Priests urged to preach about effects of poverty, job loss on families

WASHINGTON (CNS)—The president of the U.S. Conference of Catholic Bishops is urging priests across the country to preach about “the terrible toll the current economic turmoil is taking on families and communities.”

In a letter to his fellow bishops, Archbishop Timothy M. Dolan of New York said he was writing at the recommendation of the Administrative Committee, which directs the work of the USCCB between general assemblies.

“They must also give priority on the scandal of so much poverty and so many without work in our society,” Archbishop Dolan said, noting that special resources and materials to assist in that effort would be posted in an Unemployment and Poverty section of the USCCB website at www.usccb.org.

“Widespread unemployment, underemployment and pervasive poverty are diminishing human lives, undermining human dignity, and hurting children and families,” he said.

The archbishop pointed out that the U.S. Census Bureau had released statistics during the Sept. 13-14 Administrative Committee meeting showing that 46 million people, including 16 million children, were living in poverty in the United States in 2010.

“These numbers bring home to us the human costs and moral consequences of a broken economy that cannot fully utilize the talents, energy and work of all our people,” he said.

Archdiocese of Indianapolis and Diocese of Palayamkottai build a relationship of faith

By Sean Gallagher

DOVER—The Archdiocese of Indianapolis and the Diocese of Palayamkottai at the southeastern tip of India may seem worlds apart.

But a holy missionary links them—St. Francis Xavier, the patron saint of both local Churches.

More than 400 years ago, this Jesuit missionary helped establish the Church in the region around Palayamkottai. Some 175 years ago, he became the patron saint of the then-Diocese of Vincennes when Indiana was very much mission territory.

Since July, Father Sengole Thomas Gnagnaraj, a priest of the Palayamkottai Diocese, has brought the witness of St. Francis Xavier to the Batesville Deanery parishes of St. John the Baptist in Dover, St. Joseph in St. Leon, St. Martin in Yorkville and St. Paul in New Alsace.

Archdiocese of Indianapolis and Diocese of Palayamkottai build a relationship of faith

St. Francis Xavier pray for us

By Mary Ann Garber

Recalling a favorite story, Bishop Christopher J. Coyne told the archdiocesan Golden Jubilee Mass couples on Sept. 18 that an elderly Italian woman in Medfield, Mass., once shared the secret of her 65-year marriage.

“She said, ‘Every day, I think he’ll do better.’” Bishop Coyne recalled in his homily for the archdiocese’s 28th annual Golden Wedding Anniversary Celebration liturgy at SS. Peter and Paul Cathedral in Indianapolis.

“All you jubilarians, I want you to look at each other and say to each other, ‘You’ll do better tomorrow,’” the auxiliary bishop and vicar general told them.

The longtime married couples responded with delighted laughter and knowing looks at their spouses.
It was a fun moment during a joyous eucharistic liturgy that honored 121 married couples from parishes in central and southern Indiana who represented 6,447 years of marriage.

“They believed in God,” Bishop Coyne explained. “They believed in the Church and in each other.”

Three longtime married couples who represented 6,447 years of marriage.

The jubilarians present for the liturgy have 502 children, 1,028 grandchildren, 54 years.

A sense of humor helps in marriage,” said Mildred Grannan of Indianapolis. “It’s important for spouses to tell each other that ‘I believe you’re going to do because you’re smarter than I am,’ ” she said, “and ‘I have faith in you. I have faith in you because we have pledged our love together, we have committed ourselves to love together, and we have done so in good times and in bad, in sickness and in health, and we do so until death do us part.’”

“A man and a woman commit themselves to that kind of love, God blesses them,” Bishop Coyne explained, and they become a witness to others that “God’s love is eternal, God’s love is unconditional and God’s love is creative.”

“In your daily love for each other, in your married love for each other, you not only show us what God’s love is like,” he said, “...you bring more of God into a world that needs him, into a world that needs that hope, that strength, that passion of God’s love.”

The jubilarians present for the liturgy have 502 children, 1,028 grandchildren, 258 great-grandchildren and two great-great-grandchildren.

Bishop Coyne represented Archbishop Daniel M. Buechlein as the speaker for Celebrating Catholic School Values Dinner on Oct. 26.

The event has raised more than $4.4 million through corporate sponsors in celebration of the archdiocese’s Office of Family Ministries.

“I told the bishop that the Lord has helped us,” Leona Schuler explained after the liturgy. “Through his help, we stayed married.”

She recommends that young married couples find ways to talk about their differences and resolve them.

“Always agree with one another,” she said, “and don’t forget to say ‘I love you’ when you go to bed. And try harder tomorrow!”

The Schulers were married in 1942 at the start of America’s involvement in World War II and shortly before he was deployed overseas with the U.S. Army. “I served in Africa and then in Sicily and then in Italy from 1942 to 1946,” James Schuler explained. “I was a sergeant. I thought we’d never get back home.”

“Always agree with one another,” Leona Schuler said. “I always prayed for him and went back to church. We wrote a letter every day” while he was overseas.

“There were some tough times over the years,” she said, “but we always took care of one another and worked together. We still love each other and help take care of each other.”

Three longtime married couples attended the Mass, the Grannans, are related.

St. Lawrence parishioners Elbert and Mildred Grannan of Indianapolis have been married for 66 years.

Nativity of Our Lord Jesus Christ parishioners James and Jeanette Grannan of Indianapolis have been married for 54 years.

St. Gabriel the Archangel parishioners Raymond and Tina Grannan of Indianapolis have been married for 50 years.

Another brother, Anthony Grannan, and his wife, Julienne, have been married for 54 years, and are members of Our Lady of the Greenwood Parish in Greenwood. They were not able to attend the Mass.

“A sense of humor helps in marriage,” Elbert Grannan explained after the liturgy.

Bennett plans to talk about educational choice in Indiana, and its role in improving education for students in the state. He is a 1979 graduate of Our Lady of Providence High School in Clarksville. He also was a teacher and basketball coach there.

The premise annual Catholic school event in the archdiocese brings together corporate sponsors in celebration of archdiocesan Catholic schools.

The premiere annual Catholic school event in the archdiocese brings together corporate sponsors in celebration of archdiocesan Catholic schools. Corporate sponsorships are now being accepted. Platinum sponsors for the event represent a $15,000 gift for scholarships. Gold sponsors are $10,000, silver partners are $7,500 and bronze sponsors are $1,750.

“This year provides us with an unprecedented opportunity to assist families with the cost of Catholic education,” said G. Joseph Peters, associate executive director of the archdiocese’s Office of Catholic Education.

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“He recognized that we’re a living sacrament,” she said, “and that every day we are attempting to live what the sacrament says as a witness to God’s love. ... If we didn’t have Jesus in the middle of our marriages, we would not all be here today.”

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By Mary Ann Garber

“The culture of death is designed to destroy human dignity and empty human life of authentic love that respects and protects human life.”

—Sister Diane Carollo, S.G.L.

We’ll remember your story.

Whether you come to us needing rehabilitation services to return home or choose to become a permanent part of our family, the staff at Mercy Sacred Heart Village and Mercy Providence will welcome you and your family with open arms. We realize everyone has a “story” and we want to know yours. We live our Mission every day through caring for the mind, body and spirit of our residents, patients and each other. Come see what we’re all about - we’ll remember your story.

By Mary Ann Garber

“I came so that all might have life and have it to the full” (Jn 10:10), Christ’s mission on Earth, is the theme for the U.S. Conference of Catholic Bishops’ 2011 Respect Life educational campaign.

This year, the bishops’ Secretariat of Pro-Life Activities is encouraging Catholics to “allow God to stretch our hearts, and fill them to overflowing with his love, joy and peace. “With hearts so transformed,” the bishops emphasized, “we can become living witnesses to the meaning of Jesus’ mission.”

One important way for Catholics in central and southern Indiana to promote the Lord’s mission of protecting the sanctity and dignity of life is by participating in the archdiocesan Respect Life Sunday Mass at 1 p.m. on Oct. 2 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, is the principal celebrant for the pro-life Mass, which also will recognize two Catholics for distinguished volunteer service to the cause of life.

