



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Back-to-school time again

School is back in session for the 2011-12 year. See photos, page 9.

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## 'Sacred places'



Photo by Sean Gallagher

Seminarians Matthew Tucci, left, and David Marcotte kneel in prayer during an Aug. 17 Mass at St. Mary Church in Richmond. Archdiocesan seminarians went on pilgrimage to the three parishes that make up the Richmond Catholic Community that day. Tucci is a member of Holy Family Parish in New Albany, and Marcotte is a member of St. Michael Parish in Greenfield. Both men are in formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

## Archdiocesan seminarians make pilgrimage to Richmond community and deepen fraternity

By Sean Gallagher

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

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

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

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

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

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

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

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

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

"Years ago, we went through the process that a lot of parishes are going

See PILGRIMAGE, page 2

## Let's see some ID: New evangelization office targets Catholic identity

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

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

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

Even though the term

"new evangelization" doesn't appear in conciliar texts, he said, the concept is well apparent and gets further fleshed out in Pope Paul VI's 1975 apostolic exhortation on evangelization, *"Evangelii Nuntiandi."*

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

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

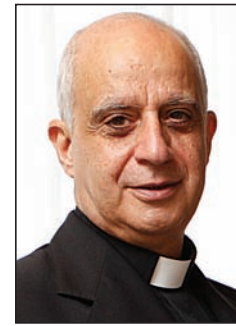
"The challenge is much more difficult, much bigger, to have to talk about the faith, the need for faith in Jesus Christ, to people who presume to have the faith or to those who have left [the Church] for reasons including the behavior of people of the Church."

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

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

A concrete sign of that is the new council, which he established in June 2010. Just a few months later, he announced that "new evangelization" would be the theme for the 2012 world Synod of Bishops.

See IDENTITY, page 11



Archbishop Rino Fisichella

## Pope tells young people at WYD to build on their faith

MADRID (CNS)—Pope Benedict XVI saw that 1.4 million young people could be buffeted by gusty winds and drenched by a driving rain, and still fall silently to their knees to adore the Eucharist.

At the final Mass closing World Youth Day on Aug. 21 in Madrid, the pope challenged the Catholic pilgrims to take that faith, make it grow and share it with the world.

Despite the hardships of getting to the Cuatro Vientos military air base in blistering heat on Aug. 20 and the downpour during the nighttime vigil with the pope, hundreds of thousands of young people from around the world spent the night on the open field, praying, singing and perhaps trying to snatch a few hours' sleep.

But they were up, ready and rowdy, when the pope arrived for the morning Mass.

The pope noticed. In his homily, he said, the vision of that sea of happy souls "fills my heart with joy.

See WYD, page 8



Pope Benedict XVI greets World Youth Day staffer Erika Rivera Palma and other young people as he arrives to lead the World Youth Day vigil at Cuatro Vientos airfield in Madrid on Aug. 20.

# PILGRIMAGE

continued from page 1

through now—sharing a pastor, finding new ways to be Church with fewer priests,” he said. “And so we’ve had almost 20 years of experience being the Richmond Catholic Community.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

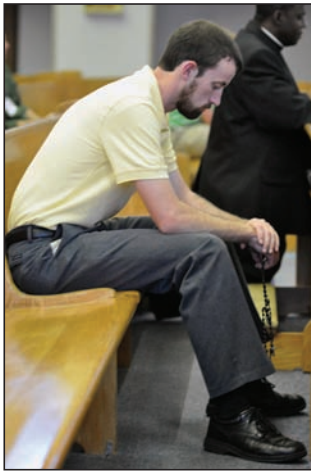
During that three-day gathering, seminarians complete necessary paperwork, learn what Father Johnson expects of them and spend a day together on retreat.

But for Father Johnson, the convocation is as much about fostering a sense of fraternity among the archdiocese’s future priests as anything else.

Doing this now when they live together in the seminary, he said, will pay dividends later when they are ministering as priests, sometimes by themselves in multiple parishes.

“It’s not just good for the individual priest,”

Photo by Sean Gallagher



Seminarian Michael Conner prays the rosary on Aug. 17 at Holy Family Church in Richmond during the annual archdiocesan seminarian pilgrimage. Conner, a member of St. Paul Parish in Tell City, is a first-year philosophy student at Saint Meinrad Seminary and School of Theology in St. Meinrad.



Father Todd Riebe speaks on Aug. 17 at St. Andrew Church in Richmond to 24 of the archdiocese’s 29 seminarians about the history of the parish. St. Andrew, along with St. Mary and Holy Family parishes, make up the Richmond Catholic Community. Father Riebe is pastor of all three parishes.



Above, seminarian Timothy DeCrane, center, receives Communion from Father Eric Johnson, archdiocesan vocations director, during an Aug. 17 Mass at St. Mary Church in Richmond. A member of Our Lady of the Most Holy Rosary Parish in Indianapolis, DeCrane is a sophomore at Bishop Simon Bruté College Seminary in Indianapolis. Preparing to receive Communion is seminarian Patrick Hammans, left, a member of Holy Spirit Parish in Indianapolis and a freshman at Bishop Bruté.

Right, seminarians of the Archdiocese of Indianapolis walk into Seton Catholic High School in Richmond. Their visit to the school in the eastern Indiana city took place on Aug. 17 as part of their pilgrimage to the three parishes that make up the Richmond Catholic Community. St. Andrew Church, which can be seen in the background, is adjacent to the high school.



Father Johnson said. “It’s good for the health and ministry in the archdiocese as a whole.

“When the presbyterate has a common sense of who they are and a sense of community within that, I think it helps the building of the larger community of the local Church. And I think that that begins in the seminary.”

For Conner, feeling welcomed by the seminarians—many of whom he did not know—was a concern, especially since he had experienced a strong sense of

community during the past two years among young adult Catholics in Indianapolis.

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

(To learn more about the seminarians of the Archdiocese of Indianapolis, log on to [www.HearGodsCall.com](http://www.HearGodsCall.com).) †

## Criterion readers invited to reflect on how Sept. 11, 2001, changed their lives of faith

As the 10th anniversary nears of the terrorist attacks on the United States on Sept. 11, 2001, *The Criterion* is inviting readers to share their thoughts and their stories on how the events of that unforgettable day had an impact on their faith lives that continues today.

We are also inviting police officers, firefighters and other public safety personnel to tell readers about how their work affects their faith and how their faith influences their service to the public on a daily basis.

These stories could be used as the foundation for future articles in *The Criterion*.

Please send your stories and submissions to assistant editor John Shaughnessy by e-mail at [jshaughnessy@archindy.org](mailto:jshaughnessy@archindy.org). Or send them by mail to him at P.O. Box 1410, Indianapolis, IN 46206. As part of your correspondence, include a phone number where you can be reached. †



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**Staff:**

Editor: Mike Krokos  
 Assistant Editor: John Shaughnessy  
 Senior Reporter: Mary Ann Garber  
 Reporter: Sean Gallagher  
 Online Editor: Brandon A. Evans  
 Business Manager: Ron Massey  
 Executive Assistant: Mary Ann Klein  
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 Print Service Assistant: Annette Danielson



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# Catechesis director writes youth ministry booklet series

By Sean Gallagher

A few years ago, Isabella Crume was set to begin teaching a religious education class for high school students at St. Louis Parish in Batesville.



Isabella Crume

She wanted a resource to use in the class that would present the teachings of the Church clearly and accurately, but in a format that would engage her teenage students.

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

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

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

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

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

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

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

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

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

A users guide and cross reference guide that relates *Let's Talk* with the new youth catechism *Youcat* can be downloaded free at [www.emmausroad.org](http://www.emmausroad.org).

"When I think about those four high school years and kids who rely on their parish youth ministry effort for that proclamation of the faith, I wanted to come up with something that was succinct, accessible and engaging," Ogorek said. "By

God's grace, I hope that their appetites will be whetted and they will want to learn more about what sacred Scripture has to say and about what sacred tradition has to say."



Melissa Freyer

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

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

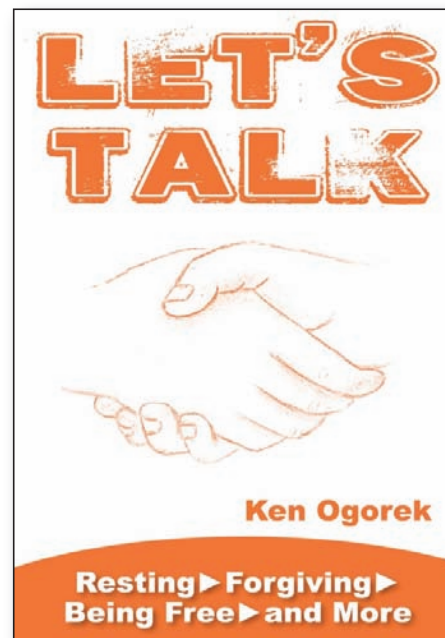
Crume appreciated how Ogorek's booklets prepared the teenagers in her class to begin to live the faith as adults in a culture that is often at odds with it.

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

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

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

All proceeds from sales of the youth ministry booklet series in the Archdiocese of Indianapolis will be donated to a fund to further the continued



formation of youth ministers at archdiocesan parishes.

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

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

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

(For more information on *Let's Talk* or to purchase the entire series or booklets in it, log on to [www.emmausroad.org](http://www.emmausroad.org).) †



*'By God's grace, I hope that their appetites will be whetted and they will want to learn more about what sacred Scripture has to say and about what sacred tradition has to say.'*

—Ken Ogorek, director of catechesis in the archdiocese's Office of Catholic Education



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## Editorial



Graphic designer Nicole Brown displays a mock-up of the cover of the new edition of the *Roman Missal* in her office at the U.S. Conference of Catholic Bishops in Washington on May 26. The new *Roman Missal* will go into use in the United States on the weekend of Nov. 26-27, the First Sunday of Advent. The USCCB is one of seven publishers that will release the new edition in the United States on Oct. 1.

