



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Cornucopia

Columnist
Cynthia Dewes shares how September reflections compose a beautiful song of life, page 12.

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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.



Archbishop Timothy M. Dolan

The committee “wanted something more than a public statement,” he said in the letter made public on Sept. 19.

“I hope we can use our opportunities as pastors, teachers and leaders to focus public attention and

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.”

See DOLAN, page 8

St. Francis Xavier, pray for us



Father Sengole Thomas Gnagnaraj receives offertory gifts from Luke and Elizabeth Geraci during a Sept. 4 Mass at St. John the Baptist Church in Dover. He is assisted by altar servers Olivia and Glenn Geraci, who are Luke and Elizabeth's siblings. Father is associate pastor of the 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

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.

In these faith communities, where he ministers as associate pastor, he is known as Father Thomas or Father Sengole.

“He [St. Francis Xavier] came to the street where my house is,” Father Thomas said. “He stood ... with a bell in one hand and a cross in the other hand. He baptized my ancestors. We have a small church in

See FAITH, page 8



St. Francis Xavier

‘Doing better tomorrow’ is cornerstone of marriage, Bishop Coyne tells golden anniversary jubilarians

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.

See MARRIAGE, page 2



Nativity of Our Lord Jesus Christ parishioners Leona and James Schuler of Indianapolis accept a gift from Bishop Christopher J. Coyne, auxiliary bishop and vicar general, during the 28th annual archdiocesan Golden Wedding Anniversary Celebration liturgy on Sept. 18 at SS. Peter and Paul Cathedral in Indianapolis. The Schulers have been married for 69 years, and were the longest married couple attending the Mass.

MARRIAGE

continued from page 1

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.

"Isn't that faith?" Bishop Coyne asked the smiling couples.

It's important for spouses to tell each other that "I believe you're going to do better tomorrow," he said, and "I have faith in you. I have faith in you because we have pledged our love together, we have committed ourselves to live 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."

"When 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 principal celebrant and homilist at the liturgy, and presented gifts to 20 couples married 60 or more years.

Nativity of Our Lord Jesus Christ parishioners James and Leona Schuler of Indianapolis, who have been married for 69 years, were the longest married couple attending the Mass, which was sponsored by the archdiocesan 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."

Their oldest child was born while he was serving in the Army.

Times were tough for newly married couples then, he said, but "we just loved one another and worked hard" all the years of their marriage.

"Always be true to one another," Leona Schuler said. "I always prayed for him and always went 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 who 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, Julianne, 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.



Holy Spirit parishioners Marion and Mary Galbo of Indianapolis exchange a kiss after they renewed their matrimonial commitment with Bishop Christopher J. Coyne, auxiliary bishop and vicar general, and other longtime married couples on Sept. 18 at SS. Peter and Paul Cathedral in Indianapolis.

"We laugh together a lot, and do a lot of entertaining and different activities. We try to keep busy."

"Don't argue," Mildred Grannan advised young married couples. "Just talk it out."

Jeanette Grannan said the brothers and their wives "are a very family-oriented family and do lots of social activities together."

Her advice to younger couples is to "keep praying."

Marriage requires "give and take" every day, Raymond Grannan explained. "You've got to hang in there."

His wife, Tina, said she appreciated Bishop Coyne's homily.

"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." †



St. Therese of the Infant Jesus (Little Flower) parishioners Mary Helen and Norbert Arvin of Indianapolis laugh at one of Bishop Christopher J. Coyne's jokes during the 28th annual archdiocesan Golden Wedding Anniversary Celebration liturgy on Sept. 18 at SS. Peter and Paul Cathedral in Indianapolis.

Superintendent of public instruction Tony Bennett is keynote speaker for Celebrating Catholic School Values Dinner on Oct. 26

Criterion staff report

Indiana superintendent of public instruction Tony Bennett will be the keynote speaker as the archdiocese honors six individuals during the 16th annual Celebrating Catholic School Values Awards Dinner on Oct. 26.

The individuals who will receive the 2011 Career Achievement Awards at this year's event are Eduardo Parada of Holy Spirit Parish in Indianapolis, Msgr. Joseph Riedman, Robert and Ann Steiner of Our Lady of Perpetual Help Parish in New Albany, Glenn Tebbe of St. Mary Parish in Greensburg and Dr. Louis Wright of St. Andrew the Apostle Parish in Indianapolis. They will be honored for using their Catholic education to make a difference in the world.

The event has raised more than \$4.4 million through the years to provide tuition assistance for disadvantaged students who want to attend archdiocesan schools. The dinner will begin with a reception at 6 p.m. at the new JW Marriott Hotel in Indianapolis.

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 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

partnerships for the event represent a \$15,000 gift for scholarships. Gold sponsors are \$10,000, silver partners are \$5,000 and bronze sponsors are \$1,750.

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



Tony Bennett

"The new school choice initiatives passed by the Indiana legislature this summer will allow us to assist more families with their Catholic school tuition, to invite families to enroll their children in our schools, and to qualify kindergarten students for the new state scholarships."

Many donors to this year's event will be able to realize significant tax benefits, Peters noted.

"This year, we are requesting that some donations be directed through the Educational CHOICE Charitable Trust, a Scholarship Granting Organization under the new laws," he said. "Donors who qualify—individuals or corporations—are eligible to take advantage of a 50 percent credit against their state tax liability as well as claim the gift as a tax deduction."

(For more information about the event, donations or SGO tax credit scholarships, contact Rosemary O'Brien in the archdiocese's Office of Stewardship and Development at 317-236-1568 or 800-382-9836, ext. 1568, or send an e-mail to robrien@archindy.org.) †

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Mass, Life Chains to highlight Respect Life Sunday events

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.

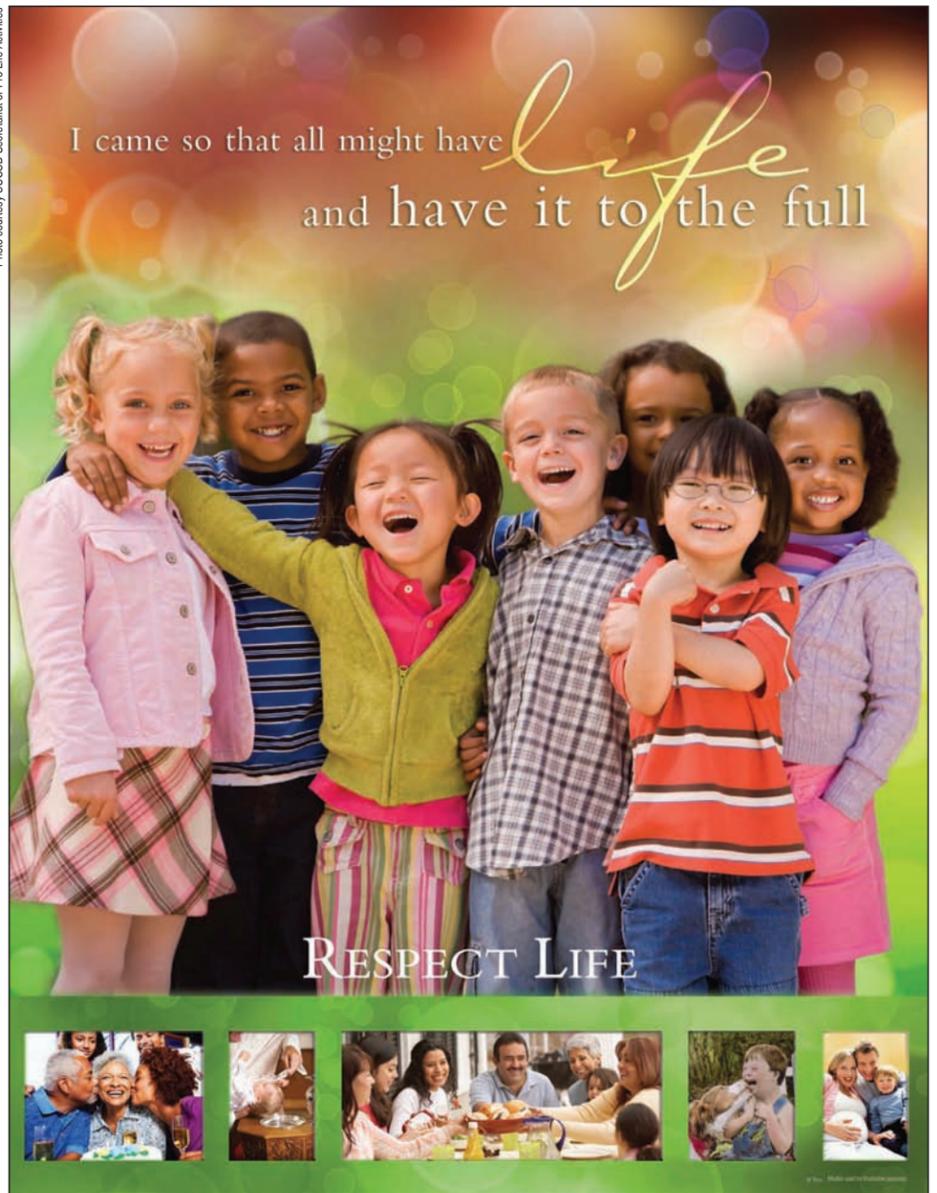
Nationally, Life Chain organizers are marking the 24th year for the pro-life prayer vigil.

