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Criterion

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Three generations serve as catechists, see Religious Education Supplement, pages 11-14.

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A SPIRITUAL FIGURE FOR OUR TIME

10 years after her death, Blessed Teresa continues to be a model of holiness

By Sean Gallagher

Blessed Teresa of Calcutta was born nearly a century ago to Albanian parents, and ministered for decades in India to people living in a state of poverty that is hard for most Hoosiers to imagine.

Yet Catholics throughout central and southern Indiana are drawn to this woman unlike nearly any other spiritual figure of our time.

Some of them are leaders in the faith or notable television personalities. Others are average people in the pews.

No matter who they are, Blessed Teresa has a special place in their heart.

See related stories, page 15.

Archbishop Daniel M. Buechlein met with Blessed Teresa three times while he

served as bishop of the Diocese of Memphis from 1987-92. Their meetings primarily involved the Missionaries of Charity establishing a convent there.

One might expect that the two talked about matters of the spirit. They did. But at the entrance of an airport jetway?

“When Mother Teresa was preparing to board the plane after her second visit, she pulled me aside and said, ‘Bishop, when you put the drop of water into the chalice of wine at the offertory, please pray that I might be dissolved in Christ,’ ” Archbishop Buechlein said.

He also recalled how, despite, or perhaps because of, her great reputation for holiness, she put him or whoever she was with at ease.

“Mother Teresa made one feel very comfortable in her presence,” Archbishop Buechlein said. “We don’t hear it said very often, but she had a wry sense of humor in the midst of her care for the poorest of the poor.”

On the 10th anniversary of Blessed Teresa’s death, the archbishop still looks to her as a model for his life of faith.

“Blessed Teresa is, above all, a model of patient humility,”

Archbishop Buechlein said. “She kept her heart and mind focused on Jesus. I pray for some of her holiness.”

See HOLY, page 18



In Austria, pope sticks to core theme of Christian values

VIENNA, Austria (CNS)—On a three-day pilgrimage to Austria, Pope Benedict XVI brought a core theme

of his pontificate to Central Europe, warning that a drift away from Christian values is leaving society unfulfilled, less charitable and without a real future.

Although the pope’s events during the Sept. 7-9 visit were low-key, his message was not.

To diverse audiences of Catholic faithful, politicians, Church ministers and volunteers, he argued that Europe risks adopting a godless vision that will inevitably lead to a spiritual, social and demographic dead end.

One of the pope’s most telling speeches came in Vienna on the first day of his trip, when he addressed a group that included scores of international diplomats and representatives. Instead of covering the usual list of global trouble spots, the pope made a strong pro-life appeal, zeroing in on the problems of abortion and euthanasia.

Beyond the moral issue of the taking of innocent life, the pope raised a wider question: whether Europe, with its low birth rate and rapidly aging population, is “giving up on itself.”

He hammered home the same theme the next day, telling 30,000 people at the Marian sanctuary of Mariazell that “Europe has become child-poor: We want everything for ourselves and place little trust in the future.”

His sermon at Mariazell also focused on the modern tensions among religious truth, interreligious sensitivity and the fear of intolerance. It’s an issue he raised a year ago in Regensburg, Germany, in a speech that drew criticism because of comments about Islam.

This time, the pope avoided specific remarks about other religions, but insisted that the Church can and must proclaim Christ as the universal savior.

See AUSTRIA, page 24



Pope Benedict XVI

Facility renamed Peyton Manning Children’s Hospital

By John Shaughnessy

If you ask “the country’s greatest football fan” why she cheers so intensely for Peyton Manning, she doesn’t mention his record-breaking ability as the quarterback of the Indianapolis Colts or his leadership in helping the team win the Super Bowl in 2007.

Instead, you get a story about pumpkins from Daughter of Charity Mary John Tintea, the 76-year-old chaplain at St. Vincent Hospital in Indianapolis who was named the nation’s greatest football fan by ABC’s “Good Morning America.”

While mentioning the pumpkins, Sister Mary John tells how Manning quietly makes private visits on a regular basis to the hospital, where he spends time with children and their families.

“On Halloween, he brought the pumpkins and helped the kids decorate them,” she recalled. “He sits down with the kids. He talks with them. You’d think they were his children. You can see it’s coming from his heart. It’s all love. I root for

See HOSPITAL, page 2

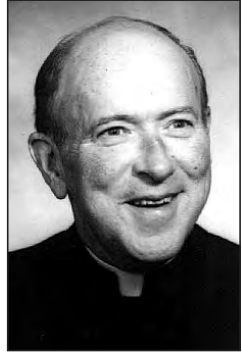


Indianapolis Colts quarterback Peyton Manning sits with 14-year-old Sydney Taylor of Brownsburg. Sydney introduced the Colts quarterback at a Sept. 5 press conference where it was announced that St. Vincent Children’s Hospital in Indianapolis would be renamed Peyton Manning Children’s Hospital at St. Vincent.