## Changes in the Mass are coming

Do you know that, in 13 weeks, all Roman Catholic parishes in the United States will change some of the wording in the prayers at Mass?

We ask that question because a survey by the Center for Applied Research in the Apostolate discovered that three out of four adult Catholics in the United States do not know that.

Those people questioned were asked if they had heard “that parishes in the United States will soon be implementing changes in the words and prayers at Mass at the direction of the Vatican.” A whopping 77 percent said “no.”

Even of those people who attend Mass weekly or more, only 57 percent said that they were aware that changes are coming. They will begin the weekend of Nov. 26-27 for the First Sunday of Advent.

That was a national poll. We would like to think that more of us in the parishes of the Archdiocese of Indianapolis are aware of the coming changes. If not, that would be especially frustrating for the archdiocesan Office of Worship, and Father Patrick Beidelman, archdiocesan director of liturgy, in particular, who has given numerous talks and presentations about the coming changes.

Charles Gardner, executive director of the archdiocese’s Secretariat for Spiritual Life and Worship, has conducted workshops for pastoral musicians in the archdiocese to help them prepare for the implementation of the new Mass translations as they affect the music. As we reported in our Aug. 12 issue, additional workshops are scheduled between Sept. 12 and Sept. 20.

Why is this being done? It goes back to the year 2000 when Pope John Paul II announced the revision of the *Missale Romanum*, the *Roman Missal*. Since then, the missal has been translated into other languages, including English, and it took this long to get the translation approved, first by the American bishops and then by the Holy See.

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

votive Masses, and some updated minor instructions for the priest in his celebration of the Mass.

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

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

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

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

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

Catholics must regain a greater appreciation for and understanding of the profound miracle that we witness at every Mass—bread and wine become the body and blood, soul and divinity, of Jesus. When we receive Communion, we receive God himself, in the form of bread and wine, into our bodies, as we hope someday to become part of his divinity.

We can easily become too familiar with the Mass. As we make the changes that are coming, let us hope we can also grow in our devotion to the Eucharist.

—John F. Fink

## Intellect and Virtue/John Garvey

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

Is pregnancy a disease? Should Catholics, purchasing insurance for themselves or their employees, be forced against their consciences to subsidize its prevention?



These questions lie at the heart of new regulations just issued by the Department of Health and Human Services, which will administer President Barack Obama’s new health care law.

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

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

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

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

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

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

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

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

- They must exist for “the purpose” (my emphasis) of “inculcat[ing] religious values.”

At The Catholic University of America, we promote religious values in nearly everything that we do. But we also teach

physics, mechanical engineering, finance and the literature of Francophone Africa. Offering courses in those subjects, it seems, would disqualify us.

- Exempt organizations must also “primarily” employ and serve “persons who share the religious tenets of the organization.”

If this means that a school’s faculty and student body must be 51 percent Catholic, The Catholic University of America would pass the test. But many Catholic colleges and universities, and some elementary and secondary schools, would not, nor would organizations such as Catholic hospitals and Catholic Charities that serve poor people without regard to their religious affiliation.

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

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

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

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

Now the government is telling us that no matter what message we preach about contraception, sterilization and abortion, we must provide these “preventive services” in our employee and student health plans, and ask the members of our community to subsidize them in the fees that we charge.

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

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

## Letter to the Editor

### Letter leads to more questions on brain death and organ harvesting

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

If a person were truly dead, would he or she feel pain? If not, why is it necessary to anesthetize patients who have been pronounced “brain dead” before unpaired organs are harvested?

Also, why have those who have witnessed the harvesting of the heart of a “brain dead” patient seen a beating heart?

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

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

organ transplantation.

Jo Ann Benek  
Greenwood

### Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

Send letters to “Letters to the Editor,” *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to [critterion@archindy.org](mailto:critterion@archindy.org).

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### First duty of a bishop is to be a man of prayer

This week, I continue with Part 2 of the Ordination Instruction for Bishop Charles C. Thompson of Evansville.

Ordination Instruction  
Part 2

Like the Apostles, by episcopal ordination you are charged to be a living sacrament of the Paschal Mystery; to be a humble servant for the unity of the Body of Christ and to be Teacher in the Person of Christ, the Head of the Body of the Church.

What a marvelous way of life and ministry! And so Bishop, this afternoon we celebrate your ordination with profound joy.

When we say a bishop (or priest) is first and foremost a witness to mystery, we say he must be able to live the Paschal Mystery in such a way that he leads the people of God to participate in it. That means many things. Right at the heart of the Paschal Mystery stands the Cross of Christ.

The identity of the Church is rooted in the mystery of God. The identity of the community at prayer is rooted in the mystery of God. The identity of the bishop and priest is rooted in the mystery of Christ.

It doesn't work to try to explain or understand our Church or the Eucharist or the other sacraments or priestly ministry or priestly identity apart from the mystery of Christ. And so we are often misunderstood.

Bishop Thompson, you become a servant for the unity of this diocese. The single driving motive for our call to ministry in the Church is love of Jesus Christ, and

love of him moves us to a pastoral love for the many.

Love of God and belief in his care is the motive that leads us to want to serve and not be served. The pastoral love of Christ in us serves unity and communion in our Church in a divided world.

The unity of the Body of Christ, the Church, is the main reason why we bishops and priests promise obedience as part of our service of charity. (We spoke of that one phone call from the papal nuncio that in one minute changed your life forever.)

Our obedience helps preserve the treasure received from Jesus through the Apostles and their successors for the unity of his body. Our promise of obedience is a gift to God in the person of Christ, and it is joined to his own obedience to the Father. And it is a gift given to continue the life and fidelity of the Catholic Church to Jesus Christ.

We bishops, with our priests, serve the unity of our faith, and so we join all bishops and the bishop of Rome in the official teaching mission of the Church. It is our responsibility to see that the treasure of our faith is passed on to future generations.

Today, Bishop, as when you were ordained a deacon and a priest, you are urged once more "joyfully to meditate on the Word of God. Believe what you read, teach what you believe and practice what you teach."

This afternoon, you are asked to proclaim the Gospel of Christ with constancy and fidelity. Bishop, in prayer today, you will become Charles, our bishop.

I realize this is not my jurisdiction, but I would like to make a suggestion: If anyone

slips and says Bishop Chuck, I suggest that they make a charitable contribution to the Little Sisters of the Poor. Bishop, we can deal with this later.

In order to serve the unity of charity and the unity of faith in this diocese, Bishop Thompson, I assert that our first duty as a bishop is to be a man of prayer.

As teacher, our duty is to pray the words we want to preach and to teach. It is our duty to know the Lord, whom we worship in personal prayer. As pastor, it is our duty to know our sisters and brothers in prayer. For this gift, today we say thank you, Bishop Thompson.

Sisters and brothers, we can't make many guarantees about your lives, but we know this—if you are faithful in prayer day in and day out with your bishop, Charles, everything will be OK and with him you will persevere in faith with peace and joy.

I have your ordination card here. The picture on the front could be your first Communion. On the back of the card is a quote from the prophet Micah: "What is good has been explained to you; this is what the Lord asks of you: only this, to act justly, to love tenderly and to walk humbly with your God" (Mi 6:8).

Bishops are called to live the simple life of the Gospel in a way that somehow mirrors

Jesus, the one who serves. Would you agree that when all is said and done, what our Church needs more than anything from us bishops and priests is integrity and holiness?

The Church needs us to be no-nonsense, down to earth, holy, spiritual and moral leaders who are who we claim to be. With Jesus, in Jesus and for Jesus, that is the ultimate service, the ultimate witness to the unity of faith.

God bless you, Bishop Thompson, with many fruitful years of living his call to holiness.

Finally, sisters and brothers of this local Church, blessed are you who pray for and with your bishop, Charles. Blessed are you who love and support him.

Please God, may it be so. †

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 August

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

### El primer deber del obispo es ser un hombre de oración

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

Instrucción  
Parte 2

Al igual que los Apóstoles, mediante la ordenación episcopal se te encomienda ser un sacramento viviente del Misterio Pascual; ser un humilde siervo de la unidad del Cuerpo de Cristo y ser Maestro en la Persona de Cristo, la Cabeza del Cuerpo de la Iglesia.

¡Qué forma de vida y de ministerio tan maravillosa! Por lo tanto, esta tarde, Obispo, celebramos tu ordenación con profundo júbilo.

Cuando decimos que un obispo (o un sacerdote) es primordialmente un testigo del misterio, decimos que debe ser capaz de vivir el misterio pascual de forma tal que guíe al pueblo de Dios a participar en él. Eso tiene muchas connotaciones. En el corazón mismo del Misterio Pascual se erige la Cruz de Cristo.

La identidad de la Iglesia radica en el misterio de Dios. La identidad de la comunidad devota radica en el misterio de Dios. La identidad del obispo y del sacerdote se arraiga en el misterio de Cristo.

No se puede intentar explicar o comprender nuestra Iglesia o la Eucaristía ni los demás sacramentos, el ministerio o la identidad sacerdotal aislados del misterio de Cristo. Y por consiguiente, con frecuencia se nos malinterpreta.

Obispo Thompson, te conviertes en un siervo de la unidad de esta diócesis. El

motivo que impulsa nuestro llamado al ministerio en la Iglesia es el amor de Jesucristo y el amor por él nos conduce al amor pastoral por los demás.

El amor a Dios y creer en Su auxilio es el motivo que nos lleva a querer servir y no a ser servidos. El amor pastoral de Cristo en nosotros sirve a la unión y la comunión en nuestra Iglesia en un mundo dividido.

La unidad del Cuerpo de Cristo, la Iglesia, es la razón fundamental por la cual los obispos y los sacerdotes prometemos obediencia, como parte de nuestro servicio de caridad. (Conversamos acerca de aquella llamada del nuncio papal que, en cuestión de un minuto, transformó tu vida para siempre.)