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 800-382-9836, ext. 1569. For more information about Life Chains scheduled in central and southern Indiana, log on to www.lifechain.net.) †

Photo courtesy USCCB Secretariat of Pro-Life Activities

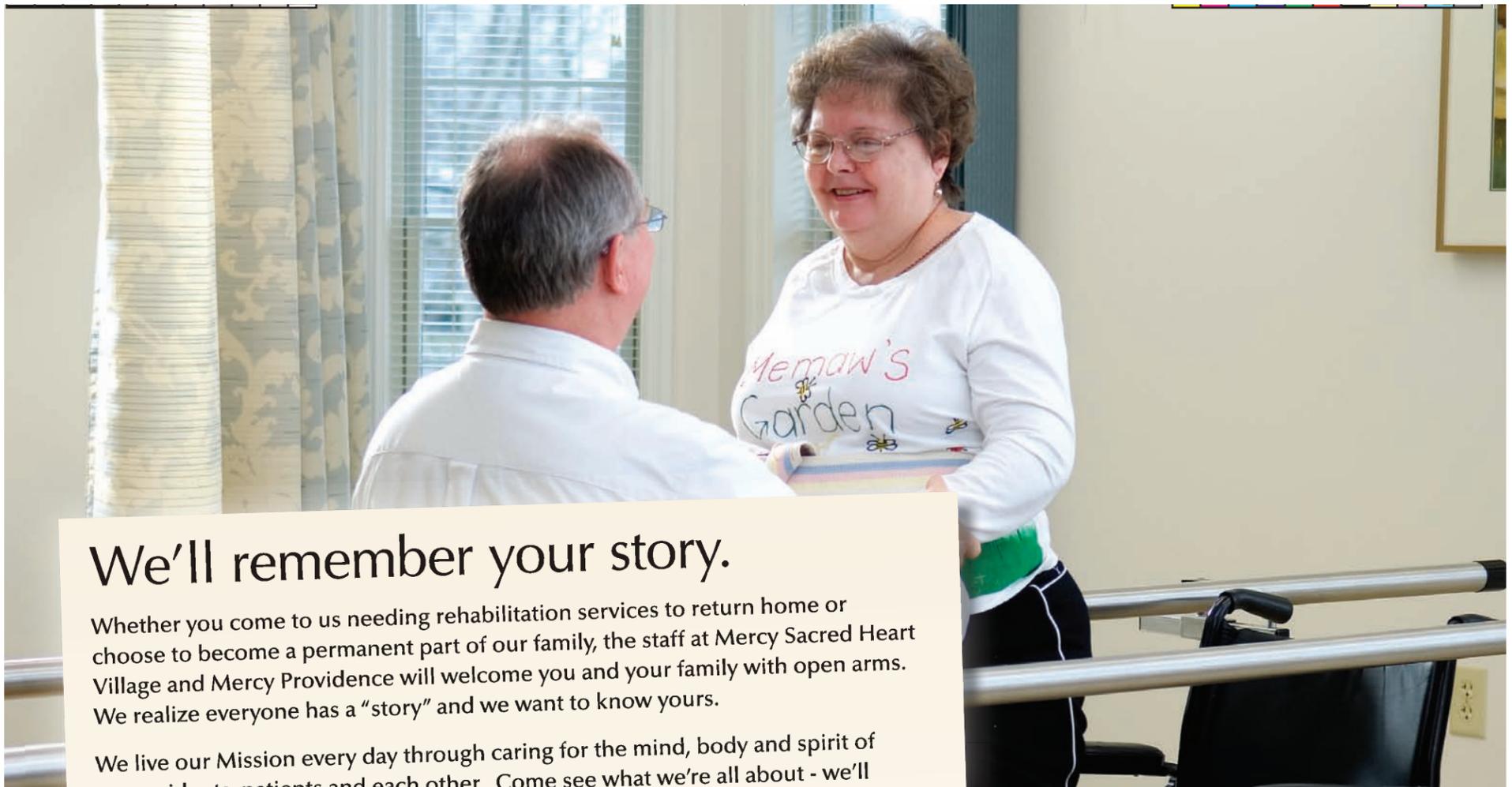


Children, families and senior citizens are featured in the U.S. bishops’ 2011 Respect Life educational campaign poster.



‘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.



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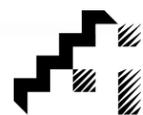
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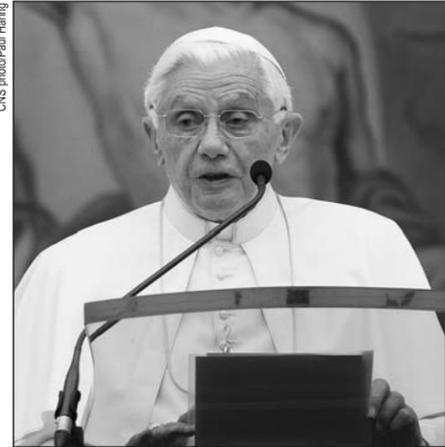




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Editorial



Pope Benedict XVI gives a short talk before leading the *Angelus* prayer in the courtyard of the papal villa at Castel Gandolfo, Italy, on Sept. 18.

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 absent but of whom we have such great need.”

—Pope Benedict XVI

Secularism attempts to convince us that 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 the world—the entire universe really—simply by exercising our own wills.

Never mind the fact that history shows beyond all doubt that we are incapable of ruling ourselves, let alone the world around us. Never mind the indisputable evidence that chaos and disorder are the inevitable result of human will run riot.

As Pope Benedict XVI reminds us repeatedly, we must restore God to his rightful place as Lord of the universe and as the Divine Master whose will alone brings prosperity, peace and true humanity to our world.

As Christians, we must join with other faith-filled people, especially Jews and Muslims, in speaking out against the secular view of the world. We must restore God to our horizon, as the Holy Father says, not simply because we are pious or sentimental about our religious beliefs, but because we are stewards of a worldview—and a way of life—that places God at the center of everything.

This is the meaning of the first commandment: You shall worship the Lord your God and him only shall you serve.

Unless God comes first—in our personal lives and in society—everything is disordered. We need God because he is our Creator, the meaning of our lives—and our world—and the ultimate goal of all existence. A future without God is a future without hope.

During the last presidential election, we heard a lot about hope. Sadly, the past few years have given us precious little to be hopeful about. The fault is not with individuals or political parties—although it is tempting to accuse both Democrats and Republicans of failing to lead us into a hope-filled future. The real problem is that we have divorced hope from its roots in faith—and charity. We have convinced

ourselves that we are capable of generating our own hope-filled future. As a society, we no longer recognize our need for God.

In sacred Scripture, we are repeatedly shown that God created us to be faithful stewards of all things visible and invisible. As stewards, we are called to serve faithfully the one who made us all. We are challenged to discover and do God’s will. There is a plan for human life and for the stewardship of all creation. Our charge is not to run things independently—by our own will and by our own power—but “to serve the Lord with all our hearts and all our souls and all our minds” (cf. Mt 22:37-40).

The secular worldview which has insinuated itself into all our political, economic and cultural discussions today dismisses our need for God. At best, religious faith is accepted as an option for those who wish to practice it privately.

It is an individual choice, not a fundamental ingredient in our social or cultural self-understanding. God is absent because we have turned our backs to him. His plan for us and for our world is ignored because we have decided to go our own ways.

During a recent television interview, Pope Benedict said, “You may ask me: But does God exist? And if he exists does he really concern himself with us? Can we reach him?”

The Holy Father’s answer is a resounding and unqualified “Yes!” Although God may appear to be hidden or absent, he is truly with us.

“We must rediscover our capacity to perceive God, a capacity that exists within us,” the pope says because “where God is, there lies the future.”

So much time and energy is wasted, so many people are defeated and discouraged, and so many lives are lost because our leaders in government, education, health care, social service and the arts insist on following the secular way. That way is a dead end. It leads to chaos and disorder, to a future without God, a future without hope.

As stewards of all creation, we are called to restore God to our horizon and follow the divine plan. God is our future, the source of all our hope.

Let us find him—and follow him—now.

—Daniel Conway

Be Our Guest/Stephen Kappes

As we move forward from 9/11, let us be a people and a country of authentic faith

Is it time to wake up and smell the roses? How is it that before 9/11 our American life was so different?

The housing industry was booming, and corporate America had money for gainful employment with training and travel.

Yet, following that Tuesday morning, a handful of radicals caused such a knee-jerk reaction in not too few of our American citizens.

If 9/11 is to prove that good rises up out of everything—the bad and the good—then how do we recognize good out of this tragedy?

There was a time in our beloved nation’s history that we persecuted a religious group. Yet in 1875, when perpetrators went to burn that group’s church down, a men’s group of the same religious affiliation rose up in solidarity and subsidiarity, surrounded the church and locked arms together so that when the citizens tried to burn the church down they knew they could not murder these men to fulfill their purpose. They turned and left.

I turn your attention to the fourth plane 10 years ago on 9/11, where the good people who were hijacked took the plane back and crashed it to stop the madness. Their words, “Let’s roll,” are now immortalized.

As an American and veteran, I receive much pleasure seeing Old Glory flying in the wind. I love to render a holy salute, sing “The Star Spangled Banner” and recite the Pledge of Allegiance. Yet, it saddens me to see how our lust for revenge has tarnished our “Americana,” and is doing more harm than the perpetrators of 9/11 could have ever done.

What is it going to take for our citizenry to say, “Enough is enough?” We have a global crisis. Yes, 9/11 played a major pivotal role—that is a given—yet I humbly submit for the record it is in how we forgive our Muslim neighbors that we will truly win over and repair the rupture made 10 years ago.

We must learn to forgive, forget and pardon a group that does not understand that violence is neither a solution nor a path to peace.

And should we care to be people of peace by loving our enemies, it is here that we will finally turn the tide, heal our wounds and return confidence to our American soul that is still shattered.

Maybe we do not see where to begin. Truly I say unto you, my fellow Americans, should we be children of God, we will see the day that great good shall rise from such a dark hour inflicted upon our soil. I have a holy hope that there are more of our citizens who feel as I do. Enough is enough.

Today then, let us remember the nearly 3,000 souls lost that tragic day, and let us pray as a nation for God’s mercy upon our enemies as well as ourselves.

This is the day to reflect on what it truly means that our deeds shall bear witness to who and what we are.

Yes, my beloved citizens, our deeds shall bear witness to our lack of faith or our authentic faith.

I, for one, care to trust authentic faith.

(Stephen Kappes is a member of Most Holy Name of Jesus Parish in Beech Grove.) †

Letter to the Editor

Learn as much as possible before donating to an organization’s cause

I belong to a large parish in Indianapolis and, every few months, I see advertisements in our bulletin placed by families raising money to help cure diseases such as diabetes or cancer.

Although the intent of such fundraising is admirable, many people do not realize that too often, the money you raise is not being spent on legitimate medical research.

Rather, many of the largest and most well-known non-profit organizations are actually wasting your donations on human embryonic stem-cell research.

