



The

Criterion

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Faithful Fathers

In conjunction with the Year For Priests, see our new feature, page 7.

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Archdiocesan seminarian Daniel Bedel, a senior at Bishop Simon Bruté College Seminary in Indianapolis, unloads his car on Aug. 13 at the seminary. Many of the 23 seminarians at Bishop Bruté moved in that day while construction workers made renovations to add 10 additional bedrooms to the seminary.

Renovations are under way to expand housing at Bishop Bruté College Seminary

By Sean Gallagher

Seminarian Benjamin Syberg is used to Bishop Simon Bruté College Seminary in Indianapolis being a tranquil place that nurtures a life where he can prayerfully discern if God is calling him to the priesthood.

But as he and the other 22 seminarians enrolled there for the 2009-10 academic year moved in on Aug. 13, they were met with the sounds of pounding hammers and roaring power tools echoing through their normally silent arched hallways.

Construction workers were busy transforming into bedrooms a series of

rooms that Carmelite nuns had previously used to bake Communion hosts and work at other tasks because the seminary's enrollment now exceeds its 21 bedrooms.

When renovations are complete in October, there will be 32 bedrooms.

Syberg is used to such changes at the seminary that he has called home since enrolling as a freshman in 2006.

For his first two years, he lived with his fellow seminarians on the campus of Marian University.

Last year, the seminary moved to the building that had been the home for 75 years of the Carmelite nuns of the Monastery of the Resurrection.

Now, that building is being renovated

to house an increasing number of seminarians.

"As the seminary has grown, so has my love for the priesthood," Syberg said. "As more guys have come, so has my understanding of human formation. The building becoming more and more a seminary is like me becoming more and more the priest that I want to be some day."

Syberg also noted how the near-constant flux of the young, growing seminary, far from impeding his formation, has actually contributed to it in a positive way.

"Our life as seminarians and,

See SEMINARY, page 8

Priests learn best practices in parish management at summer seminar

WASHINGTON (CNS)—You don't think there are enough hours in the day for laypeople? Try being a parish pastor.

There's all the spiritual and sacramental ministry the position entails, plus the work that goes along with being, quite often, the only priest in a sizable suburban parish with plenty of staff and even more demands.

How does a pastor handle it all? This summer, in an effort to help answer that question, the International Institute for Clergy Formation at Seton Hall University in New Jersey joined with the Washington-based National Leadership Roundtable on Church Management to offer a "best practices" seminar to 28 parish priests—most of them from New Jersey and Pennsylvania, which constitute Region III of the U.S. bishops' conference, but also from West Virginia, Florida and Louisiana.

The idea to conduct such a seminar had been in the mind of Father Paul Holmes, a Newark, N.J., archdiocesan priest, since 2000, when he taught at the Pontifical North American College in Rome. But different assignments—and his own "busyness"—kept him from actively pursuing the idea for several years.

Then, he was asked to attend a luncheon with other priests as well as a donor interested in parish management issues.

"I actually showed up at the lunch with a proposal of what I thought the program could look like," Father Holmes told Catholic News Service in an Aug. 19 telephone interview. The donor, he added, "loved what he saw."

After Father Holmes returned from a sabbatical, he and the National Leadership Roundtable on Church Management fine-tuned the proposal. One lure for participants was "if they could get themselves here [to the Jersey Shore, where the seminar was conducted], everything else would be free," Father Holmes said.

Sessions were held at the San Alfonso Retreat Center near the shore. All of the priests who attended were first-time pastors or priests who had not yet been named to a pastorate.

Other organizations such as the Chicago-based National Federation of Priests Councils offer priests a number of resources, including programs on leadership development, time

See PRACTICES, page 3

Garden for the poor at St. Matthew Parish provides harvest of food, love and friendship

(Editor's note: "Spreading Hope In Neighborhoods Everywhere" (SHINE) is a social ministry renewal that will be launched on Oct. 1, 2009, by the Archdiocese of Indianapolis. The following is part of a series that highlights how the ministry of charity is taking place in parishes, schools, agencies and other institutions throughout the archdiocese. Catholic Charities is leading the planning. To learn more about SHINE and how you and your parish can become involved, log on to www.SpreadingHopeEverywhere.com.)

By John Shaughnessy

The stories that Tim Jerger and John Naddy can tell are like ripe red tomatoes waiting to be picked from the vine in late summer.

Their stories provide one more bountiful harvest from a parish garden that supplies food for the poor and the hungry—a harvest that overflows with lessons in love, friendship, humility, concern, and God's grace and guidance.



For a delicious start, reach into the overflowing basket of stories and choose the

See GARDEN, page 2



Tim Jerger, left, and John Naddy lead a parish garden at St. Matthew the Apostle Parish in Indianapolis, which supplies food for the poor and the hungry.

GARDEN

continued from page 1

one recalling how Jerger first became involved with the “Harvest for the Hungry Garden” at St. Matthew the Apostle Parish in Indianapolis—a garden that produced more than 230 bushels of fruits and vegetables in 2008 for people in need throughout Indianapolis.

That story of spiritual inspiration begins in 1994, three years after the parish garden for the poor was started by parishioner Tony Happell and others.

Having grown up on a 400-acre farm in southwestern Indiana, Jerger was a country boy at heart who moved to Indianapolis because his college sweetheart was a city girl at heart. He found a job as an engineer, and he and his wife, Stacy, found a spiritual home at St. Matthew Parish. The thought of becoming involved in the parish garden appealed to him, yet when he saw a parish bulletin note seeking help for Happell, his shyness kept him from responding to it.

“Then one Sunday morning, prior to the beginning of the Mass when we are asked to introduce ourselves to our neighbor, the man standing next to me said, ‘Hi, I’m Tony Happell, welcome.’” Jerger recalls. “It was like getting hit across the head with a 2-by-4 by the Holy Spirit, saying, ‘Get involved! What’s the matter with you?!’”

The seeds of a friendship

Now reach into the basket of stories again and pick the one where Jerger became friends with Naddy, a friendship that began a few years after Happell died in 1998. Their friendship has bloomed into a strong bond where they will do anything for each other, and where they keep searching for new ways to increase the bounty of fruits and vegetables for the



Photos by John Shaughnessy



Above, loading a pickup truck with fruits and vegetables, St. Matthew parishioner Tim Jerger of Indianapolis has been involved in the parish’s outreach to the poor since 1994.

Left, St. Matthew parishioner John Naddy of Indianapolis harvests tomatoes that will be donated to such places as the St. Vincent de Paul Food Pantry and the St. Augustine Home for the Aged, both in Indianapolis.

poor and the hungry.

“We met during the first fish fry at St. Matthew’s,” Jerger recalls. “We started talking about gardening and it went from there. People call us two peas in a pod. We’re always bouncing ideas off of each other. It’s a great friendship, and we make the garden a little bit of a sport: How can we get more people involved, how can we get more yield, how can we make it better this year?”

The number of bushels from the half-acre garden on the parish grounds has increased each year since 2000 when they numbered 70. This year, the goal is to surpass last year’s yield of 230 bushels.

“We have an awful lot in common,”

Naddy says. “We know what needs to be done and we do it. We also find it therapeutic to be out there. When you work in an office all day long, it’s pretty soothing when you get to work in the garden.”

Still, there are times when the garden has faced droughts and the spirits of its main caretakers have been parched.

“About three or four years ago, I got burned out,” Jerger says. “I was busy at work and not spending much time in the garden. My wife was making a delivery to one of the places we help. She was delivering turnip greens and Swiss chard and tomatoes. She walked in and people were lined up waiting. This woman said, ‘Oh, my, those are beautiful turnips and Swiss chard! I haven’t had Swiss chard in ages! This is my lucky day!’”

“When my wife told me that story, it really touched

me. It dawned on me that we made her day. Right then, I said I need to spend more time at the garden. I try to do some deliveries myself, too—to see where it’s going and how people respond. The response has always been enthusiastic. It’s about helping people, making their day and making their life better.”

Turnips, onions and the Last Supper

Parish volunteers deliver tomatoes, beans, peppers, onions, cabbage, corn, cucumbers, zucchini, yellow squash and sugar snap peas to places that include Seeds of Hope, the St. Vincent de Paul Food Pantry, the St. Augustine Home for the Aged, and The Lord’s Pantry at Witherspoon Presbyterian Church, a site for food distribution to the poor that was started by Lucious Newsom, the late Baptist-minister-turned-Catholic-advocate-for-the-poor.

One of Jerger’s best stories involves a request from Newsom, who always wanted the food he distributed to be properly presented to the poor.

“When we first started delivering to Witherspoon, we would take turnips, onions and other root vegetables, and deliver them the way they were pulled out of the ground,” Jerger recalls. “They had dirt and the roots still on them. Being from the farm, of course, everyone knows you take off the roots, wash off the dirt and they’re great.”

The people from the city didn’t know that routine. Newsom even asked Jerger’s wife if they could wash off the dirt and take off the roots before bringing the vegetables.

“I grumbled about that,” Jerger says. “Then, on Monday nights, I got in the habit of washing off the dirt and pulling off the roots in my garage. I got my kids to help me. They asked, ‘Why are we doing this?’ I said, ‘Well, we’re washing feet.’ They said, ‘Huh?’ I said, ‘You know the foot-washing story of the Last Supper where Jesus washes everyone’s feet?’

They said, ‘Yeah.’ I said, ‘In this day and age, that’s not practical, but we’re doing something that’s hard and dirty that’s going to improve somebody’s day. So think of it as washing somebody’s feet.’

“We got even more positive feedback. So there was a lesson there in really putting your all into it. It really cheers people up.”

Strengthening the roots of the garden

That approach is why the parish garden has made a difference to so many people in so many different ways, says Patricia Witt, the pastoral associate at St. Matthew Parish.

“You can see the interaction among parishioners, parish organizations, and outside groups and organizations,” Witt says. “The parish community takes great pride in what the garden says about the people of the parish. It is definitely a group effort. The garden involves many, many folks, some with small roles, and others like Tim and John who keep us all on this journey of sharing.”

Witt’s words lead to one more point from Jerger.

“It’s one thing to have a successful gardening operation,” he says. “The other thing that’s made this important for me is to get people together at the parish—to socialize and work together.

“If I had 12 people come on a Saturday to weed, and if I gave them each an assignment in a different part of the garden to work, it would get done. However, if we all work together in the same area, and talk and socialize, the work gets done and it’s a more pleasant and meaningful experience.”

Jerger looks at the garden and its bounty.

“Here’s the root of all this: You have your God-given talents and you have to use them when you’re called,” he says. “It’s the whole Tony Happell story. You do what you can—and what you’re good at—to help others.” †



Tomatoes, cucumbers and yellow squash are among the 15 fruits and vegetables that are grown in the parish garden at St. Matthew Parish in Indianapolis, which provided more than 230 bushels of crops in 2008.

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USCCB launches Web site to educate Catholics about missal translation

WASHINGTON (CNS)—A new Web site launched on Aug. 21 by the U.S. Conference of Catholic Bishops was produced to educate Catholics about the forthcoming English translation of the new *Roman Missal*, the book of prayers used for Mass.

The site, www.usccb.org/romanmissal, has background material on the process of development of liturgical texts, sample texts from the missal, a glossary of terms and answers to frequently asked questions.

Content will be added regularly over the next several months, according to an Aug. 21 news release from the USCCB.

The bishops' Committee on Divine Worship hopes the site will be a central resource for those preparing to implement the new text, the release said.

In the years since the Second Vatican Council, "we have learned a lot about the use of the vernacular in the liturgy and the new texts reflect this new understanding," said the committee's chairman, Bishop Arthur J. Serratelli of Paterson, N.J., in a video that welcomes visitors to the site.

"The new texts are understandable, dignified and accurate," he said. "They not only strive to make the meaning of the text accessible for the listener, but they also strive to unearth the biblical and theological richness of the Latin text."

After more than five years of consultation, study and reflection, the U.S. bishops are expected to conclude their review and approval of the final portion of the translated texts at the end of this year. Final approval, or "recognitio," of the text from the Vatican

Congregation for Divine Worship and the Sacraments will be the last step before the publication of the texts for use in the liturgy.

Bishop Serratelli called the period between now and the final approval "a great opportunity" not only to learn about the changes and the revised texts, "but also to deepen our own understanding of the liturgy itself." He said, "We encourage priests, deacons, religious, liturgical ministers [and] all the faithful to avail themselves of the information that we are making available."

The new Latin edition of the *Roman Missal* was released at the Vatican in March 2002. Since 2003, the bishops of the English-speaking world have been preparing an English translation of the missal.

Translations prepared by the International Commission on English in the Liturgy are submitted to each participating bishops' conference, which is free to adopt or reject any text the ICEL proposes. Once a bishops' conference adopts a text, it is submitted to the Vatican for approval.

In June 2006, the U.S. bishops meeting in Los Angeles approved the first section of the missal translation that involves the penitential rite, Gloria, creed, eucharistic prayers, eucharistic acclamations, Our Father, and other prayers and responses used daily. In 2008, the Vatican gave final approval of those texts.

In July of this year, the USCCB announced that the bishops had approved four more liturgical texts—prefaces for the Mass for various occasions, votive Masses and Masses for the dead, solemn blessings for the end of

New Words: A Deeper Meaning, but the Same Mass

The *Missale Romanum* (the *Roman Missal*), the ritual text for the celebration of the Mass, was first promulgated by Pope Paul VI in 1970 as the definitive text of the reformed liturgy of the Second Vatican Council. A second edition followed in 1975.