Representatives of 38 Catholic parishes, schools and organizations from most of the 11 archdiocesan deaneries are already registered as participants.

Following the liturgy, pro-life supporters are invited to participate in the Central Indiana Life Chain, a peaceful, one-hour prayer vigil, from 2:30 p.m. until 3:30 p.m. along North Meridian Street in Indianapolis.

Life Chains also are scheduled in the archdiocese in Bedford, Bloomington, Brazil, Columbus, Connersville, Greencastle, Milan and Terre Haute. Nationally, Life Chain organizers are marking the 24th year for the pro-life prayer vigil.

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, said Respect Life Sunday is a reminder that Catholics must work to end abortion as well as promote chastity.

“The culture of death is designed to destroy human dignity and empty human life of authentic love that respects and protects human life,” Sister Diane said.

“We, as a pro-life people, must resist and respond to all attempts by the state to impose sex education programs that oppose our Christian values and beliefs.”

(For more information about the archdiocesan Respect Life Sunday Mass, call the Office for Pro-Life Ministry at 317-236-1569 or 800-382-9636, ext. 1569. For more information about Life Chains scheduled in central and southern Indiana, log on to www.lifechain.net.)

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—Sister Diane Carollo, S.G.L.
A future without God is a future without hope

“Where God is, there lies the future. What this means is that we must restore God to our horizon, the God who is so often disordered. We need God because he is the source of all our hope. The fault is not with the perpetrators of 9/11, but with the perpetrators of our own will run riot. The secular view of the world is the only view that offers hope. We have no need of God. With our own intelligence, and with the power made possible by science and technology, we are told that human beings are capable of taking care of themselves. We can rule where God is, there lies the future. What this means is that we must restore God to our horizon, the God who is so often disordered. We need God because he is the source of all our hope. The fault is not with the perpetrators of 9/11, but with the perpetrators of our own will run riot. The secular view of the world is the only view that offers hope. We have no need of God. With our own intelligence, and with the power made possible by science and technology, we are told that human beings are capable of taking care of themselves. We can rule where God is, there lies the future. What this means is that we must restore God to our horizon, the God who is so often disordered. We need God because he is the source of all our hope. The fault is not with the perpetrators of 9/11, but with the perpetrators of our own will run riot. The secular view of the world is the only view that offers hope. We have no need of God. With our own intelligence, and with the power made possible by science and technology, we are told that human beings are capable of taking care of themselves. We can rule where God is, there lies the future. What this means is that we must restore God to our horizon, the God who is so often disordered. We need God because he is the source of all our hope. The fault is not with the perpetrators of 9/11, but with the perpetrators of our own will run riot. The secular view of the world is the only view that offers hope. We have no need of God. With our own intelligence, and with the power made possible by science and technology, we are told that human beings are capable of taking care of themselves. We can rule where God is, there lies the future. What this means is that we must restore God to our horizon, the God who is so often disordered. We need God because he is the source of all our hope. The fault is not with the perpetrators of 9/11, but with the perpetrators of our own will run riot. The secular view of the world is the only view that offers hope. We have no need of God. With our own intelligence, and with the power made possible by science and technology, we are told that human beings are capable of taking care of themselves. We can rule where God is, there lies the future. What this means is that we must restore God to our horizon, the God who is so often disordered. We need God because he is the source of all our hope. The fault is not with the perpetrators of 9/11, but with the perpetrators of our own will run riot. The secular view of the world is the only view that offers hope. We have no need of God. With our own intelligence, and with the power made possible by science and technology, we are told that human beings are capable of taking care of themselves. We can rule where God is, there lies the future. What this means is that we must restore God to our horizon, the God who is so often disordered. We need God because he is the source of all our hope. The fault is not with the perpetrators of 9/11, but with the perpetrators of our own will run riot. The secular view of the world is the only view that offers hope. We have no need of God. With our own intelligence, and with the power made possible by science and technology, we are told that human beings are capable of taking care of themselves. We can rule
Los festejantes de bodas de oro demuestran que el amor verdadero tiene su raíz en Dios

Entonces, tal como ahora, en Indianápolis o en cualquier otra población o comunidad de nuestra arquidiócesis, o en cualquier otro lugar del mundo, había personas, jóvenes o mayores, ricas o pobres, hermosas o no tan hermosas, manejando o caminando por las calles o en los centros comerciales, buscando algo que hacer: Estaban buscando algún significado en sus vidas. Había, y hay, gente solidaria buscando entre otras personas a alguien que les anime.

Y si cualquiera de estos seres solidarios hubiese entrado en la Catedral de San Pedro y San Pablo en Indianápolis esa tarde de domingo, podrían haber encontrado la respuesta a su búsqueda. Cada Septiembre, uno de estos más bellos liturgiando eventos del año tiene lugar en nuestra catedral. Nos celebra nuestra golden jubilarians, y la catedral es pulcra con happy couples, sus parejas y amigos.

How did these beautiful couples manage to find a love that could last 50, 60 o 70 años? How could they do this when so many marriages come apart? When these couples married many years ago, they knew theirs was not just another wedding, it was a promise to stand by each other not just another day in 1953 or 1943 or whatever year they were married. They wanted their wedding day to mark their calendars forever. They gave themselves to each other 100 percent or they would no longer be married. And they live in the good days and the bad, the days of sickness, perhaps even tragedy, and so they know that their life together was not, is not, and will not become a romantic dream.

The fact that they wanted to be in the cathedral last week tells us that when all is said and done, the meaning of married life together—the meaning of their love for each other and the trust that they have for each other—had to be rooted in God. Their very lives tell us that they have needed God’s blessing on their marriage over and over again.

No one can go it alone through life. And those couples could not do it keeping a marriage. I believe they would tell us that the secret to a happy marriage is the commitment to have God as your mutual third partner. Prayer has been a lifeline.

And in the golden years, they know that even now their lives are to be carefully tended and nurtured. No couple’s love on the day of their wedding is enough for a lifetime because love is not static. Love is a decision that grows, and is pruned and tempered by life’s experiences and, yes, it can falter if not re-energized. How well those jubilarians know that they need God’s blessing for their love.

And to be sure, it is the rare jubilee couple that has not suffered the sadness of the cross, perhaps even tragedy, in their time together. To prepare for that eventuality, Christ graced our Church with the sacrament of matrimony. It is why husband and wife come to have their marriage witnessed and blessed in the Church. In any walk of life, the older we get the more we realize how much we need God. Trust and faith between wife and husband need constant attention. That is the second reason why our jubilarians sought the blessing of the Church—before family and friends, they promised to help each other build the trust and love they would need all the days of their life together.

And last Sunday afternoon they renewed their promise to stand by each other in good times and in bad, in sickness and in health until death.

I suspect that, through the years, there may have been days when they kept their marriage promises may have seemed like the only measure of their love. Marriage, like all of life, has growing pains. But I bet those challenging times pale compared to their proven love. Why are our jubilarians so happy? They are wives and husbands who reach out to family and friends. Their prayer together led them to care for their neighbors. Through the years, they cared for the elderly, the poor and the sick.

True love is not just for the husband and wife. That is what we mean when we say marriage is a sacrament of the love of God. God’s love takes flesh and touches others through married love. The key to a happy marriage is to share love with family and neighbors. And we remember that Christ expanded our notion of family and neighbor to include anyone in need.

God bless our jubilarians!

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 Street
Indianapolis, IN 46202-2367

—Traducido por: Daniela Guajama, Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en septiembre

Maestros/Directores de Educación Religiosa: ¿que ellos puedan contar con la fuerza y la dirección del Espíritu Santo cuando pasen la fe Católica a los jóvenes y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa.
Elizabethtown Ball fundraiser set for Oct. 15

St. Elizabeth/Coleman Pregnancy and Adoption Services, an agency of Catholic Charities Indianapolis, will host its Elizabethtown Ball on Oct. 15 at the Indiana Roof Ballroom, 140 W. Washington St., in Indianapolis. This year’s event marks the 25th anniversary of the first Elizabethtown Ball. The annual fundraiser for this historic pro-life agency begins with a reception and silent auction at 6 p.m. A dinner and awards ceremony follows at 7 p.m. Guests are then invited to dance to the music of the Wendy Reed Band at 8:30 p.m. Individual table sponsorships cost $2,000 and include recognition in event signage. To purchase tickets or for more information, call Valerie Sperka at 317-892-4798 or news@saintmeinrad.edu. Information: 317-892-4798 or news@saintmeinrad.edu.

