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Criterion

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'Shrine of Christ's Passion'

Life-size sculptures of Jesus' journey to Calvary are at the "Shrine of Christ's Passion" in northwestern Indiana, page 9.

CriterionOnline.com

August 7, 2009

Vol. XLIX, No. 43 75¢

'Common thread of faith'



A longtime member of St. Luke the Evangelist Parish in Indianapolis, Jack Swarbrick became athletic director of the University of Notre Dame in 2008. Here, Swarbrick poses for a photo with Notre Dame Stadium in the background.

Catholic upbringing shapes Notre Dame's athletic director

(Editor's note: This is the first of a two-part interview with Jack Swarbrick, athletic director of the University of Notre Dame.)

By John Shaughnessy

He helped to lead the effort that will bring the Super Bowl to Indianapolis in 2012.

He also successfully coordinated the process that led the National Collegiate Athletic Association (NCAA) to move its headquarters to Indianapolis.

Indeed, for more than 25 years,

Jack Swarbrick served as an instrumental yet behind-the-scenes leader in connection to the phenomenal emergence of amateur and professional sports in Indiana's capital city.

Then a year ago, the longtime member of St. Luke the Evangelist Parish in Indianapolis accepted a different challenge—becoming the athletic director of the University of Notre Dame, a high-profile position with perhaps the most recognized college athletic program in the country.

Through it all, Swarbrick sees "a common thread of faith" that has weaved

its way through every part of his life.

In an extensive interview about his first year as Notre Dame's athletic director, Swarbrick—a Notre Dame graduate, a lawyer and a father of four—talked about a wide range of topics: his faith, his family, Notre Dame football, the most heartbreaking loss he has witnessed, his reaction to being considered an "absolute idiot" by some people, and his approach to life.

The first part of the interview—focusing on his faith and his first year as athletic director—appears in this

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House panel accepts then rejects abortion ban in health reform bill

WASHINGTON (CNS)—Despite the support of a U.S. cardinal and its own initial approval, the House Energy and Commerce Committee on July 30 rejected an amendment to a House health care reform bill that would have prohibited any mandated abortion coverage, except in cases of rape, incest or life-threatening danger to the mother.

Cardinal Justin F. Rigali of Philadelphia, chairman of the U.S. bishops' Committee on Pro-Life Activities, had urged the committee to approve a one-paragraph amendment to the America's Affordable Health Choices Act introduced by Reps. Joseph R. Pitts, R-Pa.; Bart Stupak, D-Mich.; and Roy Blunt, R-Mo.



Cardinal Justin F. Rigali

"No provision of this act ... shall

impose, or shall be construed to impose, any requirement for coverage of abortion, or access to abortion, or to authorize or permit the recommendation for, or imposition of, any such requirement," except in limited circumstances, the amendment said.

Approved by the committee on a 31-27 vote, the amendment was brought up for another vote after a 35-24 vote to reconsider it. The second time around, one Democrat changed his vote and another who had not voted previously voted "no," leading to the defeat of the amendment, with 29 for and 30 against.

The committee then took up a seven-page amendment proposed by Rep. Lois Capps, D-Calif., which would prohibit abortion coverage as part of a federally mandated minimum benefits package but would require at least one insurance plan in each "premium rating area" to cover abortion.

The National Right to Life Committee called the Capps amendment a "phony compromise" that would lead to "elective

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Ecumenical prison ministry shares Christ's love and forgiveness

By Sean Gallagher

Living in a prison has sometimes been described as "doing time."

The time offenders are "doing" is often that period of waiting until they're back on the outside.

But for the men and women who make Kairos Prison Ministry possible, the time offenders spend on the inside can be all the difference in creating a good future for them.

"Time" is in the very name of this ecumenical prison retreat ministry. "Kairos" is a Greek word that describes a special moment in time, often a key moment in a person's life.

For archdiocesan Catholics involved in Kairos Prison Ministry, it's the moment when offenders encounter Christ, his forgiveness and his unconditional love.

Kairos, an international ministry, is active in nearly all correctional facilities in Indiana, including prisons for women.

As an ecumenical ministry, it focuses on basic Christian beliefs held by all Christians,

including Catholics.

Studies in the 1990s of the South Carolina and Florida correctional systems showed a dramatically lower recidivism rate for offenders who participated in a Kairos retreat and stayed with the Kairos program for two years or more than for the general prison population.

In both states, offenders in high security correctional facilities had a recidivism rate as high as 81 percent.

For offenders who participated in a Kairos or similar faith-based event, the rate dropped to 53 percent. For those who participated in Kairos for at least two years, the recidivism rate dropped to 9 percent in South Carolina and 11 percent in Florida.

"Guys that have gone through this and can stay connected to a Christian community don't go back to prison," said David Garrison, a member of St. Martin of Tours Parish in Martinsville.

Garrison has helped lead Kairos retreats at the Plainfield Correctional Facility in

Plainfield.

"These men are changed men," he said. "They can become productive members of society."



David Garrison

One changed man is Douglas Harrell. Now an assistant pastor at West Parkview Missionary Baptist Church in Indianapolis, Harrell, 49, spent 10 years at the Correctional Industrial Facility in Pendleton, Ind., after being convicted for the intent to sell illegal drugs.

Although a Christian before being incarcerated, Harrell was discouraged by receiving little or no support from Christians on the outside.

"Then, all of a sudden, I was faced with

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SWARBRICK

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week's issue. The second part—focusing on Notre Dame football—will appear in next week's issue.

Q What are some of your favorite moments from your first year on the job?

A They tend to relate to the accomplishments of the student-athletes you get to work with. They're such great kids. Some of those moments are on-field victories, but a lot more of them tend to be personal moments—the interactions of the student-athletes, watching them handle victory and defeat, seeing a student-athlete getting an NCAA post-graduate scholarship or being named academic All-American or meeting their parents. All the really strong moments are wrapped around those personal experiences with the student-athletes.

The other thing I'd add to that is the strong memories of the first time I sat and chatted with Father Ted [Hesburgh, president emeritus of Notre Dame] just one-on-one in his office. He's such a reservoir of historical information—not just about the school but the country, given his relationship with presidents and world leaders. It's just fun to talk to him about the history of the school and the history of the country.

Q You mentioned moments with the student-athletes about how they deal with the joy of victory and the pain of losing. Can you share a specific moment that stands out to you?

A We had an exceptional group of young women in our senior class of our soccer team. In their four years at Notre Dame, they went to the Final Four three times. Twice to the final game. This year, they made it to the final game again, and they lost. I don't know if I've ever been more emotionally invested in the outcome of a game than I was then. Feeling, frankly, their pain but appreciating what an extraordinary group of young women this is—and all they had accomplished.

There was a moment at the end of that game that will always stick with me. They were obviously just heartbroken. In the process of a championship like that, you have to wait around for all the trophy presentations. It takes some time. It extends the anguish. When it was over, they all walked slowly off the field to the locker room. And no one took the second place trophy. They had accepted it graciously, but they left it sitting behind them. It was an image I'll never forget because that's not what they came for. None of them had a particular interest in bringing it home.

Q What are some of the challenges that stand out to you from that first year?

A Any business has its own culture and its way of doing things. That's especially true of a university. So there was the learning and trying to understand better the culture of the enterprise—how does it work, what's my role, how are decisions made? Getting a feel for that just takes time. We [also] had a football season that fell short of our hopes. Given the time of my arrival, you sort of have to deal with that quickly and get engaged in that. So

that was part of the challenge of the first year.

Q Talk about your faith and its role in your life.

A My grandparents were first-generation Irish-Americans on my mother's side. In fact, so archetypal that my grandfather became the police commissioner of Yonkers, N.Y. Steeped in the Notre Dame lore even though my grandparents had never been within 500 miles of campus. Perchance, my family moved to Indiana and the possibility of going there became a little more real.

In my Irish-Catholic upbringing, faith was a big part of our lives. It shapes decisions you make and the way you approach your life. I think that's the essence of faith. It's personal, but it also impacts all facets of your life. When I look at the arc that brought me from high school to being the director of athletics at Notre Dame, there's a common thread of faith. You make decisions based upon your view of what's right and wrong. You trust that the path you're on is the right one, that there's a plan that makes sense.

It's great now to be in a place where faith is central, and it's very central to the university. The last thing our football team does before it enters the stadium is it goes to Mass. And I'm part of that Mass. At the officers' and deans' retreat, before we start our sessions, we say a prayer. It's integrated so much into what we do on a daily basis.

Q How does your faith influence your approach to being athletic director at Notre Dame?

A It manifests itself in a ton of ways. Our issues of sportsmanship, for example, tend to be formed by and evaluated, in our case, from a foundation of faith—what's consistent with our Catholic ideals. Decisions on how we run our program, decisions on who joins our program, which student-athletes become part of our family—all tend to touch on, one way or another, issues of faith.

That's not to suggest we are recruiting by religious faith. We don't do that. We are mindful of it. A student-athlete has to be comfortable in a faith environment regardless of his or her personal dogma. If you're not, we're not the right place for you.

Q You're a 1976 graduate of Notre Dame. What's it been like for you to be back at the university from a personal standpoint?

A There's a great joy in being able to give back to a place that had such an impact on my life. I was always struck by the number of teachers my children have in high school who are graduates of the high school. I now understand it better. Part of it is the affinity you have for the place, but part of it is wanting to give back to a place that helped to shape you. So there's been a special joy in that.

Q For more than 25 years, you were an instrumental yet behind-the-scenes leader in connection to amateur and professional sports in Indianapolis. What's it like for you being a more high-profile leader at Notre Dame, which has perhaps the most recognized college athletic program in the country?

A In many ways, the experiences are similar. You're working hard to build something and the focus is community-

based. The goal is to make the community better. Many of our fans think I have the best job in the world. They think that because of their love of Notre Dame athletics. It's certainly good for that reason. I think I have the best job in the world because I get to contribute to the development of Notre Dame through athletics.

What's different is the public scrutiny. I'm very comfortable with that. Not to pay a lot of attention to it, but I know on any day I can go on-line and find people who are putting forth the proposition that I'm an absolute idiot. Your ego is never out of control. But I also know as much as those folks love the institution I work for and care about it, they just don't have the information I have and they never will. So I'm comforted by the fact that if they had the information I have, they might see things differently.

The different dynamic is that my family hasn't developed over time with me being the truly public figure that now I am. So that can be a bit of a challenge. In this Internet world when any half-hour someone is saying I'm an idiot, now they're saying somebody's father or somebody's husband is an idiot. You have to make sure your family is OK with that, that they can work their way through it and not be harmed by it. If this job were ever inconsistent with my role as a husband and a father, I wouldn't do it. That's my first priority.

Q In your approach to life, what guides you?

A Family is, in so many ways, central to the way I operate and I think. The opportunities I've had are in large part by-products of extraordinary parents and four sisters who created such an environment for me. While I know they get to experience this in a different way, it's disappointing that neither of my parents were alive to see me as Notre Dame's athletic director because, in so many ways, this would have been exactly what they aspired for me to do.

It ties directly back to those grandparents, their aspirations when they came to America, and their faith—their strong Catholic faith. That family dynamic, the heritage, my children and a remarkable wife who's put up with this for a long time—that really shapes so much of me and what I do. Now it's very much the privilege of helping to shape other young people's lives, not just my own children.

The other thing that shapes my



Notre Dame women's soccer player Julie Scheidler shares the same parish as Notre Dame athletic director Jack Swarbrick—St. Luke the Evangelist Parish in Indianapolis. Scheidler is also a 2007 graduate of Bishop Chatard High School in Indianapolis.

approach to the job is I've always liked the opportunity to try and think a little non-traditionally and build things. I've always liked the opportunity to take on a big project and try to figure out how to do that. When people said, 'Indianapolis never can get a Super Bowl or get the NCAA to relocate to the city,' that's what I love—that challenge.

So when people wonder if a university with a commitment to faith and the academic aspirations of Notre Dame can compete at the highest level of inter-collegiate athletics, that's an ideal challenge for me. I've always loved those really large challenges that have major impacts. That's one of the things that really attracted me to do this job.

(Next week: Jack Swarbrick discusses Notre Dame football and the factors he uses to evaluate all Notre Dame coaches, including head football coach Charlie Weis.) †

Official Appointments

Effective Aug. 5, 2009

Rev. Aaron J. Pfaff, a priest of the Diocese of Manchester, N.H., appointed administrator of St. Augustine Parish in Leopold, St. Martin of Tours Parish in Siberia and Holy Cross Parish in St. Croix, with residence at St. Paul Parish in Tell City.

Rev. Mathew Joy Choirapantihyl, O.C.D., part-time chaplain of Our Lady of Providence Jr./Sr. High School in Clarksville and administrator of

St. Augustine Parish in Leopold, St. Martin of Tours Parish in Siberia and Holy Cross Parish in St. Croix, to full-time chaplain of Our Lady of Providence Jr./Sr. High School in Clarksville and weekend assistance at St. Michael Parish in Bradford, St. Bernard Parish in Frenchtown and St. Joseph Parish in Crawford County, with residence at Our Lady of Perpetual Help Parish in New Albany.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. †

The Criterion

Phone Numbers:

Main office:317-236-1570
Advertising317-236-1572
Toll free:1-800-382-9836, ext. 1570
Circulation:317-236-1425
Toll free:1-800-382-9836, ext. 1425

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

Postmaster:

Send address changes to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206-1717. Periodical postage paid at Indianapolis, IN. Copyright © 2009 Criterion Press Inc. ISSN 0574-4350.

