Church’s challenge to all of us to be specially attentive to the needs of children in our liturgical celebrations and, most especially, in the Mass.

—Father Patrick Beidelman, archdiocesan director of liturgy

The documents specifically say that that is a time for individual quiet prayer and silence, he said. "I wanted to make sure that, through this translation, we can be fully participating in the liturgy."

In a related topic, Father Beidelman also suggested that times for silence at Mass are important.

"The documents specifically say that that is a time for individual quiet prayer and silence," he said. "And we move through things so frequently and we try to compress the liturgy that that one very specific individual moment is actually robbed from folks."

"I sometimes feel that we have done a disservice to our children in thinking that they can’t understand as much as they can," Dopp said. "I think children are better at drawing together our humanity with mystery than anybody else in the congregation because their imaginations are so expansive that they’re able to grasp that."

"I think that sense of the sacred that can be communicated is exactly what is behind the Church’s challenge to all of us to be specially attentive to the needs of children in our liturgical celebrations and, most especially, in the Mass."
1960 – Ground is broken for Bishop Chatard High School and an adjacent convent. On September 13, 1961, the new Catholic high school welcomes its first class of 236 students.

1961 – The Living Rosary celebrates the Feast of the Holy Rosary and becomes a sacred tradition still celebrated with reverence today.

1964 – The Athletic Wall of Fame celebrates outstanding student-athletes who earn exceptional honors in their respective sports; 616 student-athletes have been recognized.

1965 – Formation of the Big Sister-Little Sister Tea helps younger girls feel connected.

1970 – “Teachers and parents worked together as partners. We could always talk through any problems,” says longtime teacher and department chair Dick Powell.

1972 – Title IX mandates new school sports for girls. Previously, cheerleaders, twirlers, Trojettes, matmaids and cindermates supported boys sports.

1975 - Present – For 36 years, Sister Louise Hoing leads the guidance department, encouraging students to find and nurture their God-given talents.

1982 – Walk-a-Thon is introduced, raising $24,000 in its first year.

1985 – Chatard welcomes its largest enrollment – 861 students – from nine North Deanery elementary schools and several township schools.

1987 – Achievement Awards, formerly known as the Hall of Fame, honor individuals who give of their time and talent to benefit the school.

1990 – The canned food drive helps feed families during the Thanksgiving holiday.

1995 – Chatard graduates its first class of 118 students.

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2000 – Science labs and other upgrades and renovations are a result of the Foundation for Faith capital campaign.

2004 – 2007 – Science labs and other upgrades and renovations are a result of the Foundation for Faith capital campaign.


2011 – Bishop Chatard High School Gymnasium

50th ANNIVERSARY Celebration & Annual Fund Dinner

Tuesday, September 13, 2011 at 6 p.m.
Bishop Chatard High School Gymnasium

6 p.m. Hors d’oeuvres & Tours
7 p.m. Complimentary Dinner
8 p.m. 50th Anniversary Celebration Annual Fund Presentation
Special Announcement

R.S.V.P. by September 1, 2011
events@bishopchatard.org
317.251.1451 ext. 2231

We can only understand life by looking backward, but we must live life by looking forward.