Installation of general officers

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St. Thomas More Society annual Red Mass is Oct. 3

The St. Thomas More Society, an organization of Catholic lawyers, judges and law students in the Archdiocese of Indianapolis, will host its annual Red Mass at 5:30 p.m. on Oct. 3 at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis. Bishop Christopher J. Coyne, auxiliary bishop and vicar general, is scheduled to be the principal celebrant.

According to a press release issued by the society, celebrating a Red Mass for legal professionals at the beginning of a court term is a tradition that dates back to the Middle Ages. It is called a Red Mass because the Holy Spirit, which is symbolized by red vestments, is invoked to guide those in society, celebrating a Red Mass for legal professionals in the Mass in their work in the legal system.

After the Red Mass, the society will host a dinner to honor the “Man or Woman for All Seasons,” so named for the play and movie about the life of St. Thomas More. This year’s honoree is Abigail Kuzma, director and chief counsel of the Neighborhood Christian Legal Clinic, a faith-based, non-profit corporation providing legal representation to low-income families in central Indiana. Dinner tickets are $40, and table sponsorships are available.

For more information about the Red Mass or for information to participate in the dinner, call the St. Thomas More Society’s president, Judge David Certo, at 317-592-4072 or send an e-mail to davidcerto@yahoo.com.
Grant allows priest to reconnect, follow in footsteps of St. Paul

By John Shaughnessy

Father Rick Ginther has already traveled to Colorado for a silent retreat, spending eight days trying to sharpen his ability to find God in the everyday realities of life. His travels also include a pilgrimage to Greece and Turkey, where he is following in the path of St. Paul to gain a better understanding of the saint who turned his life toward Christ. He also plans a road trip to Canada to deepen his friendship with a college classmate.

And there’s the journey he will make to Poland—actually the name of a small community in Indiana—for the annual family reunion with his six siblings that’s called “Siblings Weekend.”

“It’s a chance to walk and talk, to eat together, to remember,” says Father Ginther, who leads the parishes of St. Margaret Mary and St. Patrick in Terre Haute. “We tell stories and we laugh a lot about growing up at home, remembering Mom and Dad and the things they taught us. It’s just a time to support each other.”

All those adventures are part of a nearly four-month sabbatical for Father Ginther that has been made possible by a grant from Lilly Endowment Inc. and its 2011 Clergy Renewal Program for Indiana Congregations.

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

Since Father Ginther began his sabbatical on Aug. 1, he has been following his goal of reconnecting with his family and friends, reenergizing his faith, and refreshing his body and his spirit. “It’s all part of a journey that has the theme of ‘Connections.’

“I was very, very tired, and I knew I needed something to renew me,” he says. “I think this is an excellent opportunity to reconnect with myself as a priest, as a human being and with the Lord. There’s a point where you have to stop for a while and just rest. I’ve been doing two jobs for 18 years, just like many diocesan priests and just rest. I’ve been doing two jobs for point where you have to stop for a while and just rest. I’ve been doing two jobs for 18 years, just like many diocesan priests and just rest. I’ve been doing two jobs for point where you have to stop for a while and just rest. I’ve been doing two jobs for 18 years, just like many diocesan priests and just rest. I’ve been doing two jobs for 18 years, just like many diocesan priests.

Father Ginther also sees this journey as a “thank-you tour.”

“If I had to describe myself in a brief statement, it would be, ‘I work, therefore I have had two jobs for years.’

Father Ginther knows that insights about life can come in many ways. For him, they sometimes surface during the bicycle rides that are part of his life and his sabbatical schedule. He also found a sense of perspective in a greeting card that he received during his silent retreat in Colorado.

As he opened the greeting card that celebrated his 61st birthday on Aug. 25, Father Ginther experienced an overwhelming reaction.

In his mind, he suddenly could see nearly everyone who has influenced his life—his parents, his siblings, friends, former teachers, old classmates, mentor priests, and parishioners from the past and the present.

“It was the most profound 15 to 20 minutes of the entire retreat,” he recalls. “I had this overwhelming sense of thanksgiving, of realizing the blessing of my life. It led to a great sense of peacefulness.”

He wants to have that same perspective when he returns to Terre Haute and his ministry as a pastor on Nov. 21.

“This will give me the energy to go on,” he predicts. “I hope to return and have the ability to refocus things, to change some things. I hope I’m a more focused preacher in terms of Paul and also in sharing particular spiritual insights. It should make a difference in my own spirituality and how that connects with others.”

(Father Thomas Clegg and Father Steven Schwab were also awarded grants through the 2011 Clergy Renewal Program for Indiana Congregations, which is funded by Lilly Endowment Inc. Father Clegg was featured in a story in the Aug. 24 issue of The Criterion. The story of the planned sabbatical of Father Schwab will be featured in a future issue.)

Besides trips to Greece, Turkey and Canada during his sabbatical, Father Rick Ginther plans to ride his bicycle often during visits with friends and family across the United States.

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer no-cost, flexible online theology classes:

- Courses on the Catechesis of the Catholic Church from CDU
- All 12 classes for a Certificate in Lay Ministry available online
- 20% discount for all employees, volunteers, and parishioners
- Employees also receive reimbursement upon course completion

For more information, please log on to www.archindy.org/layministry

Sunday, October 2, 2011
Delicious Chicken or Roast Beef Dinners
$9 Adults; $5 Children
Serving from 11:00 a.m.—4:30 p.m.
Evening meal 4:30 p.m.—6:30 p.m.
Carry-outs available
- Turtle Soup
- Country Store
- Sandwiches
- Snacks & Drinks
- Home-made Ice cream
- MONEY Raffle

Quaint German Town Surroundings and Mountain Hospitality

2011 Festival License #120773
Faith
continued from page 1
memory of St. Francis Xavier right where he stood.”
Father Thomas has come to the Archdiocese of Indianapolis to minister and serve as a mentor for seminarians from his home diocese who receive their priestly formation at St. Meinrad Seminary and School of Theology in St. Meinrad.

The Palayamkottai Diocese started sending seminarians there in 1996, when its current chancellor, Father James J. James, was doing graduate studies in Chicago. Since then, Saint Meinrad has provided scholarships for the educational expenses of the seminarians. More recently, the Archdiocese of Indianapolis has entered into a relationship with the Indian diocese.

The Church in central and southern India provides the seminarians with a stipend, health insurance and summer ministry assignments at archdiocesan parishes.

Once they are ordained, the Indian priests will minister in the archdiocese for five years before returning to their home diocese. One of the seminarians is named after St. Francis Xavier.

“I don’t feel away from my home,” said seminarian Raj Yeusudason, who ministered last summer at St. Pius X Parish in Indianapolis. “I feel that there’s a home for me in the United States. In some way, I feel united to this archdiocese. I have a relationship with it that makes me feel very comfortable and happy.”

Although Father Thomas and Yeusudason have close connections to the Jesuit missionary who started the Church in their home diocese, they view their role differently in central and southern India.

“I am happy to share my own faith with the people of the archdiocese,” said Father Thomas. “I don’t [see] myself as a missionary. They don’t need that.”

“But there’s a need for living the Gospel message together and sharing the faith. That is the reason we have to be here,” added Yeusudason, who also served in the archdiocese.

He said the involvement of lay Catholics in the Church’s ministry and in living out their faith in their daily lives is something that the Church in India could emulate.

“We note the formation of the laity to respond to the call as lay persons to live out their faith in an active way in the world [in important].” Father James said. “We don’t do as much in lay formation. I think that’s something that we could learn from.”

There is one aspect of the life of the Church in the U.S. that is emerging that makes it closer to the experience of the Church in India: priests ministering to multiple faith communities.

According to Father Thomas, in his home diocese, parishes in cities might have 3,000 to 6,000 households as members then have eight to 10 outlying villages connected to it with 50 to 200 families each.