Pope John Paul II issued a revised version of the *Missale Romanum* during the Jubilee Year 2000. The English translation of the revised *Roman Missal* is nearing completion, and the Bishops of the United States will vote on the final sections of the text this November. Among other things, the revised edition of the *Missale Romanum* contains prayers for the observances of recently canonized saints, additional prefaces for the Eucharistic Prayers, additional Votive Masses and Masses and Prayers for Various Needs and Intentions, and some updated and revised rubrics (instructions) for the celebration of the Mass. The English translation of the *Roman Missal* will also include updated translations of existing prayers, including some of the well-known responses and acclamations of the people.

This website has been prepared to help you prepare for the transition. As this site continues to

Development of the Roman Missal

- Vatican II - Present
- Order of Mass Confirmed - 2008
- Order of Mass Approved - 2006
- English Order of Mass Draft - 2004
- ICEL Statutes - 2003
- General Instruction Approved - 2002
- Vox Clara Established - 2002
- Liturgical Authenticam - 2001
- Missale Romanum Third Edition - 2000
- U.S. Sacramentary Approved - 1996
- Sacramentary Revision Begins - 1987
- U.S. Sacramentary Second Ed. - 1985
- Missale Romanum Reissued - 1975
- U.S. Sacramentary Confirmed - 1974
- U.S. Sacramentary Approved - 1973
- Order of Mass Confirmed - 1970
- Order of Mass Approved - 1969
- Missale Romanum Promulgated - 1969
- Comme le Prévait - 1969
- ICEL Takes Shape - 1964
- The Concilium is Formed - 1964
- Sacrosanctum Concilium - 1963

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Mass, and prayers over the people and eucharistic prayers for particular occasions, such as for evangelization or ordinations. The next step is Vatican approval.

The bishops' vote on the texts was completed in mail-in ballots nearly a month after their spring meeting in San Antonio.

In the fall, the bishops will consider the *Proper of the Saints Gray Book*, the commons *Gray Book*, U.S. propers for the *Roman Missal*, U.S. adaptations for the *Roman Missal* and the *Roman Missal*

supplement *Gray Book*. *Gray Books* are revised translations proposed to the International Commission on English in the Liturgy.

Last November during the bishops' fall general meeting, Bishop Serratelli said that, with the time needed for publishers to produce the new edition of the missal and for Catholics to receive proper catechesis about the changes in the Mass, the use of the new missal is not expected before Advent of 2012. †

PRACTICES

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management and ways to improve ministry. One focus of the National Pastoral Life Center in New York is sponsoring conferences for pastoral leaders—new pastors, longtime pastors transitioning to a new assignment and parish life coordinators.

But the New Jersey seminar was specifically designed to strengthen the skills of its participants in finance, administration and personnel management.

"We had someone come in and talk about internal financial controls," Father Holmes told CNS. "I had heard about something called risk management, but I wondered about how that applied to a parish. We want to manage our risks so we don't have to manage our crises. So we had someone come in and talk about risk management to these pastors."

Father Holmes added, "The National Leadership Roundtable has already published standards of excellence, not only for parishes but for dioceses as well," and those were reviewed during the seminar.

"It was utterly captivating," he said. "The men literally could not write fast enough."

Michael Brough, director of planning and programs for

the Church management round table, gave one of the presentations.

"Some priests do have a good sense of the finances of their parish. There would be other priests who would say when it comes to fundraising they're a bit queasy, they're not used to doing that," he said. "They can certainly talk effectively about the mission of the Church, and we encourage them to talk about the ministry and the mission of the community."

"For some others, it might be the management of a large staff. Certainly when it comes to management of our larger parishes, a larger professional lay staff, some priests have not had that experience—performance evaluations, and setting up some sort of pastoral plan with the pastoral council," Brough said.

Father Holmes also brought in as a speaker a priest who's lived the experience.

"[Father] Jack Wall from Chicago, who had four parishioners ... and now it is this huge, thriving parish which has phenomenal growth. He talked to us about what it's like to have what he calls a mission-driven Church," Father Holmes said. "He talked about what it means to have a vision for the mission of the parish, and it was very, very inspiring."

Father Wall, head of the Catholic Church Extension Society since 2007, is former pastor of Chicago's historic

Old St. Patrick's Parish. During his tenure there, he reached out beyond the geographic boundaries of the parish and saw it grow to include more than 4,000 active members.

One of the priests attending the seminar, Msgr. Christopher Nalty, pastor of Good Shepherd Parish in New Orleans, liked what he heard at the seminar. Msgr. Nalty was a lawyer and an accountant before entering the priesthood.

"I was very much taken with the idea of transparency and being able to present your parishioners the best possible financial scenario," Msgr. Nalty said.

"My understanding was of how businesses should be run with best practices," he added, saying his interest was "very much piqued by the presentation we got."

"I kind of heard it [beforehand] in a negative light, like it was a bunch of business people coming in and telling the Church how to run their business," he said. "Instead, I saw it as a framework for a pastor to make the best decisions he could for the financial organization and well-being of his parish."

Msgr. Holmes is establishing a list of e-mail addresses by which the priests who attended the seminar can ask questions from any of the presenters about how to apply the best practices they gleaned. †



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Editorial

Health care reform: A stewardship perspective

The Gospel of St. Luke presents Jesus healing 10 lepers, of whom only one, a Samaritan and therefore a foreigner, returned to thank him. The Lord said to him, "Rise and go your way; your faith has made you well" (Lk 17:19 quoted by Pope Benedict XVI during his Angelus meditation on Oct. 14, 2007).



Bishop William F. Murphy of Rockville Centre, N.Y., chats with people from his diocese during the annual March for Life in Washington in this Jan. 22 file photo. Bishop Murphy outlined the U.S. bishops' health care reform priorities—respect for human life and universal, affordable access—in a July 17 letter to Congress. He is chairman of the bishops' Committee on Domestic Justice and Human Development.

Life is a gift from God. Good health is the physical expression of that gift.

In the Gospel, Jesus connects wellness (or wholeness) with faith. He teaches us—sometimes dramatically—that physical health and spiritual health are interrelated.

Pope Benedict XVI reminds us that there are two levels of healing.

First, there is physical healing, which concerns the proper functioning of the body and all its various systems.

Secondly, there is the much-needed healing of the mind and heart (or soul), which concerns the whole person.

Another term for this second, more profound, level of healing is salvation. The healing power of Jesus brings salvation as well as physical health because he touches our hearts and revives our souls. "Rise and go your way; your faith has saved you," the Lord says to the grateful leper and to us (Lk 17:19).

In this familiar Gospel story, only one of the 10 lepers (a foreigner) returned to say thank you to Jesus.

"Those who, like the healed Samaritan, know how to say thank you," the Holy Father says, "show that they do not consider everything as their due but as a gift that comes ultimately from God, even when it arrives through men and women or through nature."

Gratitude is the gateway to healing. It opens our hearts to the recognition that everything is a gift. And, as the pope says, "What a treasure is hidden in two small words: thank you!"

What has this to do with health care reform? Everything. Health is a gift, but health care is a responsibility.

As Christian stewards, we are called to say thank you for God's gift of life by accepting responsibility for the health and human dignity of all our sisters and brothers. We are called to share generously with others, especially the poor and the sick, out of gratitude to God.

And the Lord tells us, quite forcefully, that what we do to assist the poor and the sick, the hungry and the homeless, and all who are in emotional or spiritual need, we do to him, for him and with him.

With this in mind, the Catholic

bishops of the United States have given us the following guidelines for health care reform that are consistent with Catholic social teaching:

- No health care reform legislation or policy will be truly effective unless it deals with the whole person in all his or her human dignity. That is why access to quality health care must be truly universal, and not selective, and why it must respect life wholly and completely from the moment of conception to the experience of natural death.

- No health care legislation or policy will succeed in transforming our current broken system unless it provides for the needs of the poor and of legal immigrants (the lepers and Samaritans of our day).

- No reform measures will provide for the common good and the diversity of our society unless they provide for the freedom of conscience of health care workers (allowing them to say "no" to immoral or unethical procedures without impunity).

- No private or public options for insuring health care coverage can succeed in the long run unless costs are controlled and shared equitably.

Health care reform is a stewardship issue. It challenges us to take care of the gifts of life and health; to share the costly burden of care especially on behalf of the poor; and to manage wisely and well the resources available to us through medical and health care personnel, through private insurers and government agencies, and through hospitals and other organizations dedicated to the healing arts.

Whatever we do, as disciples of Jesus Christ and as stewards of all his gifts, we must work to ensure respect for life and dignity, and universal access for all.

This is what Jesus did during his life among us. This is what he calls us to do if we wish to follow him—and make his saving grace available to the men and women of our day.

—Daniel Conway

Be Our Guest/Sr. Susan Marie Lindstrom, O.S.B.

Unwrapping 'packages' is one of a teacher's greatest privileges each year

"You teach high school? I'm sorry. That must be really difficult."



"I don't know how you deal with teens all day. Mine drive me crazy."

"Teenagers? All they care about is clothing, texting and listening to iPods. You couldn't pay me enough to teach them."

These are just a few of the comments that I heard this summer as I made new acquaintances who asked what I do for a living.

Rather than responding defensively, I attempted to share my love for high school-aged youth, the joy that comes from watching them mature, the pride that swells within me when they learn a new concept, act unselfishly or overcome personal obstacles.

True, there are challenges to face, hormones to control and broken hearts to heal, but that is part of the adolescent journey toward adulthood.

Teaching high school is a gift. It is a privilege to open the "packages" that sit before me each year: some eager to learn, some putting in their time, some anxious to socialize with friends, and still others finding in the routine and normalcy of school a respite from difficult home situations.

Some packages are more beautifully wrapped than others, some more easily opened, but each contains a treasure if I am patient enough to discover it or coax it forth.

Far too often, teenagers are victims of stereotypes. The guy dressed in black, with eyebrows and nose pierced, hair long and stringy, is a Goth, an alternate, someone on the fringe, obviously an outcast. Actually, he finds black quieting, is a Student Council officer, and an integral part of the speech and debate team.

The shy girl who sits by herself at lunch, sporting Coke-bottle thick glasses

and reading anime novels is a loser. Actually, she comes from a family of 10 and, as the eldest, has to tend to the younger siblings.

Lunchtime is her one space in the day for herself. She reads anime novels because she is a brilliant artist and wants to become an illustrator.

The boys who are huddled in the corner of the cafeteria, pointing at classmates and laughing boisterously, are inconsiderate jerks who taunt their peers. Actually, they are the emcees for the pep rally and are eagerly writing their script, trying to include all the fall athletes in their comments. They foster a wonderful sense of spirit as they lead us in cheers, songs and intramural activities.

The valedictorian obviously must spend all of her time studying to stay number one in her class. Actually, she devotes most of her time to working at a local children's hospital, and has taken several mission trips to Central and South America during her spring breaks and summer vacations.

These are a few of the many packages that I have been honored to unwrap in the past. Hopefully, my instruction will give this year's students the skills and knowledge to interact positively and productively with the world around them.

Truly, teenagers can be exasperating and can seem permanently attached to their cell phones and computers.

On the flip side, however, teenagers can be generous and delightful, attached to causes and programs that help improve life for those around them.

I am happy to be a teacher and proud of the teenagers that I teach. I am fortunate to be able to celebrate their talents, abilities, personal growth, and successes within and beyond the classroom.

(Benedictine Sister Susan Marie Lindstrom teaches senior religion at Bishop Chatard High School in Indianapolis. She is chairperson of the school's religion department and co-sponsor of the senior girls' retreat program.) †

Letters to the Editor

Where was the lamentation for 60,000 innocent unborn babies murdered by Dr. George Tiller?

Your Aug. 7 issue of *The Criterion* included a letter concerning a column on abortion by Father Tad Pacholczyk.

The letter writer expresses his disapproval of Father Pacholczyk's reference to a "truly reprehensible" quote by author and columnist Ann Coulter, and calls her a hate monger.

The writer takes Coulter's remarks out of context and alters her words to alter their true intent.

Coulter did not suggest that "the killing of Dr. George Tiller might not be murder." She did satirically say, "This one random nut who shot Tiller. ... I don't really like to think of it as murder. It was terminating Tiller in the 203rd trimester."

Then, mimicking our so-called Catholic politicians, she says, "I am personally opposed to shooting abortionists, but I don't want to impose

my moral values on others."

The problem with liberals is that they have no sense of humor. They take themselves and their own moral judgments too seriously. With all the outrage and lamentation about Tiller's murder, there was no lamentation for the 60,000 children he murdered.

The letter writer deplores the thought (not attributable to Coulter) that Tiller's death might not be considered as tantamount to the killing of 60,000 innocents.

He even goes so far as to state that angels rejoice when the soul of a murder victim (aborted child) is received into heaven. So, we should rejoice in abortion!

Ann Coulter is not a hate monger. Liberal "Catholics" who hate her should look in the mirror.

**Kenneth de Maillé
Bloomington**

Writer's misinterpretations miss the point of Father Tad Pacholczyk's column, reader says

I was disappointed that you would publish a letter to the editor in the Aug. 7 issue of *The Criterion* containing a reprehensible misquote of author and columnist Ann Coulter and, by association, a misquote of Father Tad Pacholczyk.