Nuestra obediencia contribuye a la preservación del tesoro recibido de Jesús a través de los Apóstoles y sus sucesores, en pro de la unidad de su Cuerpo. Nuestro compromiso de obediencia es una ofrenda a Dios en la persona de Cristo, que se une a su propia obediencia al Padre. Y se trata de una ofrenda entregada para perpetuar la vida y la fidelidad de la Iglesia católica hacia Jesucristo.

Los obispos, junto con nuestros sacerdotes, servimos a la unidad de nuestra fe y de este modo nos unimos a todos los obispos y al Obispo de Roma en la misión de formación oficial de la Iglesia. Es nuestra responsabilidad velar por que el tesoro de nuestra fe se transmita a generaciones futuras.

Hoy, obispo, al igual que cuando te ordenaste como diácono y como sacerdote, se te exhorta una vez más a que "medites con regocijo sobre la Palabra de Dios. Cree en lo que lees, enseña lo que crees y practica lo que enseñas."

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

Comprendo que no me corresponde esta jurisdicción, pero deseo presentar una sugerencia: si alguien se confunde y dice "obispo Chuck," sugiero que hagan una ofrenda de caridad a las Hermanitas de los Pobres. Obispo, de eso nos encargaremos más adelante.

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

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

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

Aquí tengo tu tarjeta de ordenación. La foto de la portada podría ser la de tu

Primera Comunión. En la parte posterior hay una cita del profeta Miqueas: "¡Hombre! El Señor te ha dado a conocer lo que es bueno, y lo que él espera de ti, y que no es otra cosa que hacer justicia, amar la misericordia, y humillarte ante tu Dios" (Mi 6:8).

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

Ver al ARZOBISPO, la página 15

¿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 agosto

**Conocimiento de la Parroquia:** Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a considerar la vida sacerdotal y religiosa.

# Events Calendar

## August 25-27

St. Ann Parish, 6350 Mooresville Road, Indianapolis. **Parish festival,** rides, games, food, 5-11 p.m. Information: 317-821-2909.

## August 26

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Catholics United for the Faith,** Abba, Father Chapter, meeting, 6:30-8 p.m. Information: 317-236-1569, 800-382-9836, ext. 1569, or [parthur@archindy.org](mailto:parthur@archindy.org).

St. Rose of Lima Parish, 114 Lancelot Drive, Franklin. **All Pro Dad, "Dad's Day,"** breakfast program, 6:30-8 a.m., \$6 per person. Information: [allprodadjaybo@yahoo.com](mailto:allprodadjaybo@yahoo.com).

Franciscan St. Francis Health Center, 8111 S. Emerson Ave., Indianapolis. **Visiting Nurse Service, drive-through flu shot clinic,** 6-9 a.m., 4-6 p.m. Information: [www.vnsi.org](http://www.vnsi.org).

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

**Women-Surviving and Thriving,"** inspirational speakers, lunch, fellowship, 9 a.m.-3 p.m., \$5 cancer survivor, \$20 guests, attendance limited to 150. Registration: 317-338-2273.

## August 26-27

Prince of Peace Parish, 413 E. Second St., Madison. **"Community Festival,"** Father Michael Shawe Memorial Jr./Sr. High School, 201 W. State St., Fri. 5 p.m.-midnight., Sat. 5 p.m.-midnight, food, rides, games. Information: 812-265-4166.

## August 27

Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. **5K run/walk,** registration, 8 a.m., walk, 9 a.m., \$15 per person includes shirt, \$50 per family of four or more includes shirts. Registration: [www.ihmindy.org](http://www.ihmindy.org).

Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. **"Fall Kick-off Festival,"** music, food, kids games, movies, \$1 adults, under 21 free, 4-11 p.m.

Information: 317-257-2266 or [www.ihmindy.org](http://www.ihmindy.org).

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Garage sale,** 8 a.m.-3 p.m. Information: 317-831-4142 or [mshea@stm-church.org](mailto:mshea@stm-church.org).

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **Picnic,** chicken and ham dinners, booths, games, car show, 11 a.m.-midnight. Information: 812-923-8817.

## August 27-28

St. Mary Parish, 302 E. McKee St., Greensburg. **Parish festival,** Fri. adult night, 5:30 p.m., Sat. family festival, 11 a.m.-4 p.m., chicken dinner, games. Information: 812-663-8427.

## August 28

St. Joan of Arc Parish, Doyle Hall, 4217 Central Ave., Indianapolis. **Holy Family Ministry health fair,** 11:30 a.m.-2 p.m. Information: 317-283-5508, ext. 123.

St. Paul Parish, 9788 N. Dearborn Road, Guilford.

**Ladies Sodality, hot breakfast bar buffet,** 7:30 a.m.-noon, free-will donation. Information: 812-623-2349.

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.

## August 30

St. Thomas More Preschool, 1200 N. Indiana St., Mooresville. **Preschool open house,** 6 p.m. Information: 317-831-4142 or [mshea@stm-church.org](mailto:mshea@stm-church.org).

## September 1

Columbus Holiday Inn, 2480 Jonathan Moore Pike, Columbus. **St. Francis Heart Center, "Treatment Options for Atrial Fibrillation (A-fib),"** Dr. John Moore III and Dr. Marc Gerdisch, presenters, 6:30 p.m., no charge. Information: 317-782-4422 or 877-888-1777 or [www.MyHeartCare.net](http://www.MyHeartCare.net).

## September 2-4

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **"Fall Festival,"** food, rides, games, Fri. and Sat. 6-11 p.m., Sun. 2-11 p.m., Homecoming Mass, 11:30 a.m. Information: 317-244-9902.

## September 2-5

Sacred Heart Parish, 558 Nebeker St., Clinton. **"Little Italy Festival,"** Water Street in downtown Clinton, Fri. 6-11 p.m., Sat. 11 a.m.-11 p.m., Sun. 11 a.m.-11 p.m., Mon. 11 a.m.-closing, Italian food, entertainment. Information: 765-832-8468.

## September 3

Soldiers and Sailors Monument, Monument Circle, Indianapolis. **St. Francis Health's Sports Medicine Center and Women's Health Services, Indianapolis Women's Half Marathon and 5K.** Information: <http://www.indywomenshalfmarathon.com>.

## September 4

Slovenian National Home, 1340 Yates Lane, Avon.

**"Slovenian Festival,"** gates open 10 a.m., Mass, noon, food, music, 1 p.m., \$5 per person, children under 16 no charge. Information: 317-292-3505 or [Richard.brodnik@sbcglobal.net](mailto:Richard.brodnik@sbcglobal.net).

St. John the Evangelist Parish, 9995 E. Base Road, Enochsburg. **Parish festival,** fried chicken and roast beef dinners, 11 a.m.-5 p.m. Information: 812-934-2880.

## September 5

St. Anthony of Padua Parish, 4791 E. Morris Church St., Morris. **"Labor Day Picnic,"** chicken dinner, games, food, 11 a.m.-4:30 p.m. Information: 812-934-6218.

St. Peter Parish, 1207 East Road, Brookville. **"Labor Day Festival,"** 10:45 a.m.-8 p.m., country style chicken dinner, turtle soup, quilts, games. Information and reservations: 812-623-3670. †

## Retreats and Programs

### September 2-4

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Pray Your Way to Happiness,"** Benedictine Brother Maurus Zoeller, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### September 7-28

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Thomas Merton Seminar: Bridges to Contemplative Living-Discovering the Hidden Ground of**

**Love," Vol. 4, four-session workshop,** Benedictine Sister Julie Sewell, presenter, Mass, 5:15 p.m., simple supper, 6 p.m., session 6:30-9 p.m., \$85 per person includes book and simple supper. Information: 317-788-7581 or [www.benedictinn.org](http://www.benedictinn.org).

### September 9-11

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"What Did Jesus Know about Eucharist?"** Benedictine Father Jeremy King, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu). †

## Priest and seminarian elected officers of black Catholic organizations

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

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

At the same meeting, seminarian Douglas Hunter, a member of St. Joan of Arc Parish in Indianapolis, was elected treasurer of the National Black Catholic Seminarian Association.

Hunter is a first-year theology student at Saint Meinrad Seminary and School of Theology in St. Meinrad.

Next year, the National Black



Fr. Kenneth Taylor



Douglas Hunter

Catholic Congress, which is held once every five years, will be held on July 19-21 in Indianapolis.

For more information on the National Black Catholic Congress, log on to [www.nbccongress.org](http://www.nbccongress.org). †

## Concert to mark 10th anniversary of Sept. 11 terrorist attacks

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

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

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

The work, which was inspired by the New Testament's Book of Revelation, was premiered there in 1942.

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

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

## VIPs



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

Aug. 20, 1961, at Martindale Avenue Church of Christ in Indianapolis.

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

## Former Holy Name parishioner professes vows as a Jesuit

Jeffrey Sullivan, previously a member of Most Holy Name of Jesus Parish in Beech Grove, professed perpetual vows



Jeffrey Sullivan, S.J.

as a member of the Society of Jesus on Aug. 13 at St. Thomas More Church in St. Paul, Minn., after completing a two-year novitiate in the Wisconsin Province of the Jesuits.

Sullivan will continue studies in

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

Sullivan, 30, is a graduate of Roncalli High School in Indianapolis and Creighton University in Omaha, Neb.

Prior to entering the Jesuits, Sullivan served in the Jesuit Volunteer Corps in Milwaukee as a paralegal helping domestic violence victims. He also taught for two years at the Jesuit-led Working Boys Center in Quito, Ecuador, and worked at a grade school on the Pine Ridge Reservation in South Dakota. †



## Ave Maria Guild gift

Benedictine Sister Rebecca Marie Fitterer, left, the new administrator of St. Paul Hermitage in Beech Grove, receives a check for \$2,500 from Vicki Spicuzza, president of the Ave Maria Guild, during an Aug. 9 meeting of the guild at the Hermitage. All funds raised by the guild are given to enrich the lives of the residents and staff of the retirement and nursing home facility operated by the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove. Sister Rebecca became the new administrator of the Hermitage on July 1.