Organizing pastoral ministry to such a wide array of communities is something that he is learning in his time in the U.S.

“I’ve learned many things about that being with Father Scott [Nobbe],” said Father James of his parish’s pastor. “The office setup, how we can effectively organize our own pastoral ministry to the people. That will definitely be of help to me when I go back to my diocese.”

Father Thomas was able to come to the Archdiocese of Indianapolis because the Diocese of Palayamkottai has such a large number of priests and seminarians not to anything particular in Indian culture, but to something that can be a universal aspect of the faith—family prayer.

“Back in my diocese, families have time for family prayer,” Father Thomas said. “My family had time for family prayer at 7 p.m. I remember my mom praying for vocations from my family, not particularly for me though. But that prayer has been answered.”

Now he is happy to minister in the United States, a country that helped the Church in India in the past and continues to do so.

“At one time, India needed missionaries from western countries,” Father Thomas said. “They came and built schools and hospitals, and many, many institutions for development. And it’s because of them that we have grown. We are obliged to help them because they helped us both financially and spiritually in many ways. In many ways, it’s a sign of gratitude to them because they helped us a lot.”

Dolan
continued from page 1
he said. “The common good will not advance, economic security will not be achieved, and individual initiative will be weakened when so many live without the dignity of work and the burdens of poverty.”

He said African-Americans and Hispanics “live with unemployment and poverty at far higher rates than others,” and immigrant workers were especially vulnerable to exploitation and unfair treatment,” in contradiction to “our national pledge of ‘liberty and justice for all’ and the consistent teaching of our Church.”

Archbishop Dolan said that “the best way out of poverty is to work at a living wage.”

The nation’s “economic failures have fundamental institutional and systemic elements that have either been ignored or made worse by political and economic behaviors, which have undermined trust and confidence,” he said.

“However, this is not time to make excuses or blame others,” the archbishop said. “It is time for everyone to accept their own personal and institutional responsibility to help create jobs and to overcome poverty, each in accord with their own abilities and opportunities.”

Individuals and families, faith-based and community groups, businesses and labor, government at every level, all must work together and find effective ways to promote the common good in national and economic life.”

Prayer intentions for Archdiocesan Pilgrimage to California missions and historic sites

Catholic faith,” Brewer said. “Maybe we should consider [following his example].”

We need to encourage that.”

Father Eric Johnson, archdiocesan vocations director, will be encouraging the faith and vocational discernment of the Palayamkottai seminarians at Saint Meinrad, effectively serving as their vocations director in their time at the seminary in the United States.

“It’s a good situation for us because it allows us to be involved in their formation,” Father Johnson said. “It also allows them to develop a sense of community with the archdiocese before they begin ministering here.”

Father Johnson also said that the relationship between the archdiocese and the Palayamkottai Diocese will benefit homegrown seminarians.

“It’s for them to have some exposure to someone whose experience of the Church is very similar to our own, and yet manifests itself in a very different culture,” he said. “It gives them the chance to have a broader experience of what the Church is beyond what they sense here.”

When Father James visited the archdiocese this summer, he spoke to The Criterion about the importance of giving seminarians from his home diocese the same broad perspective on the Church and the world.

“The whole world is becoming global now. The world is shrinking,” he said. “India, economically, is in close contact with the U.S. The whole trend right now is in bringing the world together.”

“We have as much to learn from here in terms of how the Church is [organized], in terms of the way the Church has taken root and expresses itself.”

Prayer intentions for the archdiocesan pilgrimage to California from Sept. 25 to 30 with Msgr. William Stumpf, archdiocesan director of vocations, moderator of the curia, are as follows:

• Sept. 25—SS. Peter and Paul Church, San Francisco, “for our priests and their loved ones at home.”

• Sept. Monday, Sept. 25—Visitation San Rafael Archangel Church, San Rafael, “for our elderly, sick and homebound.”

• Sept. Tuesday, Sept. 26—St. Francis Solano Church, Sonoma, “for our poor, the work of the St. Vincent de Paul Society and our ministries of charity.”

• Wednesday, Sept. 28—St. Apollinaris Church, Napa, “for Most Rev. Daniel M. Burch, O.S.B., Archbishop of Napa.”

• Thursday, Sept. 29—Mission Holy Cross Church, Santa Cruz, “for our current families.”

• Friday, Sept. 30—Mission San Jose Church, Fremont, “for the intentions of Bishop Christopher J. Coyne and of all the religious serving in the Archdiocese of Indianapolis, and for an increase in vocations to the priesthood and the consecrated life.”
Pope says German trip will focus on rediscovering God’s presence

NEW ORLEANS (CNS)—Catholic Charities in the Archdiocese of New Orleans has received the largest single grant in its history—$15 million from the Baton Rouge Area Foundation in 2010 to establish a fund targeted to help those affected by the 2010 BP oil spill.

The grant was part of the original $100 million in funding that BP gave to the Baton Rouge Area Foundation in 2010 to establish a fund targeted to help people affected by the spill. Case managers will be able to determine what people need and said increasing pastoral problems show that “reforms are long overdue.”

The organization mentioned the issues of human rights in the Church, the Vatican’s refusal to recognize Protestant denominations as “churches in the full sense,” and what it said was a privileged relationship which the Catholic Church enjoys with the state in Germany. About 100 of Germany’s 630 parliamentarians have said they plan to boycott the pope’s speech to the Bundestag, the lower house of the German parliament. They say the papal event violates the principle of the separation of Church and state.

At his briefing with reporters, Father Lombardi said the Vatican was not overly disturbed about the planned boycott. He said the pope was going at the invitation of the president of the parliament, and would address “those who want to hear him, and are ready to listen to this message with respect.”

German Chancellor Angela Merkel, in a video broadcast on Sept. 17, said she would be happy to welcome Pope Benedict to Germany. She said it was important to “strengthen the unity of Christians” in an increasingly secular German society.

The grant will allow Catholic Charities to branch out into the dioceses of Houma-Thibodaux and Lafayette to help people affected by the spill, Wadge said. Case managers will be able to determine what people need and said increasing pastoral problems show that “reforms are long overdue.”

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What was in the news on Sept. 23, 1961? Red China’s ‘terrorist tactics’ on Catholics, and a plea to remove birth control from the political agenda

The $15 million is dedicated for specific purposes, through the pages of The Criterion, which is celebrating its 50th anniversary. Here are some of the items found in the Sept. 23, 1961, issue of The Criterion:

- Chinese schismatic church failure, Fides agency reports
- “ROME—Red China’s attempt to force Chinese Catholics to break away from the Holy See has failed in spite of terrorist tactics, it has been reported here by Fides, mission news agency. The schismatic ‘patriotic’ church set up under communist pressure, the news agency said, is only a ‘skeletal’ organization headed by 35 illicitly consecrated bishops and ‘a very feeble number of priests’. But in future, Fides added, has not altered ‘the tragic state of the true Church in China’—the great majority of Catholics who have remained loyal to the Holy See.
- Chinese, Indian Sisters cross paths at Woods
- “Blow to Religion’: New education curbs evoke crisis in Poland
- Centennial to be marked by St. Meinrad
- ‘Blow to Religion’: New education curbs evoke crisis in Poland
- Centennial to be marked by St. Meinrad
- Pope again urges quest for peace
- Back TV programs on Negro problems
- Women’s retreat slated for Tell City Deanery
- Castro exiles bishop, 135 priests, religious
- Send regrets on Hammerkirk’s death
- ‘Remove birth control from political arena’

NEW YORK—A Catholic educator and author has urged Americans to unite in an effort to remove the birth control dispute from the political and social agenda. Father John O’Connor, a research professor of theology at the University of Notre Dame, also suggested that the National Institutes of Health undertake a research program to render the rhythm method of birth control 100 percent effective—thus helping to resolve the controversy between Catholics and non-Catholics over birth control methods. He notes that in recent decades, “no controversy ... has caused more tension, rancor and strife among religious groups in the U.S. than birth control.”