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

1400 N. Meridian St.
P.O. Box 1717
Indianapolis, IN 46206-1717
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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1400 N. Meridian St.
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Common ground on abortion? Opinions differ about dueling bills

WASHINGTON (CNS)—Members of Congress and some religious groups are touting newly proposed legislation as a big step toward common ground on abortion, but a staff member of the U.S. bishops' Secretariat of Pro-Life Activities said the bill should be called "the Planned Parenthood Economic Stimulus Package of 2009."

The Preventing Unintended Pregnancies, Reducing the Need for Abortion and Supporting Parents Act, introduced in the House on July 23 by Rep. Tim Ryan, D-Ohio, "cannot fulfill the promises in its title," said Susan Wills, assistant director for education and outreach in the pro-life secretariat.

Writing on July 24 in *Life Issues Forum*, a biweekly column produced by the secretariat for Catholic newspapers, Wills said the bill "is dressed up with some funding for after-school programs, and some ... efforts to provide support for pregnant students," which she called "very poorly crafted."

But she said it also "substantially increases funding for the federal Title X family planning program ... , denies state choice, making family planning services a mandatory Medicaid entitlement in all states, and greatly expands family planning eligibility under Medicaid to all women who are eligible under state law for prenatal, labor and delivery care."

Wills said the "real abortion-reduction bill in Congress now is the Pregnant Women Support Act," introduced in the House and Senate this spring.

Cardinal Justin F. Rigali of Philadelphia, chairman of the U.S. bishops' Committee on Pro-Life Activities, has urged members of Congress to co-sponsor the

Pregnant Women Support Act, which he said provides "many kinds of life-affirming support for pregnant women and their unborn children," and "reaches out to women with a helping hand when they are most vulnerable, and most engaged in making a decision about life or death for their unborn children."

At a July 23 news conference, Ryan said the Preventing Unintended Pregnancies, Reducing the Need for Abortion and Supporting Parents Act offers "common ground on one of the most divisive debates in America."

"It's my belief that if we are really serious about reducing the need for abortions in this country, then we need to promote prevention in order to achieve that goal," he said. "People may—and likely will—continue to have disagreements over this issue, but we must still work together in the instances where we agree."

Also at the news conference was Rep. Rosa DeLauro, D-Conn., a co-sponsor of the legislation, who said the bill "came about through listening and talking instead of shouting past each other."

Both Ryan, a member of the Congressional Pro-Life Caucus, and DeLauro, who belongs to the Congressional Pro-Choice Caucus, are Catholics.

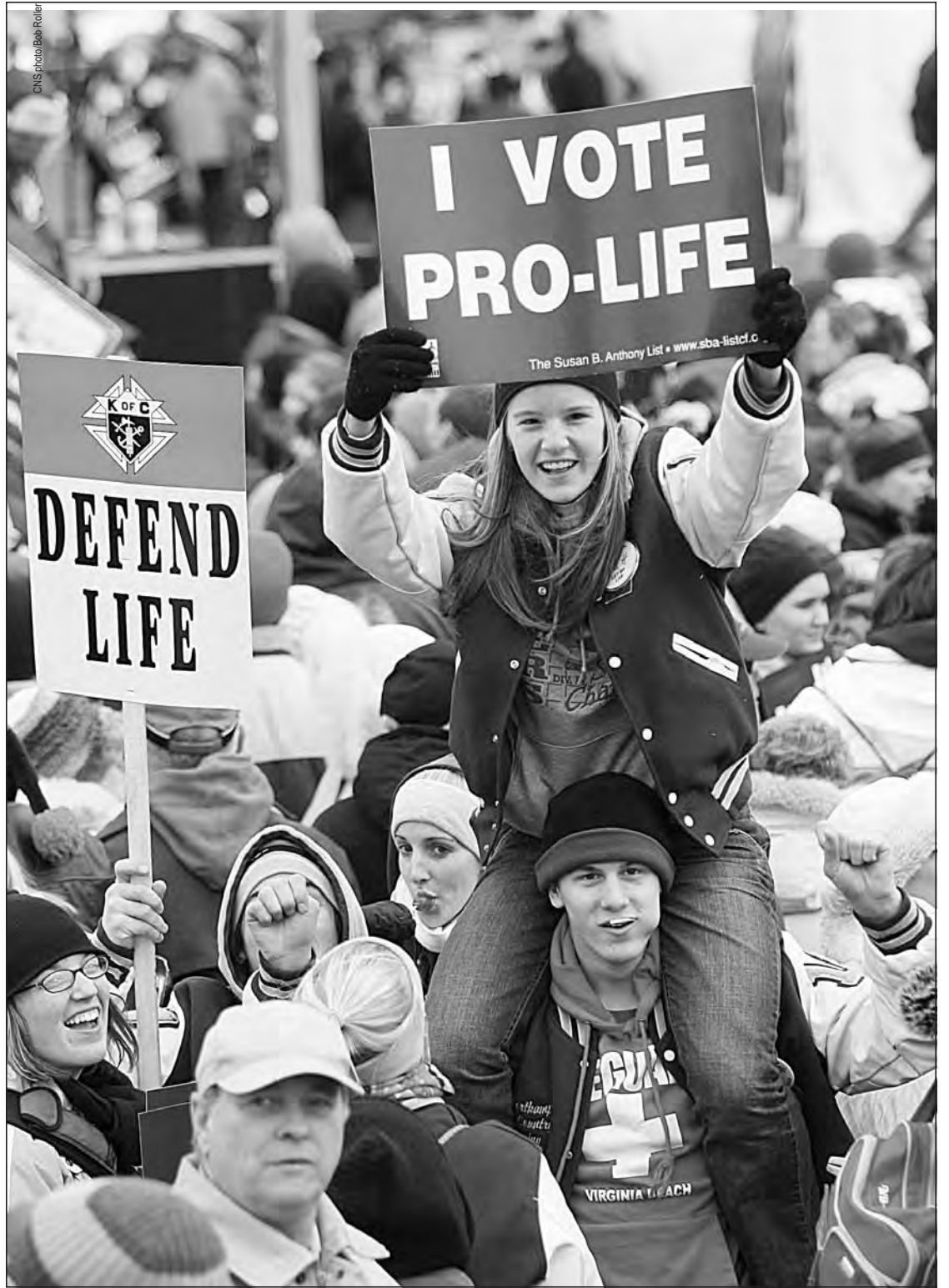
But Deirdre McQuade, assistant director for policy and communications in the pro-life secretariat, said a close reading of the Ryan-DeLauro bill shows that "whatever strengths are found" in it "are even stronger in the Pregnant Women Support Act."

Although both bills expand some services for pregnant women, the Ryan-DeLauro legislation defines pregnant women only as those women who have already chosen to give birth, rather than including women still undecided about whether to have an abortion or carry the child to term, she said.

"Everywhere there are resources, services or information" offered to pregnant women in the Ryan-DeLauro bill, but women who are on the fence about whether to have an abortion will not be able to access those resources, McQuade said. "That definition excludes women that the Pregnant Women Support Act would reach out to."

Some provisions of the Ryan-DeLauro bill could even increase the number of abortions performed in the United States, McQuade said.

The Pregnant Women Support Act



Gina Heitkamp displays a sign while sitting on the shoulders of Ben Fortkamp during the 35th annual March for Life rally in Washington in 2008. Members of Congress and some religious groups are touting newly proposed legislation as a big step toward common ground on abortion, but opinions differ about the best approach to reducing the number of abortions in the U.S. and helping pregnant women in need.

would allow states to cover unborn children and their mothers under the State Children's Health Insurance Program, known as SCHIP. But the wording of the other legislation "could contribute directly to paying for abortions in the 17 states that use SCHIP money to pay for abortions," she said.

Although the use of federal funds to pay for abortions is prohibited, states

can use the part of the SCHIP funding they contribute to do so under the Ryan-DeLauro proposal.

In addition, the Ryan-DeLauro legislation does not include provisions for informed consent before women undergo an abortion that are contained in the Pregnant Women Support Act.

A woman considering whether to have an abortion needs to be informed "about what she is about to undergo," McQuade said. "She needs to go in with both eyes open."

(To learn more about the U.S. bishops' pro-life efforts, log on to www.usccb.org/prolife.) †



Philadelphia Cardinal Justin Rigali, chairman of the U.S. bishops' Committee on Pro-Life Activities, addresses participants in the 36th annual March for Life in Washington on Jan. 22. Cardinal Sean P. O'Malley of Boston is at left.



Deirdre McQuade

HOUSE

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abortions being covered under the government-operated "public plan" the bill would create, and would allow federal subsidies to flow to private insurance plans that cover elective abortions."

Deirdre McQuade, assistant director for policy and communications in the bishops' Secretariat of Pro-Life Activities, said her office was disappointed at the defeat of the Pitts-Stupak-Blunt amendment and passage of the "so-called compromise" Capps amendment.

But she said other amendments dealing with abortion were likely to be proposed as the various health care reform bills make their way through Congress.

"We're several steps away from being able to say we do or do not support this or that bill," she added.

In a July 29 letter to the committee, Cardinal Rigali said a "fundamental requirement" for health reform legislation is that it "respect human life and rights of conscience."

"Much-needed reform must not become a vehicle

for promoting an 'abortion rights' agenda or reversing long-standing current policies against federal abortion mandates and funding," the cardinal said. "In this sense, we urge you to make this legislation 'abortion-neutral' by preserving long-standing federal policies that prevent government promotion of abortion and respect conscience rights."

"As longtime supporters of genuine health care reform, the U.S. Conference of Catholic Bishops is working to ensure that needed health reform is not undermined by abandoning long-standing and widely supported policies against abortion funding and mandates, and in favor of conscience protection," he added.

(For more about the efforts to make health care reform respect life, log on to the Web site of the National Committee for a Human Life Amendment, which works closely with the U.S. bishops' Secretariat of Pro-Life Activities, at <http://nchla.org>.) †



U.S. Rep. Charlie Gonzalez, D-Texas, a Catholic, confers with a staffer on Capitol Hill in Washington on July 30 during the House Energy and Commerce Committee's markup for H.R. 3200, America's Affordable Health Choices Act of 2009.



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

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Editorial

Global issues and personal morality are interconnected

The first “social encyclical” of Pope Benedict XVI is a dense, and in some ways difficult, reflection on the responsibility that we human beings have for one another and for all creation.

“*Caritas in Veritate*” deals with a broad range of social, political, economic and environmental issues. But the encyclical’s viewpoint is not fragmented or compartmentalized.

It does not discuss global social issues as though they were somehow separate or distinct from the personal issues facing individuals, families and communities on a daily basis. For Pope Benedict, global issues are, first of all, local issues.

Consider, for example, chapter four of “*Caritas in Veritate*,” which deals with “the development of people, rights and duties, and the environment.” The pope begins this chapter by observing that “many people today would claim that they owe nothing to anyone, except to themselves. They are concerned only with their rights, and they often have great difficulty in taking responsibility for their own and other people’s integral development” (#43).

This is the sin of individualism, which blinds us to our essential interconnectedness as members of the family of God. Individualism fosters an excessive, self-destructive emphasis on “my needs,” “my wants” and “my rights.” It cuts us off from others and prevents us from becoming aware of, and acting on, our responsibility for the common good. As the Holy Father teaches us, “an overemphasis on rights leads to a disregard of duties.”

According to “*Caritas in Veritate*,” personal morality is the foundational principle underlying all social responsibility. Two powerful examples are cited in the encyclical’s fourth chapter—sexual morality and care for the environment.

Our modern culture has come to regard sexuality as a private matter between “consenting adults,” and the Church is frequently criticized for its perceived preoccupation with sex.

In fact, Catholic teaching on human sexuality is based on a profoundly positive understanding of the dignity of the human person, the beauty of marital intimacy and the fact that “morally responsible openness to life represents a rich social and economic resource” (#44).

As the Church sees it, human sexuality is a gift from God for the benefit of individuals and society as a whole. Therefore, “it is irresponsible to view sexuality merely as a source of pleasure, and likewise to regulate it through strategies of mandatory birth control. In either case, materialistic ideas and policies are at work, and individuals are ultimately subjected to various forms of violence” (#44).

Similarly, the Church teaches that human beings have a sacred duty to “exercise a responsible stewardship over nature, in order to protect it, to enjoy its fruits and to cultivate it in new ways, with the assistance of advanced technologies, so that it can worthily accommodate and feed the world’s population” (#50). Each of us has a personal stewardship responsibility to care for the environment—but also to



Boy Scout Eduardo Manuel Peredo-Numiz, a member of Our Lady of Mt. Carmel Parish in Carmel, Ind., in the Lafayette Diocese talks with Glenda Moor at the Cathedral Kitchen and Food Pantry in Indianapolis last October after he helped her and other homeless people be fitted for new shoes. In his encyclical letter, “*Caritas in Veritate*,” Pope Benedict XVI teaches that the sin of individualism keeps us from serving the needs of others.

ensure that business practices and economic policies support “the principle of the centrality of the human person” over all other considerations.

“Nature is at our disposal,” the pope writes, “not as a ‘heap of scattered refuse’ but as a gift of the Creator who has given it an inbuilt order, enabling man to draw from it the principles needed to till it and keep it (Gen 2:15). But it should also be stressed that it is contrary to authentic development to view nature as more important than the human person” (#48).

With penetrating insight, and the wisdom gained from more than 80 years of lived experience and prayerful study, Pope Benedict XVI dramatically reminds us that what is good for the individual person is good for society as a whole.

And what is loving and true for the global village we live in today finds its fullest expression in the principles of personal morality and social responsibility first taught 2000 years ago by the author of the Church’s first great social encyclical, the Sermon on the Mount: Blessed are you who are poor, who are hungry, who are weeping, who are hated and excluded and insulted ... for the kingdom of God—with all its joy and satisfaction and peace—will be yours.

“The Church has a responsibility towards creation and she must assert this responsibility in the public sphere,” Pope Benedict tells us. “She must defend not only earth, water and air as gifts of creation that belong to everyone. She must above all protect mankind from self-destruction” (#51).