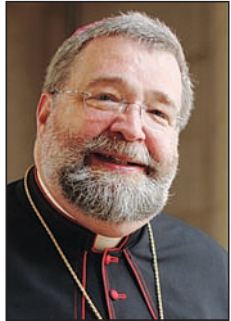
# Judge says Illinois not required to renew Catholic Charities' contracts

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

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

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

It came one day after a hearing in Springfield on an ongoing dispute between Catholic Charities in the four dioceses and



Bishop Daniel R. Jenky

the state over the legislative intent of the Illinois Religious Freedom Protection and Civil Union Act, which took effect on June 1.

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

"Clearly, the intent of the civil union law was not to force the state to end these contracts and force the transfer of thousands of children's cases," said Bishop Jenky. Catholic Charities is one of the lead providers of foster care services in the state, he noted, and said the state and the agency have been "valued partners for decades."

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

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

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



Bishop Thomas J. Paprocki

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

Attorneys from the Chicago-based Thomas More Society representing the dioceses had argued

at the Aug. 17 hearing that, because Catholic Charities had contracted with the state to provide foster care and adoptions services for more than 40 years, a "protected property interest" is involved.

The "expectation that we would continue" shaped decisions at the four agencies, said chief counsel Thomas Brejcha, adding that any break in that relationship should not take place without warning and an "opportunity to address specifics."

"There is no question Catholic Charities is spurred, motivated and sustained by its Gospel mandate," Brejcha told the court. "They believe it's a religious mission they shouldn't walk away from."

In a statement posted on its website following the ruling, the Thomas More Society said Schmidt "ruled against Illinois Catholic Charities in their pursuit to continue their 100 years of service to Illinois families and children with foster care and adoption services."

"The ruling does not address Catholic Charities' contention that the state of Illinois cannot refuse to contract with someone based on that person's exercise of religion," the statement noted, adding that the society's attorneys were considering next actions with Catholic Charities.

Meanwhile, Bishop Jenky pointed out that religious accommodations have been granted in states such as New York and Rhode Island regarding their establishment of civil unions. His Aug. 18 statement expressed sadness that

"important elements of the political establishment in the state of Illinois are now basically at war with the Catholic community and seem to be destroying their institutions."

Bishop Paprocki said "the state of Illinois is actively taking steps to push Catholic Charities ... out of foster care services."

"The message from the state of Illinois is simple," he added. "Organizations that only place children in accord with their religious beliefs are barred from state contracts—Catholics need not apply."

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

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

## Bishop Coyne posts podcast about multicultural parishes

The latest podcast done by Bishop Christopher J. Coyne, auxiliary bishop and vicar general, is the second of a three-part conversation with Father Robert Murray, pastor of St. James and St. John the Baptist



parishes in Haverhill, Mass., in the Boston Archdiocese, about pastoring multicultural parishes.

In their conversation, Father Murray

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

Links to this podcast as well as Bishop Coyne's previous podcasts can be found at [www.archindy.org/auxiliary](http://www.archindy.org/auxiliary). The podcasts can also be downloaded through iTunes. †



**FREE ADMISSION!**  
Saturday, September 10, 2011  
12:00 noon – 10:00 p.m.  
(Children's area closes at 5:00 p.m.)

St. Joan of Arc Church  
4217 Central Avenue

Passenger drop-off on 42nd Street  
IGC Annual Raffle License 124995

JOIN US FOR MASS AT 5:30 PM  
Visit our website: [www.sjoa.org](http://www.sjoa.org)

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- Quiche
- French Onion Soup
- Escargot and Oysters
- French Bread and herb butter
- Cheese, fruit and pate
- Rotisserie Chicken
- BBQ ribs
- Crawfish Etouffee
- Tenderloin tips in wine sauce
- French pastries & desserts
- Pommes Frites

4th annual  
**St. Joseph's FALL FESTIVAL**

1375 S. Mickley  
September, 2-3-4  
Fri & Sat 5 pm—11 pm, Sun open at 1 pm

Bring this coupon in for a FREE soft drink with purchase of food (200)

- ◆ Kid's Tent
- ◆ Great Rides
- ◆ Community Tent Sale
- ◆ Silent Auction
- ◆ Black Jack
- ◆ Texas Poker
- ◆ Raffle
- ◆ Bingo

Dinner served nightly along with tenderloins, brats, egg rolls, chicken fingers, corn on the cob

More information: [www.stjosephindy.org](http://www.stjosephindy.org)

## Texas Hold'em Tournament on Sun

Pre-registration on Fri and Sat during the festival

License # 125227

# WYD

continued from page 1

"I think of the special love with which Jesus is looking upon you. Yes, the Lord loves you and calls you his friends," the pope told the youths.

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

In his homily at the Mass, Pope Benedict said faith is not about understanding a bunch of facts, "it is an ability to grasp the mystery of Christ's person in all its depth."

Even if it feels like a struggle at times, faith is not primarily about people working out their thoughts about God, he said. It starts with the gift of God's love and God's reaching out to each person.

Faith entails "a personal relationship with Christ, a surrender of our whole person, with all our understanding, will and feelings," he said.

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

"We cannot follow Jesus on our own," he said. Those who try "approach the life of faith with the kind of individualism so prevalent today," and risk not encountering the real Jesus or "following a counterfeit Jesus," he said.

Christ asks each person, "Who do you say that I am?" the pope said.

"Respond to him with generosity and courage as befits young hearts like your own," he told the youths.

"Let me urge you to strengthen this life of faith which has been handed down from the time of the Apostles," he said. "Make Christ, the Son of God, the center of your life."

Pope Benedict told the young people, who had been texting, tweeting and posting Facebook updates about their adventures, that whenever we really "like" anything we share it, and that must hold true for faith as well.

"You, too, have been given the extraordinary task of being disciples and missionaries of Christ in other lands and countries filled with young people who are looking for something greater," the pope said.

Share the faith, he said, and help them see they are right when "their heart tells them that more authentic values do exist," and they resist being "seduced by the empty promises of a lifestyle which has no room for God."

Even before Mass began, officials of World Youth Day broadcast another challenging message to the crowd, telling them that most pilgrims would not be able to receive Communion during Mass and asking them to offer it up as a sacrifice for the pope.

Jesuit Father Federico Lombardi, Vatican spokesman,

said the plan was to distribute Communion from 17 eucharistic chapels set up on the perimeter of the airfield. The storm on Aug. 20 destroyed several of the chapel-tents, and police asked organizers to dismantle most of the others because they posed a danger in the wind.

Canadian Bishop Donald Bolen of Saskatoon, Saskatchewan, joined about 80 pilgrims from four groups in his diocese.

He said the pilgrims found the whole experience "enjoyable and meaningful, and in some instances, transformative. Will they pray daily, celebrate the sacrament of reconciliation frequently, help those who suffer, and take time to discern their vocation?"

"I think if you asked them now, many of them would say yes, they will try," he said. "It is my profound hope that the experiences of the past two weeks will stay with them, and that the experience of God's presence and of the Church which they have felt here will be the seedbed for a deepening commitment to Christian discipleship. But, as with all of us, time will tell.

"Many of the youths have already shown signs of serious commitment to a life of Christian discipleship. Others are certainly searching. There is no doubt, however, that the experience of World Youth Day is a gift for both those already committed and those still searching," he said.

Brigette Liss, a 26-year-old from Chicago, said she has a difficult time attending church every Sunday while working.

"This experience has helped me come back to Mass and see how important it is to keep up on your faith, and be sure that every day you take time out to pray and think of God," she said.

Liss said it was the catechesis and the witness of so many young people alive in their faith—"wearing it on their sleeves"—that helped her. She also went to confession for the first time in four years.

Father Loreto Rojas, pastor of St. James Parish in Davis, Calif., traveled to Madrid with 33 young people from the Diocese of Sacramento.

He said just the way they handled the hardship of getting to Cuatro Vientos—squashed like sardines on the Metro and walking miles in the heat—shows they got the message, especially about charity.

"They may not be able to verbalize it on a theoretical level, but on a practical level, they are there," he said. "It's very real. We're a big group, and they are very mindful of each other. Some were not up to the walk and others, who wanted to experience the 8-kilometer [5-mile] walk, volunteered to stay with them."

Yago de la Cierva, director of World Youth Day Madrid, told CNS the event was planned to be "more religious and less entertaining" than some previous youth gatherings.

"We are proud of our Catholic identity. This is who we are. It is what we wanted people to know and what we shared," he said. "It was really moving how people participated." †



Pilgrims gather for the World Youth Day welcoming ceremony for Pope Benedict XVI in Plaza de Cibeles in Madrid on Aug. 18.



People hold hands as they pray the Our Father during Mass celebrated for U.S. pilgrims at the Love and Life Center during World Youth Day in Madrid on Aug. 20. About 30,000 U.S. pilgrims attended World Youth Day 2011 in Spain's capital.



Pope Benedict XVI celebrates the final Mass of World Youth Day at the Cuatro Vientos airfield in Madrid on Aug. 21. "The Lord loves you and calls you his friends," the pope told the 1.5 million pilgrims attending the finale.

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

MADRID (CNS)—Telling seminarians they must prepare seriously for the priesthood by devoting themselves to becoming saints, Pope Benedict XVI gave them a role model—St. John of Avila, who will become the Catholic Church's 34th doctor of the Church.

At the end of a Mass on Aug. 20 with some 6,000 seminarians from around the world, the pope announced that he soon would add the 16th-century Spanish saint to the short list of saints formally recognized for making a big mark on

Catholic theology through their teaching and writing. His remarks were greeted with sustained applause in Madrid's Almudena Cathedral.

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

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

Pope Benedict did not say when he

would make the formal proclamation and, while the announcement was a bit of a surprise, it was almost a replay of how the news came out the last time a pope declared a doctor of the Church.