So-called embryonic stem-cell research is not research at all. It is gravely evil because it always kills a living human embryo.

Scientists who promote embryo destruction claim that since some of the embryos created for use in fertility treatments may never be implanted, they should be considered “left over.” This

convenient label is used to justify killing the tiniest babies to obtain their stem cells.

In order to avoid funding the destruction of innocent human life, it is critical that before you begin a fundraising project that you learn as much as possible about how your donations will be spent.

Fortunately, this task is not difficult thanks to the extensive investigations carried out by pro-life groups such as Life Decisions International (LDI).

LDI publishes a free report titled “Organization Watch,” which lists the names of groups who are on record as supporting the destruction of human embryos. To download a copy, log on to LDI’s website at www.fightpp.org.

If you want to support truly life-saving research, you may also wish to consider donating to the John Paul II Stem Cell Research Institute. Their mission is to conduct medical research that respects the dignity of all human life. You can learn more about them on their website at www.jp2sri.org.

Destroying even one embryo for the sake of medical research can never be justified. There is no such thing as a “left over” human being.

Julia Oelker
Indianapolis

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit

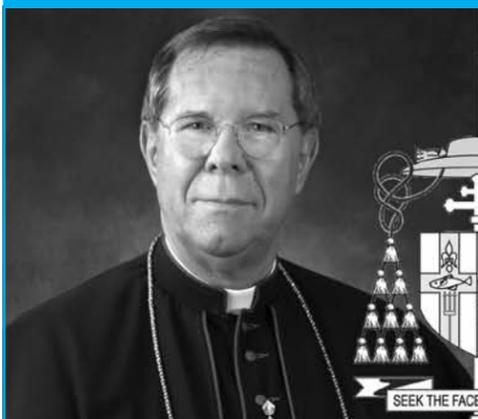
letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months.

Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Golden wedding jubilarians prove real love is rooted in God

(Editor's note: While Archbishop Buechlein continues to recover from a stroke, we offer some reprints of his various columns for your enrichment. The following column is from the Oct 3, 2003, issue of The Criterion.)

For most people who were out and about Sunday afternoon a week ago, those out shopping or golfing, for instance, the afternoon pretty much came and went like any other Sunday in September.

Then, as now, in Indianapolis, or in any town or community anywhere in our archdiocese, like anywhere else in the world, there were people, young and old, rich and poor, beautiful and not so beautiful, who were driving around or walking the streets or shopping centers looking for something to do. They were looking for some meaning in their lives. There were—and are—lonely people looking wherever people are for someone who cares.

And if any of these lonely people had happened to walk into SS. Peter and Paul Cathedral in Indianapolis that Sunday afternoon, they could have found an answer to their seeking. Every September, one of the most beautiful liturgical events of the year takes place in our cathedral. We celebrate our golden wedding jubilarians, and the cathedral is packed with happy couples, their families and friends.

How did these beautiful couples manage to find a love that could last 50, 60 or

70 years? 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. And their wedding day was 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 have lived 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 go it alone in 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 love needs 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-enforced. 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 keeping 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

Archbishop Buechlein's intention for vocations for September

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

Los festejantes de bodas de oro demuestran que el amor verdadero tiene sus raíces en Dios

Para la mayoría de las personas que salieron o andaban por ahí el domingo pasado por la tarde, o para aquellos que estaban de compras o jugando al golf, por ejemplo, la tarde transcurrió como cualquier otra tarde de domingo septembrina.

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 solitaria buscando entre otras personas a alguien que les anime.

Y si cualquiera de estos seres solitarios 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 tiene lugar uno de los más hermosos eventos litúrgicos del año en nuestra catedral. Celebramos el arribo a las bodas de oro de nuestros matrimonios y la catedral se llena de felices parejas, sus familias y amigos.

¿Cómo lograron encontrar estas hermosas parejas un amor que durara 50, 60 ó 70 años? ¿Cómo han logrado esto cuando hay tantos matrimonios que se deshacen?

Hace muchos años, cuando estas parejas contrajeron matrimonio, sabían que la suya no era otra boda más. Y su día de bodas no era cualquier día de 1953 o de 1943 ó de cualquier año que estuviésemos hablando. Ellos quisieron que el día de su boda marcara sus calendarios para siempre. Se

entregarían uno al otro 100 por ciento o no permanecerían casados. Y han vivido los buenos y los malos momentos, los días de enfermedad, tal vez incluso de tragedia, y de este modo saben que su vida juntos no fue, no es y no llegará a ser un sueño romántico.

El hecho de que quisieran estar en la catedral la semana pasada nos dice que cuando todo está dicho y hecho, el significado de la vida matrimonial juntos—el significado del amor de cada uno por el otro y la confianza que cada uno de ellos tiene en el otro—tiene que estar enraizada en Dios. Sus propias vidas nos dicen que ellos han necesitado la bendición de Dios en su matrimonio una y otra vez.

Nadie puede ir solo por la vida. Y esas parejas no pudieron ir solas en su matrimonio. Creo que nos dirían que el secreto de un matrimonio feliz es el compromiso de tener a Dios como nuestro mutuo tercer socio. La oración ha sido una línea de vida.

Y en los años dorados, ellos saben que aún hoy en día su amor necesita ser cuidadosamente atendido y alimentado. El amor de una pareja en el día de su boda no es suficiente para toda una vida, porque el amor no es estático. El amor es una decisión que crece, se poda y se templea con las experiencias de la vida y que también, es cierto, puede vacilar si no se refuerza. Estos jubilados participantes saben que necesitan la bendición de Dios para su amor.

Y ténganlo por seguro, es rara la pareja entre estos festejantes que no haya sufrido la tristeza de la cruz, incluso quizás la tragedia en su vida juntos. Para prepararnos para esa eventualidad, Cristo ha honrado a la iglesia

con el sacramento del matrimonio. Ésa es la razón por la cual esposo y esposa se presentan para que la Iglesia sea testigo y santifique su matrimonio. En cualquier esfera de la vida, a medida que envejecemos nos damos cuenta de cuánto necesitamos de Dios.

La confianza y la fe entre la esposa y el esposo necesitan constante atención. Esa es la segunda razón por la cual nuestros festejantes buscaron la bendición de la Iglesia. Ante familia y amigos prometieron ayudarse uno al otro a construir la confianza y el amor que necesitarían todos los días de su vida juntos. Y en la tarde del domingo pasado renovaron su promesa de apoyarse uno en el otro en los buenos y en los malos momentos, en la enfermedad y en la salud hasta la muerte.

Sospecho que a través de los años hubo días cuando mantener las promesas de su matrimonio haya parecido como el único indicador de su amor. El matrimonio, como toda en la vida, tiene problemas en sus inicios. Pero apuesto a que esas épocas de retos palidecen cuando se comparan con la prueba de su amor.

¿Por qué están tan felices nuestros festejantes? Son esposas y esposos que ayudan a sus familias y amigos. Su oración conjunta les hace atender a sus vecinos. A través de los años han atendido a los

ancianos, los pobres y los enfermos.

El verdadero amor no es solamente para el esposo y la esposa. Eso es lo que queremos dar a entender cuando decimos que el matrimonio es un sacramento del amor de Dios. El amor de Dios encarna y toca a otros a través del amor conyugal. La clave de un matrimonio feliz es compartir el amor con la familia y el prójimo. Y recordemos que Cristo amplió nuestro concepto de familia y vecinos para incluir a todo aquel en necesidad.

¡Que Dios bendiga a nuestros festejantes en este aniversario! †

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

Lista de oración del Arzobispo
Buechlein
Arquidiócesis de Indianápolis
1400 N. Meridian Street
Indianapolis, IN 46202-2367

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

La intención del Arzobispo Buechlein para vocaciones en septiembre

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

Events Calendar

September 23

St. Vincent de Paul Church, 1723 South I St., Bedford. **Traveling missionary image of Our Lady of Guadalupe.** Information: 812-275-6539.

September 23-24

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **"Fall Festival,"** Fri. 5-11 p.m., Sat. 1-11 p.m., games, food. Information: 317-356-7291.

SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. **"Fall Festival,"** 5-11 p.m., games, music, food. Information: 317-859-4673.

September 23-25

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Traveling missionary image of Our Lady of Guadalupe.** Information: 812-825-4642, ext. 232.

September 23-October 1

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Annual novena in honor of St. Thérèse of Lisieux,** 5:30 p.m. Fri.-8:30 a.m. Sat. Information: 317-357-8352.

September 24

Most Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. Sisters of St. Benedict and Benedict Inn Retreat and Conference Center, **"Angels of Grace," fashion show, buffet luncheon and awards program,** 11 a.m. Information and reservations:

317-788-7581 or benedictinn@benedictinn.org.

George Washington Park, 3120 E. 30th St., Indianapolis. **Society of St. Vincent de Paul, fourth annual walk, "Friends of the Poor, Walk a Mile in My Shoes,"** 2 p.m. Information: 317-924-5769, ext. 236, or www.SVDPindy.org.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **"Taste of St. Rita,"** 6-10 p.m., food, silent auction, \$30 per person. Information: 317-632-9349.

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

Riverboat Inn, 906 E. First St., Madison. **Friends' 25th anniversary event, "Friends of Shawe and Pope John Schools,"** 7-9 p.m. no charge. Information: 812-273-4523 or friends2@popeace.org.

September 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Discalced Carmelites Secular Order meeting,** noon. Information: 317-545-7681.

Beech Grove Athletic Field, 13th and Main streets, Beech Grove. **Most Holy Name of Jesus School, Alumni Association,**

homecoming, noon-4 p.m., \$2 per person, \$5 per family. Information: 317-865-3051 or alumni@holyname.cc.

St. Mark Parish, 5377 Acorn Road, Tell City. **Parish picnic,** 9 a.m.-6 p.m., shooting match, quilts, games, homemade pies, chili. Information: 812-836-2481.

Fayette County Fairgrounds, 2690 N. Park Road, Connersville. **St. Gabriel Parish, "Fall Festival,"** fried chicken dinner, country store, 11 a.m.-4 p.m. Information: 765-825-8578.

St. Michael Parish, 11400 Farmers Lane, N.E., Bradford. **Parish festival,** 10:30 a.m.-5 p.m., dinner, booths, games, quilts. Information: 812-364-6646.