We are called to be responsible stewards of all God’s gifts—both those that he gives to each of us individually and those that he entrusts to the entire human family. Let us give thanks to God for his abundant generosity and resolve to resist every temptation to individualism and social irresponsibility.

—Daniel Conway

Be Our Guest/Fr. Peter Daly

Hope is found in Christ, not in money

It’s only money.

In tough economic times it is important to remember that.



A few weeks ago, we had a terrible spate of murders and suicides in the area around Washington D.C., all of them thought to be related to the recent economic meltdown.

In one terrible case, a man killed his wife and three children and then took his own life. He was apparently \$460,000 in debt, half of it on credit cards. He had been a good Catholic, worker and father. He just gave up.

Across the Potomac River from me, the acting chief financial officer of Freddie Mac, the huge government-backed mortgage company, took his own life at age 41. He had worked for Freddie Mac for 16 years, his entire professional career.

He had watched the company melt down. He had become the acting CFO only a few months before. Under huge stress, he tried to resign. His boss was concerned and told him to take a few days off and think it over.

He went home and reportedly hung himself in the basement.

Just to the north of me in Baltimore, a lawyer from Long Island, who was visiting his daughter, a sophomore at Loyola College, killed his wife and two daughters and then himself at a suburban hotel. The housekeeping staff made the terrible discovery.

Evidently, the lawyer had run some kind of investment fund. It had gone bankrupt. One friend of his had invested \$500,000. The friend needed the money immediately. In despair and shame, the lawyer annihilated himself and his family.

These men despaired. Why?

In God’s great mercy, I’m sure they are forgiven. God knew their clouded thinking. God knew the dark curtain of despair that had come over them.

But these poor men were wrong.

We have to remember that money is only money. It is not the measure of our worth. It is not our true security. It is not our ultimate salvation.

For men especially, so much of our identity is tied up in our ability to provide for our families. Our self-worth comes from our work. Failure as a provider and a worker seems like failure as a father, husband and person.

But it isn’t. We need the resignation of Job: “The Lord gives and the Lord takes away, blessed be the name of the Lord” (Jb 1:21).

We need the acceptance of the father of the prodigal son in St. Luke’s Gospel. So, the money was gone, but the boy is alive. Kill the fatted calf and let’s rejoice.

Money is important in consumer culture. It gives us security. It gives us dignity. And work gives us joy because we feel productive.

But when it all collapses, it is not the end.

If these men had confided in their wives and children, I’m sure each would have said, “It’s OK, Dad, we can start over. So long as we have each other, we will survive and thrive.”

If only they had called their pastors.

In the last few months, I have dealt with three families facing financial ruin and foreclosure. What did I try to get across to them?

Do not despair.

You are more than your bank account.

You are more than your house.

You are more than your credit rating.

As Christians, our hope is not in the things of this world. Our hope is in Christ. That is more than a theological proposition. It is the bedrock on which we build our lives.

See the lilies of the field. See the birds of the air. Are you not worth more than these?

Work and security are important. But money is only money.

(Father Peter Daly writes on Church life from St. John Vianney Parish in Prince Frederick, Md.) †

Letters to the Editor

Better ways to share the message of human dignity, reader says

In his column, “The twisted logic underlying abortion” in the July 17 issue of *The Criterion*, Father Tad Pacholczyk undermines an otherwise thoughtful piece by including a favorable reference to a truly reprehensible quote by Ann Coulter that she didn’t think of the killing of the abortionist, Dr. George Tiller, as murder.

By quoting Coulter, Father Pacholczyk highlights two of the critical problems in the Church’s attempts to end abortion.

The first is an all-too-willing association with hate-mongers like Coulter.

Rather than attempting to build consensus on a common understanding of human dignity—which should be the Church’s primary focus—conservatives of Coulter’s ilk use abortion as a wedge to divide the country in the hopes that, by playing to the anger and fear of a few, they will mobilize just enough voters to win an election.

The Church’s participation in the political debate on abortion has reinforced, rather than moderated, this divisive approach.

Secondly, by suggesting that the killing of Tiller might not be murder, and might not be tantamount to the 60,000 abortions he performed over his sad career, Coulter and Father Pacholczyk seem to have lost sight of the fact that the death of these unborn children is not the only, and may not be the greatest, tragedy from abortion.

As every Catholic school child learns, the angels rejoice when the soul of a murder victim is received into heaven. They reserve their tears for the lost soul of the murderer.

Salacious references to mutilated infants may be effective in stoking the anger of those who oppose abortion, but they distort our view of the real tragedy of the practice. Frontier justice of the kind meted out to Tiller may satisfy a felt need for retribution for his actions, but it takes another kind of twisted logic to see true justice in his killing.

Until we can view Tiller as a lost soul in need of salvation—a salvation perhaps denied by an assassin’s bullet—and learn to express true love for those who have lost their way, it is unlikely our message of human dignity will be heard and, as a result, salvation for so many will remain out of reach.

Frank Z. Riely Jr.
Floyds Knobs

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*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to criterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Hope in Christ nourishes us as we journey to God

We are a pilgrim people on a journey of hope.

When we were preparing for the Jubilee celebration of 2000, we chose the theme "Journey of Hope 2001."

We emphasized that we are a pilgrim people, and that hope sustains us on our journey to God.

We are a pilgrim people because we are not satisfied with the way things are. We seek the face of the Lord. We long for communion with Christ and the joy of everlasting life.

In his encyclical letter "*Spe Salvi*" ("Saved by Hope"), Pope Benedict XVI tells us that Jesus is the source of our hope, a hope stronger than suffering or death.

"When the Letter to the Hebrews says that Christians here on Earth do not have a permanent homeland but seek one that lies in the future," the Holy Father writes, "this does not mean for one moment that they live only for the future. Present society is recognized by Christians as an exile; they belong to a new society which is the goal of the common pilgrimage and which is anticipated by the course of that pilgrimage" ("*Spe Salvi*," #4).

As pilgrims, we do not wander aimlessly. We have a goal: to enter the kingdom of God and to share in the beatific vision of heaven. We cannot accomplish this goal by our own efforts.

Success on our journey of hope is made

possible only by the grace of our Lord Jesus Christ given to us through his suffering, death and resurrection. This goal as a pilgrim people is also our mission as the Church: to proclaim the kingdom of God, and to be the seeds and the beginning of that kingdom here on Earth.

As disciples of Jesus, we are not satisfied with the way things are so we pray for the grace to change ourselves and the world in which we live according to God's will. We are not comfortable with the status quo so we work to build a better world, the beginning of God's kingdom here on Earth, in anticipation of the future fulfillment of God's plan.

We are not lost as individuals or as a community of faith because we have been shown the way which is Christ. "I am the light of the world," the Lord tells us. "He who follows me will not walk in darkness, but will have the light of life" (Jn 8:12).

Each year during the Easter season, the Church celebrates Good Shepherd Sunday. The image of the Good Shepherd is a powerful symbol of the ministry of Jesus.

The pastoral ministry of Jesus has been expressed in Christian art in many different ways from the earliest days of Church history to the present. ("Pastor" is the Latin word for shepherd.) The Good Shepherd ministers to the deepest hopes and longings of his people. He is a true teacher—the one who shows us the way.

Pope Benedict reminds us that in Roman

art "the shepherd was generally an expression of the dream of a tranquil and simple life for which the people, amid the confusion of the big cities, felt a certain longing" ("*Spe Salvi*," #6). For Christians, the Holy Father tells us, the image of the Good Shepherd has a deeper meaning.

Quoting Psalm 23 ("The Lord is my shepherd ..."), the Holy Father says, "the true shepherd is one who knows even the path that passes through the valley of death; one who walks with me even on the path of final solitude where no one can accompany me, guiding me through: He himself has walked this path, he has descended into the kingdom of death, he has conquered death, and he has returned to accompany us now and to give us the certainty that, together with him, we can find a way through" ("*Spe Salvi*," #6).

The Good Shepherd is the source of our hope. "His rod and his staff comfort me" so that "I fear no evil" (Ps 23:4).

As we continue the pilgrimage that is our journey of hope, we can be confident that the Lord walks with us, slightly ahead of us, so he can show us the way.

The two greatest obstacles to our success, the Church teaches, are *presumption* and *despair*. We are guilty of presumption when we convince ourselves that we don't need the grace of Christ, that we can reach our life's goal all by ourselves. The sin of despair leads us in the opposite direction; it persuades us that our efforts are hopeless, that we will never reach our goal no matter what.

Christ assures us that if we follow him, and walk in his light, we will not give in to the false hope of presumption or to the darkness of despair.

May we follow him always. †

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

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

Archbishop Buechlein's intention for vocations for 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.

La esperanza en Cristo nos sustenta en el camino hacia Dios

Somos un pueblo peregrino en un camino de esperanza.

Durante la preparación para la celebración de nuestro aniversario en el año 2000, elegimos el tema "Camino de fe 2001."

Hicimos énfasis en que somos un pueblo peregrino y que la fe nos sustenta en nuestro camino hacia Dios.

Somos un pueblo peregrino porque no estamos satisfechos con el orden de las cosas. Buscamos el rostro del Señor. Anhelamos la comunión con Cristo y el gozo de la vida eterna.

En su carta encíclica "*Spe Salvi*" ("Salvados por la esperanza"), el Papa Benedicto XVI nos dice que Jesús es la fuente de nuestra esperanza, una esperanza más poderosa que el sufrimiento o la muerte.

"Cuando la *Carta a los Hebreos* dice que los cristianos son huéspedes y peregrinos en la tierra, añorando la patria futura", comenta el Santo Padre, "no remite simplemente a una perspectiva futura. [L]os cristianos reconocen que la sociedad actual no es su ideal; ellos pertenecen a una sociedad nueva, hacia la cual están en camino y que es anticipada en su peregrinación" ("*Spe Salvi*," #4).

Como peregrinos, no vagamos sin rumbo. Tenemos una meta: entrar en el reino de Dios y compartir con el prójimo la visión beatífica del cielo. No podemos alcanzar esta meta con nuestros propios esfuerzos.

El éxito en nuestra travesía de esperanza es únicamente posible por la gracia que nos ha entregado nuestro Señor

Jesucristo a través de su sufrimiento, muerte y resurrección. Esta meta como peregrinos es también nuestra misión como Iglesia: proclamar el reino de Dios, ser las semillas y el inicio de ese reino aquí en la Tierra.

Como discípulos de Jesús, no nos satisface el orden de las cosas, de modo que rezamos pidiendo la gracia de poder cambiarnos a nosotros mismos y al mundo en el que vivimos, de acuerdo a la voluntad de Dios. No nos sentimos a gusto con el *statu quo* así que nos esforzamos por construir un mundo mejor, el inicio del reino de Dios aquí en la Tierra, en previsión del cumplimiento futuro del plan de Dios.

No nos sentimos desorientados como personas ni como comunidad de fe porque se nos ha mostrado el camino que es Cristo. "Yo soy la luz del mundo", nos dice el Señor. "El que me sigue no andará en tinieblas, sino que tendrá la luz de la vida" (Jn 8:12).

Cada año, durante la época de la Pascua, la Iglesia celebra el Domingo del Buen Pastor. La imagen del Buen Pastor es un símbolo muy fuerte del ministerio de Jesús.

El arte cristiano ha reflejado de muchas formas diferentes el ministerio pastoral de Jesús, desde los primeros días de la Iglesia hasta el presente. El Buen Pastor vela por las esperanzas y los anhelos más profundos de su pueblo. Es un verdadero maestro: aquel que nos muestra el camino.

El papa Benedicto nos recuerda que en el arte romano "el pastor expresaba generalmente el sueño de una vida serena

y sencilla, de la cual tenía nostalgia la gente inmersa en la confusión de la ciudad" ("*Spe Salvi*," #6). Para los cristianos, según observa el Santo Padre, la imagen del Buen Pastor tiene un significado más profundo.

Citando el Salmo 23 ("El Señor es mi pastor ..."), el Santo Padre señala: "El verdadero pastor es Aquel que conoce también el camino que pasa por el valle de la muerte; Aquel que incluso por el camino de la última soledad, en el que nadie me puede acompañar, va conmigo guiándome para atravesarlo: Él mismo ha recorrido este camino, ha bajado al reino de la muerte, la ha vencido, y ha vuelto para acompañarnos ahora y darnos la certeza de que, con Él, se encuentra siempre un paso abierto" ("*Spe Salvi*," #6).

El Buen Pastor es la fuente de nuestra esperanza: "Tu vara de pastor me reconforta" así que "no temo peligro alguno" (Sal 23:4).

A medida que continuamos la peregrinación por nuestro camino de esperanza, podemos tener la plena confianza de que el Señor camina con nosotros, ligeramente adelantado para mostrarnos el sendero.

La Iglesia nos enseña que los dos obstáculos más grandes para alcanzar el éxito son la *presunción* y la

desesperación. Pecamos de presumidos cuando nos convencemos de que no necesitamos la gracia de Cristo, que podemos alcanzar nuestras metas por cuenta propia. El pecado de la desesperación nos guía en la dirección opuesta: nos convence de que nuestros esfuerzos son en vano y que nunca llegaremos a nuestra meta, sin importar lo que suceda.

Cristo nos asegura que si lo seguimos y caminamos en su luz, no caeremos en la falsa esperanza de la presunción ni en la oscuridad de la desesperación.

Que siempre sigamos Su camino. †

¿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 St.
P.O. Box 1410
Indianapolis, IN 46202-1410

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

La intención del Arzobispo Buechlein para vocaciones en 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 7-September 12

Saint Meinrad Archabbey and School of Theology, library gallery, 200 Hill Drive, St. Meinrad. **Photography exhibit**, John Bower, artist. Information: 800-682-0988 or www.saintmeinrad.edu.