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

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

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

Pope Benedict told the students their time in the seminary "should be years of interior silence, of unceasing prayer, of constant study," and gradual introduction into pastoral activities.

But prayer, study and pastoral activity are not enough, he said. The seminarians must strive for holiness.

"The holiness of the Church is, above all, the objective holiness of the very person of Christ," he said. "We have to be saints so as not to create a contradiction between the sign that we are and the reality that we wish to signify."



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

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

"Approach the priesthood only if you are firmly convinced that God is calling you to be his ministers, and if you are completely determined to exercise it in obedience to the Church's precepts," he said. †

St. Anthony Church 94th ANNUAL

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# Back-to-school time

Photo by Sean Gallagher



Bonnie Kelley, right, a volunteer at St. Elizabeth Ann Seton School in Richmond, reads a story to second graders on Aug. 17 at the Connersville Deanery school. Kneeling to get a closer look at the book is second grader Morgan Ropp.



Photo by Mary Ann Garber

Third-grade teacher Mindy Crank uses a clock to help students learn how to tell time on Aug. 17 at St. Gabriel School in Connersville. "Education Founded in Faith" is the school motto. Students focus on having a positive attitude, acting responsibly and making wise choices that are respectful.



Photo by Mary Ann Garber

Photo by Mary Ann Garber

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



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



Photo by Mary Ann Garber

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



Photo by Mary Ann Garber

Third-grade student Claire Risselman works on a class assignment on Aug. 17 at St. Gabriel School in Connersville. Principal Sue Barth said St. Gabriel students earn the highest ISTEP scores in Fayette County.



Submitted photo

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



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



Photo by Mary Ann Garber

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

# Endowment grant will help priest complete 'bucket list'

By John Shaughnessy

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

- Learn to fly an airplane. Check.
- Own a motorcycle. Check.
- Vacation in Hawaii. Check.
- Have a dog. Check.
- Break 80 in golf. Check.

Never pass up an opportunity to ride a rollercoaster. Check. "I still do that," says Father Clegg, pastor of St. Augustine and Most Sacred Heart of Jesus parishes, both in Jeffersonville. "I'm a big rollercoaster fan."

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

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

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

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

"The program is truly a gift for anyone who is a clergy person," Father Clegg says. "There are so many demands on clergy today that having any time away is a gift."

For Father Clegg, the grant will pay for the 3½-month sabbatical that he plans to take from parish ministry in 2012. Part of the grant will allow him to finish some of the goals he wants to accomplish from his original list of "the 20 things I want to do before I die."

In his goal to visit all 50 states in America, Father Clegg has just three states left on his list—Oregon, Washington and Alaska. He plans to tour all three during his sabbatical from April 8 to July 26.

He also will continue his travels across the country to see the libraries of American presidents.

He has already visited the boyhood home of John Adams, and the presidential libraries of Gerald Ford, John Kennedy, Richard Nixon and Ronald Reagan. Next spring, he plans to drive more than 3,000 miles in a recreational vehicle with

his dog, Caesar, to tour the presidential libraries of George H. W. Bush, George W. Bush, Jimmy Carter, Bill Clinton, Dwight Eisenhower, Lyndon Johnson and Harry S Truman.

"I've always loved U.S. history," Father Clegg says. "I love paging through the personal correspondence of the presidents."

Two other parts of his journey will have an emotional, personal connection for him. He will spend six weeks in Haiti, a country that has become close to his heart from the four parish mission trips he has made there since 2009.

"I've fallen in love with the people there," he says. "Their resiliency and their faithfulness amaze me. I want to see parts of the country I haven't seen. I want to experience the culture and learn the language. That's always been one of my goals—to communicate in a foreign language."

The other emotional part of his journey will come near the end of his sabbatical when he will return to Indiana to hold an extended family reunion in Brown County from June 29 to July 1—for all 65 members of the Clegg clan.

"That's one of the things I'm most excited about," he says. "Most of my family is in Indianapolis, and being in southern Indiana I've missed out on a lot of family events—birthdays of nieces and nephews, first Communion, graduations, even weddings. I'm going to be able to fly in my brother from California, and several nieces and nephews from out of state. This is an opportunity I have to bring us all together."

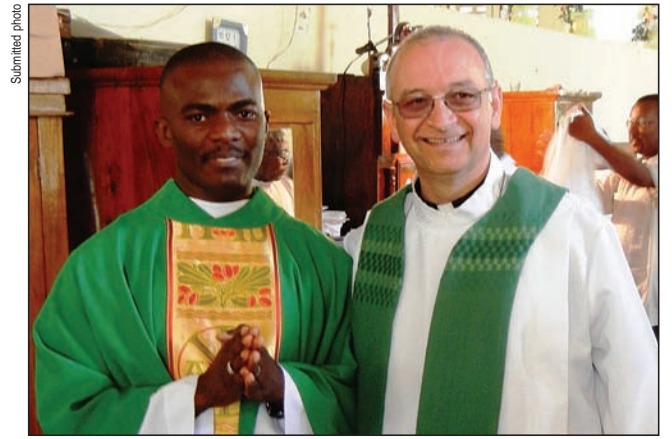
He also views his sabbatical as a way to inspire his parishioners.

"I always think you have to have goals in life," Father Clegg says. "I just turned 50 last year so I'll probably start a second bucket list. I want to be a good model for my parishioners—to challenge them. We'll have a couple of speakers come in and talk to them about creating their own bucket lists."

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

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

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



Father Thomas Clegg, right, pastor of St. Augustine and Most Sacred Heart of Jesus parishes, both in Jeffersonville, and Father Lesly DesHommes, a priest of the Archdiocese of Cap Hatien in Haiti, are pictured in February of 2011 after Father DesHommes' ordination to the priesthood. Father DesHommes is one of the first seminarians that the Jeffersonville parishes sponsored. This photograph was taken after his first Mass at St. Raphael Parish, the Jeffersonville parishes' sister parish in Haiti.



Father Thomas Clegg earned his pilot's license in 2001.

"It's changed my view of what I want out of life—what do I need? I could imagine that my second list would include funds for a number of young Haiti men and women who want to go to school but can't afford it. It may be more a list of what I can do for others than what I can do for myself."

(Stories about the planned sabbaticals of Father Steven Schwab and Father Rick Ginther will be featured in future issues of The Criterion.) †

## Lilly Endowment officials announce Indiana clergy renewal program for 2012

By now, most of the 27 Indiana congregations that received clergy renewal grants last year have welcomed their pastors home, and the 19 that received grants this year are preparing to send their ministers out on journeys of discovery and renewal.

The same opportunities await pastors and parishioners next year. 2012 will mark the 14th year for the Clergy Renewal Program for Indiana Congregations funded by Lilly Endowment Inc.

Through this initiative, the endowment offers grants of up to \$50,000 each to support renewal programs for pastors of Indiana congregations. Up to \$15,000 of that amount may be used to help the congregation fulfill pastoral duties during the pastor's absence, and/or to support renewal activities for the congregation itself.

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

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

The program is open to all Indiana congregations that have an ordained pastor. Also, if a pastor has benefited from

a previous clergy renewal program grant received in or before 2003, that pastor's current congregation is eligible to apply for a grant to support a second renewal for that pastor. Applications must be postmarked by March 12, 2012.

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

For details about the meeting or to access the application brochure, visit the endowment's website at [www.lillyendowment.org](http://www.lillyendowment.org) and click on Religion, call 317-916-7350, e-mail [indianaclergyrenewal@yahoo.com](mailto:indianaclergyrenewal@yahoo.com), or write Jean M. Smith, Program Director, Lilly Endowment, 2801 N. Meridian St., Indianapolis, IN 46208. †

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# IDENTITY

continued from page 1

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

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

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

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

He has built a simple, two-pronged

plan—help build identity so Catholics learn what it means to be a Christian today, and re-instill a sense of belonging to the Church.

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

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

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

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

"So we need to know the faith, know who we are in the world and know our

tradition in our culture to build up a Catholic identity," which is also built up in relationship with other Catholics in both good times and bad, he said.

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

"If the priest is able to give a message that is both intelligent and able to touch people's hearts, it is a very important example of new evangelization," the archbishop said.

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

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

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



Some Catholic parishioners are involved in door-to-door evangelization efforts to reach Catholics not attending Mass. In this 2010 file photo, Betsy Kuzio and Eugene LaRoche, members of the evangelization team from Immaculate Conception Parish in Somerville, N.J., knock on the door of a home.

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

By Brandon A. Evans

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

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

- **New Fatima Retreat House to be built near Ladywood**
- **ACCM plans leadership institute**
- **Pontiff advises rich and poor**  
"CASTELGANDOLFO, Italy—The rich should help the poor and the poor should help themselves, His Holiness

*Pope John XXIII said in commenting on his social encyclical 'Mater et Magistra.' ... The pope [said] that absolute equality is not possible since God did not make all men equal. It is nonetheless necessary to make a constant effort to alleviate the condition of the underprivileged through justice and charity, he noted. 'The rich must sanctify their goods,' he said. 'The poor must conduct their activities well in order to relieve their own condition. One must help the other. True wealth is in labor. Just recompense should pave the way for just distribution of wealth.'*



- **New adult education series set at Marian**
- **Gives word of caution to superiors**
- **Asks 10% of Religious for Latin America**
  - **Future of world for decade seen in Latin America**
  - **African prelate to visit Indianapolis on weekend**
  - **Thriving under freedom:**

**The Tanganyika report**  
• **Sharing fully in Mass seen triumph of the age**

"OKLAHOMA CITY—The future's 'richest eulogy' of the modern age may be that in it Christians learned to participate fully in the Mass, delegates to the North American Liturgical Week here were told. Father William J. Leonard, S.J., of Boston, secretary of the national Liturgical Conference, declared it is 'good to be living in a time when our Mass is becoming once more a community celebration.' 'It may be that the richest eulogy given to our generation will be that in our day the Christian people learned not only to "hear" Mass nor even to "assist at" it, but to share in it, joyfully

and vocally, as brothers and children of the same Father, exercising their supreme privilege rather than simply fulfilling a burdensome obligation,' Father Leonard said."