After misquoting Coulter, the letter writer proceeds to label her a "hate monger" and accuses Father Pacholczyk of

willingly associating with a hate monger to advance the pro-life cause.

Father Pacholczyk quoted her accurately and, thereby, brilliantly demonstrated the twisted logic of Dr. George Tiller and all abortionists, which was the point of his column.

**William L. Kramer
Edinburgh**

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Authentic hope orients us to others and to God

Our Catholic tradition looks at the world holistically, not in a fragmented or individualistic way. All of creation, both the visible and the invisible world, was created by God to be united with him at the end of time.

As individual human beings, we long for communion with God and with one another. Ours is not an individualistic faith.

We believe that we are a pilgrim people journeying together to a heavenly homeland prepared for us by the risen Lord, who has ascended to the Father and who waits for us in the company of his Blessed Mother and all the saints.

This is the heavenly Jerusalem that is promised to us in Scripture. It is St. Augustine's City of God. It is the fulfillment of the kingdom that is at the core of Jesus' preaching.

The kingdom that has begun here on Earth, and that will reach its perfection in the world to come, is the source of our most profound hope. Beginning now, but much more completely in the world to come, we are called to be one with God and with all the saints.

In his encyclical letter "*Spe Salvi*" ("Saved by Hope"), Pope Benedict XVI writes that Christians have always believed that the "blessed life" which we hope for is a social reality and not something that happens to individual persons alone.

The pope recalls the Church's consistent teaching that sin is "the destruction of the

unity of the human race." Indeed, sin is portrayed in the Scriptures as "fragmentation and division, Babel, the place where languages were confused, the place of separation" ("*Spe Salvi*," #13). The English word sin comes from the German word "*Sunde*," meaning divided or separated.

Self-centeredness is a prison, the result of sin. Only openness to others can free us from the slavery of sin to the happiness or joy of life in Christ.

Hell is separation from God, the ultimate division of human community. Heaven is the exact opposite, where all of creation finds its unity and perfection in Christ, where we find happiness, peace and joy in the fullness of God's love.

As the family of God, we are meant to be united in God's love, which is perfectly realized in the communion of saints. This does not mean that we devalue the individual person.

On the contrary, each and every human being is made in God's image and likeness. Each of us is known and loved by God by name, as an individual person, with inestimable dignity and worth. But precisely because every individual is important, we treasure the coming together of all people—not in false or superficial ways, but in a profound and holy unity.

We are not communists or socialists who believe that the collective (society) has more value than the individual person. We are Catholics who believe that true community

exists only where the dignity of the individual person is recognized, respected and allowed to reach its full potential.

This image of "true community" applies to the family, to the Church and to human society in all its forms. It is an image of that perfect communion which is found in the mystery of the Holy Trinity—three distinct persons in one God.

As Pope Benedict teaches us, the blessed life that we long for "presupposes that we escape from the prison of our 'I', because only in the openness of this universal subject does our gaze open out to the source of our joy; to love itself; to God" ("*Spe Salvi*," #14).

The Holy Father writes that "while this community-oriented vision of the blessed life is certainly directed beyond the present world, as such it also has to do with the building up of this world" ("*Spe Salvi*," #15).

Our Catholic view of the world is sometimes characterized as a perspective that sees "both/and" rather than "either/or." We recognize God's kingdom both in this world and in the world to come.

We see ourselves both as individual persons made in God's image and as

members of a community, a family of faith.

And we believe in Jesus Christ, who is both God and man, as the one who is both here with us now (especially in the Eucharist), and yet to come at an hour that is unknown but eagerly expected.

Blessed Teresa of Calcutta used to tell her sisters that her service to the poorest of the poor was carried out "to Jesus, with Jesus and for Jesus." This is unity in Christ. It is the recognition that whatever we do, we do to and with and for the Lord.

Authentic hope is not individualistic. Hope orients us to others and to the Triune God, who is the cause of our unity and the source of all hope. †

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 fe auténtica nos orienta hacia el prójimo y hacia Dios

Nuestra tradición católica posee una visión holística del mundo, no fraccionada ni individual. Toda la creación, tanto lo visible como lo invisible, fue concebida por Dios para unirse a Él al final de los tiempos.

Como seres humanos individuales anhelamos la comunión con Dios y con el prójimo. La nuestra no es una fe individualista.

Creemos que somos un pueblo peregrino que camina unido hacia una tierra celestial que nos preparó el Señor resucitado, quien ascendió para reunirse con el Padre y nos espera en compañía de su Santa Madre y todos los santos.

Esta es la Jerusalén divina que nos prometen las Escrituras; es la Ciudad de Dios de San Agustín; la materialización del reino que representa el núcleo de las enseñanzas de Jesús.

El reino que comenzó aquí en la Tierra y que llegará a su perfección en el mundo venidero, es la fuente de nuestra más profunda esperanza. Hemos sido llamados a la unidad con Dios y con todos los santos desde ahora y de forma mucho más integral en el mundo futuro.

En su encíclica "*Spe Salvi*" ("Salvados por la esperanza"), el papa Benedicto XVI escribe que los cristianos siempre han creído que la "vida bienaventurada" que anhelamos es una realidad comunitaria y no algo que ocurre únicamente a las personas individuales.

El Papa recuerda la enseñanza constante de la Iglesia de que el pecado es "la destrucción de la unidad del género humano". En efecto, las Escrituras

representan al pecado "... como ruptura y división. Babel, el lugar de la confusión de las lenguas y de la separación" ("*Spe Salvi*," #14). En inglés, la palabra pecado proviene del vocablo alemán *sunde*, que significa dividido o separado.

El egocentrismo es una prisión; es el producto del pecado. Únicamente la apertura hacia los demás puede liberarnos de la esclavitud del pecado para gozar de la felicidad o la alegría de la vida en Cristo.

El infierno es la separación de Dios, la máxima división de la comunidad humana. El cielo es exactamente lo contrario: donde toda la creación encuentra su unidad y perfección en Cristo, donde encontramos la felicidad, la paz y la alegría en la plenitud del amor de Dios.

Como la familia de Dios, estamos destinados a unirnos en el amor de Dios, que se hace realidad en la comunión con los santos. Esto no significa que le restamos valor a la persona individual.

Al contrario, cada ser humano ha sido hecho a imagen y semejanza de Dios. Dios nos conoce por nuestros nombres y nos ama a cada uno, como personas individuales con una dignidad y un valor inestimables. Pero precisamente porque cada individuo es importante, valoramos la unión de todas las personas, no de forma superficial o falsa, sino en una unidad profunda y bienaventurada.

No somos comunistas ni socialistas que creen que el colectivo (la sociedad) tiene más valor que la persona individual. Somos católicos y como tales, creemos que la verdadera comunidad existe únicamente cuando se reconoce y se respeta la dignidad

de la persona individual y se le permite desarrollar su máximo potencial.

Esta imagen de "verdadera comunidad" se aplica a la familia, a la Iglesia y a la sociedad humana en todas sus formas. Representa una imagen de esa perfecta comunión que se encuentra en el misterio de la Santísima Trinidad: tres personas distintas en un solo Dios.

El papa Benedicto nos enseña que la vida bienaventurada que anhelamos "presupone dejar de estar encerrados en el propio 'yo', porque sólo la apertura a este sujeto universal abre también la mirada hacia la fuente de la alegría, hacia el amor mismo, hacia Dios" ("*Spe Salvi*," #14).

El Santo Padre señala que "Esta concepción de la 'vida bienaventurada' orientada hacia la comunidad se refiere a algo que está ciertamente más allá del mundo presente" ("*Spe Salvi*," #15).

Nuestra visión católica del mundo se define a veces como una perspectiva que ve el "ambos/y", en lugar del "este o aquel." Reconocemos el reino de Dios tanto en este mundo como en el futuro.

Nos reconocemos como personas individuales hechas a la imagen de Dios y como miembros de una comunidad, una familia de fe.

Y creemos en Jesucristo, que es Dios y hombre, como aquél que se encuentra aquí con nosotros en este momento

(especialmente en la Eucaristía) y que al mismo tiempo está por venir en un momento que desconocemos pero que esperamos con ansias.

La beata Teresa de Calcuta solía decirles a sus hermanas que el servicio a los más pobres entre los pobres se realizaba "para Jesús, con Jesús y por Jesús." Eso es la unidad en Cristo. Es el reconocimiento de que independientemente de lo que hagamos, lo hacemos para el Señor, con Él y por Él.

La esperanza auténtica no es individual. La esperanza nos orienta hacia los demás y hacia la Trinidad que es el motivo de nuestra unidad y la fuente de toda esperanza. †

¿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 28

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, rummage sale**, 8:30 a.m.-2:30 p.m. Information: 317-885-5098.

August 28-29

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

August 29

Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. **"Fall Festival,"** food, music, games, 4-11 p.m.

Information: 317-257-2266.

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **Silent auction**, 11 a.m.-11 p.m. Information: 812-923-8817.

St. Francis Hospital and Health Center, 8111 S. Emerson Ave., Indianapolis. **"Legs for Life," free screening program**, registration required. Information or appointment: 317-782-4422 or 877-888-1777.

August 30

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.

September 2

St. Mary Parish, 317 N. New Jersey St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

September 3

St. Francis Hospital Education Center, 5935 S. Emerson Ave., Suite 100, Indianapolis. **Palliative medicine team**,

cancer support seminar on "Advance Directives," 6:30 p.m. Information: 317-782-4422.

September 4-7

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

September 5

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

St. Michael Parish, Parish Life Center, 519 Jefferson Blvd., Greenfield. **St. Michael School, all-class reunion**, 6 p.m.-midnight, \$25 per person or \$45 per couple. Information: 317-966-7867 or croland61216@aol.com.

September 6

Our Lady of Lourdes School, 5333 E. Washington St., Indianapolis. **"On-Site Chili Cook-off,"** noon-3:30 p.m., \$25 entry fee, tasters \$5 per person, children under 7 no charge. Information: 317-506-1895 or www.lourdeschilicookoff.org.

Slovenian National Home, picnic grounds, 2717 W. 10th St., Indianapolis.

"Slovenian Fest," food, entertainment, 9 a.m., Mass, noon. Information: 317-632-0619 or www.indy.slovenian-national-home.com.

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

September 7

St. Anthony of Padua Parish, 4791 E. Morris Church St., Morris. **"Labor Day Festival,"** games, food, mock turtle soup, quilts, 11 a.m.-8:30 p.m. Information: 812-934-6218. †

Retreats and Programs

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

Oldenburg Franciscan Center, Oldenburg.

Retreat, **"Meeting God in Our Dreams,"** Franciscan Sister Olga Wittekind, presenter. Information: 812-933-6437 or center@oldenburgosf.com. †

Michael Reagan to speak at 'Celebrate Life' dinner on Sept. 15

Author and radio talk show host Michael Reagan is the keynote speaker for "Celebrate Life," the 27th annual Right to Life of Indianapolis fundraising dinner, at 6 p.m. on Sept. 15 at the Indiana Convention Center, 100 S. Capitol Ave., in Indianapolis.

The eldest child of the late President

Ronald Reagan is known for his humor, wit and warmth.

Dinner tickets are \$55, and table sponsorships are still available.

For more information or to make reservations, call the Right to Life of Indianapolis office at 317-582-1526, log on to www.rtlindy.org or send an e-mail to life@rtlindy.org. †

Raymond Arroyo to speak at Franciscan Foundation for the Holy Land dinner on Sept. 12

Internationally known author and EWTN broadcast journalist Raymond Arroyo is the keynote speaker for the third annual fundraising dinner sponsored by the Indiana regional office of the Franciscan Foundation for the Holy Land at 6 p.m. on Sept. 12 at the Meridian Hills Country Club, 7099 Spring Mill Road, in Indianapolis.

Other speakers are Franciscan Father

Peter Vasko, director of the foundation, and Franciscan Father Pierbattista Pizzaballa, custos of the Holy Land.

The international foundation works to safeguard the Christian presence in the Holy Land.

For more information or to purchase individual tickets or table sponsorships, call the foundation office toll-free at 866-905-3787 or send an e-mail to info@ffhl.org. †

VIPs

Robert and Rita (Krieger) Amberger, members of St. Mary-of-the-Rock Parish in



Franklin County, will celebrate their 50th wedding anniversary on Sept. 12 with a Mass at 3 p.m. followed by a reception with family members and friends.

The couple was married on Sept. 12, 1959, at St. Martin Church in Yorkville.

They have four children: Joyce Gagne, Janice Lamping, Judy Smith and the late Kenny Amberger. They also have 10 grandchildren. †

Tom and Ruth Ann (Wheatley) Williamson, founding members of



St. Barnabas Parish in Indianapolis, will celebrate their 50th wedding anniversary on Aug. 29.

The couple was married on Aug. 29, 1959, at

St. Philip Neri Church in Indianapolis.

They have three children: Tom, Dan and John Williamson. They also have nine grandchildren and one great-grandchild. †



American flag from Iraq

Army Staff Sgt. Andrea Cowden, left, recently presented a certificate of appreciation and an American flag flown over her unit, the Indianapolis-based 55th Medical Company, in Iraq to St. Francis Hospital administrators in Beech Grove. Accepting the flag on Aug. 12 are Franciscan Sister Marlene Shapley, vice president of mission services; Robert J. Brody, chief executive officer of St. Francis Hospital and Health Centers; and Jim Poole, Senior Promise director. Last spring, St. Francis Hospital employees donated 200 DVD movies to the enlisted men and women serving in the 55th Medical Company at Camp Liberty in Iraq.