Delegate blesses new printing plant for Sunday Visitor

(Read all of these stories from our Sept. 23, 1961, issue by logging on to our archives at www.CriterionOnline.com )
WAS ITON (CNS)—When the first Sunday of Advent rolls around the weekend of Nov. 26-27 and English-language Masses in the United States are all supposed to follow the updated language in the third edition of the Roman Missal, people’s tongues will undoubtedly trip over some of the changes.

What adds up to only a few dozen different words for the congregation begin with the response to the priest’s greeting and continue through the text of the Whole Mass.

The changes in what the priest says during Mass are more significant, with numerous bits of new wording throughout the standard parts of the Mass and in each of the four primary eucharistic prayers.

For the congregation, the first change is that the response to the priest’s “The Lord be with you,” repeated at various times during the Mass, now becomes “And with your spirit.”

“Several steps have been taken, Lord God, lamb of God, son of the Father, have mercy on us; you are seated at the right hand of the Father, almighty Father. Lord Jesus Christ, only begotten Son, Lord God, Lamb of God, son of the Father. You take away the sins of the world, have mercy on us. You take away the sins of the world, receive our prayer; through my fault, through my most grievous fault. These were the words added after the line “We have sinned” now will be “that I have greatly sinned.” After the line “in what I have failed” now will be “through my weakness.”

In Form B, both priest’s parts and the congregation’s responses change. The prayer now will begin with the priest saying: “Have mercy on us, O Lord.”

The people respond: “For we have sinned against you, O priest.” The new wording is: “Show us, O Lord, your mercy. People: And grant us your salvation.”

The text of the Gloria changes throughout. It now reads: “Glory to God in the highest, and on earth peace to people of good will.”

One completely new acclamation has been added—“We proclaim your death, O Lord, and proclaim your resurrection. You are seated at the right hand of the Father, have mercy on us.”

When Father Tempesta was named a bishop in 1997, the archbishop said: “I heard that God was calling me to religious life,” said Father Tempesta. “It is a call that you experience in the depths of your heart. It is not a profession that you go to for

In Form A, the phrase that currently reads “I have sinned through my own fault” now will be “I have greatly sinned.” After the line: “in what I have failed” now will be “through my weakness.”

In Form B, the phrase added: “through my fault, through my fault, through my most grievous fault.”

The priest now says: “Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.”


In Form A, the phrase added: “through my fault, through my fault, through my most grievous fault” now will be “confess” rather than “acknowledge” one baptism and “look forward to” rather than “look for” the resurrection of the dead.

The newspapers also added: “For you alone are the Holy One, you are holy, holy, holy.” After the line: “when we eat this bread and drink this cup” now will be “when we receive the body of Christ and the blood of Christ.”

After the line: “Lord Jesus Christ, you are seated at the right hand of the Father;” now will read: “Our Lord, you are seated at the right hand of the Father;” now will read: “Our Lord, you are seated at the right hand of the Father.”

In Form B, the line: “I have spoken to you all” now will be “we have come to you all” and the line: “In your presence” now will be “in the presence of.”

“The region’s Christian roots “are being lost, little by little, the false belief that we are secular country,” he said in an interview posted on the Brazilian bishops’ World Youth Day website, www.jovensconectados.com.br.

He added that the events of World Youth Day will help “reaffirm our commitment to help the world, Brazil, and our city to become better and better.”

“Catholic youths make a difference in the world,” he added.

The last World Youth Day in South America was in Buenos Aires, Argentina, in 1987. The choice of Rio de Janeiro to host the World Youth Day creates a "big challenge," but also "a very special moment for the Church in Brazil:“ the archbishop told reporters in Madrid after the pope announced that Rio would host the next World Youth Day.

With less than two years to organize the event, scheduled for July 23-28, 2013, the archdiocese is working with the bishops’ conference to form planning teams.

Several phases have been taken, the fees are already being developed, and we hope that by the end of this year, everything will be organized so that we can finalize the selection of locations and all the programming,” said the archbishop.

On Sept. 18, the symbols of World Youth Day—a cross and an icon of Mary—arrived at Campo de Marte airport, where Pope Benedict celebrated Mass during his 2007 visit. Activities at the event, called "Blogi," a Brazilian expression meaning “believe in it,” will include singers, celebrations, testimonies and Mass.

Following the World Youth Day theme, “Go, therefore, and make disciples of all ye nations” (Mt 28:19), the cross and icon will travel through the 17 regions of Brazil and four other countries in South America: Paraguay, Uruguay, Chile and Argentina.

In a September meeting with archdiocesan clergy, Archbishop Tempesta told them World Youth Day would “be a great opportunity for evangelization, for working with youths, and at the same time, transforming each one of us in the mission to proclaim Jesus Christ to the world.”

The youngest of nine brothers, he served as an altar server and catechist, and he joined the Cistercian order in 1968.

“I heard that God was calling me to religious life,” said Archbishop Tempesta. “It is a call that you experience in the depths of your heart. It is not a profession that you go to for economic interests. It is a decision that is not explicable.”

When Father Tempesta was named bishop in 1997, Abbot Luigi Rottini, head of the Italian Cistercians, said “he always stood for precious human qualities—intellectual, spiritual and pastoral care and love for the monastic congregation.”

In October 2004, Bishop Tempesta was named archbishop of Belém, and in 2009, Pope Benedict named him to replace Cardinal Eusebio Scheid of Rio de Janeiro.
‘And with your spirit’ may sound new, but it has ancient roots

By Fr. Daniel Merz

The most common liturgical dialogue for the congregation with the priest at Mass is the exchange: “The Lord be with you;” “And also with you.” Catholics know this response in their sleep, but it will be the first major change in the Order of the Mass starting on the weekend of Nov. 26-27, the first Sunday of Advent, this year when the new translation of the Roman Missal goes into effect.

Here is why.

English is the only major European language that does not translate the Latin “Et cum spiritu tuo” as “And with your spirit.” The Liturgy of the Eastern Churches also employs the equivalent of “And with your spirit” in this dialogue between priest and assembly.

The phrase “Et cum spiritu tuo” goes back to the beginning of Christianity. It has tradition, Scripture and theology behind it.

“Nothing like it is known outside Christian writing,” according to Paulinus Milsler in “Et Cum Spiritu Tuo” in Studies in Pastoral Liturgy, Vol. 3.

“And with your spirit” sounds a bit Strange to modern ears, but its Latin and Greek equivalents were strange also to the ancient world.

As such, “Spirit” is a gift from the first disciples explicitly for Christian usage.

In the 20th century, “with your spirit” was thought to be a Semitic idiom that meant nothing more than “with you.” It was believed to be a translation of the Hebrew word “nephesh,” which translates “soul” or “spirit,” but can also mean “self.” But the Hebrew word behind our phrase is not “nephesh” but “ruah,” which can only mean “breath” or “spirit.” The Greek word for spirit, “pneuma,” is used never in the Old Testament to render “nephesh”; it is used only when translating “ruah.” Thus, it seems clear that the use of the liturgy is not intended merely as a euphemism for “you” but bears some other special theological significance.

In 2 Timothy 4:22, St. Paul wrote: “The Lord be with your spirit.” Grace be with all of you.” In other writings of St. Paul, he calls the gifts of the Holy Spirit “spiritual gifts” (“pneumatos”).

Thus, 1 Corinthians 14:12 has: “So with yourselves: since you are eager for spirits (spiritual gifts), seek to have an abundance of them for building up the Church,” and 14:32 says, “the spirits (spiritual gifts) of prophets are under the prophets’ control.” Revelation 2:16 and 10:19 have a similar usage. The spirit and spiritual gifts are related to the Holy Spirit.

The Catechism of the Catholic Church (#367) states that “Spirit” signifies that from creation man is ordered to a supernatural end and that his soul can gratuitously be raised beyond all it deserves to communion with God.

As such, “Spirit” is a gift from God to his people that raises us to a deeper relationship with God. In baptism and confirmation, for example, we received gifts of the Spirit that raised us to be children of God and members of the body of Christ.

In the sacrament of holy orders, the new gift of the Spirit is bestowed on those being ordained.

The episcopal ordination prayer asks God, for example, that the new bishop receive the “Spirit of governance,” which was given to Christ, and which Christ gave to his apostles.

The ordination prayer for priests asks: “Renew deep within him the Spirit of holiness,” that he may “henceforth possess this office” of the priesthood.