St. Lawrence Parish, 312 S. Wilder St., Greensburg. Ladies Auxiliary and Knights of St. John, **"Fall Festival,"** turkey and roast beef dinners, 10:30 a.m.-2 p.m. Information: 812-663-7893 or bertha.head@gmail.com.

Queen and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles, Mass, 9:30 a.m., on **third Sunday holy hour and pitch-in,** Father Elmer Burwinkel, celebrant, daily Mass, 9 a.m. Information: 812-689-3551.

Holy Family Parish, 950 E. Church Ave., Jasper, Ind. (Diocese of Evansville).

Church picnic, chicken and roast beef dinners, 10:15 a.m.-4 p.m. mock turtle soup, games, quilts. Information: 812-482-3076 or psci.net/holyfamily/jasper/.

Our Lady of Grace Church, 9900 E. 191st St., Noblesville, Ind. (Diocese of Lafayette). **"Misang Filipino," in honor of the feast of San Lorenzo Ruiz de Manila (Mass in Filipino language),** 2 p.m., fellowship following Mass, bring a dessert to share. Information: 317-213-3225.

September 26

Saint Meinrad Seminary and School of Theology, 200 Hill Drive, St. Meinrad. **Institute for Priests and Presbyterates present, "An Evening with G.K. Chesterton,"** 7 p.m., no charge. Information: 800-682-0988 or news@saintmeinrad.edu.

September 26-28

Holy Family Church, 815 W. Main St., Richmond. **Parish mission, "Knock-Seek-Find,"** Father James Farrell, presenter, 6:30-8:30 p.m. Information: 765-962-3902.

September 27

Franciscan St. Francis Hospital, Heart Center, 8111 S. Emerson Ave., Indianapolis. **"How to Protect Yourself from a Stroke,"** Dr. J. D. Graham III, presenter, 6:30 p.m. Information: 317-782-4422, 877-888-1777 or www.MyHeartCare.net.

September 29

Riverwalk Banquet Center,

6729 E. Westfield Blvd., Indianapolis. **"Celebrating Angels," Guardian Angel Guild luncheon and fashion show,** 11 a.m., \$40 per person. Information: 317-842-3336 or guardianangels@archindy.org.

October 1

St. Mary Parish, Marian Center, 311 N. New Jersey St., Indianapolis. **"AuctionFest 2011,"** 6-9:30 p.m., \$20 per family, \$8 adult, \$5 child 2-12. Information: 317-637-3983 or lindayager1@yahoo.com.

Pat Flynn's Pub, 5198 N. Allisonville Road, Indianapolis. **Cathedral Grade School, Class of 1956, 55-year reunion,** 6:30 p.m. Information: 317-891-2908.

St. Joseph Parish, 1375 Mickley Ave., Indianapolis. **Altar Society, craft fair,** 10 a.m.-3 p.m., food served, 10:30 a.m.-1:30 p.m. Information: 317-271-5234.

St. Francis Hospital, 1600 Albany St., Beech Grove. **Walk to Remember,** 11 a.m. Information: 317-528-5199.

Harrison County Fairgrounds, Corydon. **St. Joseph School, "Rock'n Roll Car Show and Street Dance,"** 1 p.m.-midnight. Information: 812-734-6909 or keldocgt@gmail.com.

October 2

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Respect Life Sunday, Mass,** 1 p.m., Life Chain, 2:30-3:30 p.m.,

Information: 317-236-1569 or 800-382-9836, ext. 1569.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **St. John Academy Alumnae Association reunion,** Mass, 11 a.m., brunch following at Indiana Convention Center, reservations required. Information: 317-892-4798.

Pete Schickel Farm, Lanesville. **St. Mary Parish, high school youth Mass,** 6 p.m., hayride and bonfire following Mass. Information: 812-952-2853 or iluv2fly130@msn.com.

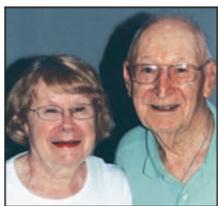
Holy Family Parish, Main St., Oldenburg. **"Fall Festival,"** 9 a.m.-8 p.m., chicken and roast beef dinners, games. Information: 812-934-3013.

St. Joseph Hill Parish, 2605 St. Joe Road West, Sellersburg. **"Fall Festival,"** 11 a.m., turkey shoot, food, games, quilts. Information: 812-246-2512.

October 15

East Central High School, 1 Trojan Place, St. Leon. **Word of God Prayer Ministry, "Freedom and Healing through Forgiveness," Immaculee Iibagiza,** presenter, 8 a.m.-4 p.m., \$40 per person, \$20 students from 7th grade to include college students, full-time lunch if registered by Oct. 1. Information: www.healingthroughthepowerofJesusChrist.org. †

VIPs



Charlie and Mary Margaret (Mallory) Andrews, members of St. Pius X Parish in Indianapolis, celebrated their 60th wedding anniversary on Sept. 5.

The couple was married on

Sept. 5, 1951 at the Fort Jackson, S.C., Army base.

They are the parents of three children: Linda, David and Gary Andrews. They have six grandchildren and four great-grandchildren. †

St. Thomas More Society's 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 participating 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 Consumer Protection Division for the Indiana Attorney General.

Kuzma co-founded and served as long-time executive director 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 to purchase tickets for the dinner, call the St. Thomas More Society's president, Judge David Certo, at 317-331-3669 or send an e-mail to davidcerto@yahoo.com. †

'40 Days for Life' begins on Sept. 28 in Bloomington

A "40 Days for Life" pro-life prayer vigil will take in Bloomington from Sept. 28 to Nov. 6.

Pro-life supporters are encouraged to pray peacefully outside the Planned Parenthood abortion facility, 421 College Ave., in Bloomington from

8 a.m. to 5 p.m. on Mondays and Tuesdays, 7 a.m. to 5 p.m. on Thursdays and 8 a.m. to 2 p.m. on Saturdays through Nov. 6.

To learn more about "40 Days for Life" in Bloomington, call Tom McBroom at 812-877-9251 or log on to www.40daysforlife.com/bloomington. †

Elizabella Ball fundraiser set for Oct. 15

St. Elizabeth/Coleman Pregnancy and Adoption Services, an agency of Catholic Charities Indianapolis, will host its Elizabella 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 Elizabella 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 tickets are \$125. Partner table sponsorships cost \$2,000 and include recognition in event signage.

To purchase tickets or for more information, call Valerie Sperka at 800-382-9836, ext. 4072, or 317-592-4072 or send an e-mail to vsperka@archindy.org. Tickets can also be purchased at St. Elizabeth/Coleman's website at www.givingbirthtohope.org. †



Installation of general officers

With an image of their canonized foundress, St. Theodora Guérin, in the background, the new general officers of the Sisters of Providence of Saint Mary-of-the-Woods take their oath of office during a Sept. 10 Mass at the congregation's Church of the Immaculate Conception on the grounds of its motherhouse in western Indiana. The new general officers are, starting second from left, Providence Sisters Mary Beth Klingel, Dawn Tomaszewski, Denise Wilkinson, general superior, Jeneen Howard and Lisa Stallings, vicar. Standing at left is Father Daniel Hopcus, the congregation's chaplain.

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 Wolfram.

Since Father Ginther began his sabbatical on Aug. 1, he has been following his goal of reconnecting with his family and friends, re-energizing 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 have had two jobs for years."

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 am.' Just *being* is hard for me," he says. "I have had the gift of working with, enjoying and having the support of many people. I am

so immersed in what I do that I don't give them the time, the energy and the sense of connection I would like to give them. It's said that everyone you encounter in life changes you or adds something. I'm convinced that's true. It's not just about you. I'm trying to reinforce in myself to stay connected."

Another goal of his journey is to connect with his faith ancestors. During the retreat in Colorado, he focused on the approach to life adopted by St. Ignatius of Loyola.

"It starts with finding the Lord in the present, in the reality you live," Father Ginther says. "Ignatius wanted his followers to be able to identify how the Lord intersected their lives as individuals and also as ministers—to bring the Gospel to others. I came to the realization that the Lord dwells within me and invites me to dwell within him."

He hopes for a similar breakthrough as he makes his first trip to Greece and Turkey to follow in the footsteps of St. Paul during a 10-day pilgrimage that began on Sept 14.

"This pilgrimage offers me the opportunity to immerse myself in the culture, the time, the faith and the growing understanding of St. Paul," he says. "Also, Paul spoke to specific communities about specific issues. He was fighting their culture and trying to lead them to Christ. In that sense, he is like a pastor. I want to understand him a lot better. I want to find a way to preach on Paul and break that open for people."

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 every person 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



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.

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.) †

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Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Courses on the Catechism 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

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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 Saint Meinrad Seminary and School of Theology in St. Meinrad.



Fr. Jamel James

The Palayamkottai Diocese started sending seminarians there in 2005 when its current chancellor, Father Jamel James, was doing graduate studies in Chicago.

Since that time, 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 Indiana 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 Xavier 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 Indiana.

“I am happy to share my own faith with all of the parishioners here,” Father Thomas said. “I don’t [see] myself as a missionary. They don’t need that. There’s no need for evangelization.

“But there’s a need for living the Gospel message together and sharing the faith. That’s the meaning that I give to my presence here in the U.S.”

Joan Brewer, a member of St. John the Baptist Parish, is one of those people who shares that approach with Father Thomas.

Last year, Brewer taught religious education in her parish to seventh and eighth graders, and explained to them how the Apostle St. Thomas was an early evangelist in India.

“When Father Thomas came, he talked to us about St. Thomas and St. Francis Xavier,” Brewer said. “It put it all into perspective for us. I know that my seventh and eighth graders are sitting there thinking, ‘Oh yeah. That’s what we were talking about.’ It’s really not that big of a world.”

She hopes that the dedication that Father Thomas has for his priestly ministry will nurture the faith of the youths

of her parish.

“This man is willing to come all the way across the world to help us with our 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 hometown seminarians.

“It’s good for them to have some exposure to someone whose experience of the Church is very much like 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.”

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.