August 7

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m. Mass, breakfast and program at Priori Hall, Dr. James Trippi, founder of Gennesaret Free Clinic, presenter, \$20 per person. Information: 317-435-3447 or e-mail LumenDei@sbcglobal.net for information or macmac961@comcast.net for reservations.

August 7-8

Oldenburg Academy, 1 Twister Circle, Oldenburg. **Alumni Association production, Twelve Angry Women**, 7:30 p.m. \$5 per

person. Information: 812-933-0737.

August 8

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

Holliday Park, 6363 Spring Mill Road, Indianapolis.

Couple to Couple League, family picnic, 4 p.m. Information: 317-465-0126.

August 8-9

St. Paul Parish, 9798 N. Dearborn Road, Guilford/New Alsace. **Parish festival**, Sat. 6 p.m.-midnight, Sun. 11 a.m.-4 p.m., chicken dinner, quilts, food, games, music. Information: 812-487-2096.

August 9

St. Lawrence Parish, 4650 N. Shadeland Ave., Indianapolis. **Feast of St. Lawrence, covered dish picnic**, 1-4 p.m., rain or shine. Information:

317-546-4065.

St. Anthony Parish, 349 N. Warman Ave., Indianapolis. **Euchre party**, 1:30 p.m., \$4 per person.

St. Mary Parish, 2500 St. Mary's Drive, Lanesville. **Parish picnic**, fried chicken and country ham dinners, booths, quilts, games, 10 a.m.-3 p.m. Information: 812-952-2853.

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

August 10

George's Neighborhood Grill, 6953 Lake Plaza, Indianapolis. **Theology on Tap, summer series, "Tough Topics for a**

Tough Life," happy hour, 7 p.m., talk, 8 p.m. Information: 317-625-7744.

August 11

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, Mass, 11 a.m., meeting, 12:30 p.m., bring a sack lunch. Information: 317-885-5098.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Benedict Inn Retreat and Conference Center and Knights of Columbus Council #437, **"Christian Leaders and Leadership" lecture series**, Daniel Elsener, president of Marian University, presenter, 7 p.m., no charge. Information: 317-788-7581.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Pro-life Mass**, 7 p.m., discussion on pro-life matters following Mass. Information: 812-623-8007.

August 13-15

St. Rose of Lima Parish, 114 Lancelot Drive, Franklin. **Parish festival**, dinners, music, rides, games, Thurs. and Fri. 5-11 p.m., Sat. 1-11 p.m. Information: 317-738-3929.

August 14-16

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Dinner theater, "Nonsense,"** Fri. and Sat. 6:30 p.m., \$25 per person includes dinner, Sun. 2:30 p.m., \$12 includes tea. Information: 317-356-7291 or nonsense@att.net.

August 15

Knights of Columbus, Our Lady of Fatima Council #3228, 1040 N. Post Road, Indianapolis. Ladies Auxiliary, **garage sale**, proceeds provide supplies for troops in Iraq, 8 a.m.-3 p.m.

St. Jude Parish, 5353 McFarland Road, Indianapolis. **50th Anniversary Celebration**, Mass, 5 p.m., parish picnic following Mass.

Information: 317-786-4371.

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

August 16

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

St. Pius Parish, County Road 500 E., Sunman. **Parish picnic**, chicken dinner, games, 11 a.m.-3 p.m. Information: 812-623-8007. †

Retreats and Programs

August 7-9

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Retrouvaille,"** Information: 317-489-6811 or register@retroindy.com.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Virtue: Living the 'Good' Life,"** Benedictine Brother Karl Cothorn, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 13-16

Mount Saint Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **"Love of Nature" retreat**. Information: 812-923-8817 or retreats@mountsaintfrancis.org.

August 18

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine 2009: Devotion to the Eucharist Outside of the Mass,"** Benedictine Father Matthias Newman, presenter, 6:30-9 p.m., \$25 includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

August 18-20

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Lectio Divina: Praying with**

Holy Scripture," Benedictine Brother Matthew Mattingly, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 21-23

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Book of Revelation: What It Is and What It Isn't,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 28-30

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Scriptures and Novels,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 29

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"The Journey of Thomas Merton,"** Dr. Paul A. Crow, presenter, 9 a.m.-4:30 p.m., \$50 per person. Information: 317-788-7581 or benedictinn@benedictinn.org.

August 29-30

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **SPRED retreat, "We Are One Body,"** special religious development participants and catechists, \$75 per person. Information: 317-236-1448 or 317-402-3330.

September 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent non-guided retreat, "Come Away and Rest Awhile,"** 8 a.m.-4 p.m., \$25 per person includes continental breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

September 4-6

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"For Men Wanting Answers: Discerning a Vocation to Priesthood,"** Benedictine Father Vincent Tobin, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

September 7-13

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Image As a Window to the Spiritual: An Artist's Six-Day Hands-on Workshop and Retreat,"** Benedictine Brother

Martin Erspamer and Passionist Brother Michael Moran, presenters. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

September 18-20

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Prayer Distractions,"** Benedictine Brother Thomas Gricoski, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

September 22

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine 2009—The Holy Sacrifice of the Mass,"** Benedictine Sister Mildred Wannemuehler, presenter, 6:30-9 p.m., \$25 includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org. †

VIPs

Donald and Barbara Jeanne (Wierman) Kidwell, members of Nativity of Our Lord Jesus Christ Parish in Indianapolis, will celebrate their 50th wedding anniversary on Aug. 8.

The couple was married on Aug. 8, 1959, at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis.

They have three children: Lisa, Kevin and Steven Kidwell. They also have six grandchildren. †

Jack Martin and Elizabeth Emily (Kerr) Price, members of St. Mark the Evangelist Parish in Indianapolis,

celebrated their 50th wedding anniversary on Aug. 1.

The couple was married on Aug. 1, 1959, at the former Assumption Church in Indianapolis.

They have four children: Jennifer McAvene,

Rhonda Stafford, Dale and Jack Price II. They also have 10 grandchildren and nine great-grandchildren. †



50th anniversary celebration

Rick Seaver, accompanied by the New Horizons band under the direction of Sam Rhinesmith, sings "I Got Plenty O' Nuttin'" on July 19 at St. Paul Hermitage in Beech Grove during a celebration of the 50th anniversary of the founding of the retirement and nursing facility, a ministry of the Sisters of St. Benedict of Our Lady of Grace Monastery, also in Beech Grove. Residents, staff and family members attended the anniversary celebration.

Sccecina Memorial and St. Mary Academy alumni plan reunions

The Father Thomas Sccecina Memorial High School Class of 1964 is planning a 45-year class reunion on Sept. 12 at The Garrison Restaurant at Fort Benjamin Harrison, 6002 N. Post Road, in Indianapolis.

A Mass will be celebrated at 5:30 p.m. with a dinner following at 7 p.m.

For more information or to make reservations, call Mary Ann (Arszman) Engstrom at 317-709-4508 or send an e-mail to maengstrom@live.com.

Members of the Class of 1959 at the former St. Mary's Academy in Indianapolis will celebrate their 50-year class reunion on Sept. 20.

For more information or to make reservations, contact Arlene Laviscek Krebs at krebs@prodigy.net. †

Mass at Italian POW chapel is Aug. 16 at Camp Atterbury

The 20th annual Italian POW chapel commemoration, rosary, Mass and picnic will begin at 11 a.m. on Aug. 16 at Our Lady's Chapel in the Meadow at Camp Atterbury near Edinburgh.

The chapel was built in 1943 by Italian prisoners of war who were held during World War II at Camp Atterbury.

The event is sponsored by the Indiana National Guard and Indiana Italian Heritage Society.

For more information, call Salvatore Petruzzi at 317-849-9731 or log on to www.italianheritage.org. †

Working paper outlines information being sought from religious orders

WASHINGTON (CNS)—Orders of women religious in the United States will be asked to complete a comprehensive questionnaire that looks at six areas of religious life in preparation for a series of apostolic visits set to begin in January.

Topics to be considered are outlined in a working document distributed on July 28 to the 341 leaders of the religious congregations to share with their members. The topics are related to the life and operation of the orders: identity; governance; vocation promotion, admission and formation policies; spiritual life and common life; mission and ministry; and finances.

Members of the orders are being asked to reflect on the working document. A separate questionnaire based on the working document will be distributed to superiors general on Sept. 1.

Distribution of the questionnaire on Sept. 1 will open the second phase of a comprehensive study of U.S. institutes of women religious announced in January and ordered by the Vatican's Congregation for Institutes of Consecrated Life and Societies of Apostolic Life under its prefect, Cardinal Franc Rode.

Known in Latin as an "*instrumentum laboris*," the July 28 working document will help the orders prepare to answer the Sept. 1 questionnaire, said Mother Mary Clare Millea, superior general of the Apostles of the Sacred Heart of Jesus and the apostolic visitor charged by the Vatican with directing the study.

"The reason we're doing this is we want to help assess and promote the vitality of all the sisters," she told Catholic News Service on July 31.

Mother Clare, a Connecticut native whose religious institute is based in Rome, said the superiors will have until Nov. 1 to complete the questionnaire and return it to the apostolic visitation office in Hamden, Conn.

"Once we get all the questionnaires, we will analyze and select which congregations to visit," Mother Clare said.

The apostolic visits are scheduled to begin in January and continue throughout 2010, according to the study timeline established by the apostolic visitation office.

"For some congregations, their participation will end with the questionnaire," she said. "We want to get a cross section [for the visits]."

The first phase of the study, completed on July 31, involved a series of voluntary meetings, telephone conversations or written exchanges between Mother Clare and superiors general. The apostolic visits encompass the third phase, and the compilation and delivery of a final report, expected in mid-2011, will mark the fourth and final phase of the study.

The working document offers a series of questions in six areas for each religious community to consider as it prepares to answer the questionnaire:

- The identity of the religious institute: covering the order's understanding of religious life; the future concerns of the congregation; its understanding and expression of the vow of chastity and the virtue of obedience; and the order's involvement or plans for reconfiguration or mergers with another congregation.
- Governance: covering the effectiveness of an order's style of governance; its practice in the daily life of its members; and the process for dealing with sisters who disagree publicly or privately with congregational decisions, especially in matters regarding Church authority.
- Vocation promotion, admission and formation policies: covering policies for admission to the order, how the formation program offers members the foundations of the Catholic faith and doctrine through the study of Second Vatican Council documents, the Catechism of the Catholic Church and post-conciliar documents.
- Spiritual life and common life: covering the expression of the Eucharist; how the religious community strengthens common life through the celebration of the Eucharist; prayer and the sharing of gifts and resources; participation in daily Mass and the sacrament of penance; and participation in liturgy according to approved liturgical norms.
- Mission and ministry: covering the specific purpose of the congregation; whether current apostolic work expresses the congregation's charism and mission; and steps being taken to ensure that the congregation's charism will continue as the congregation has fewer sisters.
- Financial administration: covering the stewardship of resources and financial administration; financial concerns;

'We feel that every sister is a part of this visitation. We won't be able to meet individually with every sister in every congregation. We won't know exactly what we will hear from sisters. We want them to know that their voices will be heard.'

—Mother Mary Clare Millea



Franciscan Sister Adele Thibaudeau files the fingernails of Reggie Griffin at a daytime center for the homeless in Milwaukee. Orders of women religious in the United States are being asked to complete a comprehensive questionnaire in preparation for a series of apostolic visits set to begin in January.

and the transfer of ownership or control of property within the last 10 years.

Mother Clare said she met, talked with or heard in writing from 244, or 72 percent, of the country's superiors general during the six months after the study was announced.

"That's pretty impressive for a voluntary phase," she said.

"The conversations I had with the major superiors have been very helpful in shaping the '*instrumentum laboris*' and the topic questions we've presented, to understand the reality before we set out to ask them specific information," Mother Clare told CNS.

Although the questionnaire will be completed by congregational leaders, Mother Clare also is encouraging individual sisters to respond to issues raised in the working document.

"It's very important that each sister know that if she has anything she wants to tell me about her congregation she can do so freely and confidentially," she said.

"We feel that every sister is a part of this visitation," Mother Clare explained. "We won't be able to meet individually with every sister in every congregation. We won't know exactly what we will hear from sisters. We want them to know that their voices will be heard."


Visitation Plan

Early this year the Vatican announced the start of an apostolic visitation examining U.S. orders of women religious. There are four phases to the study.

COMPLETED	Initial meetings and communication with religious superiors
SEPTEMBER-OCTOBER 2009	Religious congregations respond to questionnaire seeking empirical data and information about identity, mission, governance, finances, spiritual life and activities to promote vocations
JANUARY 2010-JANUARY 2011	Visitation teams meet with selected religious communities
MID-2010-MID-2011	Compilation and delivery of report with recommendations to the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life

Source: Apostolic Visitation of Institutes of Women Religious in the United States ©2009 CNS

(For more about the apostolic visitation of women's religious communities in the United States, log on to www.apostolicvisitation.org.) †



**St. Mary of the Rock
Batesville**

**Annual Outdoor
Grotto Mass**

August 15th, 7:00 pm

Followed by
**Rosary procession
and benediction**

812-934-4165

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KAIROS

continued from page 1

Kairos," Harrell said. "Here were people taking time out of their schedule. They were professional people and people from all walks of life willing to come in there and share Jesus and show the love of Jesus."

Harrell was also moved by seeing the positive effect that he and the offenders who encountered Christ on the retreat had on the Kairos team members.

"You could see the hand of God at work," he said. "When he deals with hearts, he looks at them from an overall standpoint. He's dealing with everybody. And we were able to see that in action. It really just changed my life forever."