- **Cites pressing need for liturgical reform**
- **Speaker gives formula for 'saving' marriage**
- **Layman takes pulpit at departure ceremony**
- **Grief, fear mark German exodus**
- **Court bars bus service to students**
- **Expert says time not ripe for Orthodox reunion**
- **Reminds youth of need for personal sacrifice**
- **Appeals for cooperation by Catholics, Orthodox**
- **Bishop asks for calm after cross burning**
- **'Follow the crowd': Charges Catholics lag in racial prejudice fight**
- **Red threat in Bolivia emphasized**
- **Rhodesia rioters burn down church**

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



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From the Editor Emeritus/John F. Fink

## The wisdom of the saints: St. Augustine

Many people are familiar with the life of St. Augustine, whose feast is on



Aug. 28 when that date doesn't fall on Sunday. He is considered to be the greatest of the Fathers and Doctors of the Church.

He was born in 354 in Tagaste, northern Africa. He was a brilliant student, but in his late teens he joined a dualistic heretical sect, lived with a mistress, and had a son, Adeodatus.

After teaching in Rome for a while, he went to Milan, where he was influenced by St. Ambrose and baptized a Christian in 387. Back in Tagaste, he was ordained a priest and began a life of penance. He became Bishop of Hippo in northern Africa when he was 42, and led the Church there for 34 years.

He wrote 113 books, 218 letters and more than 500 sermons. His subject matter ranged from the psychological complexity

of the autobiographical *Confessions* to political insights in the *City of God*—his two most famous books. Still today, he is quoted in the *Catechism of the Catholic Church* far more often than any other ecclesiastical writer.

With so much to choose from, I chose one of his commentaries on the psalms, which is really a commentary on prayer. He said that God could give no greater gift to us than to make his Word our head and to join us as his members “so that the Word might be both Son of God and son of man, one God with the Father, and one man with all men.”

Therefore, when we speak to God in prayer, “we do not separate the Son from him, and when the body of the Son prays it does not separate its head from itself—it is the one Savior of his body, our Lord Jesus Christ, the Son of God, who prays for us and in us and is himself the object of our prayers.

“He prays for us as our priest, he prays in us as our head, he is the object of our prayers as our God.”

In our prayers, Augustine wrote, we must contemplate both Christ's divinity and his humanity. We contemplate his glory and divinity when we listen to the beginning of the Gospel of St. John, he said, but in other parts of Scripture we hear him as a man sighing, praying, giving praise and thanks.

“We hesitate to attribute these words to him,” he wrote, “because our minds are slow to come down to his humble level when we have just been contemplating him in his divinity. It is as though we were doing him an injustice in acknowledging in a man the words of one with whom we spoke when we prayed to God.”

We pray to Christ as God, he said, and he prays for us as a servant. In the first case, he is the Creator, in the second a creature. “Himself unchanged, he took to himself our created nature in order to change it, and made us one man with himself, head and body. We pray, then, to him, through him, in him, and we speak along with him and he along with us.” †

Cornucopia/Cynthia Dewes

## Documentary highlights unwavering faith and its consequences

Faith is a hard thing to describe. It's an abstraction—even for the person who

experiences it—and a doubtful mystery to someone who doesn't.

But recently I happened upon a movie which illustrated the concept and substance of faith in the best way that I've ever seen. It was extremely moving.



The movie is *Of Gods and Men*, a French film which won a prize at the Cannes Film Festival. It is a documentary which appears to be fictional because it tells its story in such human, dramatic ways. It is based on a true incident during the French-Algerian conflict when Algeria was becoming a nation separate from French colonial dominance.

The story tells of eight French monks who live in a monastery in the Algerian mountains. Everyone in the area is Muslim, and they are the people the monks serve. One of the monks is a doctor who holds a daily clinic for the (mostly) women and children of local villages. The monks also share their crops and other goods with the villagers, and a peaceful, respectful relationship exists between them.

When conflict arises between the

French rebels and the French-dominated Algerian army, the monks know they are in danger in their isolated monastery. No matter how neutral they are, one side or the other is bound to accuse them of helping the other faction. After all, they are Frenchmen living among a native population.

The monks react to this in different ways. One young monk thinks he should leave and go back to France where he can serve God better without the threat of death. Some of the older monks say they are too old to leave, and will take what comes, and still others are undecided.

The monks' interior struggle is well demonstrated in the film by the discussions and concerns that go on within their community. The men are shown sharing Communion, praying and eating together, and going about their daily chores.

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

One day, a rebel force invades the monastery, running around and rifling the place, waving guns and barking orders. They accuse the French priests of subverting the revolution. When the rebel leader notices that they seem to be celebrating something, the abbot tells him that this night is the birthday of Jesus, a

special event which Christians celebrate every year.

The Muslim leader is familiar with Jesus, whom he respects as a prophet, and he apologizes for the intrusion. He and the abbot shake hands and the rebels leave.

Still later, the Algerian army descends on the monastery and proceeds to ransack the place looking for rebels, whom they believe the monks are hiding. Finding no evidence, they leave. The monks know their peaceful days are over.

One evening after dinner, the doctor puts on a recording of the music from “Swan Lake” and pours each monk a glass of wine. As they sit silently together, listening to the beautiful music, their eyes tear up and their faces express the sadness they know will come. It is their Last Supper before their Calvary begins.

Eventually, the rebels return and take seven of the monks hostage, leaving one monk, who hid under his bed to tell the tale later.

Finally, the seven monks are killed, martyrs to their faith and to that part of the human person which mirrors the divine.

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

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

Emmaus Walk/Debra Tomaselli

## A brief lesson in life from our precious grandchild

Tiny Abigail Therese was perfectly formed—with delicate facial features, little

fingermails and toenails, kneecaps and calves, elbows and earlobes.

She just looked like a lanky newborn. Our precious grandchild, delivered 24 weeks into the pregnancy, was stillborn.



Days earlier, when the midwife couldn't detect a heartbeat and tests confirmed that the baby had died in the womb, our daughter, Lynn, was admitted to the hospital and labor was induced. Everyone knew the outcome of this birth before it began.

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

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

“The baby's in the room with us,” he told me. Our eyes met in one grief-stricken look. “It's up to you whether you want to come in

or not.”

“OK,” I said, squaring my shoulders. “I'm in.”

I followed Justin down the hallway to a room where Lynn was sitting in the hospital bed holding little Abigail Therese. My daughter offered a sad smile, and we hugged. Then we turned our gaze toward the baby.

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

A fetus is a hard concept to grasp. And when this pregnancy was delivered prematurely, I didn't know what to expect. What was I thinking?

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

In that moment, a passion arose within me.

For me, abortion has never been an issue. I never knew anyone who experienced a crisis pregnancy. So while I agree that it's wrong, the concept has always been

distant—until now.

Now I understand how mistaken we can be. It is a child in that womb—a perfect child of God. If we think it is OK to eliminate a life because we can't see it, if we think the mother's choice trumps an unborn fetus, then we have no faith.

Faith, after all, is the conviction of things not seen.

Abigail Therese, you passed through this world for a brief moment, but we are forever changed. We grieve for the days that we will never have with you—the wind blowing in your face, the giggles and the laughs—but you have left your mark.

You have revitalized our battle against abortion. You have enhanced our passion for life. Our grief will be turned to joy. Perhaps you will save a life. Perhaps you will rescue a soul.

Perhaps someone reading this will grasp what I did in that hospital room—the tiny hand of life within the womb.

May you rest in peace, little one.

(Debra Tomaselli lives in Altamonte Springs, Fla. Her column appears in several diocesan newspapers. Her e-mail address is [dtomaselli@cfl.rr.com](mailto:dtomaselli@cfl.rr.com).) †

Faith and Family/Sean Gallagher

## Dig into the feast of grace!

They say that what goes around comes around.

Well, one of the things that went around in my life when I was a child is coming around now in my own children—pickiness while eating.

My mom likes to recall how, when I was a little boy, I once surreptitiously put a sausage patty into my pants pocket that I

didn't want to eat at dinner one night.

The only thing is I forgot to take it out of my pocket after the meal, and just as surreptitiously throw it away. So Mom discovered the patty in my pocket the next day while doing laundry.

My own boys haven't repeated that trick—yet! And my oldest son, Michael, seems at 9 to be growing out of the finicky eating habits that he had earlier.

In fact, at a lot of meals, we can't get food on his plate fast enough. He is a growing boy, after all.

But Michael's three younger brothers often balk at one or another food that they are served, much to the chagrin of my wife, Cindy, who works hard to prepare our family's meals. Hopefully, in the years to come, she will be able to make light of our boys' mealtime antics, much like my mom does now about mine when I was young.

This often daily trial made me think of how the life of grace in God's kingdom is often described in the Bible as a sumptuous feast. The following verse from Isaiah captures this image particularly well: “On this mountain, the Lord of hosts will provide for all peoples a feast of rich food and choice wines, juicy, rich food and pure, choice wines” (Is 25:6).

Jesus continued this tradition by using feasts, and particularly wedding feasts, as a recurring image for the kingdom of God in his preaching and parables. And the Bible ends with the glorious vision of the wedding feast of the lamb in Revelation.

A cursory glance at this dominant image in Scripture might lead us to imagine that this feast of the life of grace is filled with foods that we love to eat.

After all, in God's kingdom why would there be any occasion for frustration or disappointment? And, indeed, such will be the case in the feast that awaits us in the heavenly Jerusalem.

But that will be so because we will have been wholly transformed by God's grace into the pure and holy people that he created us to be. In heaven, we won't be as we are now, for “nothing unclean will enter it” (Rv 21:27).