“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 [is 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 village churches 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 Thomas of his parishes’ pastor. “The office set-up, 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

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 place blame,” 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,”



Father Sengole Thomas Gnagnaraj distributes Communion to a member of St. John the Baptist Parish in Dover in the Batesville Deanery during a Sept. 4 Mass at the parish’s church.



Father Sengole Thomas Gnagnaraj elevates a chalice while praying the eucharistic prayer during a Sept. 4 Mass at St. John the Baptist Church in Dover.

Diocese of Palayamkottai has such a large number of seminarians and priests. As a result, each priest is given time to spend outside the diocese in graduate studies or ministry if he wishes after he is ordained.

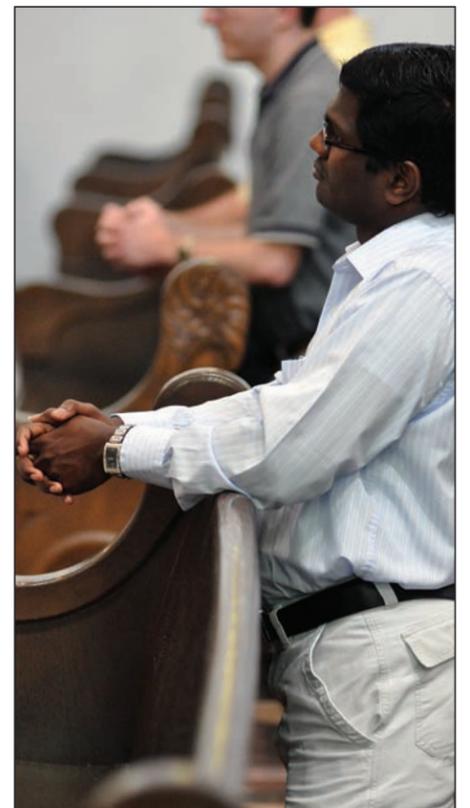
Father Thomas attributes the large number of priestly vocations not to anything particular in Indian culture, but to something that can be a universal aspect of the faith—family prayer.

“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.” †



Seminarian Xavier Raj Yeusudason kneels in prayer on Aug. 17 at St. Mary Church in Richmond during the archdiocese’s annual seminarian pilgrimage.

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 bear the crushing burden 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

Prayer intentions for Archdiocesan Pilgrimage to California missions and historic sites

Criterion staff report

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

- Sunday, Sept. 25—SS. Peter and Paul Church, San Francisco, “for our pilgrims and their loved ones at home.”
- Monday, Sept. 26—Mission San Rafael Archangel Church, San Rafael, “for our elderly, sick and homebound.”
- Tuesday, Sept. 27—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. Buechlein, O.S.B., Archbishop of Indianapolis.”
- Thursday, Sept. 29—Mission Holy Cross Church, Santa Cruz, “for our 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

VATICAN CITY (CNS)—

Pope Benedict XVI said his Sept. 22-25 trip to Germany would focus on restoring God's place in individual and social life—as Creator, spiritual guide and force for good.

The pope made the remarks in a videotaped message broadcast on Sept. 17 by the

German state television network. A transcript was made public by the Vatican.

Saying he was very much looking forward to his third visit to his homeland as pope, he previewed some of the main events, including his address to the German Parliament, Mass in Berlin's Olympic Stadium, visits to the Catholic enclave of Eichsfeld and a youth vigil with young people in Freiburg.

"All this is not religious tourism and even less a 'spectacle.' The meaning is explained in the theme of the visit: 'Where there is God, there is a future,'" the pope said.

"This means that God should return to our horizon, this God who is often completely absent, and yet whom we need so much," he said.

The pope said that although God cannot be scientifically proven to exist, nevertheless people can develop a capacity to perceive God in a number of ways—in the beauty of creation, in the

"great rationality" of the world, in the words of Scripture and by meeting people—both famous and lesser-known—who have been touched by God.

He said one very important event would be his encounter with Lutheran leaders at a monastery where Martin Luther once studied. He cautioned, however, against expecting any "sensational" ecumenical developments.

"In fact, the true greatness of this event is that we can come together to think, listen to the word of God and pray together. In this way, we will be very close and demonstrate a true ecumenism," he said.

The pope's words echoed the comments of the Vatican spokesman, Jesuit Father Federico Lombardi, who told reporters on Sept. 16 that the pontiff would focus on the fundamentals of the faith during his visit rather than wade into specific controversies and debates that have simmered among German Catholics.

"It's a misunderstanding to think that the future of the Church depends on the question of priestly celibacy, for example. It depends on whether people believe in God," Father Lombardi said.

The lay organization We Are Church, which is popular in Germany, said in a statement on Sept. 18 that it would be wrong for the pope to avoid addressing what it called the "pressing problems and defects of the Church."

"God's crisis and the Church's crisis must not be played off against each other," the group said. It cited a drop in the number of German Catholics in recent years, and



An overview shows the stage at Berlin's Olympic Stadium, where Pope Benedict XVI will celebrate Mass during his upcoming visit. The pontiff will visit his homeland on Sept. 22-25.

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 620 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. †

New Orleans Catholic Charities gets \$15 million for oil spill victims

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—to oversee a collaborative of nonprofit organizations that will provide direct assistance, counseling and job force training to coastal Louisiana fishing families 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 oil rig workers and oil rig supply companies affected by the spill.

But because the demand for that funding was far less than anticipated, the Baton Rouge Area Foundation transferred \$75 million to establish a "Future of the

Gulf Fund," which will fund the efforts of local nonprofits to help people, wildlife and the environment in the Gulf Coast area, said John Davies, president and CEO of the foundation.

Altogether, Davies announced \$18 million in grants, with Catholic Charities receiving the largest share for an 18-month program that will allow the continuation and expansion of its Spirit of Hope Collaborative.

The \$15 million is dedicated for specific purposes, said Gordon Wadge, president and chief executive officer. Spirit of Hope will help oil spill families gain access to mental health and career counseling; offer direct assistance for food, utilities, housing and transportation; and provide job training for fishermen who might want to begin other careers.

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 react quickly to help them.

"Really, it's journeying with somebody in life, whether it's educational opportunities that they need or if it's job opportunities or counseling or crisis assistance," Wadge said.

The \$15 million grant is believed to be the largest single donation in Catholic Charities' history, Wadge said.

"I've been here 31 years, and this is probably the biggest single grant we've gotten at one time," he said. "This allows us to amplify the care, and really to be the heart and hands of Jesus in reaching out to people." †

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 arena

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 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 its failure, 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 Parish**

• **Protestant attitude to Council praised**
• **Pontiff deplores Cuba persecution**
• **Groundbreaking set for church of the Little Flower**

• **Marian College opens its 25th year**
• **Jesuits reported as largest order**
• **Interfaith leaders laud unity moves**
• **Commies broadcast contraception tips**
• **Aid-to-schools 'encore' expected in two years**
• **Pope again urges quest for peace**
• **Ask parents to ban dates by high school freshmen**

• **Bishop puts ban on steady dating by high schoolers**
• **Legion of Mary leader slain**



- Back TV programs on Negro problems
- Women's retreat slated for Tell City Deanery
- Castro exiles bishop, 135 priests, religious
- Send regrets on Hammarskjöld'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 arena. Father John A. O'Brien, 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.) †



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Missal changes amount to dozens of short, new phrases for congregation

WASHINGTON (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."

During the penitential act, whether in Form A, the traditional *Confiteor*, or in Form B, the congregation's text changes in a few places.

In Form A, the phrase that currently reads "that I have sinned through my own fault" now will be "that I have greatly sinned." After the line: "in what I have failed to do," these words are added: "through my fault, through my fault, through my most grievous fault."

In Form B, both the 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." Priest: "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.

"We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory.

"Lord God, heavenly King, O God, 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; you are seated at the right hand of the Father, have mercy on us.

"For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father, Amen."

Both the Nicene Creed and the

Apostles' Creed change by a few short phrases. In the Nicene Creed, "we believe" changes in four places to "I believe," and "all that is seen and unseen" from the old becomes "all things visible and invisible" in the new. The old phrase "the only Son of God, eternally begotten of the Father" becomes "the only begotten son of God, born of the Father before all ages."

One of the most challenging words for many people to get used to may be "consubstantial" in the Nicene Creed. It replaces the phrase "one in being with the Father," becoming "consubstantial with the Father." Also unfamiliar may be this phrasing: "and by the Holy Spirit was incarnate of the Virgin Mary." That replaces: "by the power of the Holy Spirit he was born of the Virgin Mary."

Also in the Nicene Creed, "he is worshipped and glorified" becomes "is adored and glorified," and the congregation will now "confess" rather than "acknowledge" one baptism and "look forward to" rather than "look for" the resurrection of the dead.

The Apostles' Creed will have fewer changes. Most are the elimination of words, such as the second use of "I believe in" in the space of a few lines. Instead of saying "he descended to the dead," the line will now be "he descended into hell." And the wording about the Final Judgment will now be: "and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead."

Another point where the new wording might catch people is in the *Sanctus*, where the first line will now be: "Holy, holy, holy Lord God of hosts," instead of "Lord, God of power and might."

Two memorial acclamations familiar to Catholics will no longer be used in the new missal—"Christ has died, Christ is risen, Christ will come again," and "Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory."

One completely new acclamation has been added—"We proclaim your death, O Lord, and profess your resurrection until you come again"—and two others were adapted from the previously used acclamations. They now read:

• "When we eat this bread and drink this cup, we proclaim your death, O Lord, until you come again."

• "Save us, Savior of the world, for by your cross and resurrection you have set us free."

The last substantial change for the congregation is in the *Agnus Dei*. The

Mass Prayers and Responses

(Text in bold represents the wording that has changed in the Roman Missal.)

Greeting

Priest: *The Lord be with you.*
 People: **And with your spirit.**

Gloria

Glory to God in the highest, and **on earth peace to people of good will.**

We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, 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;
 you are seated at the right hand of the Father,
have mercy on us.

For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

Penitential Act, Form A (Confiteor)

I confess to almighty God and to you, my brothers and sisters,
 that I have **greatly sinned** in my thoughts and in my words, in what I have done and in what I have failed to do,
through my fault, through my fault, through my most grievous fault;
 therefore I ask blessed Mary ever-Virgin,
 all the Angels and Saints,
 and you, my brothers and sisters, to pray for me to the Lord our God.