Visitation Hospital serves several communities in southwest Haiti and is supported by several congregations in central Indiana, including St. Thomas Aquinas Parish in Indianapolis.

Fundraising luncheon to support Haitian hospital

Several congregations in central Indiana, including St. Thomas Aquinas Parish in Indianapolis, will sponsor a luncheon from noon to 1 p.m. on Sept. 12 at Our Lady of Grace Parish, 9990 E. 191st St., in Noblesville, Ind., in the Lafayette Diocese, to raise funds for the Visitation Hospital Foundation (VHF).

The foundation supports the Visitation Clinic as well as its community health and outreach programs in southwest Haiti.

Speakers include Dr. Tish Shea;

Father Thomas Metzger, pastor of Our Lady of Grace Parish; Visitation Hospital Foundation executive director Theresa Patterson of Nashville, Tenn.; and Joseph Zelenka, a member of St. Thomas Aquinas Parish and VHF board secretary.

For more information about the Visitation Hospital Foundation, log on to www.visitationhospital.org.

To purchase individual tickets or tickets for tables of 10, contact Zelenka at 317-213-9094 or by e-mail at jze@att.net. †

Raised in Indianapolis, priest likes being a country pastor

(Editor's note: In conjunction with the Year for Priests, The Criterion is beginning a new monthly feature titled "Faithful Fathers." We plan to profile a priest from each deanery during the next 11 months.)

By Sean Gallagher

NAPOLEON and OSGOOD—Father Robert Hankee is pastor of St. Maurice Parish in Napoleon and sacramental minister of Immaculate Conception Parish in Millhouses and St. Denis Parish in Jennings County, all in the Batesville Deanery. He was

ordained in 2002 and is 37. Born and raised in Indianapolis as a member of St. Pius X Parish, he has enjoyed ministering in rural parishes for the past five years.

Early hints of a vocation—"Shortly after I got to St. Pius X School [in the fourth grade], I started serving [as an altar boy]. I always was the one who would listen to the homilies and would critique [them], even as a young kid. Not that I knew what I was talking about anyway. I was just always fascinated by what [the priests] were doing up there. And when I got to serve, I got even more fascinated by it."

Becoming a seminarian—After graduating from Purdue University in West Lafayette, Ind., in 1994, Father Hankee worked at the Catholic Youth Organizations Camp Rancho Framasa in Brown County for three years.

During that time, he kept in contact with Father Michael O'Mara, whom he had

known as a teenager at St. Pius X Parish and who then was ministering at St. Paul Catholic Center in Bloomington.

Father Hankee would periodically talk to him about the priesthood and his own discernment of a possible vocation.

"He was asking me about it. And I said, 'Well, I think I'm going to think about it and pray about it.'

"He just looked at me and said, 'You've been thinking. You've been praying. So what are you going to do about it?'"

"That was kind of the kick in the pants that I needed."

Father Hankee became an archdiocesan seminarian within a few months, and began his priestly formation at Saint Meinrad School of Theology in St. Meinrad in January 1998.

When he knew he was going to be a priest—It happened after his third year in the seminary after a couple of opportunities to minister in hospitals.

"My biggest fear was, 'What do you say to someone in a hospital room? What do you say at funerals?' I didn't feel like I knew enough about what to say or what to do.

"The one thing that I learned ... was that the ministry of presence was more important. A lot of the people won't even remember what you said. They're just glad that you showed up."

Why he likes ministering in rural parishes—"It's a slower pace to life. You get on the road and you don't have someone right on your tail pushing you in traffic. And if you get behind a tractor, you don't really care. It's just a way of life.

"These parishes are [also] so old that there's a deep history here. There's a legacy that's being left behind. These buildings were built by the parishioners. You just get

a sense of the Catholic identity. It gives you ... a direction of where to go. The legacy has been handed to me. What am I going to do to hand it on next?"

Maurice, the parish dog—In his first year as pastor of St. Maurice

Parish, a couple who are parishioners convinced him to take in a stray dog, whom he named after the parish's patron saint.

When Father Hankee has been away on vacations, parishioners have decorated Maurice's dog house, adding a steeple, fake stained-glass windows and even a satellite dish.

"To me, it's important to be able to laugh. ... They wouldn't go to all of that trouble if they didn't somehow appreciate me."

Once, Maurice got loose during a Sunday Mass and was severely injured when he was hit by a car. A parishioner saw him lying by the side of the road and took him to a veterinarian. Father Hankee went to his office on Monday to check on Maurice.

"The veterinarian comes up to me and says, 'Do you realize how popular your dog is? We've had phone calls. We even had someone stop by and bring a balloon.' And when he made house calls [at] farms, farmers were asking about how the dog was doing. I had to stand



Father Robert Hankee anoints Burdella Barncamp, a member of Immaculate Conception Parish in Millhouses, on Aug. 19 at the Manderley Health Care Center in Osgood. Father Hankee is pastor of St. Maurice Parish in Napoleon and sacramental minister of Immaculate Conception Parish in Millhouses and St. Denis Parish in Jennings County.

up at Mass that following Sunday to give a report about him."

When he most feels like a priest—"I still get nervous when I preach. I still get butterflies.

"But when I'm at the altar presiding at the Liturgy of the Eucharist, that's the most comfortable that I've ever felt in my entire life."

Why he likes being a priest—"When you think about it, I'm invited into situations whether people know me or not. They're very personal [situations]—baptisms, weddings, funerals. They're very important moments in people's lives. To be a part of that and to see that has been a blessing.

"The biggest thing is that I've learned a lot [from parishioners] about how to love and how to receive love by being a priest. And you know that at the center of all of that is Christ himself. So that's been a great, great blessing." †



2009 St. Joseph FALL FESTIVAL

at St. Joseph
1375 South Mickley Avenue
Indianapolis
Thursday — Friday — Saturday
September 10th - 11th - 12th

Thurs.-Fri.—5:00 PM to 11:00 PM
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Saturday
September 12, 2009
12:00 noon – 10:00 p.m.
(Children's area closes at 5:00 p.m.)

St. Joan of Arc Church
4217 Central Avenue

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

SEMINARY

continued from page 1

hopefully, as future priests, is one of complete transition," he said. "I've just come to realize that I need to get used to that now. And I do. All of the transition is great."

Archdiocesan seminarian Tim Wyciskalla, a member of St. Barnabas Parish in Indianapolis, first arrived at Bishop Bruté with Syberg three years ago. He likes the fact that the seminary is crowded now.

"We're in such a neat place, with plenty of room to spread out," he said. "I would rather be full and tight than have all sorts of room, but have only 10 or 15 guys."

Father Robert Robeson has been the seminary's rector since it was established in 2004.

"There's a certain amount of inconvenience due to the construction," Father Robeson said. "However, there's also an awful lot of excitement generated by it."

"And really, this is far and away the most exciting and the most fun year I've had since [the seminary started]. Starting a seminary is not easy. But this is fun work because it's all about growth."

The renovation work also includes converting a computer lab into an apartment for a priest seminary staff member, turning a section of a wing into a new computer lab and constructing a parking lot.

Through it all, Father Robeson said the prayer-nurturing architecture of the seminary is being maintained.

"We're not touching the [arched] hallways or the doors that contribute to the aesthetic beauty of the building," he said.

It was, in part, the prayerful atmosphere of the seminary's new home that persuaded Father Kyle Schnipple, the vocations director for the Archdiocese of Cincinnati, to send four college seminarians to Bishop Bruté this year after visiting it during the last academic year.

"As they moved to the new location, it just had a very prayerful

feel to it," Father Schnipple said. "That was an important aspect of it that I wanted to check out and just sort of experience. That house will help foster that prayer life of the seminarians."

In addition to welcoming new seminarians from the Cincinnati Archdiocese and the Diocese of Lexington, Ky., the seminary also has a new

Photos by Sean Gallagher



Father Robert Robeson, rector of Bishop Simon Bruté College Seminary in Indianapolis, chats on Aug. 13 in a seminary hallway with archdiocesan seminarian Gregory Lorenz, left, a junior at the seminary, and Jerrod Kohn, a seminarian for the Archdiocese of Cincinnati and freshman at Bishop Bruté.

vice rector, Father Patrick Beidelman, who will be in residence there.

"I was humbled and honored by the opportunity to come here to the seminary and to this work because it seems like it has God's Providence

all over it," Father Beidelman said. "In the short time since the archbishop [Daniel M. Buechlein] entrusted Father Bob to this new work [in 2004], it seems as though it was ordained for success."

Part of that success is seen in its steady increase in enrollment in each of its first five years, growing from six college seminarians in 2004 to its current number of 23 seminarians. (See related story, page 9.)

The seminary's success can also be measured through the growth in the number of dioceses that enroll seminarians here. In 2004, the archdiocese was the only diocese

represented at Bishop Bruté. Now, there are seminarians from five dioceses enrolled.

But, for Father Robeson, such numbers don't tell the real story of the seminary's early achievements.

"Success is really measured by the growth in holiness, and the growth in human and spiritual formation, among the

young men who are involved in the program," he said. "That's the area that inspires the most confidence in what we're doing because we've seen substantial growth in the guys."

According to Father Robeson, the current renovations at Bishop Bruté may be the beginning of more changes.

"Future capital improvements are going to be necessary because we anticipate that we'll continue to grow," he said. "We're at 23 [seminarians] right now, but I'd say that, within three or four years, we could be up around 40."

That number of seminarians would exceed the capacity of Bishop Bruté, so it is hoped that an additional dormitory will eventually be constructed on the grounds that could house 60 to 70 seminarians and include dining facilities.

"It reminds me of [the movie] *Field of Dreams*," Father Beidelman said. "If you build it, they will come."

"That's what's happened with this seminary. And I think that's happened because of God's Providence, and because the archbishop and the archdiocese have taken a leap of faith to believe that this is what God needs and wants from us at this time." †

'Success is really measured by the growth in holiness, and the growth in human and spiritual formation, among the young men who are involved in the program. That's the area that inspires the most confidence in what we're doing because we've seen substantial growth in the guys.'

— Father Robert Robeson, rector of Bishop Simon Bruté College Seminary



Archdiocesan seminarian Michael Kubancsek, a freshman at Bishop Simon Bruté College Seminary in Indianapolis, carries some of his possessions down a hallway while moving into the seminary on Aug. 13.

Online only

Want to get more from this story?

Then log on to the archdiocesan Web site:

To learn more about Bishop Simon Bruté College Seminary, including previous articles about it and ways to support its priestly formation, log on to www.archindy.org/bsb. Also log on to www.hearGodsCall.com.

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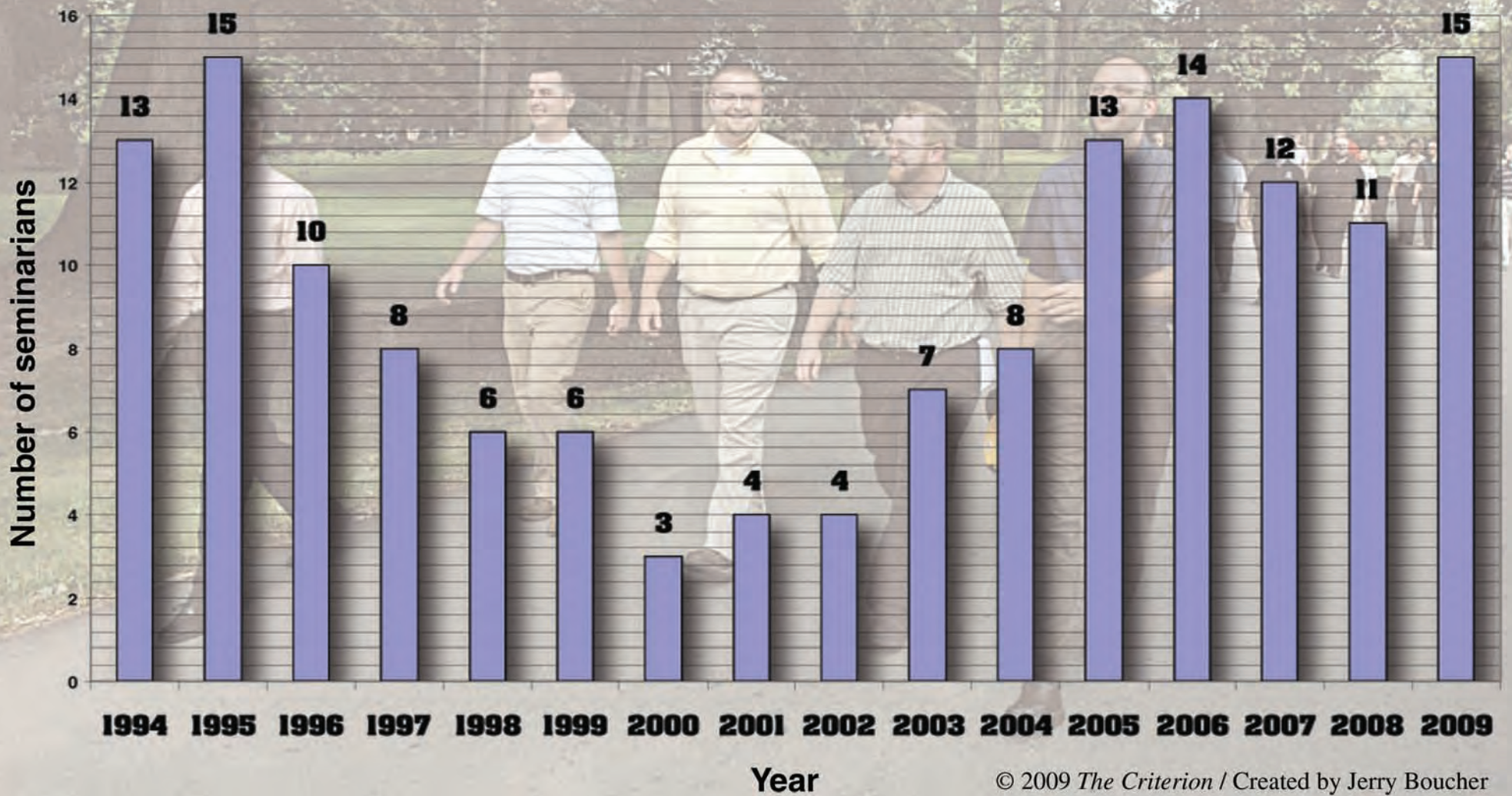
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College seminarians in the Archdiocese of Indianapolis



Seminary's presence in archdiocese encourages vocations

By Sean Gallagher

A significant factor in the growth in enrollment at Bishop Simon Bruté College Seminary in Indianapolis is the steady increase in the number of college seminarians in the Archdiocese of Indianapolis over the past decade.