The prayer for deacons says: “Send forth upon him, Lord, we pray, the Holy Spirit, that he may be strengthened by the gift of your sevenfold grace for the faithful carrying out of the work of the ministry.”

Given the petitions employed in these ordination prayers, it is noteworthy that the phrase “And with your spirit” is only used in response to an ordained minister.

In those instances in the liturgy when a non-ordained member leads the assembly in prayer (for example, at a wake, a holy communion service, the Liturgy of the Hours), that non-ordained member will never say, “This is the Lord, be with you,” because, at least in part, that person does not receive in return the phrase “And with your spirit.”

The “spirit” refers specifically to the Spirit received in ordination. It is an affirmation by the assembly that the ordained minister has received the appropriate anointing with the Spirit to make him their leader in ministry.

It is less about the person than about the office of the priesthood, which is supported and guaranteed by the Spirit of God given in ordination.

There are scriptural usages that may be set in objection to this interpretation: Galatians 6:18, Philippians 4:23 and Philemon 25 all use “spirit” in a more general sense as addressed to the whole Church: “The grace of the Lord Jesus Christ be with your spirit.”

But here St. Paul refers to that gift of the Spirit, which the local Church possesses as a whole. In this sense, the ordained minister represents the whole Church.

(Father Daniel Merz is associate director of the U.S. bishops’ Secretariat of Divine Worship. For more information about the new Mass translation, log on to www.archindy.org/worship or www.usccb.org/romansmalliss)
Biblical readings: St. Paul’s Letter to the Philippians

St. Paul’s Letter to the Philippians, sometimes termed “the letter of joy,” is read as part of the Office of Readings next week, the 26th week in Ordinary Time. It is a short four chapters, but it reveals Paul’s concern and anxiety for his converts as well as insights into his doctrine of justifying faith.

Paul had good reason to love thePhilippians because his first Christian converts were born there. It is located in northeastern Greece, and was named for the father of Alexander the Great. The area became Roman in the second century B.C.

We know from the Acts of the Apostles that Paul arrived in Philippi—along with Silas, Timothy and Luke—in 49 or 50. After making some converts, he and Silas were imprisoned for a time. Paul was again in prison someday when someone wrote the second of his letters, which had been in Ephesus, most likely in 55, or Caesarea in 57 or even Rome between 58 and 59.

He thought there was a possibility that he might be martyred while in prison, and that he wasn’t sure that he would live or die. “For to me life is Christ, and death is gain,” he wrote. “If I go on living in the flesh, this means fruitful labor for me. And I do not know which I shall choose” (Phil 1:21-23).

The Philippians to Paul encouraged the Philippians to remain steadfast in the faith. He told them to stand firm against their opponents, who blamed the opposites at this point. They were probably pagan.

In Chapter 2, he begins by appealing for congregational unity, telling his listeners to be united in heart, humbly regarding others as more important than themselves, and look out for the interests of others. They should, he said, have the same attitude as Christ. Then he goes on to quote from Christian hymns, quoted here by Paul. It is my favorite Bible passage, and begins, “Though he was rich, he made himself nothing, so that he could be the servant of all, and that he could be the servant of all” (Phil 2:7).

At the beginning of Chapter 3, the letter seems to be coming to an end. But then Paul apparently heard of some disturbing news in the form of false teachers—or because another letter was insinuated. He said, “Beware of those dogs! Beware of evil workers! Beware of the mutilation!” (Phil 3:2). He is talking about people, instead that insisted that Christ had to be circumscribed and follow the Mosaic Law.

He recites his autobiography, and tells his listeners to be imitators of him. Finally, Paul urges the Philippians to rejoice in the Lord always and to “keep on doing what you have learned and received and heard and seen in me. Then the God of peace will be with you” (Phil 4:9).

Comucopia/Cynthia Dewes

September reflections compose a beautiful song of life

“Oh, it’s a long, long way from May to December, and the days grow shorter when you reach September.” Thus begins the famous “September Song” that’s always hit me, “The cart in front of me contains enough food to feed 15 starving families in Somalia for a month or more.” It happened that the next day’s Gospel spoke directly to this experience. The lesson was on the value of wisdom; the wisdom of knowing when to recognize the many blessings of a good life: being like precious pearls and a treasure that we can obtain. It is precious, and somewhat natural to get all caught up in our own little world. Gratitude, however, enables us to enter into God’s world, and our own little world.

As I stood in the checkout line at Costco, I was reading a biography of E.B. White, the author of the children’s classics Charlotte’s Web and Stuart Little. He left the room for a moment and returned with a little book of Charlotte’s Web, which he had given him as a Christmas present when he was 8 years old. I entirely forgot we were in the book store being reminded of the sweet little boy who had received it.

One of the funny, kind and affectionate children he had been—and is—came back to me. I remembered his excitement “maddening” when the time he saw Dad drive up in our new Buick and exclaimed, “Oh, you bought a Buick!” And I thought of his empathy for the underdog, which has extended to other concerns like sustaining a healthy environment.

In The Criterion/ Friday, September 23, 2011

Moving beyond guilt to help the less fortunate

As I stood in the checkout line at Costco, surrounded by carts loaded with food. Everyone, I thought, truly live in the land of milk and honey. Even the poorest needed to live the good life is available, and is “lessness.”

The middle class pays higher and higher fees to send their kids to college for education neglect and low-skill jobs in the costs of a decent living and education. For whatever reason, the United States is blessed so far by lacking the explosion of part-time jobs, and the loss of skills that are declining by removing human experience from the workplace. Skills are declining by removing human experience from the workplace.

As a parallel can be seen today as the red-tape-slash-spending attitude is gaining strength. We must take responsibility for the future of our children, the elderly and the disabled have been taken care of by a government system with individual citizens not sure of what all has to be done to care for these people.

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The Sunday Readings

Sunday, Sept. 25, 2011

**Ezekiel 18:25-28**

The Book of Ezekiel is the source of this weekend’s first reading.

Ezekiel is regarded as one of the three greatest prophets of ancient Israel along with Jeremiah and Isaiah.

Second only to the Exodus, the defining moment in the history of ancient Israel was the period of captivity of Hebrews in Babylon, the capital of the then powerful Babylonian Empire, a city located in what today is Iraq. The exile occurred in the sixth century B.C.

For the Hebrew people, it was a heartbreaking time. Where was God, their protector? It is easy to imagine these angry and even cynical questions.

Ezekiel turned the tables, confronting the people with their own sinfulness.

*“Where is their devotion to God?” he asked. “How faithful have they been in being God’s people?”*

No one realistically could have argued that there had been no sin.

*“Who deserted whom?” he asked.*

*“What then about fairness? Has God been unjust?”*

He uses a parable to make the point.

*“God is the father in the parable. The vineyard represents the people of Israel, borrowing a well-known image from the prophets. Scholars suggest several possibilities regarding the sons, but one suggestion is that the first son represents Israel, and the other son represents gentiles and sinners. God is constant, but the mere happenstance of being the first son guarantees nothing. Instead, actual devotion to God, and obedience to God’s law, are critical. Reward, or salvation, goes to the genuinely faithful.”*

Reflection

The readings this weekend very much are in the stream of readings heard during Masses for the weekend liturgies in late summer and now early fall.

The Church is calling us to discipleship. In this call, the Church paints no false picture. It minimizes guilt and hopelessness. We need not forsake hope.

If we are as loyal as the second son in Matthew’s story—as wholehearted in our love for Jesus as is exalted in the hymn in Philippians—then God will forgive us and welcome us to everlasting life. ♦

My Journey to God

At the Bedside

So much sadness in this room; Heavy-hearted sense of doom— Grieving over what we know, Weeping in the letting go.

In this room the veil is thin ‘Tweed what will be, and what has been. Timeless now, these sacred hours, As God’s will gently triumphs ours.

Oh Lord, we need Your saving grace In this sorrowing, helpless place. We beg Your touch of sweet relief: A passing swift, and struggle brief.

Hold her firm in Your embrace As she passes from this place. And help us gently, through this night, She’s well and happy in Your light:

Eternal Mystery, endless Light— She’s born anew to perfect sight.