Penitential Act, Form B

Priest: **Have mercy on us, O Lord.**
 People: **For we have sinned against you.**
 Priest: **Show us, O Lord, your mercy.**
 People: And grant us your salvation.

This is the updated language in the third edition of the *Roman Missal* from a pew card published by Our Sunday Visitor. The new English version of the *Roman Missal* will be implemented in the U.S. on the first Sunday of Advent, the weekend of Nov. 26-27.

priest's part 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." To which the people respond: "Lord, I am not worthy that you should enter under my roof, but only say the word and

my soul shall be healed."

(For more information about the new Mass translation and what parishes can do to prepare for it, log on to www.archindy.org/worship or www.usccb.org/romanmissal.) †

Rio archbishop: World Youth Day to help Christians reconnect with their faith

WASHINGTON (CNS)—By sending World Youth Day back to Latin America, Pope Benedict XVI is calling the world's attention to the region's Christian past, said Archbishop Orani Tempesta of Rio de Janeiro, host city for the 2013 event.

The region's Christian roots "are being lost, little by little, to the false belief that we are secular country," he said in an interview posted on the Brazilian bishops' World Youth Day website, www.jovensconectados.org.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 steps 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 "*Botafe*," 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."

Archbishop Tempesta, the 61-year-old host of the international youth gathering, is already an active communicator with young people through social networks such as blogs, Twitter and Facebook. He is a member of the Brazilian bishops' social communications commission.

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 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 a 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 Belem, and in 2009, Pope Benedict named him to replace retiring Cardinal Eusebio Scheid of Rio de Janeiro. †

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Archbishop Orani Tempesta

‘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 Greek 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.

Why, then, has the English used something different for the past 40 years, and what does this new version mean?

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

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

“And with your spirit” is a phrase that was coined by the first disciples explicitly for Christian usage.

In the early 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 never used in the Old Testament to render “*nephesh*”; it is used only when translating “*ruah*.” Thus, it seems clear that the use of “spirit” in 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” (“*pneumata*”).

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 22:6 and 19:10 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, a 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, “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 sacramental ministry.

It is less about the person of the priest than about the office of the priesthood, which is



A window at St. Mary’s Church in New Ulm, Minn., pays homage to the Holy Spirit. The people’s response of “And with your spirit,” will begin to be used at Mass on the weekend of Nov. 26-27, the first Sunday of Advent. Although it may sound new to many people, its roots go back to the earliest days of the Church.

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/romanmissal.) †

Changes in penitential act at Mass are rooted in sacred Scripture

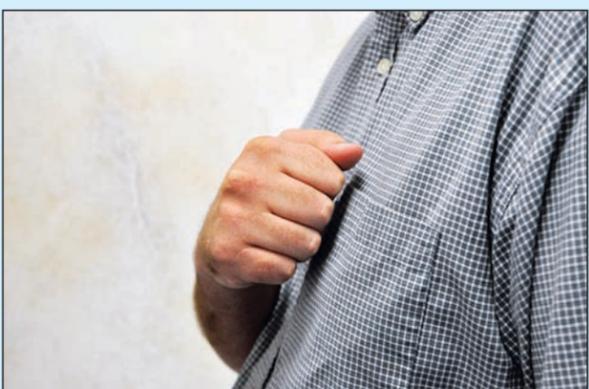
By Marcellino D’Ambrosio

Finally, I was old enough to be an altar boy. The liturgy was still in Latin, and I worked hard to memorize those Latin prayers.

I have to admit, we altar boys would race to see who could rattle off the prayers faster. But one prayer forced us to put the brakes on for at least a minute.

Near the beginning of the Mass, we would slow down and dramatically say “*mea culpa, mea culpa, mea maxima culpa*,” beating our breast with our fist at each repetition of the phrase, which meant in English: “through my fault, through my fault, through my most grievous fault.”

No sooner had my serving career begun and the rules



When the new translation of the Mass goes into effect on the weekend of Nov. 26-27, people will ritually strike their breast during the praying of the *Confiteor*.

changed. Due to something the priest called “Vatican II,” we began saying the *Confiteor* in English, but we were disappointed that the threefold “*mea culpa*” had disappeared.

In the upcoming changes in the English translation of the Mass, the threefold refrain is back again, and we are once again encouraged to symbolically strike our breasts each time we acknowledge our fault.

So why was this restored? And why will we, at the beginning of the prayer, not only admit that we have sinned, but that we have “greatly” sinned?

The first reason is that the Catholic Mass is thoroughly biblical. So let’s start by noting what a threefold repetition means in the Jewish mentality.

In Hebrew, you cannot add endings to words to express superlatives or emphasis. There is no “big, bigger, biggest” in the language of the Old Testament.

So how do you get the idea across that something is the best, worst or extremely important?

By repeating it three times!

When Isaiah had a vision of the Lord attended by angels (Is 6:3), they cried out “Holy, holy, holy,” which we repeat at every Mass.

St. Peter denied Jesus three times. The Lord later asked Peter not once but three times: “Do you love me?” (Jn 21:16).

So, as we return to a threefold admission of our fault, it is a biblical way to emphasize what is said at the start of the prayer, that we have “greatly” sinned.

Sin is not just a casual affair, an inconsequential blunder like failing to dot an “i” or cross a “t.” Sin is a most serious matter.

God has given us everything and even sacrificed his only Son for us. He rightly commands all of our love, and we say that we will respond with total love in the act of contrition.

As we become aware of what we’ve done or failed to do, the proper response is contrition, the kind of sorrow that leads not to despair but to change.

So why the striking of our breasts as we recall our fault? Is being Catholic all about beating ourselves up?

For the answer, we again need to turn to Scripture.

In Luke 18, we meet a very pious Pharisee who congratulates God for having him as a most worthy servant. And then there is a publican, a tax collector, who strikes his breast as he comes before the Lord saying, “O God, be merciful to me, a sinner” (Lk 18:13).

In striking our breast, we distance ourselves from the Pharisee and stand—or rather bow—with the publican, acknowledging our unworthiness before the awesome majesty and perfect holiness of the living God.

It is not about self-hatred but about humility. And to be humble means to get in touch with reality, to pause as we begin the liturgy to recall that we don’t deserve to be there.

We are all publicans and prodigals who are welcomed and embraced by our loving Father not because of our virtues but in spite of our sins.

(Marcellino D’Ambrosio writes from Texas. For more information about the new Mass translation, log on to www.archindy.org/worship or www.usccb.org/romanmissal.) †

From the Editor Emeritus/John F. Fink

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 sensitivity and love for his converts as well as insights into his doctrine of justification.

Paul had good reason to love the Philippians because Philippi was his first Christian community in Europe. 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 while—Paul converted his jailer—and then were asked to leave the city.

He went to Thessalonica but, from

then on, the Christians in Philippi continued to support him with financial aid. He thanks them for that aid in Chapter 4 of this letter, telling them that they were the only ones who did so.

Paul was again in prison somewhere when he wrote this letter. It could have been in Ephesus, most likely in 55, or Caesarea in 57 or even Rome between 59 and 63.

He thought there was a possibility that he might be martyred while in prison, and he wasn't sure whether he preferred life or death. "For to me life is Christ, and death is gain," he wrote. "If I go on living in the flesh, that means fruitful labor for me. And I do not know which I shall choose" (Phil 1:21-22).

He then encourages the Philippians to remain steadfast in the faith. He told them to stand firm against their opponents, although he doesn't name the opponents at this point. They were probably pagans.

In Chapter 2, he begins by appealing for congregational unity, telling his listeners to be united in heart, humbly regard 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 follows one of the earliest Christian hymns, quoted here by Paul. It is my favorite Bible passage, and begins, "Though he was in the form of God, Jesus did not regard equality with God something to be grasped" (Phil 2:6).

At the beginning of Chapter 3, the letter seems to be coming to an end. But then Paul apparently received some disturbing news in the form of false teachers—or because another letter was inserted here. He says, "Beware of the dogs! Beware of evil workers! Beware of the mutilation!" (Phil 3:2). He is talking about those who insisted that Christians had to be circumcised 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). †

Cornucopia/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 short when you reach September." Thus begins the famous "September Song" that's always

spoken to me in more ways than just enjoyment of its lovely melody. The music enforces the lyrics, which in turn capture the sweetness and melancholy of the autumn season.

As a child, this time of year for me meant the sad ending of summer, which is beautiful but short in Minnesota. But it also meant the beginning of the school year, something I looked forward to because this only child found it to be a social opportunity. Still, autumn has always been a time of reflection for me as well.

Nostalgia kicks in, and memories flood my mind, memories of love and fun, old friends, old times, even old mistakes and sorrows. For some reason, I'm especially alert to these reflections. It's kind of like New Year's Eve, without the formal resolutions.

Recently, I told one of our sons that 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 copy of *Charlotte's Web*, which we had given him as a Christmas present when he was 8 years old. I'd entirely forgotten we gave him the book, but seeing it reminded me of the sweet little boy who had received it.

Memories of the funny, kind and affectionate child that he had been—and is—came back to me. I remembered his endearing "malapropisms," such as the time he saw Dad drive up in our new Buick and exclaimed, "Oh, you bought a Buck!" And I thought of his empathy for the underdog, which has extended to other concerns like sustaining a healthy environment.

Besides memories of our children, I thought of our humble financial beginnings. Today, some young people seem to expect to begin adult life at the same economic level as their parents are now. But we started with much lower expectations.

Our first budget book lists every credit we earned, and every cost we incurred. One entry on the debit side reads: "candy bar, 5 cents." Imagine listing a 5-cent purchase or, for that matter, finding a candy bar costing only 5 cents!

Because money was scarce, our summer vacations were camping trips by

car. Gasoline was cheap. We thought travel was fun and educational so we took the kids all over the U.S. following planned itineraries to visit historical, naturally beautiful or just plain interesting places. We took side trips to visit with relatives, whose hospitality often saved our budget.

Once we went to sleep on a lovely Nebraska evening, only to awake to a terrific thunderstorm tearing our tent from its moorings. We wound up spending the night damply in the car, as we did later in Kansas and Florida and wherever.