In 2000, there were three college students affiliated with the archdiocese as seminarians. At the start of the 2009-10 academic year, there are 15 seminarians, all enrolled at Bishop Bruté. There have not been this many archdiocesan college seminarians since 1995.

The current 15 college seminarians represent more than half of the archdiocese's 27 seminarians. In addition, seven of the 12 seminarians currently in the final four years of their priestly formation began as college seminarians.

What is behind this considerable growth in the number of college seminarians in the archdiocese?

Father Eric Johnson, archdiocesan vocations director, said the opening of Bishop Bruté in 2004 is a key reason for this growth.

"For the first time in a number of years, we have college-age men that are local, that people can get to know in their presence here," he said. "You see these ordinary men trying to respond in an extraordinary way to what God is calling them to. That, I think, naturally encourages and inspires others to look at the same thing."

Seminarian Kyle Field, a freshman at Bishop Bruté and member of St. John the Apostle Parish in Bloomington, met archdiocesan college seminarians as a home-schooled high school student participating in the seminary's annual youth retreat/camp, Bishop Bruté Days.

"I think exposure to the seminarians themselves helps a lot," Field said. "You have Bishop Bruté Days and various

retreats where the seminarians [are present]. You can see that they're normal people."

In the past, archdiocesan college seminarians received formation at the former Saint Meinrad College, which closed in 1998. After that, they were, for the most part, sent to St. John Vianney College Seminary in St. Paul, Minn.

Now they receive their formation in Indianapolis and are present on occasion in parishes both in the city and in other parts of the archdiocese.

"You see these ordinary men trying to respond in an extraordinary way to what God is calling them to. That, I think, naturally encourages and inspires others to look at the same thing."

—Father Eric Johnson, archdiocesan vocations director

This visibility has encouraged other young men to discern a possible call to the priesthood, Father Johnson said.

"There are a lot of reasons to be encouraged about where we're going in terms of the number of men we have," he said. "The guys who we have are enthusiastic. They have a real desire to try to live the faith in a concrete fashion. And the more that they're with others, the more that they inspire [others]."

Father Robert Robeson, Bishop Bruté's rector, also thinks the opening of the seminary likely has had a "huge impact" on the increase in the number of college seminarians.

He also carefully monitors the degree to which Bishop Bruté seminarians are involved in parishes and schools in the archdiocese.

"Their involvement can play a role in their formation," Father Robeson said. "But if they're out all of the time doing [things] at parishes and various ministries, how well are they really going to be able to do the contemplative work that needs to be done at the college level? How well are they going to be able to contribute to the community life that we're seeking to build here?"

Father Johnson noted the importance of supporting men of various ages to be open to the priesthood.

"I think that [we should] challenge all people—whether they're in high school, whether they're in college, whether they're second career men—to ask those fundamental questions of where is it that God is calling them to, not just in the long term, but in this place at this moment."

Father Johnson said that, in his visits to parishes across central and southern Indiana, he has seen an increase in the way in which archdiocesan Catholics encourage vocations at the grassroots level.

Field said that was the case for him at St. John the Apostle Parish in Bloomington.

"My parish has always encouraged [vocations], ever since I was really little," Field said. "If it ever comes up that someone is thinking about it, ... everyone is very supportive and wishes [him] the best."

"I know there are several young men at St. John right now who are seriously considering it. And the entire parish supports them."

Father Robeson said that prayers for vocations on the part of Catholics across the archdiocese have played and will continue to play a crucial role in any future increase in the number of seminarians.

Photos by Sean Gallagher



Seminarian Kyle Field, a freshman at Bishop Bruté College Seminary in Indianapolis, moves into his room at the seminary on Aug. 13. Field is a member of St. John the Apostle Parish in Bloomington.

"That's a huge factor," Father Robeson said. "You can't imagine how often I have people come up to me and tell me that they're praying for Bishop Bruté [seminarians] and praying for vocations to the priesthood. It happens every day."

"Thanks be to God that people are so committed to that."

(To learn more about archdiocesan seminarians or about discerning a priestly vocation, log on to www.HearGodsCall.com.) †

Interactive display at Library of Congress makes Bible come alive

WASHINGTON (CNS)—Separation of Church and state is enshrined in the U.S. Constitution, but that doesn't mean the Bible can't be admired and appreciated by a public or government institution.

Take the Library of Congress in Washington. It has an immense Bible collection, one augmented with modern technology.

The interactive equipment available in the Library of Congress is making the Scriptures accessible to a high-tech generation, said Robert M. Sokol, project manager for the "New Visitors Experience" program at the largest library in the world.

The most celebrated Bibles in the collection are the Gutenberg Bible and the Giant Bible of Mainz—proudly featured in the library's Great Hall.

The Giant Bible of Mainz is one of the last great handwritten Bibles of Europe, and it represents hundreds of years of work disseminating the word of God, according to the library's Web site.

The Gutenberg Bible is the first great book printed in Western Europe from movable metal type, and it marks a turning point in the art of bookmaking and consequently in the transition from the Middle Ages to the modern world, the Web site reads.

To give the public greater access to the enormous glass-encased—and centuries-old Bibles—the Library of Congress installed the interactive system in 2008, allowing visitors to use a touch screen to flip through the pages and read the text.

Sokol, the library's lead expert on the interactive equipment, told Catholic News Service that the technology not only teaches visitors about the history and artistry of these books, but also gives the public closer access to them since

actually touching the volumes is out of the question.

"When we show manuscripts and printed material, especially in book format, you can only see two pages at any given time," he said. "So the first thing we wanted to do with the interactives was allow people to be able to virtually turn the pages and flip through to see more."

The interactive machines placed by the historic Bibles allow visitors to use a touch screen to see the pages, zoom in, get detailed information about the text, and really inspect the artwork, type and handwritten passages on the historic manuscripts.

It would be impossible to connect all the library's Bibles to an interactive machine since the facility's collection contains thousands of Bibles in more than 150 languages, about 1,500 of which are considered significant editions for their rare or historic value, said Mark Dimunation, chief of the library's Rare Book and Special Collections Division.

However, modern technology has allowed the library to give the public greater access to all kinds of books, research materials and archives—as well as the Scriptures—and it's also provided curators with a tool to better preserve historic editions for future generations.

"Any kind of artificial light will, over time, damage them, so we have to have very low light settings on them, which also affect accessibility in a way because you can't really see that much," Sokol said. "The interactives, obviously, being backlit, show a great deal more. Plus, within the interactive, you can zoom in, you can really examine the details, which highlights things like the illuminations."

Though Dimunation told CNS that the interactive and digital technology is a

fascinating aspect of the library's collection, he said researchers and book enthusiasts are more attracted to the beautifully bound Bibles in these collected works that date back to the 13th century.

Some of those rare books include the Bible collection of the United States' third president, Thomas Jefferson. The first Bible printed in America is also housed in the Library of Congress as is the Lincoln Bible—the same book used to swear in Barack Obama as the nation's 44th president, the first black man to hold that office.

The excitement generated by the high-tech apparatus next to the two famous Bibles in the Great Hall is exactly what library officials hoped for when they set them up in the spring of 2008, said Erin Allen, a staff member in the Public Affairs Office of the Library of Congress.

Visitors tend to react differently to the Bible interactive displays, depending on their age, Sokol said.

"The younger people usually go to the interactives first, and then check out the actual Bibles," he said. "And the older people tend to check out the actual Bibles first, and then go to the

CNS photo/Nancy Wiehler



Young visitors to the Library of Congress browse the pages of the Giant Bible of Mainz at an interactive kiosk in the library's Great Hall on Aug. 7 in Washington. The institution's massive collection of Bibles has been augmented with high-tech interactive displays that bring the pages of Scripture alive for visitors.

interactives to learn more about them."

(To learn more about the Library of Congress, log on to www.loc.gov.) †

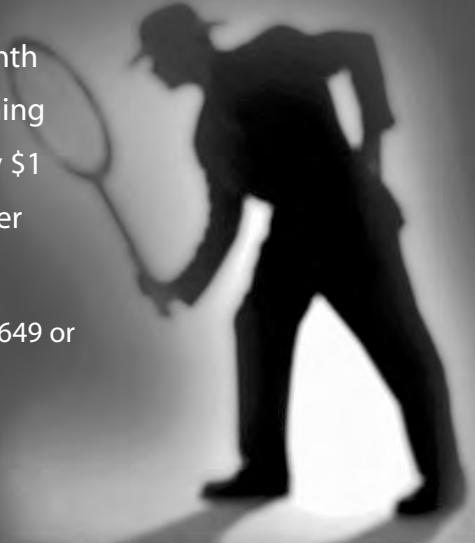
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Doctors remove pope's cast, say wrist is healing well

VATICAN CITY (CNS)—Doctors have removed the cast and wires from Pope Benedict XVI's right wrist and said the healing process went perfectly.



Pope Benedict XVI

A follow-up X-ray was performed, which demonstrated the consolidation of the fracture," Dr. Patrizio Polisca, the pope's personal physician, said in a statement released by the Vatican on Aug. 21.

"The recovery of its functionality, begun immediately, will be completed

with an adequate program of rehabilitation," the statement said.

The X-ray and the removal of the cast were performed in the small clinic at the papal villa in Castel Gandolfo, south of Rome.

According to Jesuit Father Federico Lombardi, papal spokesman, Pope Benedict broke his wrist in a fall after tripping in the dark looking for a light switch. The accident happened on July 17 at the chalet in Les Combes where the pope was vacationing in the northern Italian Alps.

After celebrating Mass and eating breakfast on July 17, the pope went to the hospital in nearby Aosta, where doctors performed a brief surgical procedure to stabilize and join the ends of the dislocated broken bones with wires. †

Our Lady of Fatima Retreat House

Fall Program Preview.....

- Sept. 3 Silent non-guided reflection day
- Sept. 28 'The Shack': An evening of reflection
- Sept. 29 Reflection day with Fr. Mike McKinney
- Oct. 13 Morning for Moms with Fr. Jim Farrell
- Oct. 19 Silent non-guided reflection day
- Oct. 26 Friends of Fatima Monthly Mass & Breakfast
- Nov. 16 Reflection day on the Psalms with Fr. William Munshower
- Nov. 23 Silent non-guided reflection day

For details on all of these programs as well as additional fall offerings or to register for any program, please check our website which is updated weekly!

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Native son of New Orleans installed to head his home archdiocese

NEW ORLEANS (CNS)—As a native New Orleanian, Archbishop Gregory M. Aymond had walked through the front doors of venerable St. Louis Cathedral hundreds of times as a seminarian, priest and auxiliary bishop.

But as applause erupted inside a packed cathedral on Aug. 20, he suddenly realized he was walking not only into the cathedral but also into history.

Archbishop Aymond, 59, became the first New Orleans native to be installed as archbishop in the 216-year history of the local church since the formal establishment of the Diocese of Louisiana and the Floridas in 1793.

Afterward, Archbishop Aymond was at a loss for words.

"It's just overwhelming," he said in the cathedral rectory after the Mass. "I still can't believe that I am the archbishop of New Orleans, but I think I am."

Inside the rectory, there was another equally amazing sight: The four living archbishops of New Orleans stood side by side, trading quips with each other.

New Orleans is believed to be the only U.S. diocese ever to have four living archbishops: Archbishop Philip M. Hannan, 96, who served from 1965 until he retired in December 1988; Archbishop Francis B. Schulte, 83, 1989-2002; Archbishop Alfred C. Hughes, 76, 2002-09; and Archbishop Aymond.

"We're going to have to go through this again for the fifth one," Archbishop Schulte said with a laugh.

Archbishop Aymond replied, "Am I dying sometime soon?"

"No, you'll still be here, I think,"

Archbishop Schulte replied. "But the only one I'm sure of is Archbishop Hannan."

"He'll probably bury all of us—hopefully, not at the same time," Archbishop Aymond said.

Until June 12, when Pope Benedict XVI

appointed Archbishop Aymond to return to his hometown from the Diocese of Austin, Texas, New Orleans was unique among the major sees in the United States not to have had a native-born priest serve as its archbishop.