Jane Kuemmerle, a member of St. Monica Parish in Indianapolis, experienced this when she helped lead a Kairos retreat for women offenders last fall at the Rockville Correctional Facility in Rockville.

Near the end of the four-day retreat, offenders can whisper something to a team member about what that person has meant to him or her during the retreat.



A member of a Kairos Prison Ministries retreat team gives a witness on May 1 during a retreat for offenders at the Plainfield Correctional Facility in Plainfield.

"When the lady [who sat] across from me came behind me, she said, 'Jane, when I sat across from you all weekend and you smiled at me and I looked into your big brown eyes, I saw Jesus,'" Kuemmerle said. "That's the kind of response that comes from them."

"I had tears coming down my cheeks. I thought, 'Who is she talking to? How could I be that for her?'"

Garrison said much about Christianity that might be taken for granted by many people in society is unknown to a large number of offenders.

"For many of them, it's the first time they've ever even been exposed to this term, Christianity, or the fact that they could possibly be forgiven," Garrison said. "That's a major concept for many of these guys. We can't even begin to understand the amount of anger and hurt and bitterness inside the prison walls."

Such challenging circumstances and other special aspects of prison ministry require a good deal of formation for the retreat's presenting team.

They have six meetings lasting several hours each over the course of four to six months before the retreat.

Sister Demetria Smith, a member of the Missionary Sisters of Our Lady of Africa and a member of SS. Peter and Paul Cathedral Parish in Indianapolis, helped lead the retreat last fall at Rockville.

She said the team formation also builds a cohesion among the team members that is helpful once the retreat starts.

"When you go in and you begin to hear the stories of the offenders, you can be torn apart," Sister Demetria said. "So we really minister to one another as well."

In addition to helping the offenders experience Christ's love and forgiveness, the retreat leaders also hope to build up a

Christian community within the prison.

That is why team members return to the prison a week after the retreat to help offenders create "prayer and share groups" where, Garrison said, the offenders "can become vulnerable to one another and relate to one another."

Individual team members then return to the prison each week to facilitate group meetings.

"It's sort of the non-glamorous part [of Kairos]," Garrison said. "But ongoing facilitation is actually the most important part."

The Kairos retreats that happen at prisons twice a year need a lot of support beyond the efforts of the presenting team. According to Garrison, in the weeks leading up to the retreat, people from all of the team members' congregations bake as many as 50,000 cookies that are distributed to every offender and staff member in the prison.

For the team members, this is a sign of the gratitude they have for the hospitality of those at the prison since they disrupt ordinary life there. It's also a concrete expression of their love for everyone at the facility.

Others take shifts praying around the clock for the team and the offenders during the entire retreat.

Some people are involved in other Kairos ministries. They include Kairos Outside, a retreat for women outside of a prison who have been affected by the incarceration of a friend or relative or their own past incarceration, and Kairos Torch, where Christian mentoring relationships are established with youth offenders.

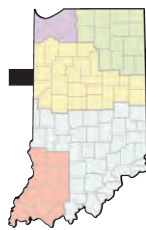


Bill Clear, left, and Bill Pfiefer, both members of St. Monica Parish, help bake 413 dozen cookies on April 25 at the parish for Kairos Prison Ministries retreats that happened this spring at the Plainfield Correctional Facility in Plainfield and Rockville Correctional Facility in Rockville.

James Helbing, also a St. Monica parishioner, has been a Kairos team member with Garrison.

"God wants us there," he said. "He's called us to be there. And he's got the offenders there for a reason. And it takes that whole mix to make the whole thing work."

(For more information about Kairos Prison Ministry, log on to www.kairosprisonministry.org, send an e-mail to david.garrison@att.net or call 765-516-0130.) †



Catholic News Around Indiana

- Diocese of Gary
- Diocese of Evansville
- Diocese of Lafayette-in-Indiana
- Diocese of Fort Wayne-South Bend

Compiled by Brandon A. Evans

DIocese OF EVANSVILLE

DREAM Act would benefit young people who are aliens

By Paul R. Leingang

EVANSVILLE—The first thing people need to know about the DREAM Act is that it is not yet an act, said Susan Brouillette, a member of U.S. Sen. Richard Lugar's staff.

"It is still a bill," she said.

Brouillette was one of several speakers at a forum presented by Sen. Lugar's office at the Juan Diego Center, located at Nativity Parish in Evansville. About 140 people attended the forum, which was presented in English and Spanish.

The bill was introduced by Sen. Lugar, R-Ind., and Sen. Richard Durban, D-Ill., on March 26. The bill must be enacted by Congress and signed by the president before immigration benefits will be available to qualified young people.

The second thing Brouillette said people should know is what the DREAM Act is not. "It is not comprehensive immigration reform," she said.

DREAM stands for Development, Relief and Education for Alien Minors. It is intended to benefit young people, "those who did not come to the United States of their own choice," Brouillette said.

If the DREAM Act becomes law, an eligible person would have to have entered the United States before turning 16 years of age, and would have to be physically present in the United States for a continuous period of at least five years.

Under current law, a person who has entered the United States without documentation cannot become legal. An undocumented person who stays for a year or more must leave the United States for 10 years before application for legal status can be made.

(For more news from the Evansville Diocese, log on to www.themessageonline.org.) †

DIocese OF LAFAYETTE

Helping the homeless, family by family

By Caroline B. Mooney

CARMEL—The new faces of homelessness are families with husbands, wives and children, said Sharon Glenn, executive director of the Interfaith Hospitality Network (IHN).

"In the past, it was single moms and kids, but we are seeing hardworking fathers and husbands having to move into shelters," she said.

Through IHN, faith communities work to help homeless families get back on their feet. St. Elizabeth Ann Seton Parish hosted three families from July 5-12.

"We found ourselves without a home, and IHN has been a tremendous blessing," Larry Collins said.

Collins, his wife, Mary, son Levi, 6, and daughter Cheyenne, 3, were on a waiting list for IHN for six weeks. They were in their fourth week in the program while at St. Elizabeth Ann Seton Parish.

Homelessness in Indianapolis has risen by 78 percent from 2008 to 2009, according to the Coalition for Homelessness Intervention and Prevention. Forty-one percent of homeless individuals are members of homeless families.

IHN, founded in 1986, is active in 39 states. St. Elizabeth Ann Seton joined in 1994. Twenty congregations in the greater Indianapolis area take turns hosting homeless families for one to two weeks at a time.

Volunteers at each congregations donate food for meals. They cook, set up beds, and serve as activity hosts, overnight hosts and van drivers. Guest families stay overnight at each church and are driven to the IHN day center every morning.

About 80 volunteers are involved at St. Elizabeth Ann Seton, said coordinator Todd Vanderohé.

(For more news from the Lafayette Diocese, log on to www.thecatholicmoment.org.) †

DIocese OF FORT WAYNE-SOUTH BEND

Burmese receive support through skills program

By Lauren Caggiano

FORT WAYNE—A special refugee program of Catholic Charities has more Burmese people learning to assimilate to American culture.



Students participate in a job readiness classes at the former St. Henry School in Fort Wayne. The classes instruct the Burmese refugees on a variety of topics, such as how to apply for a job and appropriately answer the phone. Catholic Charities staff even conduct mock interviews to help them prepare.

Professional skills are key to landing and maintaining a good job—something that refugees often lack. Since April, the job readiness classes at the former St. Henry School have catered to a large group of Burmese refugees. The six-week sessions taught in Burmese instruct them on a variety of topics, such as how to apply for a job and appropriately answer the phone. Catholic Charities staff even conduct mock interviews to help them prepare. Books are provided to help them follow along.

Burmese-born Nyein Chan, Catholic Charities' resettlement services director, has been instrumental in the success of the program. Chan worked with Employment Services supervisor Kela Johnson-Guy to establish the curriculum. As Guy explained, the students are placed in one of two classes, depending on ability. Those who need more advanced or individual attention can be helped if needed.

There are many skills, however, that cannot be learned in the classroom. Differences in language and cultural norms "may be small to us, but to them the cultural difference might be drastic," Guy said. The hope is that the Burmese refugees will transition smoothly into the American workplace.

But they cannot do this without the support of the community.

"Welcome and community assistance in collaboration is foremost important for the refugee population when they re-establish individual and family lives in a new community," Chan said.

(For more news from the Diocese of Fort Wayne-South Bend, log on to www.diocesefwsb.org/today.) †



Above, St. Joan of Arc parishioner Jennifer Kane of Indianapolis touches the feet of a sculpture of Jesus on Calvary as she prays on July 30 at the "Shrine of Christ's Passion" in St. John, Ind. The new St. John the Evangelist Church rises above the hilltop near the outdoor shrine featuring interactive, life-size Stations of the Cross.

Left, St. John the Evangelist parishioner Bob Sadlowski of St. John, Ind., a volunteer at the "Shrine of Christ's Passion," said this life-size sculpture depicting Jesus falling for the third time has inspired many children to try to lift the heavy cross off his back. Pilgrims come from many countries throughout the world to pray at the interactive Stations of the Cross. There is no admission charge for the half-mile-long shrine.

'Shrine of Christ's Passion' is an intense personal journey

By Mary Ann Wyand

ST. JOHN, Ind.—Words and photographs cannot convey the intensity of experiencing the dramatic, life-size sculptures of Jesus' journey to Calvary at the "Shrine of Christ's Passion" in Lake County in northwestern Indiana.

It is a very personal spiritual journey that often brings people to tears as they pray at the interactive Stations of the Cross along a half-mile-long pathway.

The 40 bronze statues were created by renowned sculptor Mickey Wells of Amarillo, Texas, and are displayed in landscaped stone grottoes. Shrine volunteers have seen children try to lift the heavy cross off Christ's back at the grotto depicting his fall for the third time.

Catholic adults and teenagers who traveled to the huge outdoor shrine on a motor coach with Msgr. Joseph F. Schaedel, vicar general, and Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, said the pro-life pilgrimage on July 30 was a faith-filled day to remember and an emotional experience to share with others.

Msgr. Schaedel said the highlights of the pilgrimage were celebrating the eucharistic liturgy at the new St. John the Evangelist Church on the hilltop above the shrine, visiting the Blessed Sacrament at the historic St. John Chapel in a log cabin nearby, and "the opportunity to follow the path of Christ beginning with the Last Supper right up until his ascension into heaven.

"We were able to immerse ourselves into the scene as it would have been a couple

thousand years ago in Jerusalem," he said. "... Christ was truly human and truly divine, and he sanctified the whole human race by being born into it. So in contemplating the humanity and suffering of Christ, we once again reminded ourselves of what a great gift the human person is and that all human life is sacred."

Sister Diane said when the Helpers of God's Precious Infants pro-life volunteers pray outside an abortion facility it is like going to Calvary with Jesus.

"They are standing at the foot of the Cross," she said. "Christ is being crucified and the lives of the unborn are being taken. Mary and John stood at the foot of the Cross. Jesus did not die alone. Pro-life volunteers who go to an abortion facility are praying for the children that will die and also praying for their parents."

St. Patrick parishioners Tom and Sandy McBroom of Terre Haute said the pro-life memorial near the entrance to the Stations of the Cross was very emotional.

"I think what touched me the most was looking at the [sculpture] of Jesus crying and holding an aborted baby," Tom McBroom said. "I was amazed by that."

McBroom said he has renewed hope for the future of the pro-life movement because of the number of teenagers that participated in the pilgrimage.

Sandy McBroom said she was quite taken by the sculpture depicting Jesus ascending into heaven.

"It pointed to where we're all destined to go," she said. "It was so beautiful, and gave us hope for all the struggles and trials that we go through, and that the end result is to be with our Lord."

Casey Fricker, 15, a member of St. Nicholas Parish in Sunman and the Youth of Our Lady of America, said the life-size sculptures at the shrine are amazing.

"The music as we walked along really made it more like 'Wow,'" Casey said. "Christ gave himself for us. He did all of that for us, and we're destroying his beautiful creations [in abortion]."

Our Lady of the Greenwood parishioner Gina Jinks of Greenwood served as an extraordinary minister of holy Communion during the Mass.

"What meant the most to me," she said, "was how everywhere we went there was always a true presence of the Holy Spirit." †



A sculpture of Jesus crying as he holds the body of an aborted baby is part of a pro-life memorial dedicated to the more than 53 million unborn babies killed in legal abortions since 1973. The memorial is near the entrance to the Stations of the Cross.



Above, St. Joseph University parishioner Ronda Hoggatt of Terre Haute cries as she prays with her husband, Bob, in the stone grotto with the sculpture depicting the ascension of Christ into heaven. She said her favorite experience at the shrine was "touching the sculptures and seeing the images so lifelike and so revealing of emotion."

Left, this bronze tableau depicts Christ's body being carried to an empty tomb by Joseph of Arimathea and Nicodemus in one of the dramatic Stations of the Cross at the "Shrine of Christ's Passion" in St. John, Ind.



The life-size bronze sculpture depicting Christ's ascension into heaven often inspires people to cry as they pray in the final grotto at the "Shrine of Christ's Passion" near St. John the Evangelist Church in St. John, Ind. A recording asks people to "take Christ with you" when they leave the shrine then to share the Good News with others.

Missions bazaar at Fatima Retreat House features fair-trade artwork

By Mary Ann Wyand

A midsummer opportunity to share faith, food and fellowship as well as help poor people in developing countries attracted a good-sized crowd on Aug. 1 to Our Lady of Fatima Retreat House in Indianapolis.

The archdiocesan retreat house's fourth annual international "Missions Helping Missions Bazaar" featured vendors who sell fair-trade priced artwork made by skilled artists in Caribbean, Central and South American, and African countries.

Connie Tellman of Indianapolis, representing Global Gifts in Indianapolis and Bloomington, said "buying handcrafted items from women and men in developing countries helps to provide them with dignity" as well as much-needed money.