Some of our most hilarious memories come from the disasters we experienced, and some are even more memorable than the things that went right.

Unfortunately, grief is also memorable, and autumn is a time to think of it since it seems to represent an ending of natural life. I remember our sons' and parents' and friends' deaths, the times we were seriously ill, or when a house fire evicted us from our home for a few months.

Still, September means that Advent is near, bringing hope and the anticipation of joy. That's the best "September Song."

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

The Human Side/Fr. Eugene Hemrick

Moving beyond guilt to help the less fortunate

As I stood in the checkout line at Costco, surrounded by carts loaded with food, I thought, "We truly live in the land of milk and honey. Every type of food needed to live the good life is available, and its variety is endless."

Then the thought hit me, "The cart in front of me contains enough food to feed 10 starving families in Somalia for a whole month or more."

It happened that the next day's Gospel spoke directly to this experience. The lesson was on the kingdom of heaven being like precious pearls and a treasure in a field or like a large haul of fish that one cherishes.

Heaven is the greatest joy, value or treasure that we can obtain. It is precious.

No one denies that America is precious, blessed with fertile land that produces the food that I witnessed being carted home from Costco. Nor will anyone deny that seeing starving babies

and their parents in Somalia leaves us feeling uncomfortable in the midst of our prosperity.

How, then, do we alleviate our discomfort and move to help the less fortunate?

In the Gospel, those who come upon prosperity recognize it as a precious gift. This should teach us, therefore, that before we can begin to help others, we must first recognize gifts within our midst.

This involves more than just taking note of what we have. Rather, it invites us to become intimate with it.

For example, rain helps crops to grow. This means that we should pause to appreciate at the deepest level just how wonderful God is in providing precious rain, and never take God's gift of rain for granted.

One of the wonderful outcomes of deeply felt gratitude is that it helps us to transcend ourselves. It is common and somewhat natural to get all caught up in

our own little world. Gratitude, however, enables us to enter into God's world, and recognize God's gifts and, especially, God's kingdom on Earth.

In thinking beyond our own little world, we can enter into the world of others more easily. Apathy and insulation give way to sympathy, the greatest mover of hearts toward charitableness.

As such, when other people both near and far are suffering, we are able to suffer with them because we aren't blindly tied down to our own world.

As paradoxical as it may seem, in order to alleviate the sufferings of others, we must first recognize and feel

wholehearted thanks for the blessings that we ourselves enjoy.

And once our hearts are moved, the fire needed to reach out to others is not only lit, but rages within us.

(Father Eugene Hemrick is a columnist for Catholic News Service.) †

Consider This/Stephen Kent

We must take responsibility so nothing can go wrong

At about the time analog was giving way to digital, this story was making the rounds: As



the passengers were settling into their seats for a transcontinental flight, an announcement came over the public address system.

"Thank you for flying with us, and welcome to our flight today. This is the first flight to be flown, takeoff to landing, entirely

by computer with no human intervention. Please be assured that this state-of-the-art computer system has been thoroughly tested, and nothing can go wrong, go wrong, go wrong ..."

Now, that apocryphal story has some basis in reality. Spurred in part by federal regulations that require greater reliance on computerized flying, there is concern that pilots have lost their hands-on flying instincts. Airlines are suffering from "automation addiction," said Rory Kay, co-chair of a Federal Aviation Administration committee on pilot training. "We're forgetting how to fly."

Automated systems fly airliners for all but takeoff and landing.

Something can go wrong as evidenced by the growing number of loss-of-control accidents.

Skills are declining by removing human instinct from the process. There is no longer the instinctive reaction to recognize and correct an anomaly before it leads to a disaster. Some pilots don't know what is going on and how to react, and individual action is turned over to a system.

A parallel can be seen today as the reduce-tax-slash-spending attitude is gaining strength.

Women, children, the elderly and the disabled have been taken care of by a government system with individual citizens not fully aware of all that has to be done to care for these people.

When the system goes awry, however, the burden must fall back to the individual as it does to a pilot. Adult day-care health centers are closing. Who cares for the aging parents during the day while their children are at work?

We are forgetting how to "fly the plane" by not giving thought to those who need help. If the government—and that would be the government of the people, by the people—is no longer the source, then it is up to the individual.

In 2009, more than 25 percent of African-Americans lived below the federal poverty level compared to 9.4 percent for white Americans, according to the Census Bureau. The unemployment rate for African-Americans has remained steady at about 16 percent for years, according to the Labor Department.

The middle class pays higher and higher tuition for a college education with less and less opportunity for employment after graduation.

For whatever reason, the United States is blessed so far by lacking the explosion of pent-up frustration that led to riots in the streets recently in other First World countries—England and Greece.

Single moms, unemployed heads of households, the disabled, the elderly—these are the "flyover" people who must be considered if the automated system taking care of them is to be abandoned to satisfy the desire for less spending and less tax.

Pilots waste time in repeatedly trying to restart the autopilot or fix other automated systems when they should be "grasping the controls and flying the airplane," Bob Coffman, an airline captain, told The Associated Press.

We as a society are forgetting how to fly the plane.

Shutting down the system does not absolve us of responsibility to care for the least among us. The time has come to grasp the controls.

(Stephen Kent, now retired, was editor of archdiocesan newspapers in Omaha and Seattle. He can be contacted at Considersk@gmail.com.) †

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

The Sunday Readings

Sunday, Sept. 25, 2011

- Ezekiel 18:25-28
- Philippians 2:1-11
- Matthew 21:28-32

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 unfair?"

For the second reading, the Church offers us this weekend a reading from St. Paul's Epistle to the Philippians.

Many early Christians were Jews, at least by birth. Many of these Jews had been pious in their religious practice, well versed in Judaism. Many other early Christians were from pagan backgrounds. As a result, often in the first Christian communities, persons of both traditions lived side by side.

Quite likely, such was the case in Philippi. Jewish symbols and references appeared because Jews lived there. However, the city was not, in any sense, Jewish. It was thoroughly pagan, and also was an important military base in the Roman Empire, situated in what now is Greece.

So the epistle was written to reinforce the Christians' commitment to the Lord and challenge them to withstand paganism, all the while taking account at times of deep ethnic differences.

Christ is the only answer for all, Paul

insists. Philippians literally soars in its testimony to Christ, the Lord, the Savior. Scholars think that this weekend's reading, fully consistent with this characteristic, actually was an ancient hymn, sung by early Christians in their worship. It is one of the most magnificent acclamations in the New Testament.

St. Matthew's Gospel is the source of the third reading.

Again, as has occurred in readings earlier in this period of the year, Jesus dialogues with, and indeed confronts, at times not so subtly, the priests and elders who were the leaders of the prevailing religious establishment.

These leaders occupied a particularly important place in the society because religion was a favorite topic for everyone at the time.

Jesus built on this interest, but also as often as not ran counter to the generally accepted authorities.

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 nothing. Sin disrupts our relationship with God. We cannot ignore our sinfulness.

Still, the last word need not be of 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 exclaimed in the hymn in Philippians—then God will forgive us and welcome us to everlasting life. †

My Journey to God

At the Bedside

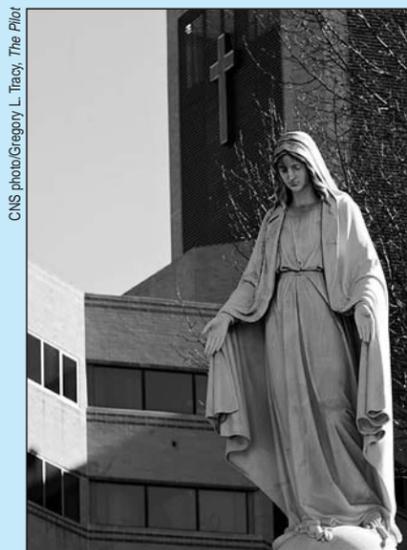
So much sadness in this room;
Heavy-hearted sense of doom—
Grieving over what we know,
Weeping in the letting go.

In this room the veil is thin
'Tween 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 know, though out of sight,
She's well and happy in Your light:

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



By Linda Abner

(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 8:1-8
Psalm 102:2, 16-23
Luke 9:46-50

Tuesday, Sept. 27
Vincent de Paul, priest
Zechariah 8:20-23
Psalm 87:1-7
Luke 9:51-56

Wednesday, Sept. 28
Wenceslaus, martyr
Lawrence Ruiz, martyr
and his companions, martyrs
Nehemiah 2:1-8
Psalm 137:1-6
Luke 9:57-62

Thursday, Sept. 29
Michael, Archangel
Gabriel, Archangel
Raphael, Archangel
Daniel 7:9-10, 13-14
or Revelation 12:7-12a
Psalm 138:1-5
John 1:47-51

Friday, Sept. 30
Jerome, priest and doctor of
the Church
Baruch 1:15-22
Psalm 79:1-5, 8-9
Luke 10:13-16

Saturday, Oct. 1
Thérèse of the Child Jesus,
virgin and doctor of the
Church
Baruch 4:5-12, 27-29
Psalm 69:33-37
Luke 10:17-24

Sunday, Oct. 2
Twenty-seventh Sunday in
Ordinary Time
Isaiah 5:1-7
Psalm 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

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 these signs.

The *Sacramentary* rubrics are written in such a way to indicate that only the priest should do these gestures. Who is right?

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.

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

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 neck 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.

I have a Catholic friend who was married, divorced and eventually remarried. She stayed away from church knowing 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?

I'm afraid that if the priest isn't compassionate 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.

I wish all our questions were so easy!

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

Meanwhile, you should plan a party for her.

I was wondering what you know about the tradition—if there is one in the Catholic Church—of the godmother providing the christening gown for a baby soon to be baptized.

In the Catholic Church, different ethnic traditions have different customs.

As to the tradition of the godmother providing the christening gown, that is not part of Church law.

Some families pass on the christening gown from generation to generation, and treasure it as a precious heirloom.

Any family custom or ethnic tradition that enhances the significance, dignity and beauty of the sacrament of baptism is to be welcomed. †

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BILLHYMER, Joseph C., 70, St. Malachy, Brownsburg, Aug. 27. Husband of Sarajean Billhymmer. Father of Angela Bayless, Kathleen Galvin, Bridget Schrier, Colleen and Andrew Billhymmer. Grandfather of eight.