Although the banquet of grace that awaits us in heaven will be glorious, God doesn't deprive us of grace here and now. The difference is, on this side of eternity, the feast that God provides includes foods that don't suit our palates.

It can be easy for us to see how God works in our lives when what we have been hoping for is coming true in both small and big things. That's like God laying before us a rich, juicy steak—or whatever food makes your mouth water.

His grace is equally poured out upon us in life's tough times. They come our way in serious trials like broken relationships, crippling illnesses or the loss of a job. But we also experience them in little everyday annoyances that are a part of life.

God gives us his grace in all of these moments that we would rather avoid. It just can seem like they are Brussels sprouts and lima beans. OK—those are two foods that I'm not particularly fond of.

If, in our life of faith, we all act more like Michael and work through our childish bad eating habits, then the feast of God's grace in this life will more and more resemble the eternal banquet of heaven.

Dig in! †

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

# The Sunday Readings

Sunday, Aug. 28, 2011

- *Jeremiah 20:7-9*
- *Romans 12:1-2*
- *Matthew 16:21-27*

The Book of Jeremiah provides this weekend's first reading.



Jeremiah was blunt and controversial, and angry listeners at times went so far as to threaten his life. He withstood criticisms, but he did not abide the outrages without protest.

He devoutly believed that his role as a prophet resulted from his acceptance of God's call. Nevertheless, he complained to God that the divine call overwhelmed him. Yet, he never renounced his calling.

This weekend's reading includes Jeremiah's protests about being a prophet as well as a warning that a disaster would happen as a result of the people's continued sinning.

The prophet says that his message is of "violence and outrage," and the message met opposition. The message was extreme, demanding a total break from what human nature itself urged.

St. Paul's Epistle to the Romans is the source of the second reading.

In this reading, Paul pleaded with his readers, the Christian Romans, "to offer" their bodies "as a living sacrifice holy and acceptable to God."

All around these Christians in the great imperial capital, and across the empire, was a culture utterly at odds with the Gospel of Jesus. Deep within this culture were hedonism, greed, selfishness and gross sexual license.

Paul urged the Christian Romans to resist this culture. It was a difficult and challenging demand. On the horizon was a political and legal antagonism against Christianity. Christians would be abused, tormented and executed under terrifying circumstances. Paul also would be executed.

The Apostle encouraged and challenged the Christians of Rome to be steadfast even in the face of such persecution.

For its last reading, the Church this weekend presents a passage from

St. Matthew's Gospel, a continuation of the reading from Matthew last week.

The Apostles still are with the Lord at Caesarea Philippi, at the beginning of the Jordan River north of the Sea of Galilee. This scene is yet another in the chain of events in which the Apostles' unique roles as students as well as commissioned representatives can be inferred.

Jesus continues to instruct them. It is a more solemn, indeed foreboding, message. He warned them that true followers of the Gospel must endure much. They would have to carry their crosses in the footprints of Christ the crucified.

Peter again prominently appears, here protesting the Lord's prediction of the Crucifixion. Jesus sternly rebukes Peter, to the point of calling Peter "Satan," and saying that the rock upon which the Church would be built in fact could be a stumbling block.

## Reflection

The world, deformed by sin, clings to itself in a fundamentally misguided wish to maintain security. No one ever truly erases the effects of Original Sin, which scarred and crippled human nature. This fact leads to further sin. It creates a distorted and taunted world, and causes even believers to pause in their witness and question their faith. Christians must live amidst this distortion and chronic sin.

Doom and gloom are not the final points in these readings. Rather, the lesson is that God does not forsake us. He offers us the way to salvation.

Jesus is the Savior. In the marvel of God's vocation and grace, Christians are privileged to bring divine hope and peace into the world. How should we respond?

In the Gospel passage, as was the case last week, Peter is central to the story. Last week, Peter professed great faith. This week, he fails to grasp what Jesus is saying and reverts to human conclusions. Jesus strongly corrects him.

As history unfolded, Peter assumed the role given to him by Jesus, leading the Apostles and the Church. In him, in them and in the Church, we have the words of everlasting life.

But we can never forget what we are, limited humans who are reduced by sin. We must give ourselves totally to God, trusting only in God. †

## Daily Readings

Monday, Aug. 29  
The Martyrdom of John the Baptist  
*1 Thessalonians 4:13-18*  
*Psalm 96:1, 3-5, 11-13*  
*Mark 6:17-29*

Tuesday, Aug. 30  
*1 Thessalonians 5:1-6, 9-11*  
*Psalm 27:1, 4, 13-14*  
*Luke 4:31-37*

Wednesday, Aug. 31  
*Colossians 1:1-8*  
*Psalm 52:10-11*  
*Luke 4:38-44*

Thursday, Sept. 1  
*Colossians 1:9-14*  
*Psalm 98:2-6*  
*Luke 5:1-11*

Friday, Sept. 2  
*Colossians 1:15-20*  
*Psalm 100:1-5*  
*Luke 5:33-39*

Saturday, Sept. 3  
Gregory the Great, pope and doctor of the Church  
*Colossians 1:21-23*  
*Psalm 54:3-4, 6, 8*  
*Luke 6:1-5*

Sunday, Sept. 4  
Twenty-third Sunday in Ordinary Time  
*Ezekiel 33:7-9*  
*Psalm 95:1-2, 6-9*  
*Romans 13:8-10*  
*Matthew 18:15-20*

Go Ask Your Father/Fr. Francis Hoffman

## Natural Family Planning is not 'Catholic contraception'

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



A The moral evaluation of Natural Family Planning *vis-à-vis* artificial contraception requires a bit of knowledge about the

morality of human acts.

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

Theoretically, Natural Family Planning could be sinful if it were employed for entirely selfish purposes. In that sense, your non-Catholic friend makes a valid point.

But artificial contraception is always sinful, always intrinsically evil, even if it is used for a good intention. The evil of artificial contraception is found in the object of the act. It actively dissociates the procreative from the unitive aspect of human sexuality.

The fundamental purpose of the sexual union is procreation. Only secondarily does human sexuality express love and affection.

The purpose of marriage, however, is twofold—procreation and mutual help of the spouses. Human sexuality is part of marriage, but not the entirety of marriage.

Delaying, preventing or avoiding pregnancy is not necessarily wrong when spouses use means which respect the natural law, such as Natural Family Planning.

In this regard, it is helpful to reference two short sections from the epic encyclical on the transmission of human life, *Humanae Vitae*, by Pope Paul VI in 1968.

"If therefore there are well-grounded reasons for spacing births, arising from the physical or psychological condition of husband or wife, or from external circumstances, the Church teaches that married people may then take advantage of the natural cycles immanent in the reproductive system and engage in marital intercourse only during those times that are infertile, thus controlling birth in a way which does not in the least offend the moral principles which we have just explained" (#16).

"This particular doctrine, often expounded by the magisterium of the Church, is based on the inseparable connection, established by God, which man on his own initiative may not break, between the unitive significance

and the procreative significance which are both inherent to the marriage act.

"The reason is that the fundamental nature of the marriage act, while uniting husband and wife in the closest intimacy, also renders them capable of generating new life—and this as a result of laws written into the actual nature of man and of woman. And if each of these essential qualities, the unitive and the procreative, is preserved, the use of marriage fully retains its sense of true mutual love and its ordination to the supreme responsibility of parenthood to which man is called.

"We believe that our contemporaries are particularly capable of seeing that this teaching is in harmony with human reason" (#12).

Q My question concerns where to keep my thoughts during prayers, such as while praying the rosary.

I have three choices—think about the rosary mystery, the words of the prayer or the reason for my prayer.

But my thoughts keep wandering from one to the other. If I think about the mystery then the words of the prayer might as well be just mumbling anything.

A Your question is a good concern. You wish to pray well. So congratulations and thank you for your efforts to pray the rosary.

I like your idea. Your thoughts could be on the rosary mystery or the words of the prayer or for your intentions or even a combination of the three ways. Occasionally, your thoughts will wander, and when you catch yourself try to recover.

The words are never mumbling if your heart and mind are moving toward God. At worst, those words are like background music in a beautiful movie. †

## My Journey to God

### In Him

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

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

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



CNS photo/Sam Lucero, The Compass

The Spirit of God dwells with us now and will lead us through this quest. When we search our hearts, we find Him there.

In Him, we discover the light and then rest.

By Gayle Schrank

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

## Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, Indianapolis, IN 46202-2367 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †

# 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.

- BARRETT, Judith Ann**, 75, St. Joan of Arc, Indianapolis, Aug. 10. Mother of Dr. Deirdre and Kathleen Barrett. Sister of Ellen Matthews and Providence Sister Mary Morley. Grandmother of three.
- BIERCK, Richard C.**, 89, Holy Spirit, Indianapolis, Aug. 8. Husband of Joan Bierck. Father of Linda Frazer and Gregory Bierck. Grandfather of four.
- CLEMONS, Verl**, 79, St. Mary, Rushville, Aug. 13. Husband of Margie (Niehoff) Clemons. Father of Laura Ash, Sharon Frank, Gary and Kent Clemons. Brother of Harold Clemons. Grandfather of 12.
- DAMM, Robert L.**, 77, St. John the Baptist, Osgood, Aug. 9. Husband of Judy (Zion) Damm. Father of Angela Craig, Andy

- and David Damm. Grandfather of five.
- DIEKHOFF, Makenzie Ray**, 19, St. Denis, Jennings County, Feb. 12. Daughter of Robert and Teresa Diekhoff. Sister of Delanie, Kassidie and Cody Diekhoff. Granddaughter of Bernard and Jerry Diekhoff and Bill and Kenna Gilham.
- HANSEN, Carmen Dolores (Rivera)**, 88, St. Michael the Archangel, Indianapolis, Aug. 12. Mother of Carmen Hansen-Bjork, Jeri Huntington, Joseph and Niles Hansen III. Grandmother of 12. Great-grandmother of four.
- JAMES, Christina M. (Fain)**, 67, St. Roch, Indianapolis, Aug. 15. Mother of Lesley Schumacher, Darren, Paul and Steve James. Daughter of LaVonne Fain. Sister of Joyce Renick, David and Greg Fain.
- RALSTON, Leona M.**, 91, St. Patrick, Terre Haute, June 26. Mother of Fred Ralston. Grandmother of two. Great-grandmother of four.
- RYAN, Dr. John W.**, 81, St. Charles Borromeo, Bloomington, Aug. 6. Husband of D. Patricia Ryan. Father of Kathleen Acker and Kevin Ryan. Brother of Maureen Avery,