Tellman said the artists "can be proud of their work and proud of trying to provide for their families, of trying to provide food and education for their children."

Purchasing artwork, jewelry, pottery and clothing from talented artisans in poor countries feels good, she said, because it helps someone in need.

"The artwork [made in developing countries] is very individual," Tellman said.



Handcrafted artwork from Haiti is displayed in front of a poster about the Parish Twinning Program of the Americas during the "Missions Helping Missions Bazaar" on Aug. 1 at the archdiocesan retreat house.

"The people are very creative because they have to use what they have available, whether it's nuts from trees or stones or paper to make recycled pots and jewelry. It's very unique and colorful."

She said artwork from more than 30 countries is for sale at two Global Gifts stores in Indianapolis and a new shop opening in Bloomington this month.

"It's nice to share the mission of what the store does [at the bazaar] and to introduce people to the idea of fair trade," she said. "Some people have never heard of it, and they're not familiar with Global Gifts. Even if they don't purchase something here, they may come to the store and maybe have a broader awareness of the people that are less fortunate than we are."

St. Thomas Aquinas parishioner Joseph Zelenka of Indianapolis has made about 50 ministry trips to Haiti since 1990 with the Parish Twinning Program of the Americas to visit the people of St. Jean Marie Parish in Belle Riviere, a mountainous area of the poorest country in the Western Hemisphere.

"The relationship between the two parishes has really been a blessed one," Zelenka said. "For us here at St. Thomas, we've learned so much about the poorest of God's poor. And for [the people of] St. Jean Marie Parish in the mountains of Belle Riviere, they have come to believe that there is a community here that loves them, prays for them and supports them in ways that are just unbelievable."

Zelenka was selling wooden bowls handcrafted by artists in Haiti as well as crèches and intricate metalwork made from pieces of demolished cars.

"They find a [car] fender and pound it out," he explained. "They're very creative with very few materials to work with. The Haitians are a people who live on hope. They're very artistic, and they're very thorough in what they do. I'm always

amazed when I go to Haiti to watch the women, especially at the market, selling whatever they can sell. They're so patient. They will sit in the hot sun all day long hoping that they eke out enough money so they can feed their family for that day. They're an amazing culture. Despite the poverty, they have great faith in God and great faith in each other, and somehow they manage to live."

Sandy Pasotti, the guest services manager at Our Lady of Fatima Retreat House, said the mission bazaar, Mass and hog roast were wonderful ways to welcome people to the archdiocesan retreat house.

"It was a beautiful day," she said. "Our 'Missions Helping Missions Bazaar' was started as a community service event for vendors whose profits go to ministries and missions both locally and globally, all over the country and all over the world, especially to people in developing countries."

Pasotti said families enjoyed the picnic and children had fun with their parents during a scavenger hunt on the scenic, wooded grounds.

"We wanted to have another event that would gather community and also raise awareness of Fatima's programs," she said. "We have several fall programs coming up. Our 'Morning for Moms' with Father Jim Farrell, which has been a successful retreat day for us, is Oct. 13.

"Father Michael McKinney, the pastor of All Saints Parish in Logansport, Ind., in the Lafayette Diocese, is coming back on Sept. 29 to do a reflection day for us on 'What You Are Missing in Your Spiritual Life and How to Get It,' which will help everybody," Pasotti said. "He's a very popular presenter. Father William Munshower, who now lives at the retreat house, will present our annual reflection day on the Psalms on Nov. 16. And we will continue our silent, non-guided reflection days this fall, which have been very fruitful."

As director of the archdiocesan retreat house, Father Farrell said he is always looking for ways to evangelize and



Father Todd Goodson, pastor of St. Monica Parish in Indianapolis, buys baked goods on Aug. 1 during the fourth annual "Missions Helping Missions Bazaar" at Our Lady of Fatima Retreat House in Indianapolis.

introduce new people to Fatima's retreat ministry.

"There were people here who said they had often passed by and never came up the driveway, but always wanted to do that," he said. "So this event really offered an opportunity to welcome folks who are curious about Fatima Retreat House, and what is up here on the hill and what we do. We're very happy about this opportunity to further spread the message of Fatima's ministry of spiritual renewal and retreats, and we're happy with the good that we have accomplished for many charities through the 'Missions Helping Missions Bazaar.' As a day of service and fellowship, it served many purposes and I think we got a home run in every aspect of it."

(For information about Our Lady of Fatima Retreat House programs, call 317-545-7681 or log on to www.archindy.org/fatima.) †

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Marian University receives record \$6 million donation

Criterion staff report

The reasons to celebrate continue for Marian University in Indianapolis. After marking its name change from Marian College to Marian University on July 1, the school also recently received a \$6 million gift from a former trustee—which represents the single largest gift ever made to the university from an individual.

"We are, of course, grateful for this gift, which will do much to move the university's comprehensive fundraising effort to new heights," explained Marian president Daniel Elsener in a press release from the university.

The donor, who asked to remain anonymous, gave \$1 million to the university and pledged to make donations of \$500,000 each year for the next 10 years.

"We think it is important to understand that this person, who didn't experience the university in the same way that our students and graduates do, feels compelled to endorse Marian University's educational approach," Elsener noted. "Clearly, our Franciscan values and commitment to a liberal arts education are valued by others and needed by our world."

The former trustee wanted to make the gift because of the significant strides that Marian University has made in recent years.

Student enrollment has increased from 1,260 students in 2001 to 2,123 students in 2008. The university has also expanded its graduate degree programs, started a football team in 2007, created an EcoLab

Blue and yellow balloons are released on June 27 on the campus of Marian College in Indianapolis to celebrate its name change from Marian College to Marian University. Daniel Elsener, the school's president, recently announced that it had received a \$6 million gift from a former trustee, a record individual gift for Marian.

that serves as an environmental learning laboratory for students, and will begin this year an online accelerated bachelor of science in nursing degree program.

University officials have not announced yet how the \$6 million gift will be used by the university, which was founded by the Oldenburg-based Sisters of St. Francis.

With the gift, the university has raised more than \$55 million toward its goal of \$68.2 million.

(For more information about Marian University in Indianapolis, log on to www.marian.edu.) †

\$100 million contract aids Catholic Charities' natural disaster work

WASHINGTON (CNS)—The expertise honed by years of resolute follow-up work with natural disaster victims has landed Catholic Charities USA a five-year federal contract potentially worth more than \$100 million.

The contract with the Department of Health and Human Services is the first the Alexandria, Va.-based agency has received from the federal government.

Father Larry Snyder, president of Catholic Charities USA,

said the contract will allow the agency to step in immediately in the days after a natural disaster strikes anywhere across the U.S. or its territories to ensure that victims' basic needs are met and to follow up on individual cases for up to 18 months.

"When you look at case management, that's where Catholic Charities excels,"

Father Snyder told Catholic News Service on July 31.

The contract governs disasters, such as hurricanes, tornadoes, floods and earthquakes, provided a federal disaster declaration is issued. It calls for the agency to organize national, regional and local teams to respond quickly and to work with disaster victims to meet their immediate needs as well as long-term needs in putting their lives back together.

The contract's total value will depend on the number of disaster declarations. Under the contract's terms, Catholic Charities could receive up to \$103 million for its services by 2014. As a prime contractor, Catholic Charities will be able

to subcontract with local agencies for the services that disaster victims need and all necessary follow-up.

The plan calls for deploying teams of responders who can oversee individual cases within 72 hours of a disaster declaration.

"This is the first time we have that missing piece that complements the federal [initial emergency response] effort," Father Snyder said. "It's a

recognition that Catholic Charities has a real expertise of helping people get back on their feet."

Catholic Charities' work in securing long-term shelter and meeting other needs of victims in the aftermath of Hurricanes Katrina and Rita in 2005 and Gustav and Ike in 2008 helped land the contract, Father Snyder said.

In particular, he explained, it was the agency's work with victims of Gustav in Louisiana and Ike in Texas under a federally funded pilot program that demonstrated the value of case-management services.

Under the pilot program, Catholic Charities and its subcontractors continue to assist storm victims in both states, he said.

The unmet needs of Hurricane Katrina storm victims led Catholic Charities to reconsider how it responds with disaster aid. Father Snyder said the agency began talking with victims and emergency responders to determine how its effort worked and where it fell short. Now, he explained, the agency offers disaster preparedness training and guidelines on

'It's a recognition that Catholic Charities has a real expertise of helping people get back on their feet.'

—Father Larry Snyder



Archbishop Alfred C. Hughes of New Orleans embraces a Hurricane Gustav evacuee in New Orleans on Sept. 5, 2008. The U.S. Department of Health and Human Services recently awarded a contract, potentially worth more than \$100 million, to Catholic Charities USA that will allow the agency to step in immediately in the days after a natural disaster strikes anywhere across the U.S. or its territories. The contract was awarded in part because of the effective ministry that Catholic Charities carried out in the wake of Gustav.

how to maintain contact with people who are receiving assistance.

What Catholic Charities learned after Hurricane Katrina led to the success it had in the aftermath of Hurricanes Gustav and Ike, Father Snyder said.

"The message we got was that the faithful expect the Church to be engaged and visible. That is exactly what we've tried to do here, develop a network to respond to disasters.

"It's a model that's dependent on local

agencies being involved as well," he added. "While we have the contract, it means we'll be partnering with our own Catholic agencies across the country and also with other community organizations to provide this case management."

(For more about Catholic Charities USA, log on to www.catholiccharitiesusa.org. For more about Catholic Charities in the Archdiocese of Indianapolis, log on to www.helpcreatehope.com.) †

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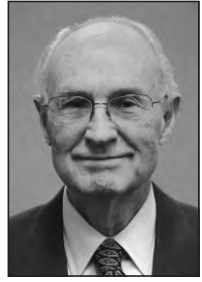
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From the Editor Emeritus/John F. Fink

Basic Catholicism: Do I have to go to Mass?

(Twenty-sixth in a series)

You've probably heard it, perhaps even said it: "I don't have to go to Mass every Sunday to be a good Catholic."



Or perhaps it's more along the lines of, "I have a close relationship with God, pray privately and try to do good for others. I just don't get anything out of going to Mass."

While more Catholics today claim to be interested in spirituality, the number of those who regularly go to Mass keeps declining. Spirituality has become a private matter, divorced from the institutional Church.

Certainly private devotions, including periods of meditation or contemplation and the reading of Scripture, are to be encouraged. But one cannot be a true Catholic only privately. Catholicism has always been, and is meant to be, a communal religion.

When Jesus taught his disciples the Lord's Prayer, he prayed "Our Father," not "My Father," and he asked God to "give us our daily bread," "forgive us our trespasses," "lead us not into temptation" and "deliver us from evil." Even when we pray that prayer in private, we are uniting ourselves with other Christians.

Catholic prayers directed to Mary follow that example. In the Hail Mary, we ask her to "pray for us sinners," and in the Hail Holy Queen there are plural nouns and pronouns.

A Catholic community is the people of God gathered around the person of Christ and sharing in his Spirit. The Church is the people. It has Christ as its head, the Holy Spirit as the condition of its unity, the law of love as its rule and the kingdom of God as its destiny.

All of us need some quiet time alone to develop our individual spirituality, but that must not replace joining others for worship. We humans are essentially social by nature, and going to Mass is what we Catholics should do precisely so as not to be alone.

There are two great commandments, not one. The greatest is to love God, which we can do privately and individually, but the second is to love your neighbor as yourself, and it cannot be done without other people being involved. One of the reasons for going to church is to pray for, and with, some of those other people.

St. Paul taught in his letters to the Romans, Corinthians, Ephesians and Colossians that we Christians are the Body of Christ. The body is not complete if some of its members are missing from the community.

There is a time and a place for private prayers, and a time and a place for communal prayers. We must stop trying to figure out what we can get out of going to Mass, and concentrate more on what we can contribute by our presence and active participation in worshipping God.

The purpose of going to Mass is to give adoration and praise to God—to give, not to receive. If we do that, we probably will quickly learn that we are also getting more out of going to Mass. †

It's All Good/Patti Lamb

Teenagers' examples show there is hope in today's world

Last weekend, I encountered a lengthy line at the grocery store.



Because I didn't have the kids in tow, I didn't have to spend my time at the checkout shooing them away from the candy near the register.

I actually had time to glance at the magazines on display.

I was saddened by many of the inappropriate headlines and images visible at eye level for all to see.

In front of me stood a young customer deeply involved in a conversation on her cell phone. She acted annoyed when she had to interrupt that conversation for the cashier to announce her total. As she turned to take her bag, I noticed that her T-shirt said "SPOILED" in glittery letters.

Later that evening, my 4-year-old son picked up on a phrase that is not welcome in our living room thanks to the TV. I thought I had left the television on the "family channel." I double checked. That was the family channel.

"I don't know how we're going to raise God-centered kids in this world of disintegrating morals," I said to my husband.

I explained that, in the short jaunt

between the grocery store and home, I encountered multiple images and phrases that I didn't want our kids seeing or understanding any time soon.

"Seriously, how are we going to do it?" I asked myself.

Then a couple of names came to mind: Paul and Megan.

Paul is a 16-year-old who teaches swim lessons in Plainfield. Over the course of six weeks, he transformed my son from water-shy to water-spry. (This was no small feat considering that my son's water-related meltdowns were fierce.)

Because of Paul's patience and kind spirit, my son feels more comfortable in the water. Between lessons, we would see Paul at church, where he offered encouragement. My son started referring to his teacher as "Uncle Paul," and announced that he wants to grow up to be like him. I could wish for nothing better.

Megan is a 13-year-old baby sitter who nurtures as if it's instinctual. She possesses a rare gift for summoning the best in people.

When she recently baby-sat for us, I overheard her remind the children that they needed to say grace before their meal.