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

BRUCE, Troy J., 48, Good Shepherd, Indianapolis, Sept. 5. Husband of Toni Bruce. Father of Troy Bruce Jr. Son of Madonna Anderson. Brother of Madonna Waal.

DAUGHERTY, Cecilia R. (Volpert), 93, Holy Family, New Albany, July 20. Mother of Christine Barkman, Mary Anne

Trent and Joseph Daugherty. Sister of Elizabeth Park. Grandmother of eight. Great-grandmother of 11.

DeBAUN, Elsie, 80, St. Jude, Indianapolis, Aug. 31. Mother of Debra Goodlet, Janice Griner, Karen Parks, Harold and Randall Butrum. Sister of Harold and William McDaniel. Grandmother of 13. Great-grandmother of 10.

GOUL, Dorothy B. (Kraus), 90, St. Jude, Indianapolis, Sept. 12. Mother of Linda Reed, Teresa Webb, Dan, Jim, Kevin, Robert and William Goul. Sister of Bill Kraus. Grandmother of 16. Great-grandmother of eight.

GRIFFIN, P. Anne, 52, St. Mary, Richmond, Sept. 9. Wife of Stan Griffin. Mother of Matt Beard. Stepmother of Leonda Maiden. Sister of Kitty Boyce, Kelly Derr, Sherry Fanelli, Michele Fox and Mike Beard. Grandmother of five.

GRUNDY, Katherine L., 88, Holy Angels, Indianapolis, Sept. 4. Wife of Oscar Grundy. Mother of Angela Grundy-Sallee and Troy Grundy. Grandmother of eight. Great-grandmother of six.

HADLER, Elizabeth, 82, St. Michael the Archangel, Indianapolis, Sept. 8. Mother of Donna Radez. Sister of Zelda

Snyder, Agnes Wittner and Isaac Redmond. Grandmother of three. Great-grandmother of two.

HOLLER, Carl Eugene, 84, St. Margaret Mary, Terre Haute, Sept. 10. Husband of Margaret Holler. Father of Phyllis Martin, Mary Moore, Bill, Greg, Jess and Steve Holler. Grandfather of 16. Great-grandfather of four.

HUBERTS, Mary Lou, 83, St. Simon the Apostle, Indianapolis, Sept. 1. Mother of Doug Huberts. Grandmother of five.

PITCHKITES, Frank, 83, Sacred Heart, Clinton, Sept. 6. Husband of Diane Pitchkites. Brother of Lillian Campbell, Joyce Shew and Ed Pitchkites. Grandfather of three.

ROEDER, Alice L., 65, St. Jude, Indianapolis, Sept. 7. Mother of Andrew, Charles, John and Thomas Roeder Jr. Sister of Carol Hofmann, Mary Jo Venezia, Cindy Woodruff, Charles, Jim and Louie Lauck. Grandmother of 14.

SCHARRER, Margaret Anne, 43, Our Lady of Perpetual Help, New Albany, Aug. 19. Daughter of Keith Scharrer and Janet Rich. Sister of Angela O'Steen and Karl Scharrer.

SNYDER, Maria C., 89, St. Mark the Evangelist, Indianapolis, Sept. 8. Mother of Joan Pacheco, Lisa Marie Summers, Nancy Williams, Charles and Joseph Snyder III. Grandmother of 12. Great-grandmother of nine.



'Tribute in Lights'

A 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.

WINKLE, Thelma, 77, SS. Francis and Clare, Greenwood, Aug. 19. Wife of Richard Winkle. Mother of Marsha France, Geneva Stephenson, Barbara Wills, James, Forrest and Richard

Winkle. Grandmother of 16. Great-grandmother of 20.

ZORETICH, Michael, Jr., 86, St. Malachy, Brownsburg, Aug. 28. Father of Susan Lilek, Sharon Terry and Michael Zoretich. Grandfather of five.

ZURSCHMIEDE, Eleanor E., 80, Our Lady of Perpetual Help, New Albany, Sept. 2. Mother of Kevin and William Zurschmiede. Sister of Margaret Hess and Virginia Schuck. Grandmother of four. †

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

Jack Thomas Schliessmann, 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.

A native of Winner, S.D., Schliessman 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.

Schliessman 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, Lucia Mach, 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. †

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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.

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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, personable 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 unflinchingly 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.

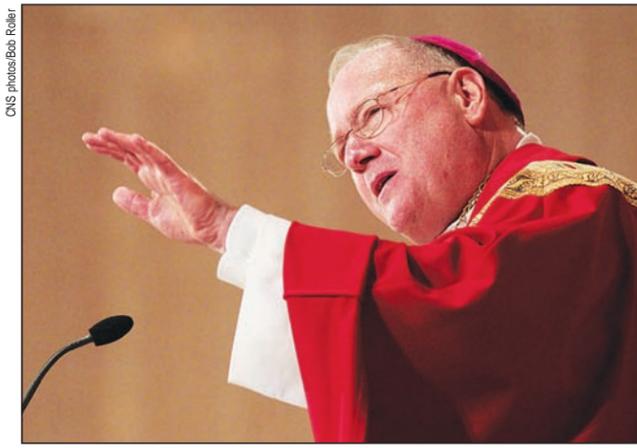
While Archbishop Sambi's service in the Vatican's diplomatic corps was important, Archbishop Dolan said, “what is of far more profound meaning and of everlasting consequence in his life was that the cross of Christ, triumphant over sin, Satan, and death, was on his heart.

“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.”

Archbishop Dolan 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 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 ‘Eccellenza, as a matter of fact, all the bishops will watch to see what you do and then follow suit!’

“His eyes sparkled and he said, ‘Then I will keep



Archbishop Timothy M. Dolan of New York delivers the homily during a memorial Mass for Archbishop Pietro Sambi at the Basilica of the National Shrine of the Immaculate Conception in Washington on Sept. 14. Archbishop Sambi, Vatican nuncio to the United States since 2006, died on July 27 at age 73.

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 said the late archbishop had “faithfully carried out the work of the Lord in this country.”

At the time of Archbishop Sambi's death, 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.

Msgr. 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



A portrait of Archbishop Pietro Sambi is seen as Archbishop Timothy M. Dolan of New York celebrates a memorial Mass for Archbishop Sambi at the Basilica of the National Shrine of the Immaculate Conception in Washington on Sept. 14.

Archbishop Sambi's death.

Speaking in several languages, he noted that the large turnout for the Mass was “a wonderful sign of respect for that great diplomat.”

Directly addressing nunciature staffers in attendance, Msgr. Lantheaume said “in these difficult days, you have done your job very well—the nuncio should be proud of you.” †

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Bishop Chatard family comes 'home' to celebrate 50 years

By John Shaughnessy

The celebration began with the return of a teacher from 50 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.

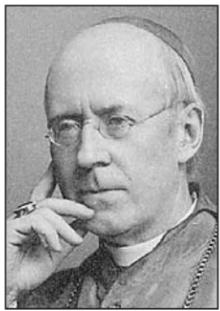
As the fond memories rushed back, the 75-year-old retired bishop of the Evansville Diocese arranged his schedule to return to Indianapolis to celebrate Mass at the beginning of the school's anniversary festivities on Sept. 13—50 years to the day after the school opened.

"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. We were in it together. We struggled together, and we survived together. Coming back here is coming back home."

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 Francis Silas Chatard



Bishop Chatard High School students Nick Shultz, from left, Monica Ward, Lauren Taylor and Okenna Oruche blow out the candles on a cake celebrating the Indianapolis North Deanery archdiocesan high school's 50th anniversary on Sept. 13.

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 \$213,000

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 Sahn, 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, Sahn 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 Sahn.

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.

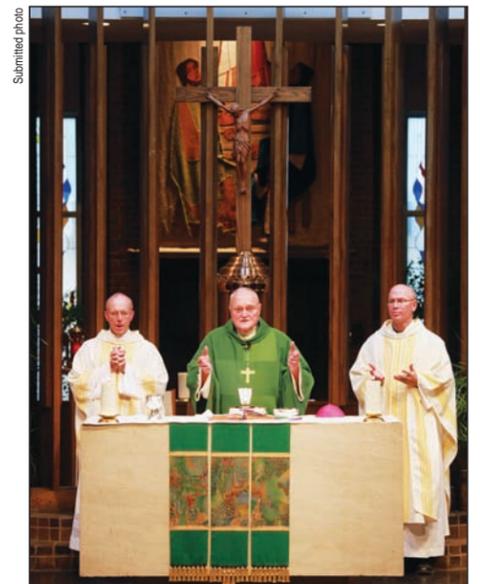
"We really felt the school always offered stability and diversity," said Dan Hoyt, whose nine children graduated from Bishop Chatard High School between 1984 and 1998. "Of our 17 grandchildren, four are adopted from Africa and Guatemala. In high school, our kids learned to have people of other ethnic 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."

Besides Bishop Gettelfinger, the anniversary celebration was also a homecoming for Holy Cross Brother Joseph Umile. "Brother Joe" came from the East Coast in 1993 to begin a 14-year tenure as principal and then president of the school.

"It means a lot to be back," said Brother Joe, now director of development at Holy Cross College in South Bend, Ind. "I keep thinking of the people. It brings back a lot of good memories of what we were able



Bishop Gerald A. Gettelfinger, center, opened the 50th anniversary celebration of Bishop Chatard High School by celebrating Mass on Sept. 13. Now the retired bishop of the Evansville Diocese, Bishop Gettelfinger served as a teacher and principal at Bishop Chatard High School in the 1960s. Concelebrating the Mass with him are Father Stephen Jarrell, left, pastor of Christ the King Parish in Indianapolis, and Father Robert Hausladen, chaplain of Bishop Chatard High School.



Benedictine Sister Louise Hoeing, longtime director of guidance at Bishop Chatard High School in Indianapolis, and Holy Cross Brother Joseph Umile, former principal and president of the school, pose for a photo before the school's 50th anniversary dinner celebration on Sept. 13.

to accomplish. It's looking good now. It keeps getting better and better."

Perhaps no one has seen the 50-year evolution of Bishop Chatard High School from a better vantage point than Benedictine Sister Louise Hoeing. 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." †

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