After being led to the cathedra and receiving the crosier from Archbishop Pietro Sambi, apostolic nuncio to the U.S., and his immediate predecessor, Archbishop Hughes, Archbishop Aymond referred to that bit of history in his homily.

He mentioned that both the *Clarion Herald*, the official newspaper of the Archdiocese of New Orleans, and *The Times-Picayune* daily newspaper reported his appointment with similar headlines: "Native son returns to lead archdiocese."

"In reading this, something immediately came to mind that was said by someone 2,000 years ago," Archbishop Aymond said. "The prophet is accepted except in his own country. So I would ask you to please be nice to me—my mother would want that."

And then he glanced over and saw Archbishops Hannan, Schulte and Hughes seated in chairs on the left side of the sanctuary.

"From research, we think that New Orleans is the only archdiocese with four active archbishops," Archbishop Aymond said. "Which leads us to a very, very important question: Who's really in charge?" He quickly added jokingly, "We won't answer that question."

Archbishop Aymond, who grew up in the Gentilly section of New Orleans, was ordained a priest in 1975 and served most of his tenure in New Orleans teaching and then serving as rector-president at Notre Dame Seminary. He was ordained an auxiliary bishop of New Orleans in 1997 and was serving as executive director of the archdiocesan Department of Christian Formation in 2000 when he was named coadjutor bishop of Austin.

During his time in Austin, Bishop Aymond



Retired New Orleans Archbishops Alfred C. Hughes, 76, Francis B. Schulte, 83, and Philip M. Hannan, 96, and newly installed Archbishop Gregory M. Aymond, 59, gather in the rectory of St. Louis Cathedral after Archbishop Aymond's installation Mass on Aug. 20. New Orleans is believed to be the only U.S. archdiocese or diocese to ever have four living archbishops.

oversaw the explosive growth in Catholic population, opened four schools, created a much-copied diocesan program for ensuring the protection of children and young people from sexual abuse, fostered vocations and spearheaded a capital campaign that wildly exceeded expectations.

Acknowledging that the situation in the Archdiocese of New Orleans was far different from Austin because of the damage inflicted by Hurricane Katrina in 2005, Archbishop Aymond referred to his episcopal motto—"God is faithful"—and urged local Catholics to cling to that promise.

"In our 216 years we have faced many challenges—yellow fever epidemics, floods, hurricanes, fires," Archbishop Aymond said.

"As the people of God in the Archdiocese of New Orleans and as New Orleanians, we know of God's fidelity and we know of his hope," he said. "We always turn to God in rebuilding our faith and our community, and

we are humbled by the generosity and prayerful support of so many in the United States when these challenges have faced us."

He warned that it is difficult to live lives of faith in "a time when societal structure and busy lives can squeeze God out of our lives."

"To express faith in God often is not politically correct," he said. "Family life needs our quality time and attention. Some have been hurt by the Church and have left our family of faith. Violence, crime and racism are sins that are present in our world and in our community. Human life is often not held as a precious gift of God.

"Therefore, we must be a voice for the unborn, but also for the born, the poor, those with disabilities, those on death row, the terminally ill," he said. "All of us together, as God's people in the body of Christ, must face these challenges. Jesus, the good shepherd, needs us to be peacemakers." †

MARIAN UNIVERSITY Indianapolis

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Date	Opponent	Location	Time
AUG 27	St. Francis (Illinois)	Joliet, IL	7 p.m.
SEP 12	McKendree	Lebanon, IL	2:30 p.m.
SEP 19	GRAND VIEW	INDIANAPOLIS	1 P.M.
SEP 26	St. Francis (Indiana)*	Fort Wayne, IN	12 noon
OCT 3	Trinity International	Deerfield, IL	2 p.m.
OCT 10	ST. XAVIER*	INDIANAPOLIS	12 NOON
OCT 17	Olivet Nazarene	Bourbonnais, IL	2:30 p.m.
OCT 24	Albion	Albion, MI	1 p.m.
H OCT 31	TAYLOR*	INDIANAPOLIS	1 P.M.
NOV 7	MALONE*	INDIANAPOLIS	1 P.M.
NOV 14	Walsh*	North Canton, OH	12 noon

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From the Editor Emeritus/John F. Fink

Basic Catholicism: God's plan for marriage

(Twenty-ninth in a series)

It's impossible to pretend that marriage is a thriving institution in the United States. The numbers of couples who live together without marriage, the divorce rate and the numbers of children born outside of marriage continue to skyrocket. The concept of "marriage" between two people of the same sex is gaining ever-wider acceptance.

If we can do little more than bemoan these facts, the Church can at least present a positive picture of marriage in God's plan because it knows that it offers men and women the best chance at happiness in their lives.

The Church teaches us that God himself is the author of marriage. In Genesis, we read that, in marriage, "a man leaves his father and his mother and cleaves to his wife, and they become one flesh" (Gn 2:24). Jesus confirmed that when he said that husband

and wife "are no longer two, but one flesh" (Mt 19:6).

That means, in plain English, that these two people are a single organism. As C. S. Lewis wrote in *Mere Christianity*, "The inventor of the human machine was telling us that its two halves, the male and the female, were made to be combined together in pairs, not simply on the sexual level, but totally combined." That is why, as Jesus said, "What God has joined together, no human being must separate" (Mt 19:7).

We Catholics believe that Jesus raised the human institution of marriage to the dignity of one of the seven sacraments.

By his presence at the wedding at Cana, Jesus confirmed the goodness of marriage and proclaimed that from then on marriage would be an efficacious sign of his presence. Through this sacrament, spouses are strengthened and consecrated for the duties and the dignity of marriage.

When they marry, husbands and wives establish a matrimonial covenant, a partnership between themselves, that by its very nature is ordered toward the good of the spouses as well as toward the procreation and education of

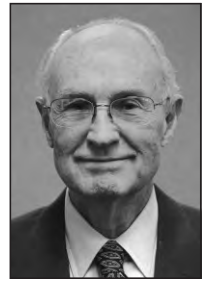
their children—what the Church considers to be the two major purposes of marriage. Try as it might, secular society can find nothing else that better serves those purposes.

That is why the Church insists that a marriage covenant—between a baptized man and a baptized woman, both free to contract marriage, who freely express their consent—cannot be dissolved once the marriage has been consummated through sexual intercourse. The consent of the marriage partners to give and receive each other is a bond sealed by God himself, and it cannot be broken.

Needless to say, our modern society doesn't accept God's plan for marriage. "Being in love" seems to be the only reason for getting married or remaining married, and that leaves no room for marriage as a covenant or a permanent bond.

Despite what modern society might teach, cohabitation, single motherhood or any other modern substitutes for marriage simply can't match God's plan.

We can count on the Church to continue to emphasize the importance of marriage despite our society's efforts to minimize it. †



Cornucopia/Cynthia Dewes

Goodness is still around, gracefully keeping the faith

Sometimes life can get you down. Even if your own life is going along pretty smoothly—no one dear to you is currently dying or in jail, the family budget is holding up and the roof isn't leaking—what's going on elsewhere in the world can be downright depressing.

We may believe that racial tension in our country has lessened, and suddenly a black intellectual, Henry Louis Gates Jr., a seasoned police officer and a confused neighbor produce a serious racial incident which discourages us, and confirms the opinions of some that we are still a racist nation.

We bask for years in the glory of the Greatest Generation and the idea that the U.S. is a morally righteous nation—and out of the blue, we find some of our country(wo)men involved in morally reprehensible acts of torture, political intrigue and personal ambition. And worse, attempting to hide them.

We are increasingly grateful for American prosperity and the American Dream which contributes to it—until systemic greed destroys the national

economy and many individuals' finances. Excess which seemed wonderful is now simply disgusting, and the thriftiness we thought was old-fashioned is again considered to be a virtue.

We laud the long-overdue feminist and gender equality movements, thrilled that girls and women may finally enjoy the same educational, political and professional opportunities that men have always considered their due.

But when these morph into abortion on demand, impoverished single parenthood and widespread sexual promiscuity, we find that we are faced with more and greater social problems, such as poverty, disease and ignorance.

While the Church teaches that we (wo)men are innately good because we are made in God's image, all these conditions may make us feel differently. Despair is one of the human faults we are heir to, along with the errors that produce it, so we may find it hard to be optimistic.

Well, when that happens I say we should look around. Somehow, goodness will appear, just when we need it, in the least-expected people, places and events. In religious terms, this is the grace which God has promised to help us on our journey.

I think of a woman who passed away recently. She was a member of my former parish, where she was a stalwart "church

lady" in the best sense of the word.

She was funny, a good wife, and the mother of many children whom she nurtured, educated and inspired. She was not a celebrity, but when she died the large crowd at her wake was joyful for having known her, and in the certainty that she was now with God.

I think of another elderly lady in the town nearby, who has been widowed for many years. On her Social Security check and whatever money she can earn in cleaning jobs, she supports two adult sons who are handicapped either by disability or inertia. She is one of the best volunteers at every event in the community, and never fails to greet everyone with smiles and hugs.

The freedoms that have made America a place of tolerance, fairness and prosperity require responsibilities from those who enjoy them. The ladies I describe did not—and do not—take freedom for granted.

Rather, they worked, and work with God's grace to make it available to others.

Faith in God gives us the freedom to do what is right. As Americans, we must keep that faith.

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



Emmaus Walk/Debra Tomaselli

During stressful times in life, trust that God is in control

"Abba, Father," he said. "Everything is possible for you. Please take this cup of suffering away from me. Yet I want your will, not mine" (Mk 14:36).

I stress out over finances. I inherited it from my mom, whose childhood was largely affected by the Great Depression.

As a school girl, Mom remembered her stomach gnawing with hunger. For her, second-hand clothes were the norm, and entertainment consisted of playing stickball in the streets.

As a child, Mom's family reprocessed leftovers, curtains, shoes and household goods long before recycling was fashionable.

But even after financial health was restored, Mom clung to concerns of financial loss.

Although my dad's job as an aerospace engineer provided well, she taught us to squeeze the life out of a toothpaste tube, add water to the bottom of the empty ketchup bottle and choose store brands long before

the term generic was stylish.

Without even realizing it, Mom, long deceased, had passed on invaluable skills to help me cope with this current economic climate.

But I also inherited her fears. When my husband and I began to feel the effects of today's recession and our financial boat started leaking quicker than we could bail it out, fear gained a physical foothold in me and I began having difficulties taking a deep breath.

It seemed that when I would inhale, I could never grab quite enough oxygen. Sometimes my lungs felt like they were wrapped in a straitjacket. No matter how I breathed, occasionally I just needed more air.

Yawns didn't help. Trying to suck in extra air didn't work. Each breath seemed just a bit too short. Although I suspected anxiety was the culprit, it took a lung X-ray to confirm it.

"Let's talk about how we're going to deal with this," the nurse said when my tests came back normal.

"No need," I responded. "I know what's causing this: fear. I know what I need to do."

That is when I visited that gentleman in Gethsemane. I got on my knees—

figuratively, not literally—but dropped down right beside Jesus, and looked over at him.

There he was, covered with fear, sweating great drops of blood. Just like him, I was physically shaken. Just like him, I saw a scary future. Just like him, I prayed to the Father. And, just like him, I submitted my desires to the plan of God.

"Thy will," I echoed, "not mine, be done." I meant every word and, in that surrender, my entire body relaxed.

My husband and I have managed our money well, and made it a priority to live within our means. We have never been unable to pay our bills. I dread to think what the future could hold if this economy doesn't turn around soon.

No matter what happens, though, I am convinced of one thing: God is in control. If God brings us where we don't want to go, then we can only trust that this, too, will somehow glorify him.

I believe it. And in that belief, I can breathe easy again.

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

Faith and Family/Sean Gallagher

St. Thomas More: A man for all husbands and fathers

As a new academic year begins, my mind has turned at times to memories of when I was a student at St. Joseph School in Shelbyville in the 1970s and '80s.

I was a bit different from other kids back then. I loved history.

I remember sitting in our Indiana history class in the fourth grade with

Mrs. Livingston learning about George Rogers Clark's exploits in what is now the southern part of the state during the Revolutionary War. Learning about those pioneer days just fired my young imagination.

I also recall, even as a grade school student, writing a paper or making a presentation about the Reformation. I got help from St. Joseph parishioner George Sheehan, who volunteered in the school library at the time. He guided me to books where I could learn about Martin Luther, John Calvin, John Knox, Ulrich Zwingli and King Henry VIII.

I'm still interested in history. But being busy in my life as a husband and father and in my career, I don't have the time to learn about just anything. A lot of the time, my reading is focused on topics that will help me live out my vocation better.

Maybe that's why I've recently returned to Reformation-era England in my reading.

For a few months now, I've been fascinated by St. Thomas More (1478-1535).

As a highly educated lay man, he was an unusual figure at the time. More was the first lay lord chancellor of England, the predecessor of its current office of prime minister.

He is probably best known for going to his death as a martyr for his refusal to pledge allegiance to King Henry VIII as the supreme leader of the Catholic Church in England. Henry had claimed that title, in large part, so that he could divorce his wife, Catherine, in order to marry his mistress, Anne Boleyn.

More's refusal to act against his conscience was immortalized in the Robert Bolt play, *A Man for All Seasons*, which was later made into an Oscar-winning movie of the same title in 1966.

But as much as I venerate More for his martyrdom, I am also drawn to him for his dedication to his calling to be a husband and father.