When my son knows that Megan will be baby-sitting for him during the week, he will ask every night with a Christmas

Eve level of anticipation, "Is tomorrow the day when Megan will come over?"

I commend Paul and Megan's parents. I know it is their guidance, faith, discipline and love that have shaped these young people.

In today's world of entitlement where "spoiled" and "princess" are monikers to be celebrated on T-shirts, I know at least two teenagers whose T-shirts might as well say "Good is the new black." They show respect for God, themselves and others. They openly acknowledge and show gratitude for God's blessings. They bring him glory from their corners of the world simply by choosing to be their best selves.

The world is not completely lost. While the media primarily showers us with the shallowness of human decency, we can't assume the integrity of the world has been washed away. There are too many wonderful people performing constructive acts all around us.

To Paul and Megan, for their examples and the reassurance those examples bring, I am thankful. The thought of you two pleasantly turned the tide of my weekend.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

Acknowledging a few special moments in life

In the Book of Matthew in the Bible, God the Father "came down from heaven



like a dove" to acknowledge Jesus after he was baptized by his cousin, John the Baptist. God said, "This is my beloved Son with whom I am well pleased" (Mt 3:13).

Obviously, we cannot praise those in our lives in the same way, but we certainly can acknowledge special moments when possible.

What inspired these thoughts? One day last month, my older grandson, David, was preparing to leave for Europe. His mother, my daughter, Diane, asked if she could photocopy his passport and itinerary.

The first week, David was part of an Indiana University-Purdue University Indianapolis group that visited Mannheim, Germany, for a "Go-Green/Sustainability for Energy/Solar Thermal" program. The next two weeks, he traveled to various countries.

David told his mother where to find his passport and information in his backpack on a chair in a sitting area outside the kitchen door. Diane didn't return quickly so I figured she wasn't able to find what she needed. Not so! Instead, she was savoring a tender moment then came in quietly crying. I hugged her, thinking she regretted David's leaving, but it was more than that.

When she reached into the backpack, Diane noticed that David was taking his Bible. When she shared this with me, we both cried happy tears, then did not say anything to him. Considering how much he needed to pack for his college-related seminars and other travels, we never expected that.

Through the years, I've known David to be happy, sociable and competent. He is working his way through college, loves sports and still plays soccer.

In fact, about a month before going abroad, he injured his knee in a soccer game. Two weeks before leaving, he hurt his back at work. The ongoing pain did not deter his travel plans.

David still doesn't know about those

special moments that Diane and I shared on the day he departed, nor does he know that I'm writing about this in my column.

When he returned, among the many experiences and observations he shared with family members was this: Wherever he went, he noticed that there were many more homeless people on the streets than he had seen in the United States.

He also shared an incident that made me recall the moment that Diane saw the Bible in David's backpack.

Once, he and a friend met a downtrodden, disheveled homeless man who was reading aloud passages from a Bible. Passersby ignored him, but David went to him, hugged him, and encouraged him to remain strong in his faith and in what the future holds. The homeless man cried. Perhaps it had been a long time since someone treated him humanely, let alone acknowledged his presence.

This is my grandson with whom I am well pleased.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Faith, Hope and Charity/

David Siler

It's almost time to SHINE!

By now, I hope that the acronym SHINE means something to you. It



stands for "Spreading Hope In Neighborhoods Everywhere."

This is the name given to describe our upcoming archdiocesan social ministry year of renewal.

This year of social ministry renewal will be launched at a conference-style event just two months from now on Oct. 1 at the conference facilities at Lucas Oil Stadium in Indianapolis. The kickoff event is being held for the pastoral staff of our parishes, and the leaders in Catholic health care, education and all Catholic social ministries.

The SHINE conference is targeted for our pastoral leaders with the intention of inspiring and equipping them to assert their leadership in fully living out the call of the Gospel to service, works of mercy and justice.

It is no secret that most often in our parishes those that actually carry out the work of social ministry and justice are not the pastoral leaders themselves, but rather members of the parish—those that volunteer to both lead and serve.

However, we know from experience that the work of volunteers in social ministry and justice is only made possible by pastors and pastoral leaders who encourage, support and inspire this ministry.

Another reason to begin our year of renewal with our pastoral leaders is an effort for the various ministries within a parish to be more integrated in their approach to social ministry.

When social ministry and justice is seen as the responsibility of every part of parish life, rather than left to a few dedicated individuals, our parishes come alive as beacons of hope in our neighborhoods.

A beautiful example of this integrated approach occurred in the Diocese of Saginaw, Mich. a few years ago when their bishop asked every parish to pose this question at every meeting, "How does what we are doing or considering doing affect the poor?"

In order to further equip and educate the parishioners who carry out the ministry of charity in our parishes, we will offer a parish social ministry training on Nov. 6 and Nov. 7 at the Benedict Inn Retreat and Conference Center in Beech Grove. More information is forthcoming, but you can read the details at www.SpreadingHopeEverywhere.com.

The parish social ministry regional training is just one of the events that will take place during the SHINE year of renewal.

Although the Oct. 1 kickoff will be a large event to begin this year, there are numerous people working hard to set up trainings, events, resources and structures that will help us all truly focus our attention on our call to live out the Gospel call of charity and justice.

The timing of the SHINE year of renewal seems providential as it coincides with a time of exploding need for works of justice and mercy due to the economic crisis that we are experiencing. As baptized Catholics, every one of us is called by God, inspired by Jesus and sustained by the Spirit to "shine" as a light for all to see.

To get all of the details about SHINE, log on to

www.SpreadingHopeEverywhere.com.

(David Siler is executive director of the Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.) †

Fourth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Aug. 9, 2009

- 1 Kings 19:4-8
- Ephesians 4:30-5:2
- John 6:41-51

The First Book of Kings provides this weekend's Liturgy of the Word with its first biblical reading.



As the name implies, the kings of Israel are the central figures in these books. However, prominence is given to the prophets, such as Elijah.

This weekend's reading mentions

Elijah. He wrote during the first half of the ninth century B.C.

In the reading, Elijah is weary and discouraged. He even asks God to take his life. Then he fell asleep. When he awoke, a hearth cake and jug of water were at his side. He ate and drank.

Then an angel came, implying that this sustenance was from God, and ordered him to continue his journey. Strengthened by God's food, Elijah obeyed, finally arriving at the mountain of God, Mount Horeb.

The second reading this weekend is from the Epistle to the Ephesians.

A context surrounds all the epistles. Living the Gospel of Jesus was not easy in the first century A.D. Christians faced temptations from "the world, the flesh and the devil" at every side.

Christians in Ephesus faced a special challenge. Not only did they live in a thriving seaport and commercial center with all the vice and distractions usually associated with such centers, but Ephesus featured a major pagan shrine. Pilgrims who came to its great temple to Diana, the Roman goddess, filled the city.

The Christians had to maintain their own lives of faithfulness to Christ amidst these conditions.

This reading calls upon the Christian Ephesians to rid themselves of all bitterness and anger, and to rise above gossip and malice. On the positive side, it calls upon them to be compassionate and forgiving, noting that God had forgiven them.

St. John's Gospel is the source of the last reading.

Jesus declares, "I am the bread that comes down from heaven."

The audience does not accept this phrase well. They spurn Jesus.

The Lord then enters upon a discourse, one of the most magnificent passages in the New Testament. He is the only access to God for humans. He will rise to new life "on the third day." It is important to

note, when these words were spoken, that the Crucifixion was in the future.

Finally, the Lord says, "I am the bread of life. ... I myself am the living bread."

Anyone who consumes this bread attains everlasting life.

Reflection

All of us can identify with Elijah, the prophet of whom we heard in the reading from First Kings.

Whatever the circumstance, life for each of us can be wearying and distressing. Any of us can be reduced to desperation, as was Elijah.

However, today and always, the Church speaks to people this weekend with great consolation and reassurance through the Scripture readings.

First, it recalls for us, through the first reading, that God sustains us and strengthens us. He sustained and strengthened Elijah. The prophet was no dearer to God than we are.

Secondly, God has given us Jesus, the Son of God. Jesus is in our midst. He is in our world. He shares human nature with us. Born of Mary, a human, Jesus is as human as we are.

Jesus is indeed the "bread of life."

Aptly, this reading is associated with the Eucharist. The food given mercifully by God, however, is more than material food, composed of bread and wine. It is divine food, the Body and Blood of the Lord. It refreshes our souls.

The last element in this weekend's lesson comes again from Elijah.

Life continues. Its hardships do not stop. Such is human life. As disciples, indeed to achieve eternal life, we must continue our long walk to the mountain of God. More often than not, it will be traveling uphill. But God will give us all the strength that we require in life. He awaits us with everlasting life and peace. †

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*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Daily Readings

Monday, Aug. 10
Lawrence, deacon and martyr
2 Corinthians 9:6-10
Psalm 112:1-2, 5-9
John 12:24-26

Tuesday, Aug. 11
Clare, virgin
Deuteronomy 31:1-8
(Response) Deuteronomy 32:3-4, 7-9, 12
Matthew 18:1-5, 10, 12-14

Wednesday, Aug. 12
Jane Frances de Chantal, religious
Deuteronomy 34:1-12
Psalm 66:1-3, 5, 8, 16-17
Matthew 18:15-20

Thursday, Aug. 13
Pontian, pope and martyr
Hippolytus, priest and martyr
Joshua 3:7-10a, 11, 13-17
Psalm 114:1-6
Matthew 18:21-19:1

Friday, Aug. 14
Maximilian Mary Kolbe, priest and martyr
Joshua 24:1-13
Psalm 136:1-3, 16-18, 21-22, 24
Matthew 19:3-12
Vigil Mass of the Assumption of the Blessed Virgin
1 Chronicles 15:3-4, 15-16; 16:1-2
Psalm 132:6-7, 9-10, 13-14
1 Corinthians 15:54b-57
Luke 11:27-28

Saturday, Aug. 15
The Assumption of the Blessed Virgin
Revelation 11:19a; 12:1-6a, 10ab
Psalm 45:10bc, 11-12ab, 16
1 Corinthians 15:20-27
Luke 1:39-56

Sunday, Aug. 16
Twentieth Sunday in Ordinary Time
Proverbs 9:1-6
Psalm 34:2-3, 10-15
Ephesians 5:15-20
John 6:51-58

Question Corner/Fr. John Dietzen

Tradition refers to core facts and beliefs in creeds, other documents

QAs Catholics, we accept the Church's teaching on Scripture and Tradition.



But what precisely is Tradition? What is it that is "handed down"?

Pope Pius IX once said, "I am Tradition," meaning, I suppose, that Tradition is anything the pope says.

The assertion could be made that Tradition could mean anything. I don't believe that. (Indiana)

AI agree that Tradition in the Christian sense cannot mean just anything, but it does mean many things. Generally, the word refers to the entire process by which the Church hands over—a more accurate and fruitful meaning than "hands down"—what it believes from one generation to the next.

It also refers to the core facts and beliefs crystallized in the great creeds and authoritative documents, especially of the first centuries of Christianity: the several brief creedal statements in the New Testament as well as the Apostles' Creed, the Nicene Creed and the Athanasian Creed, among others.

All the above are sometimes called "Tradition" (with a capital "T"). If a doctrine or practice is not clearly taught as essential to the Catholic faith, for example, or if it is somehow in conflict with New Testament Scriptures, it cannot be part of this Tradition.

In modern times, the word also refers to the long string of clarifications and explanations that the Church has used to present the faith through the centuries.

Finally, there are practices, ideas, customs, and ways of expressing and living the faith which have gradually been accepted, often without great theological or spiritual scrutiny—tradition with a small "t."

Naturally, all these expressions of tradition are inevitably influenced by the times, languages, local traditions and world views of the cultures in which they originate.

Especially since the Protestant Reformation, theologians and Christian leaders have disagreed about whether Scripture is the sole source of divine

revelation, which is the more Protestant view, or whether Tradition and Scripture constitute two sources of revelation.

The Council of Trent (Session 4), for example, taught that Christian truth and the Christian way of living are contained "in written books and in unwritten tradition." Both are to be "received and honored with equal loyalty and reverence."

Holy Scripture itself is, of course, the product and depository of Tradition. Many oral, unwritten traditions were passed down before any books of our Bible were written.

In the written Scriptures themselves, some events took on a tradition life of their own and became the basis for understanding subsequent events. Later, Hebrew history was explained and interpreted in light of the tradition of the exodus, the Lord's delivery of the people from slavery in Egypt.

Much theology in the Gospels was written in light of and to interpret the meaning of our Lord's resurrection, which took place decades before the Gospels appeared.

Early Christian expectation of the imminent return of Jesus, arguably reflected in the first Christian Scripture (likely preserved in the First Letter to the Thessalonians), was a tradition greatly modified in later books when that expected return didn't happen.

The long controversy over the relationship between Scripture and tradition has become somewhat modified in recent decades.

Vatican Council II, while repeating the above words of the Council of Trent, saw divine revelation as coming from a more unified source. Sacred Tradition, it said, along with the sacred Scripture of both the Old Testament and New Testament, "are like a mirror in which the pilgrim Church on Earth looks at God, from whom she has received everything, until she is brought finally to see him as he is, face to face" (*Constitution on Divine Revelation*, #7).

In this perspective, Tradition and Scripture are not two separate sources of revelation with differing content. They are rather two ways of mediating God's self-revelation that help define and support each other. †

My Journey to God

Stuff

Lord,
Deliver us
From excess stuff.
Make us aware
Of what's enough.
We feel the yoke
Of luring things—
The burdened weight
It surely brings.
If we are wise,
As we should be,
Our grasping hands
Need only Thee.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad.)



Photo by Mary Ann Wyand

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.