(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis. A statue of Mary is outside St. Elizabeth’s Medical Center in Boston.)

Daily Readings

Monday, Sept. 26

**Cosmas, martyr**

**Damian, martyr**

**Zechariah 8:1-6**

**Psalms 102:2, 16-23**

**Luke 9:46-50**

Tuesday, Sept. 27

**Vincent de Paul, priest**

**Zechariah 8:20-23**

**Psalms 87:1-7**

**Luke 9:51-56**

Wednesday, Sept. 28

**Wenceslaus, martyr**

**Lawrence Ruiz, martyr**

**and his companions, martyrs**

**Nehemiah 2:1-8**

**Psalms 9:7-12a**

**Luke 9:57-62**

Thursday, Sept. 29

**Michael, Archangel**

**Gabriel, Archangel**

**Raphael, Archangel**

**Daniel 7:9-10, 13-14**

**or Revelation 12:7-12a**

**Psalms 138:1-5**

**John 1:47-51**

Friday, Sept. 30

**Jerome, priest and doctor of the Church**

**Baruch 1:15-22**

**Psalms 79:1-5, 8-9**

**Luke 10:13-16**

Saturday, Oct. 1

**Theresa of the Child Jesus, virgin and doctor of the Church**

**Baruch 4:5-12, 27-29**

**Psalms 69:33-37**

**Luke 10:17-24**

Sunday, Oct. 2

**Twenty-seventh Sunday in Ordinary Time**

**Isaiah 5:1**

**Psalms 80:9, 12-16, 19-20**

**Philippians 4:6-9**

**Matthew 21:33-43**

Go Ask Your Father

Fr. Francis Hoffman

Laity may make sign of contrition with priest during eucharistic prayer

Q: My friends and I have been debating about the gestures made during Eucharistic Prayer I. A couple of my friends bow reverently, make the sign of the cross and strike their breasts at the same moment that the priest does while offering this prayer.

My other friends do not make these gestures. They think that the priest celebrant and concelebrants are the only ones allowed to make the sign.

A: In this case, I think everyone is right.

While the rubrics for Eucharistic Prayer I, also known as the Roman Canon, indicate when the priest celebrant is to bow, make the sign of the cross and strike his breast as a sign of contrition, there is nothing that prohibits the faithful in the pew from doing the same thing.

I have never seen it done, and it might not be entirely correct from a liturgical point of view, but it is at least edifying to know that the faithful are following the eucharistic prayer so closely that they are moved to make the same pious gestures with the priest.

I suppose that such imitation enhances their concentration, and that’s a good thing.

Q: I was taught that you should never put the rosary around your neck, but I have seen rosary necklaces. Are those OK to wear?

A: I haven’t seen rosary necklaces at the stores where I shop. A blessed rosary is a sacramental, a holy item, and it should be treated with reverence.

But just as a blessed cross, crucifix or golden scapular medal can be worn on a necklace around the neck—and even, at times, as jewelry—I cannot find anything wrong with wearing a rosary around your neck, except that in some company it might be regarded as bad taste.

As a chaplain who has worked with boys for years, boys should not wear rosaries around their necks because it only invites their classmates or teammates to yank on them and cause immediate discomfort. Nor should toddlers be unsupervised when they have a rosary in their hands.

Q: I have a Catholic friend who was married, divorced and eventually remarried. She stayed away from church for years, because she felt that what she had done was against Church law. Her husband died last year.

She doesn’t know what she would have to do to be able to attend Mass and receive holy Communion again.

Would going to confession and telling the priest be all that it would take?

A: I’m afraid that if the priest isn’t comfortable with her, she might never come back to church.

Please advise me about what to tell her. She loves our Lord very much and prays all the time. She is a very good person.

Q: I wish all our questions were so easy!

All your friends have to do is go to confession, tell the story and ask forgiveness. The priest will forgive her, encourage her and welcome her home.

Meanwhile, you should plan a party for her.

Q: I was wondering what you know about the tradition—if there is one in the Catholic Church—of giving the christening gown from generation to generation, and treasure it as a precious heirloom.

As a family custom or ethnic tradition that would seem to be a good tradition. Does it have any connection or ethnic significance?

A: In the Catholic Church, different ethnic traditions have different customs. As to the tradition of the godmother presenting the christening gown from generation to generation, and treasure it as a precious heirloom.

Any family custom or ethnic tradition that would honor the dignity and beauty of the sacrament of baptism is to be welcomed. ♦

Twenty-sixth Sunday in Ordinary Time/Mgr. Owen F. Camponi
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 native to the archdiocese or have other connections to it; those are separate obituaries on this page.


BOOKER, Julia O., 89, St. Rita, Indianapolis, Sept. 3. Mother of Frances Malone and Michael Booker. Grandmother of four.


DAUGHERTY, Ceci Christine Barkman. Mary Anne Daughters and Bridget Schrier, Colleen and Billhymer. Father of Angela Billhymer. Grandfather of Angela.


GRUNDY, Karl Scharrer. Grandmother of five.

GRUNDY, Margaret Anne Scharrer. Sister of Angela O’Steen and Carl Scharrer.


SCHLIESSMAN, Jack Schliessmann was the father of a diocesan priest and a World War II veteran


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Our Lady of Fatima Retreat House

October 7, 2011

The Feast of Our Lady of the Holy Rosary

Join us in celebration of this feast day as we pray the rosary together followed by Benediction. Stay with us afterwards for a social and fellowship along with refreshments. We will start at 11:00 am in our chapel then proceed outdoors, weather permitting.

No charge. Goodwill offerings are gratefully accepted.

Jack Thomas Schliessmann was a longtime member of St. Luke the Evangelist Parish in Indianapolis and father of Father Thomas Schliessmann, died on Sept. 7 in Indianapolis. He was 90. The Mass of Christian Burial was celebrated on Sept. 12 at St. Luke the Evangelist Church. Burial followed at Our Lady of Peace Cemetery in Indianapolis.

Schliessmann was a native of Winona, S.D., Schliessmann attended Pierre High School in Pierre, S.D. Rockhurst College in Kansas City, Mo., and the University of North Dakota in Grand Forks, N.D. He served in the U.S. Army Air Force during World War II. He and his wife, Mary A. (Pietrus) Schliessmann, raised five children.

He worked for the Federal Highway Administration, and retired in 1990. Schliessmann was a lifetime member of the Veterans of Foreign Wars, American Legion and Knights of Columbus.

Surviving are his wife, Mary A. (Pietrus) Schliessmann; five children, Luci, Jake, James, Martin, Richard and Father Thomas Schliessmann; and three grandchildren.

Memorial gifts may be sent to the Little Sisters of the Poor, St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis, IN 46260.

Our Lady of Fatima Retreat House

5353 E. 56th Street
Indianapolis, IN 46226
(317) 545-7681
www.archindy.org/fatima

One man wearing a uniform takes pictures of the "Tribute in Lights" over lower Manhattan on Sept. 11, 2011, the 10th anniversary of the terrorist attacks on the World Trade Center in New York. The terrorist attacks claimed the lives of nearly 3,000 people in New York and Shanksville, Pa., and at the Pentagon.

A tribute service will be held on Sept. 11 at St. Luke the Evangelist Church.

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Cross always present in late nuncio’s life, USCCB head says at memorial

WASHINGTON (CNS)—Archbishop Pietro Sambi, the late Vatican nuncio to the United States, “viewed his diplomatic vocation, as an ambassador of the vicar of the crucified one, as an extension of the invitation to mercy, reconciliation, unity, peace and life inherent in the Triumph of the Cross,” Archbishop Timothy M. Dolan of New York said on Sept. 14.

Archbishop Dolan, president of the U.S. Conference of Catholic Bishops, was the principal celebrant and homilist at a memorial Mass for the Italian prelate at the Basilica of the National Shrine of the Immaculate Conception in Washington.

The nuncio, who died on July 27 at age 73, “saw the cross in his varied diplomatic missions, in the poverty and oppression of peoples, in religious acrimony and war,” said Archbishop Dolan.