Although his second wife, Alice Middleton, was not well educated, More respected and loved her, and valued her assistance in the management of their estate. (More was a widower when he married Middleton.)

More dedicated himself greatly to the education of his children, including his daughters. It is said that King Henry witnessed a philosophy debate held by two of More's daughters.

Beyond growing in knowledge, More desired that his children be virtuous.

And, of course, as we know from St. Paul's First Letter to the Corinthians, the greatest of the virtues is love (1 Cor 13:13).

That leads me to recall a scene in *A Man for All Seasons* where More's daughter, Margaret, pleads with him shortly before his execution to give in to the king's demands, saying to him, "Haven't you done as much as God can reasonably want?"

More responds by saying, "Well, finally it isn't a matter of reason. Finally, it's a matter of love."

Every thought, word and deed of a husband and father should be motivated by love for his wife, children and, above all, God. †



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

The Sunday Readings

Sunday, Aug. 30, 2009

- Deuteronomy 4:1-2, 6-8
- James 1:17-18, 21b-22, 27
- Mark 7:1-8, 14-15, 21-23

The Book of Deuteronomy is the source of this weekend's first reading.



In this reading, Moses presents to the people the revelation of God's law. This information did not originate with Moses. It is neither the law of Moses nor the word of Moses. Rather, it is revelation from God.

Since the law proceeded from God, no one, not even Moses himself, was free to amend the law, change it or veto it.

Humans are limited, lacking insight, knowledge and views into the future to make all decisions regarding themselves wisely or to their genuine benefit. Thus, they need guidance.

Also fundamental is that, in the face of human limitations, God constantly and lavishly provided for the people.

"Law" here is not an edict. It is not relative or arbitrary. It is not necessarily a test. Instead, it is like the "law of gravity." It is reality. To violate God's law introduces confusion, or worse, into life. Therefore, when humans behave in ways counter to God's law, they upset things.

God's law, or Revelation, leads them away from this destructive activity.

The Epistle of James furnishes the second reading.

Several men in the New Testament bear the name of James. Any of these men, or another, could have been the author of this book, but scholars today tend to think that the author was James, the brother of Jesus.

What then about the most ancient Christian belief that Mary always was a virgin, and that Jesus was her only child? Who were James and the other "brothers and sisters" of the Lord mentioned in the New Testament?

The oldest beliefs among Christians, recorded in the centuries immediately after Christ, and not at all contradicted by the Scripture, were that they were Joseph's children from an earlier marriage. Under

Jewish custom of the time, any half-siblings of Jesus would have legally been regarded as his brothers and sisters.

Maybe less likely, drawing upon other ancient sources, they were the cousins of Jesus.

The older tradition influenced classical religious art, which depicted Joseph as an old man, but Mary as a young woman. Here again, the implication in this art is that she was his second wife.

This reading insists that every good thing comes from above. Every good thing is from God.

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

In this story, some bystanders notice that at least a few of the Lord's disciples are careless in observing the Law of Moses. It should be remembered that this law provided for virtually every circumstance that a person would encounter, whether great or small, in daily life.

Jesus replied that some gave God mere lip service or went through the motions of obedience. Instead, the Lord called for a true conversion of the heart, founded upon love for God and others, and manifesting itself in actual deeds and words.

Reflection

These readings repeat a theme. It is often said among theologians that the most devastating effect of Original Sin was the assumption by humans that they are much more self-sustaining than they really are. Every generation had thought that it had achieved extraordinary knowledge and command over the circumstances of life.

New generations come, and indeed they improve on the past. One day, many things that we know as state-of-the-art, including our assumptions and popular attitudes, will be as old-fashioned as the steam engine.

Humans have accomplished much. But, in other areas, they have blundered much. They have brought into human history extraordinary destruction and hatred, such as in the Jewish Holocaust during World War II. Into individual lives, they have brought untold instances of heartbreak and worse.

God does not leave us to our doom. He generously provides for us. His greatest gift was, and is, Jesus—"the way, the truth and the life." †

Daily Readings

Monday, Aug. 31
1 Thessalonians 4:13-18
Psalm 96:1, 3-5, 11-13
Luke 4:16-30

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

Wednesday, Sept. 2
Colossians 1:1-8
Psalm 52:10-11
Luke 4:38-44

Thursday, Sept. 3
Gregory the Great, pope and doctor of the Church
Colossians 1:9-14
Psalm 98:2-6
Luke 5:1-11

Friday, Sept. 4
Colossians 1:15-20
Psalm 100:1-5
Luke 5:33-39

Saturday, Sept. 5
Colossians 1:21-23
Psalm 54:3-4, 6-8
Luke 6:1-5

Sunday, Sept. 6
Twenty-third Sunday in Ordinary Time
Isaiah 35:4-7a
Psalm 146:7-10
James 2:1-5
Mark 7:31-37

Question Corner/Fr. John Dietzen

The Church hopes and prays for the salvation of those who commit suicide

Q Would you explain the Catholic Church's position on suicide?



My wonderful wife took her own life 15 years ago, and every day I think about her salvation. She was a good wife and mother while she lived.

Our pastor assured us that our Lord would bring her home. Still, my children and

especially I myself feel responsible that we did not do enough to prevent this tragedy. (Illinois)

A I'm sure you know and have probably been told often that the reaction of you and your children is not uncommon.

When struck by a catastrophe like your wife's death, which we cannot make sense of no matter how hard we try, we feel we must have failed to have done something within our power to prevent what happened. To attempt to explain such actions this way, however, is futile and unhelpful.

I believe it would be personally useful to understand the Catholic Church's approach to suicide, and I hope you take consolation in what your priest said.

He reflects the same teaching as the *Catechism of the Catholic Church* when it says we each have responsibility for our own lives, but we should not despair of those who take their own lives. By ways known to him alone, God has ways of providing for them, and the Church always holds them, as it does all the deceased, in its prayers (#2283).

Much Catholic understanding of these situations is reflected in the Church's funeral policies. Canon law lists among those who might be deprived of Catholic rites "manifest sinners who cannot be granted ecclesiastical funeral rites without public scandal of the faithful" (Canon #1184).

Are people who commit suicide really "open sinners" whose Christian burial would give scandal?

Today, bishops and other pastors generally believe the opposite. The scandal would be, rather, if Christian burial is refused. They, as all the rest of us, are painfully aware of our limitations in knowing what really happened spiritually to the one who died, not to speak of the particular care we need to exercise toward the loved ones left behind.

Taking one's own life is a serious matter.

But how much was the individual capable of genuine reflection on what he or she was doing? How much true consent of the will was there? Clearly, we cannot know.

I have had the sad experience of dealing with suicide many times in my 55 years as a priest. Circumstances surrounding these deaths gave strong hints to everyone who knew them that the deceased were hampered mentally or emotionally, often to a severe degree, at the time of death.

Sometimes those hints are apparent, with erratic behavior pointing to some crippling psychological dysfunction. Sometimes they are less obvious, and the self-destruction contradicts every experience with that person. To all appearances, something inside just snapped, and we'll never know what that might have been.

In other words, the Church makes no judgment about the individual's relationship with God. We simply place all our trust in God's mercy and love for the one who has died and for those terribly hurt by the death.

So the encouragement your priest gave you was based on solid Catholic belief about God and what we understand today about such suicides as your good wife's. You have every reason to hope, even be certain, that she is in our Lord's loving presence and care.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to jjdietzen@aol.com.) †

My Journey to God

Letter to a Bishop on his Feast Day

Dear St. Augustine,

I read there was a time in your life spent in worldliness and self-indulgence. How you must have been besieged by the ever elusive golden ring, and missed out on true joy's offerings until you completely emptied yourself of the glamour of sin and the illusion of material things. How your mother fervently prayed, and through God's enduring love and grace your conversion came.

Wise doctor of the Church, you filled your search for God and declared this one immutable truth—"You have made us for yourself, O Lord, and our hearts are restless until they rest in you."

Happy feast day, St. Augustine!

By Cathy Lamperski Dearing

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. St. Augustine of Hippo is depicted in a stained-glass window at the Crosier House in Phoenix. The fifth-century doctor of the Church is perhaps best known for Confessions, an autobiographical account of his conversion to Christianity.)



CNS photo/Crosiers

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 critterion@archindy.org. †

Rest in peace

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

BRINKMAN, Robert A., 89, St. Pius X, Indianapolis, Aug. 12. Father of Carol Hendricks, Barbara Knapp, Gary and Tom Brinkman. Brother of Bill and Jack Brinkman. Grandfather of 10. Great-grandfather of two.

CHAB, Marian J., 83, Christ the King, Indianapolis, Aug. 5. Mother of Julie Duncan, Lisa Melloy, Carol and Rollin Chab. Grandmother of six.

CHIMENTI, Dorothy, 81, Holy Family, Richmond, Aug. 9. Mother of Anne Young and Patrick Chimenti. Sister of Larry Fitzgerald. Grandmother of six.

COX, Teresa L. (Fisher), 49, St. Elizabeth of Hungary, Cambridge City, Aug. 13. Wife of Tim Cox. Mother of Krysti Keith, Timothy and Travis Cox. Daughter of Jim and Pat Fisher. Sister of Kim Hawkins, Debbie Reimsnyder and Willie Fisher. Grandmother of three.

DEWITT, Margie Peyton (Kestler), 81, St. Augustine, Jeffersonville, Aug. 11. Mother of Charlene Gardner and

Cynthia Hedge. Stepmother of Gary and Greg Dewitt. Sister of Eleda Greenfield, Freida Maag and James Peyton. Grandmother of eight. Great-grandmother of three.

GOODIN, Earl Stanley, 89, St. Anthony of Padua, Clarksville, July 27. Father of Sherri McHugh and John Goodin. Grandfather of six. Great-grandfather of five.

GREEN, Elizabeth, 56, St. Mary, Rushville, Aug. 13. Wife of Daniel Green. Mother of Christopher and John Green. Daughter of Mary Busald. Sister of Marilyn Kozlowski, Esther Sibrel, Helen, Carl, Jim and Paul Busald. Grandmother of two.

HURLEY, Patricia A., 78, St. Joseph, Sellersburg, Aug. 8. Mother of Diane Bertam, Beth Ann Keaton, Dottie Spencer and Debbie Weidenhaupt. Sister of Ronald Ewers. Grandmother of four. Great-grandmother of eight.

JOHNSTON, Fred Gordon, 85, St. Luke the Evangelist, Indianapolis, July 16. Father of Sally, Susan and Fred Johnston III.

JUDGE, Jerald, 79, St. Andrew, Richmond, Aug. 4. Husband of Ann Judge. Father of Gabriel and Greg Asbury, Leslie Holbrook, Jay and Kit Judge. Brother of Benedictine Sister Rita Claire, Joann Blohm, Dan and Larry Judge. Grandfather of eight.

KIBLER, James P., 53, St. Luke the Evangelist, Indianapolis, July 23. Son of

Eloise Kibler. Brother of Ellen Jose and Thomas Kibler.

KREMER, Mary Catherine (Duvellius), 84, Holy Name of Jesus, Beech Grove, Aug. 21. Wife of Robert Kremer. Mother of Carol Burkhardt, Jeanne Dill, Anthony and Michael Kremer. Sister of Mildred Hutchings, Ira and Thomas Duvellius. Grandmother of 10. Great-grandmother of nine.

KRIEG, John Edward, 91, Christ the King, Indianapolis, Aug. 11. Father of Diane Byron, Jody Smith, Carolyn and Tony Krieg. Brother of Paul Krieg. Grandfather of seven.

KRIEG, Paul J., 78, Christ the King, Indianapolis, Aug. 17. Father of Kristina Litzsinger, Debra Wadell, Elaine and Kathryn Krieg. Grandfather of four.

LEE, Rosemary (Whearty), 95, St. Luke the Evangelist, Indianapolis, July 26. Mother of Ellen Dutton, Kate Steele, Linda and Rosemary Lee. Grandmother of four.

LINGG, Louis E., 79, St. Gabriel, Connersville, Aug. 10. Husband of Joan (Conrady) Lingg. Father of Mary Lou Jacobs, Cathy Pfeiffer, Donnie, Greg, Jeff, Louis, Mike, Steve and Toby Lingg. Brother of Ruth Amrhein and Howard Lingg. Grandfather of 24. Great-grandfather of 13.

MARTIN, Louis P., 78, St. Augustine, Jeffersonville, Aug. 20. Husband of Dorothea (Dixon) Martin. Father of Diane Clark, Rita Hays, James, John, Michael and William Martin. Grandfather of 15. Great-grandfather of seven.

MUSSELMAN, David R., 80, St. Anthony of Padua,

Clarksville, Aug. 4. Husband of Jane Musselman. Father of Eric, Mark and Lynn Alan Musselman. Grandfather of two.

PARKER, Shirley, 77, St. Andrew, Richmond, July 27. Mother of Deborah Sims, Dawn Wonsik, Diane, John and Joseph Parker. Sister of Willodean Farno and Doris Kauffman. Grandmother of three.

PUTHOFF, Barbara, 82, Holy Family, Richmond, Aug. 5. Aunt of several.

SCHNEIDER, Anna Mae, 85, SS. Peter and Paul Cathedral, Indianapolis, July 25. Wife of James L. Schneider Sr. Mother of Rebecca Jackson, James Jr. and Richard Schneider. Half-sister of Donna Buehles and Linda Doyle. Grandmother

of five. Great-grandmother of six.