BECHT, Francis E., Jr., 63, St. Mary, Navilleton, July 25. Husband of Lezli (Birkla) Becht. Father of Amy, Francis III and Robbie Becht. Stepfather of Derek and Ryan Curl. Son of Dorothy Becht. Brother of Mary Jacobi, Veronica Messmer, Suzanne, Bill, John and Larry Becht.

BELLER, Antonia, 95, St. Andrew, Richmond, July 24. Mother of Barbara Carlin. Sister of Agnes Rinehart. Grandmother of two.

FLETCHER, Ruth J. (O'Brien), 88, St. Michael the Archangel, Indianapolis, July 25. Mother of Nancy Ehret. Sister of William O'Brien. Grandmother of three. Great-grandmother of two.

FOX, Daniel L., 87, Most Holy Name of Jesus, Beech Grove, July 17. Father of Mary Lou, Daniel and David Fox. Grandfather of one.

GIFFORD, John, 66, Sacred Heart of Jesus,

Terre Haute, July 25. Husband of Patty Gifford. Father of Tammy Cook, Patricia Dunson, Dorothy Jackson, Raina Roach and John Gifford. Brother of Vicki Bair, Dorothy Jarvis, Albert, C. Phillip, David, Leroy and Leslie Gifford. Grandfather of nine. Great-grandfather of six.

GOTTEMOELLER, Monica, 94, St. Jude, Indianapolis, July 22. Mother of Susan Cook, Barbara Pratt, Mary Catherine Smith and Michael Gottemoeller. Grandmother of five.

GRAHAM, Violet Marie, 89, Most Holy Name of Jesus, Beech Grove, July 16. Mother of Diane Drumm, Daniel and David Graham. Sister of Barbara Taylor. Grandmother of seven. Great-grandmother of 12. Great-great-grandmother of one.

GRAY, D. Maxwell, 70, Immaculate Heart of Mary, Indianapolis, July 24. Husband of Judy (Fay) Gray. Father of Meredyth Hendri, Heather Jones and Holly Monesmith. Grandfather of nine.

HANLEY, Kathleen Marie (Carr), 73, Our Lady of the Greenwood, Greenwood, July 25. Wife of Thomas Hanley. Mother of Eileen, Mary, Patty, John, Mark and Tom Hanley. Sister of Eileen Chiccos, Joyce Wamsley, Shirlee, Don and Richard Carr. Grandmother of 11.

JONES, Melvin Glenn, Sr., 81, St. Anne, New Castle, July 18. Husband of Jo Ann Jones. Father of Katrina Edgar, Myra Hinkley,

Cindy Phillips, Dan, Rodney and Stan Jones. Grandfather of 11. Great-grandfather of six.

MAYER, Norbert L., 82, St. Jude, Indianapolis, July 28. Husband of Mary Ann Mayer. Father of Becky, Denise, Diane, Kathy, Dan, David, Kevin, Steve and Tim Mayer. Grandfather of eight. Great-grandfather of four.

McDONALD, Jo Ann (Mayhorn), 65, St. Jude, Indianapolis, July 23. Wife of Raymond McDonald. Mother of Dr. Jeanette Hantzis and Debbie Huebner. Sister of Mel Clark, Valerie Hinchman, Linda Reading, Gary, James and Larry Mayhorn. Grandmother of four.

McGREW, Margaret (Burns), 74, Sacred Heart of Jesus, Terre Haute, July 26. Wife of Arthur McGrew. Mother of Mary Ervin, Carol Stockwell, Linda Tarwater and Arthur McGrew. Sister of Matthew Burns Jr. Grandmother of 10. Great-grandmother of two.

OCHS, Carol Sue (Kollker), 73, St. Christopher, Indianapolis, July 14. Wife of James Ochs. Mother of Tracey Stanton, Jennifer Tooker, Margaret Zore, Greg, Mark and Matt Ochs. Grandmother of 15. Great-grandmother of one.

ROERING, Patricia Kathleen, 70, St. Agnes, Nashville, July 28. Wife of Al Roering. Mother of Ann Bak, Christopher and Michael Roering. Grandmother of seven.

SCHULT, Joseph F., 67, St. Mary-of-the-Knobs, Floyds Knobs, July 18.

SCHUMACHER, Mary A., 89, Prince of Peace, Madison, July 20. Cousin to several.

SHORT, Alberta (Schwomeyer), 77, Most Holy Name of Jesus, Beech Grove, July 17. Mother of Mary Ann Johnson, Karen Rosemeyer, Brian, Kevin and Thomas

Short. Sister of Helen O'Connor and Herbert Schwomeyer. Grandmother of 10. Great-grandmother of three.

WALKER, Clara M., 87, St. Jude, Indianapolis, July 23.

Mother of Claire Barron, Nancy Patterson, Elva Woodmansee and Robert Walker. Grandmother of five. Great-grandmother of seven. †

Trappist Brother Stephen Batchelor was a Cardinal Ritter graduate, monk at Gethsemani

Trappist Brother Stephen Batchelor died on July 20 at the infirmary of the Abbey of Gethsemani in Trappist, Ky. He was 47.

The Mass of Christian Burial was celebrated on July 23 at the church at the Abbey of Gethsemani. Burial followed at the monks' cemetery.

Stephen Batchelor was born on Feb. 10, 1962, in Indianapolis. He attended St. Malachy School in Brownsburg, St. Susanna School in Plainfield and Cardinal Ritter High School in Indianapolis.

He earned a bachelor's degree in political science and master's degree in library science at

Indiana University-Purdue University Indianapolis.

He entered the Trappist community at Gethsemani on May 1, 1994, and made his solemn profession of vows on Nov. 13, 1999.

At the abbey, Brother Stephen lived a life of prayer, and assisted the monks with their ministries of making cheese, fruitcakes and bourbon fudge.

The abbey Web site noted that Brother Stephen was "intellectually gifted, widely read in a number of areas and loved to share his ideas."

He was especially interested in ecumenical dialogue as well as

Eastern and Orthodox rites and practices.

Although he had struggled with cancer for more than a year, the monks said Brother Stephen "was cheerful in the face of his coming death" and looked forward to meeting Jesus.

Surviving are his parents, Richard and Clara Batchelor, who are members of St. Susanna Parish in Plainfield, as well as a brother, Richard Batchelor of Plainfield, and sister, Patricia Hamm of Jeffersonville.

Memorial gifts may be sent to the Abbey of Gethsemani, 3642 Monks Road, Trappist, KY 40051. †

Oldenburg Franciscan Sister Marie Celine Wilhelm ministered as a teacher and principal for 55 years

Franciscan Sister Marie Celine Wilhelm died on July 21 at Margaret Mary Community Hospital in Batesville. She was 93.

The Mass of Christian Burial was celebrated on July 24 at the motherhouse chapel of the Sisters of the Third Order of St. Francis in Oldenburg. Burial followed at the sisters' cemetery.

The former Agnes Wilhelm was born on July 18, 1916, in Brookville. She entered the

Oldenburg Franciscan community on Sept. 8, 1932, and professed her final vows on July 2, 1938.

In the archdiocese, Sister Marie Celine served as a teacher and principal at St. Louis School in Batesville, Our Lady of Lourdes School in Indianapolis and St. Lawrence School in Indianapolis.

During 55 years of teaching from 1935 to 1990, Sister Marie Celine also taught at Catholic schools in the Diocese of

Evansville as well as in Ohio.

Sister Marie Celine entered semi-retirement at the Oldenburg motherhouse in 1990, where she served in the community's communication office.

In later years, during her full retirement, she lived at St. Clare Hall, the sisters' health care facility.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †



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From stone tablets to Kindle: Is it still the Bible?

WASHINGTON (CNS)—When his friend knew someone who was using drugs, Andrew Carlson opened his laptop and navigated his browser to encouraging Bible verses.

Carlson said he likes to search online for certain words in the Bible and switch to different translations in one click. His younger brother uses an iPod touch Bible application all day, but still dusts off his print Bible right before bed.

Carlson, a 19-year-old nondenominational Christian from Coral Springs, Fla., doesn't know many others who read the Bible online.

Though book publishers face an uncertain future because of the Internet, digital reader devices and cell phones, Bible publishers and readers told Catholic News Service there is still something worthwhile about reading it in print.

"For me, it's so much more personal," said Stephanie Hart, an evangelical Christian from Keene, N.H. "It feels more like the love letter God has written us, you know? The Internet is a fabulous tool for research and for quick references, but, for

me, sitting down with my little Bible somewhere quiet, without the distractions of a computer or other electronic devices, is the best feeling."

For some, it's about ownership and sentimentalism: Bibles are often given as gifts for first Communions, confirmations and weddings.

Alex Neu, a 17-year-old from the Diocese of Helena, Mont., said using Web sites such as Facebook are a good way to expose people to the Bible, but he would never switch from his four leather-bound Bibles to a computer screen. His weekly Bible studies wouldn't be the same.

And Mass wouldn't be the same, either. "I can't imagine a priest reading from a teleprompter," said Benedictine Father Joseph Jensen, executive secretary of the Catholic Biblical Association, adding that the book is used to take oaths. "It's such an important and deeply ingrained aspect of our culture. People will always want to pick it up and read it."

Father Jensen admits that search features on Bible Web sites are more sophisticated and adaptable than concordances. But he said this should not replace serious Scripture reading.

There also is still a digital divide in many parts of the world, whereas books are relatively inexpensive, said Cliff Knighten, director of the Catholic Book Publishers Association. His 60 publisher-members have been working through the technological changes and the possibility that digital devices may eventually outweigh print in sales.

"I don't think that any of us are convinced that ink-on-paper Bibles and books are going to go away completely," Knighten said.

For the American Bible Society, ceasing publication is still a foreseeable option, spokeswoman Autumn Black said. The society publishes 3.5 million Bibles annually and has been a pioneer in new technology, starting with a line of CD-ROMs in the early 1990s and recently incorporating MP3 player products, an RSS reader, online devotionals, a daily e-mail passage and cell phone text messages. The society also manages Facebook and Twitter accounts.

Still, Black said, company surveys show



An image of Pope Benedict XVI is seen on a new Vatican Web site, www.pope2you.net, as displayed on an Apple iPod touch in Rome on May 22. The site features iPhone and Facebook applications aimed at reaching younger generations. Book publishers are having to adapt to younger buyers who use both digital and printed versions of the Bible.

that even the most technologically savvy—teenagers and young adults—want to read the Bible in book format.

"Some people really just want to simplify it back to having it in their hands," she said, adding that it boils down to speaking the "heart language" of a reader. "The question is, is the heart language of our youth the Internet?"

For Hope Valloney, a college junior from the Diocese of Providence, R.I., the answer is not really. She Googles passages and would consider reading the Bible on a reader like Amazon Kindle if she ever bought one, but she likes to highlight and mark up her book.

Cindee Case, director of the youth and young adult ministry office in the Diocese of Youngstown, Ohio, said she has called up the Bible online more than in print for the last three years. She still enjoys reading it in print for personal reflection and retreats, but goes online if she knows where a passage is or wants to search for one.

Case said she can only foresee the complete disappearance of the printed Bible if Catholic schools stop using them to teach or schools stop using textbooks. Even then, she said, there will always be families passing down Bibles as heirlooms. They

just might not buy a new one.

Sales of print Bibles coming out of Saint Mary's Press, the Minnesota-based Bible publisher geared toward Catholic teenagers, are actually increasing, thanks in part to the awareness that the Internet builds.

"I think it's on every publisher's mind that more and more of society is moving toward digital," said John Vitek, the company's president. "We recognize that we're at the tail end of the Gutenberg era," he said, in a reference to the first Bible printed with movable type.

Recognizing the need to deliver any way the customer wants it, Saint Mary's Press offers a searchable server to Catholic schools and an online training program for young people who want to lead Bible studies and faith-sharing groups.

But at the end of the day, the Bible is different from any other book, Vitek said.

"Print is lasting, meaningful, powerful. In that sense, having a physical hard copy of the Bible—there's still a great value out of reverence," he said. "I wonder if Moses ever thought the stone tablets would disappear?"

What will Vitek's ancestors say about it 100 years from now?

"I don't know what time will bring," he said. †



Angelisa Contreras, 17, reads from a Bible while attending a New Testament class at St. Luke Parish in Brentwood, N.Y., on July 9, 2008. Although Bible translations are available for digital handheld devices, many youths still say they like to use a printed Bible at times.

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- College: Indiana University
- Parish: St. Pius X
- Parents: Henry & Sherrill Bryant



Whether in the classroom, on the performance stage, or the field of competition, academic excellence remains a hallmark of the Bishop Chatard class of 2009. Fifty-two of its 165 members earned induction into the National Honor Society, six were named National Merit commended students, and one was named a National Merit finalist. A member of the BCHS class of 2009 was among the 40 seniors statewide recognized as Indiana Academic All-Stars.

Ruth Maust

- Bishop Chatard Salutatorian
- National Merit Commended Student

- BCHS class rank: 2 of 165
- College: Eastern Mennonite University
- Parents: Rodney & Martha Maust



Over a quarter of the class – 43 seniors – were named Academic All-State for dual achievement in the classroom and athletics, while four senior student athletes were recognized as Academic All-Americans. In preparation for college and beyond, the class of 2009 was awarded over \$11.7 million in scholarships and grants. As these young people prepare for new challenges, the Bishop Chatard community prays for their continued commitment to faith, learning, leadership and service.

Kim Tyler

- 2009 Bishop Chatard Medal Award Recipient
- National Merit Finalist
- Academic All-State (softball)

- BCHS class rank: 3 of 165
- College: St. Mary's College, Notre Dame
- Parents: Anthony & Denise Tyler
- Parish: Christ the King



Sarah DeNardin

- Indiana Academic All-Star
- National Merit Commended Student
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Class of 2009

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