“We bishops of the United States will never forget the warm, personal manner in which he summoned us to be ambassadors of the healing and reconciliation won by Jesus on the cross, and be ever grateful for the tender way he unfailingly responded to our own needs.”

Dozens of U.S. bishops, many of them in Washington for a meeting of the USCCB Administrative Committee, concelebrated the Mass, along with nearly 80 priests.

More than 2,000 people, including Vice President Joe Biden and Miguel Diaz, U.S. ambassador to the Holy See, attended the Mass. The congregation also included representatives of the U.S. State Department, members of the diplomatic corps, representatives of other faiths, and the staff of the apostolic nunciature.

Sept. 14 is the feast of the Exaltation of the Holy Cross, which Archbishop Dolan used as a theme in his homily.

While Archbishop Sambi’s service in the Vatican’s diplomatic corps was important, Archbishop Dolan said, “what is of far more profound meaning and of everlasting consequence in his life was that the cross of Christ, triumphant over sin, Satan, and death, was on his heart.”

“He saw the cross in his varied diplomatic missions, in the poverty and oppression of peoples, in religious acrimony and war,” Archbishop Dolan said in a prepared text of his homily. “He saw his diplomatic mission as an encouragement of the most noble virtues illuminated by the light of the cross: trust, honesty and unity.”

Speaking in several languages, he noted that the large crowd attending the Mass was made up of diplomatic officials of Milwaukee, he was vesting with Archbishop Sambi—still relatively new to his U.S. posting—and other bishops for the installation Mass of a new Wisconsin bishop.

“He asked me if we bishops here in America wore our pectoral cross on the inside or outside of the chasuble,” Archbishop Dolan said. “I replied “Excellence,” as a matter of fact, all the bishops will watch to see what you do and then follow suit!”

“He eyes sparkled and he said, “Then I will keep changing it back and forth to confuse everybody.” Then he commented, “As long as it is over our heart, it does not really make any difference.”

Seven U.S. cardinals were among the concelebrants: Cardinals Donald W. Wuerl of Washington, Daniel N. DiNardo of Galveston-Houston and Francis E. George of Chicago; plus four cardinals who are retired archbishops—Cardinals Roger M. Mahony of Los Angeles, William H. Keeler of Baltimore, Justin Rigali of Philadelphia, and William W. Baum of Washington.

In addition to Catholic clergy and diplomatic dignitaries, representatives of many other faiths were at the memorial Mass, including representatives of the Episcopal Church, the United Church of Christ, the Greek Orthodox Church, the Armenian Apostolic Church, the American Jewish Committee, the Islamic Circle of North America, the International Society for Krishna Consciousness and the World Sikh Council.

In remarks at the beginning of Mass, Cardinal Wuerl noted that everyone in the Washington Archdiocese felt a particular bond with him because the nuncio and the archdiocese had worked together to welcome Pope Benedict XVI when he visited in 2008.

Mgr. Jean-Francois Lantheaume, charge d’affaires at the apostolic nunciature, was among the concelebrants at the Mass. Addressing the congregation at the end, he offered thanks to the State Department and the diplomatic corps for the “concern and respect” shown to the nunciature after Archbishop Sambi’s death.

Archbishop Dolan also recalled a time when, as archbishop of Milwaukee, he was vesting with Archbishop Sambi—still relatively new to his U.S. posting—and other bishops for the installation of a new Wisconsin bishop.

“Cardinal Wuerl said, “in these difficult days, you have done your job very well—the nuncio should be proud of you.”

The celebration began with the return of a teacher from 30 years ago—a teacher who became a bishop of the Church. When Bishop Gerald A. Gettelfinger received an invitation to the 50th anniversary celebration of Bishop Chatard High School in Indianapolis, he thought about his time as a Latin teacher there in 1961, and his later role as the principal of the interparochial high school for the archdiocese’s North Deanery.

As the fond memories rushed back, the 75-year-old retired bishop of the Evansville Diocese arranged his schedule to return to Indianapolis to celebrate Mass at the beginning of the school’s anniversary festivities on Sept. 13—50 years to the day after the school opened.

“I grew up here,” Bishop Gettelfinger said after the Mass, explaining why he wanted to return for the celebration. “The students were 13 and 14, and I was 25. That time was actually a formation for myself.” Where Hannah Young was among the front steps of Bishop Chatard High School back here is coming back home.”

“We were in it together. We struggled through some tough times, but there was a seasoning for myself. There was a maturation in the school, and I think it’s really a family-oriented school,” said Hannah, a junior. “There’s so much tradition that has surrounded Bishop Chatard, and I love the faith-based community. When I walk into the school, I feel like I’m getting a hug every day, even on the bad days. I love the support system. It’s like my second home.”

Separated by generations but connected by a school, Bishop Gettelfinger and Hannah both used the word “home” to describe their experiences at Bishop Chatard—a common sentiment that echoed throughout the anniversary celebration. The school, which bears the name of Bishop Francis Silas Chatard, is “home” to nearly 9,000 alumni and 725 current students.

It’s “home” to an annual Dance Marathon program that has raised more than $215,000 to support Riley Hospital for Children in Indianapolis.

“It’s ‘home’ to a Living Rosary tradition in which each year’s seniors come together in a candle-lighting ceremony to honor the Blessed Mother. It’s also ‘home’ to the Catholic Educator Advancement Program, a model for archdiocesan schools in the areas of teacher development and compensation.

“In the past four years, we have had record-setting numbers of academic all-state and academic all-American recipients in our athletic programs,” the school’s president, Bill Sahm, informed the anniversary crowd. “We have set records in scholarships received for college in the past four years. And we have expanded our academic support program. We now serve over 130 students with certified learning differences and disabilities.”

While the event focused on the accomplishments of the past and the present for the school, Sahm also used the celebration to officially open a $4.5 million Golden Opportunities Capital Campaign for the school’s future.

With more than $2 million already pledged, the campaign will be used for classroom restorations, technology improvements, teacher compensation, tuition assistance and upgrades to athletic facilities, according to Sahm.

Even with the update of all the planned physical improvements, most people at the event focused on celebrating the school’s history as a faith-based, family-focused place where education, service and values are stressed.

“We really felt the school always offered stability and diversity,” said Dan Hoyt, whose nine children graduated from Bishop Chatard High School between 1984 and 1998. “Of our 17 grandchildren, four are adopted from Africa and Guatemala. In high school, our kids learned to have people of other ethnic backgrounds as a normal part of our lives. Judy [my wife] and I always appreciated the value system that was established here, and we were glad to be a part of it.”

Ellen Landers has felt the same way in her 30 years as a French teacher at the school.

“We use the cliché ‘family,’ but that’s how everyone really feels about it,” Landers says. “You just have that bond that’s really special. When I’ve had tough times in my life, the people here have been there for me. And the kids genuinely like it here. That says a lot. I can’t imagine doing a job for 30 years if you didn’t love it. I love my kids.”

Brother Joseph Umile. “Brother Joe” came to Chatard High School in the 1960s. Concelebrating the Mass with him are Father Stephen Jamrei, left, pastor of Christ the King Parish in Indianapolis, and Father Robert Hausladen, chaplain of Bishop Chatard High School.

“Perhaps no one has seen the 50-year evolution of Bishop Chatard High School from a better vantage point than Benedictine Sister Louise Hoenig. Growing up nearby, she remembers when the land where the school stands was mostly a swamp area. Then she became part of the school staff in 1975, serving most of her years as the director of guidance. In her 37th year at the school, she now helps in coaching young teachers.

“I saw the laying of the cornerstone for the school,” Sister Louise said. “It’s kind of miraculous how it has evolved and grown into what it is today. What still energizes me are the students—their successes and seeing what they’re doing with their lives. The word ‘awesome’ comes to mind. Faith and trust hold us together as a community.”

The celebration continued near the front steps of Bishop Chatard High School where Hannah Young was among the current students who greeted the 650 people that came to share in the evening’s dinner.

“The best thing about Bishop Chatard is it’s really a family-oriented school,” said Hannah, a junior. “There’s so much tradition that has surrounded Bishop Chatard, and I love the faith-based community. When I walk into the school, I feel like I’m getting a hug every day, even on the bad days. I love the support system. It’s like my second home.”

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