SLAYTON, Polly, 80, St. Bartholomew, Columbus, Aug. 11.

STEINMETZ, Randall, 42, Mary, Queen of Peace, Danville, Aug. 10. Son of Anthony and Donna (Cooley) Steinmetz. Brother of Michelle Weilhamer and Don Steinmetz. Grandson of Lorraine Cooley.

STEMM, Wilson E., Dr., 93, St. Mary, New Albany, Aug. 8. Father of Victoria Lopp and Wilson Stemm. Brother of Jean Poling. Grandfather of six. Great-grandfather of two.

STEPHENS, James C., 84, St. Mary, Richmond, July 31. Father of Dean and James

Stephens. Brother of Anna Cloud. Grandfather of one.

STEWART, Anna F., 90, Holy Family, New Albany, Aug. 16. Mother of Richard Stewart. Sister of Jeanette Dauby. Grandmother of three. Great-grandmother of six.

TUTTLE, Margaret Rose, 89, Mary, Queen of Peace, Danville, Aug. 5. Mother of Benjamin, Carl, Francis, James and Richard Tuttle. Sister of Father Joseph Grassl. Grandmother of 12. Great-grandmother of 20.

WILT, Cleo W., 91, Holy Family, New Albany, Aug. 17. Mother of Cheryl Harshey and Darryl Wilt. Sister of Martha Flanagan and Bernice Jones. Grandmother of five. Great-grandmother of three. †



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Catholic News Around Indiana

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Compiled by Brandon A. Evans

DIOCESE OF EVANSVILLE

New deacons commit to 'the totality of it all'

EVANSVILLE—As 12 men and their families waited in anticipation of ordination to the permanent diaconate, Bishop Gerald A. Gettelfinger invited them to consider “the totality of it all.”

The ordination, at St. Benedict Cathedral in Evansville, was celebrated on Aug. 15, the feast of the Assumption.

Bishop Gettelfinger, in reflecting on the life of the Blessed Virgin Mary, asked the congregation to think about what it meant when Mary said “yes” to the invitation to be the Mother of God.

“She was being obedient,” he said, “embracing the totality of what it was to be a mother.”

She had to embrace all that followed, birth, changing diapers—or whatever they used in those days, he said—dealing with a precocious child at age 12, the trauma of his being rejected even by those who loved him, and finally the joy that he was resurrected.

He reminded the candidates that they and their spouses had already embraced obedience to the vocation of married life, “the totality of it all,” and now the 12 men were being called to accept another challenge—“to be a servant” and to “embrace the totality of what it means to be a deacon.”

Father Jean Vogler, diocesan director of the permanent diaconate, presented the 12 candidates to the bishop.

Each candidate then approached the bishop, knelt before him and made a series of promises. They resolved to discharge the office of deacon with humble charity in order to assist the priestly order and to benefit the Christian people, to maintain and deepen their spirit of prayer, to celebrate the Liturgy of the Hours, and “to conform your way of life always to the example of Christ, of whose Body and Blood you are ministers at the altar.”

(For this story and more news from the Diocese of Evansville, log on to the Web site of The Message at www.themessageonline.org.) †

DIOCESE OF GARY

Future priest appreciates parish life, enjoys preparing homilies for Masses

MUNSTER—The notion of becoming a priest came early to transitional Deacon Ted Mauch.

“I was very young—first or second grade—and was already telling people I wanted to be a priest,” Deacon Mauch recalled. “That thought always seemed to be there.”

Ordained a transitional deacon in June, Deacon Mauch begins his final year of theological studies at Sacred Heart Major Seminary in Detroit this fall and hopes to be ordained a

priest in June 2010. As part of his formation, Deacon Mauch has spent several summers learning the ins and outs of parish work.

This year, he has enjoyed the added responsibilities of the diaconate: assisting at weddings, presiding at baptisms and graveside committal services, visiting nursing homes and preaching at daily Mass.

“It’s been an awesome experience, and I’ve been very happy to exercise every aspect of my diaconal ministry for which I was ordained,” Deacon Mauch said, noting that not all of his classmates have been so fortunate.

When asked what he has enjoyed the most about his summer experience, Deacon Mauch pointed to preaching.

“I just love it. I love preparing and praying over the readings,” he said. “You know, after a few days, you realize that this is something you’ll be doing every day. There’s plenty to say, but it can be overwhelming.”

(For this story and more news from the Diocese of Gary, log on to the Web site of the Northwest Indiana Catholic at www.nwicatholic.com.) †

DIOCESE OF FORT WAYNE-SOUTH BEND

Today’s Catholic launches new Web site

FORT WAYNE—Evangelization is the proclamation of Christ and his Gospel by word and the testimony of life, in fulfillment of Christ’s command, according to the *Catechism of the Catholic Church*. All of us are called to evangelization.

On Aug. 13, *Today’s Catholic* launched a revamped and expanded tool of evangelization: a new Web site at www.todayscatholicnews.org.

While the old site covered news mostly posted in the *Today’s Catholic* newspaper, the new Web site will stay more current with late-breaking news, story updates, action alerts and Catholic news from across Indiana.

Site visitors will find easy links to sign up for a digital copy of the newspaper, as opposed to the print version, that can be e-mailed rather than delivered by the post office.

For those who wish to be green, the digital version does not require newsprint—fewer trees are cut down—and digital cuts down on production and delivery costs due to less gasoline.

Throughout the week, after the paper has gone to press, stories are updated. Oftentimes, background pieces offer additional insights to stories and they may not fit into the space provided in the newspaper. The Web site will accommodate such pieces.

The site will have graphics that will easily link visitors to upcoming events posted on the diocesan calendar, to the weekly *Today’s Catholic* podcast, to the U.S. Conference of Catholic Bishops’ movie reviews, and a diocesan video gallery.

The site also accommodates slide shows where visitors can view additional photos of diocesan events.

Francie Hogan, diocesan Web site coordinator, said, “I am so excited to see this news site come to fruition. It has



Pictured is a screen shot of *Today’s Catholic’s* new Web site.

been in the planning stages for quite some time, and it will be a definite improvement in our ability to reach even more people with the good news of the diocese.” †

Bishop D’Arcy celebrates Mass opening the Year for Priests

FORT WAYNE—As the Catholic Church observes the official close of the Year of St. Paul, it looks forward as it opens the observance of the Year for Priests.

Pope Benedict XVI recently declared this year a time for the sanctification of priests—those shepherds who bring the sacraments and much more to their flocks.

The Year for Priests was launched in Rome on the feast of the Sacred Heart, June 19, and will end on the same feast day in 2010. This special yearlong observance is in commemoration of the 150th anniversary of the death of St. John Mary Vianney, Curé of Ars, formerly the patron saint of parish priests and, recently by papal decree, the patron saint of all priests.

St. John Vianney was devoted to the sanctification of his parish and was instrumental in the spiritual renewal of France despite great opposition.

The official launching in the Diocese of Fort Wayne-South Bend of this noteworthy year took place on Aug. 4, the feast of St. John Vianney, at the Cathedral of the Immaculate Conception in Fort Wayne, when Bishop John M. D’Arcy concelebrated a special Mass with 40 priests of the diocese. The community was invited to attend.

The near-full cathedral was adorned with a prominently positioned table holding a statue of St. John Vianney as well as a relic of the saint. Ceremonial incense filled the air, while the bishop and priests dressed in golden vestments completed the picture.

In his homily, Bishop D’Arcy made clear that this year designated for priests was not for elevation or separation of the priests, but rather for the sanctification of priests that they might become even “more dedicated and prayerful.”

He went on to recount the history of St. John Vianney, who was devoted to the Eucharist.

(For these stories and more news from the Diocese of Fort Wayne-South Bend, log on to the Web site of *Today’s Catholic* at www.todayscatholicnews.org.) †

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People stand at attention during the singing of the "National Anthem" on Aug. 16. About 300 people attended this year's annual Italian prisoner of war chapel reunion.



Msgr. Joseph F. Schaedel, vicar general and pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, delivers the homily during the Aug. 16 Mass at Camp Atterbury. The Gospel reading was proclaimed in both English and Italian.

History, culture at heart of annual Italian POW chapel reunion

By Mike Krokos

EDINBURGH—David Pagnucco didn't look any worse for the wear after getting up before dawn and driving 360 miles from Rochester Hills, Mich., to Camp Atterbury on Aug. 16.

An Italian-American who in recent years has spent time researching his culture and roots, Pagnucco, 56, was eager to attend the 20th annual prisoner of war chapel commemoration, rosary, Mass and picnic at Our Lady's Chapel in the Meadow at Camp Atterbury in southern Indiana.

His 5½-hour trip had special meaning because his father, Fioravante Luigi Pagnucco, was a prisoner of war at Camp Atterbury, and the younger Pagnucco wanted to learn more about his father's life in Indiana. It was the younger Pagnucco's second visit to Camp Atterbury this year in

pursuit of family history, but the first time he has attended the annual Mass at Our Lady's Chapel in the Meadow.

"I'm interested in Italian culture, what my father went through [at Camp Atterbury], and to see where he was stationed," he said.

Pagnucco said his twin sister found out about the annual POW chapel Mass on the Internet, and passed the information on to him. The event is sponsored by the Italian Heritage Society of Indiana and the Indiana National Guard.

"We're just very interested in our heritage," said Pagnucco, who is a product researcher and member of St. Hugo of the Hills Parish in Bloomfield Hills, Mich.

Like many of the Italian prisoners at Camp Atterbury, Pagnucco's father was Catholic. He may have attended Mass at Our Lady's Chapel, but Pagnucco said he has been unable to locate any records to verify if that is the case. His father, who died in 2007, did not talk to him about his life as a prisoner of war, Pagnucco said.

Italian prisoners of war held captive at Camp Atterbury built the chapel in 1943 and dedicated it to Mary, Mother of Our Savior. Despite being thousands of miles from home, they never wavered in their faith, said Msgr. Joseph F. Schaedel, vicar general and pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis.

"Where did they get the strength to continue to believe? They got it from the 'living bread that came from heaven,' (Jn 6:51) given to them from their priest-chaplain," he said in his homily during the Aug. 16 Mass at Camp Atterbury.

"Christ was truly present to them when they needed him. The same Lord they had come to know in Italy was present to them here far away from home."

Like the prisoners of war, we, too, must realize that believing in Christ's presence requires faith, Msgr. Schaedel said.

"Never lose sight of Christ's real presence in the Eucharist—the bread is his flesh for the

life of the world," he said. "If you are really a Catholic, it means everything."

Faith, a devotion to the Blessed Mother, his Italian heritage, and the annual Mass and its accompanying events have meant a great deal to Salvatore "Sol" Petruzzi, who has served as the POW chapel event chairman for all 20 years of the program's existence.

Petruzzi, 85, is a member of the Italian Heritage Society of Indiana and St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese. He has been slowed in recent years by a series of strokes, and is also dealing with cancer, though his wife, Martha, said the illness is currently in remission.

This was Petruzzi's last year as the event chairman, and his love for the POW chapel and his 20 years of service to the event were recognized after Mass by Army Col. Jorg Stachel, retired commander of Camp Atterbury, who worked with Petruzzi to rededicate the chapel in 1989 and begin the annual POW Mass in 1990.

"The one person that definitely stayed with me throughout the period that we did these annual events was Mr. Salvatore Petruzzi," he said. "Every year, about June or July, he would contact me to make arrangements for this huge event at the POW chapel."

"Hopefully, we'll have enough people coming forth in future years to keep the history going, and the event going."

Ralph Tambasco, a past president of the Italian Heritage Society of Indiana and current board member, said Petruzzi's unwavering commitment to the annual event



Salvatore "Sol" Petruzzi, right, cries as retired Army Col. Jorg Stachel presents a plaque to him for his 20 years of dedicated service as chairman of the annual POW chapel commemoration at Camp Atterbury on Aug. 16.



Five-month-old Hudson Angelo Tambasco enjoys time with his father, Michael, before the Aug. 16 Mass at Camp Atterbury. They are members of Our Lady of the Most Holy Rosary Parish in Indianapolis.

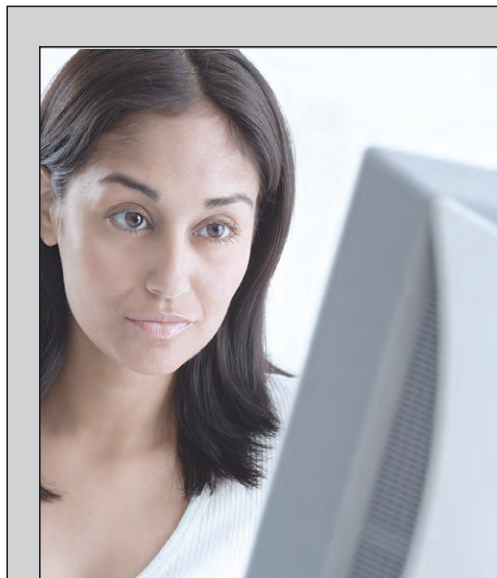


The inside of Our Lady's Chapel in the Meadow at Camp Atterbury features this altar. Before Mass, the rosary was prayed in English and Italian.

has been the key to its success.

"I don't know if this ever would have reached the level that it has without Sol at the helm," said Tambasco, who is a member of Holy Spirit Parish in Fishers, Ind., in the Lafayette Diocese, and Our Lady of the Most Holy Rosary Parish in Indianapolis.

"Hopefully, we can honor what he's done by continuing it in the future." †



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