## Planting a seed

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

- Mary Haise and Patricia Hallagan. Grandfather of five.
- SOUTHARD, Viola M.**, 87, Holy Spirit, Indianapolis, Aug. 4. Wife of Billie Southard. Mother of Patricia Shea, Sharon, Teresa, Daniel and Thomas Southard. Sister of Mildred Callahan.
- Grandmother of seven. Great-grandmother of two.
- STAGGS, Margaret**, 82, St. Patrick, Terre Haute, July 23. Wife of Harold Staggs. Mother of Janet Campbell, Linda Johnson, Mickey and Mike Staggs. Grandmother of 11.
- Great-grandmother of 12. Great-great-grandmother of one.
- VEERKAMP, Mary**, 89, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 12. Mother of Diana Deputy, Elaine Jerrell, Beverly Moore, Gary and Steve Veerkamp. Sister of Henry Meyer. Grandmother of seven. Great-grandmother of nine.
- ZIMNY, Robert J.**, 89, St. Joseph, Shelbyville, Aug. 11. Father of Dan and Rick Zimny. Grandfather of four. Great-grandfather of three. †

## New Mexico bishops back driver's licenses for undocumented immigrants with valid ID

SANTA FE, N.M. (CNS)—Allowing undocumented immigrants living in New Mexico to have a driver's license if they can provide a valid ID is a matter of "mercy, fairness and safety," said the state's three Catholic bishops.

"We are in favor of allowing individuals without Social Security numbers to obtain licenses provided that they present other acceptable forms of identification, such as a valid passport, consular identification card or other recognized government-issued documents currently required by present law," they said.

"We believe this is in the interest of all New Mexicans," said Archbishop Michael J. Sheehan of Santa Fe and Bishops Ricardo Ramirez of Las Cruces and James S. Wall of Gallup in a statement published on Aug. 17 as an op-ed piece in the *Albuquerque Journal* daily newspaper.

It was released on Aug. 15 in Santa Fe by the New Mexico Conference of Catholic Bishops, the public policy arm of the bishops.

The three Catholic leaders said that they support the positive contributions that immigrants have brought to New Mexico and the rest of the country but, at the same time, recognize the right of the United States to regulate its borders and control immigration.

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

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

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

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

According to Martinez, New Mexico's 2003 law, signed by her Democratic predecessor, Gov. Bill Richardson, is making the state "a magnet" for people who enter the United States illegally. She recently announced the state's Motor Vehicle Division would conduct random checks of license holders who are foreign nationals to determine their residency. †

### Holy Cross Church

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# DREs, principals and youth ministers preparing for Mass changes

By Sean Gallagher

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

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

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

The breakout sessions took place during the annual administrators' conference sponsored by the archdiocese's Office of Catholic Education.

On the first day of the conference, Father Beidelman gave a keynote address to attendees.

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

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

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

"Kids have a sense of the sacred,"

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

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

Benedictine Sister Mary Emma Jochum has ministered for 19 years as director of religious education at St. Paul Parish in

Tell City. Despite this long record of forming children in the faith, she felt that it was important to attend Father Beidelman's workshop.

She was glad to hear that the special eucharistic prayers for children that are included in the *Directory for Masses with Children* will continue to be available once the new Mass translation is implemented later this year.

"Those prayers are just so down to their level," Sister Mary Emma said. "And they really understand because the words that they hear in their eucharistic prayers are words that they see and hear in their religion texts at the second-

third-grade levels."

Like Sister Mary Emma, Rita Parsons has spent years teaching children about the way the Church prays in its liturgies. She is currently principal of Holy Spirit School, and previously served as principal of St. Matthew the Apostle School, both in Indianapolis.

Even though she is a veteran in helping children pray at Mass, Parsons thought that she had something to learn from Father Beidelman.

"I just think it's an exciting time to develop their faith and to focus on it," she said. "I wanted to make sure that, through this translation, we are fully engaging the children so that they can be participants during the liturgies."

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

—Father Patrick Beidelman, archdiocesan director of liturgy



Father Patrick Beidelman, left, director of liturgy in the archdiocese's Office of Worship, speaks on Aug. 2 to directors of religious education, principals and youth ministers from across the archdiocese at the French Lick Resort in French Lick, Ind., about Masses with children. The workshop took place during the annual administrators' conference sponsored by the archdiocese's Office of Catholic Education.

Parsons also wants to follow Father Beidelman's advice and help her students grow in their understanding of the Mass itself, not just the texts that will be changing.

"What I'm looking for is for them to understand why they do what they do," Parsons said. "Because when you explain why you do it, they begin to internalize and understand that this really has a meaning. We're not just saying words. It really means something."

Internalizing the meaning of the words and actions of the Mass, Father Beidelman suggested, can be fostered by gaining a broader understanding of what active participation in the Mass means.

"It's something not only that we do externally, perhaps through our postures, our gestures, our words, our presence in the assembly," he said, "but it is also an internal participation, a faithful attentiveness.

"The best way that I describe the internal participation is it's putting our whole heart into it."

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

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

Father Beidelman also suggested that a short time of silent prayer after Mass can be a

good way to help children and youths come to see the distinctiveness of the Eucharist.

"I wouldn't overemphasize it, but I like it when there is, after the closing song, a moment where everybody just sits in quiet and makes a prayer of thanksgiving for the Mass," he said. "It's simple, but, boy, it just jars us out of our normal way of functioning. We would never do that at a sporting event. We would never do that at another gathering of the human family. It's very liturgical. So I would encourage that."

Opening the hearts and minds of young people to the profound meaning of the Mass during this time of change is something that Janis Dopp, director of religious education at St. Charles Borromeo Parish in Bloomington, thinks is not only possible, she believes that children can teach adults a few things about the beauty of the Eucharist.

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

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

## ARZOBISPO

seguido de la página 15

La Iglesia nos exige que seamos líderes categóricos, sensatos, santos y morales, que verdaderamente seamos lo que proclamamos. Con Jesús, en Jesús y por Jesús; ese es el máximo servicio, el máximo

testimonio de la unidad de la fe.

Que Dios te bendiga, obispo Thompson, con muchos años provechosos para vivir su llamado a la santidad.

Por último, hermanos y hermanas de

esta Iglesia local, benditos sean los que rezan por su obispo Charles y junto con él; benditos sean los que lo quieren y le brindan su apoyo.

Te ruego Señor que así sea. †

## Classified Directory

For information about rates for classified advertising, call (317) 236-1572.

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**Two burial plots** at Memorial Park Cemetery, 9350 E. Washington St. Reduced price. **317-889-9684**

### For Sale

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### For Sale

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• All Kresita - 5:00 pm • Catholic Answers - 6:00 pm-8:00 pm

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### For Rent

**House for rent** in Meridian-Kessler neighborhood; 5 BR; 2 BA; appliances included; 3,400 sq. ft.; fenced yard; 2 car detached garage; schools within walking distance; **\$2,200 per month**. **Contact: 317-443-6125**.

### For Rent

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### For Rent

**Beautiful, custom built, furnished apartment** located inside a private home which is minutes from St. Vincent Hospital. Apartment includes private bath, complete kitchen with standard appliances and free use of washer/dryer. A one-year lease is \$695/ month and includes all basic utilities. Cable and high-speed internet available for shared cost. No animals. Shown by appt only, **call 317-257-3667**.

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1960-61

1960 – Ground is broken for Bishop Chatard High School and an adjacent convent. On September 13, 1961, the new Catholic high school welcomes its first class of 236 students.



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



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



1965

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



1970

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



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



1975

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



1976 – The canned food drive helps feed families during the Thanksgiving holiday.



1961-2011 – The Trojans have amassed a total of 12 state athletic championships: 10 in football, one in men's basketball, and one in women's volleyball. Bishop Chatard is one of only three Indiana high schools to win a football and basketball championship (2002/2003) in the same academic year.



1980

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

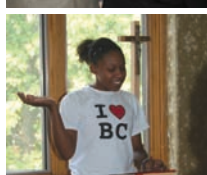


1985

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



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



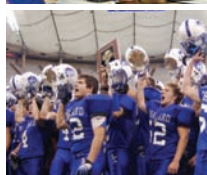
1990

1961 - 2011 – Retreats are a cornerstone of each student's religious experience. Upperclassmen assist in leading retreats for underclassmen. Seniors participate in a four-day retreat that encourages spiritual exploration.



2000

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



2005

2010 – The BCHS football team has won 10 state titles, the most in the state of Indiana. The state championship years are 1983, 1984, 1997, 1998, 2001, 2002, 2003, 2006, 2007, 2010.



2010-11

2011 – Technology is an ever-increasing part of our world at school and home. Facebook, Twitter and other forms of social media are ways we stay connected.



1961-2011 – A history of academic excellence that began in 1961, more than 90% of Bishop Chatard graduates are accepted into the colleges of their choice. The average graduation rate is 99%, with 95% attending four-year universities; almost 60% of graduating seniors earn Academic Honors diplomas each year.



# BISHOP CHATARD HIGH SCHOOL

## 50<sup>th</sup> ANNIVERSARY Celebration & Annual Fund Dinner

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

6 p.m. Hors d'oeuvres & Tours

7 p.m. Complimentary Dinner

8 p.m. 50<sup>th</sup> Anniversary Celebration

Annual Fund Presentation

Special Announcement

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

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

*looking forward.*