Father William Cleary was first principal of Cardinal Ritter High School

By Mary Ann Wyand

Father William D. Cleary, a retired diocesan priest who also ministered in Catholic education and served as dean of the Connersville Deanery for many years, died unexpectedly on Sept. 7 at St. Paul Hermitage in Beech Grove, where he was a resident. He was 81.



Fr. William D. Cleary

In addition to his parish assignments, Father Cleary served as the founding principal of Cardinal Ritter High School in the Indianapolis West Deanery, rector of the former Bishop Bruté Latin School in Indianapolis, and instructor, guidance director and assistant principal at Father Thomas Scecina Memorial High School in the Indianapolis East Deanery.

Archbishop Daniel M. Buechlein celebrated the Mass of Christian Burial for Father Cleary on Sept. 12 at St. Mary (Immaculate Conception) Parish in Rushville, his home parish and also his last assignment as pastor before he retired in 1996.

Father William Turner, pastor of St. Mary Parish, and Father J. Joseph McNally of Ninevah, a retired diocesan priest, assisted the archbishop with the funeral liturgy.

Burial followed at the parish cemetery in Rushville, where Father Cleary's body was interred beside the grave of his cousin, Father James Byrne, who also was a long-time diocesan priest.

Wake and prayer services for Father Cleary were held on Sept. 10 at St. Paul Hermitage and on Sept. 11 at Todd Funeral Home in Rushville.

Father McNally preached the homily for his longtime friend and mentor.

For the Gospel reading, Father McNally chose a passage from Matthew—"But of that day and hour no one knows, neither the angels of heaven, nor the Son, but the Father alone" (Mt 24:36)—because he had visited Father Cleary at the hermitage on the morning of Sept. 7.

"How amazing that was," Father McNally said. "I stopped over to see him and he was getting ready to go to physical therapy, but I spent about a half hour with him. He was in good spirits and thanked me for coming. ... He said, 'Be sure and come back,' and I said, 'I'll be back next week.' It just hit me so hard when I found out that God had taken him about an hour and a half after I left. You just don't know the day or the hour."

Their friendship dates back to Father McNally's senior year in high school. Years later, they pursued master's degrees in counseling one summer at the Catholic University of America in Washington and enjoyed going on vacations together.

In his homily, Father McNally discussed suggestions that he believes Father Cleary would offer as advice.

"The first one was to live each day, enjoy each day, make the most of it and enjoy the work that we're doing," he said. "Then my second point was to love our friends. Don't take them for granted."

As a Catholic school educator and pastor, Father Cleary knew countless people during 52 years in priestly ministries, Father McNally said. He was a very dedicated priest who spent hours writing, recording and memorizing each of his homilies.

"He had a devotion to the rosary and was very faithful in praying the Divine Office every day," Father McNally said. "He was certainly there for any brother priest who ever needed him."

During a *Criterion* interview on May 11, 2006, at St. Paul Hermitage, Father Cleary talked about concelebrating Mass at the hermitage chapel and ministering to

residents as often as possible despite his declining health. "You're a priest wherever you are," Father Cleary said. "... [When] you say your breviary, [you're joined] with priests all over the world. ... The faith is always there."

William David Cleary was born on May 2, 1926, to Michael and Kathryn (McKee) Cleary and grew up in St. Mary Parish in Rushville. He attended St. Mary School then graduated from Rushville High School in 1944.

During World War II, he served in the U.S. Army in France and earned the rank of lieutenant.

After the war, he graduated from Saint Meinrad's minor and major seminaries.

He was ordained to the priesthood by Archbishop Paul C. Schulte on Feb. 2, 1955, at SS. Peter and Paul Cathedral in Indianapolis.

His first assignment was as associate pastor of St. Bernadette Parish in Indianapolis on Feb. 9, 1955.

Also in the Indianapolis East Deanery, he was named assistant pastor of Holy Cross Parish as well as an instructor, guidance director and assistant principal at Scecina Memorial High School on May 20, 1958, then assistant pastor of St. Philip Neri Parish on Jan. 9, 1964.

Father Cleary was assigned to serve in the Indianapolis West Deanery on May 19, 1965, as assistant pastor of St. Michael the Archangel Parish and principal of Cardinal Ritter High School.

On July 18, 1972, he was named pastor of Our Lady of the Most Holy Rosary Parish and the rector of the former Latin School in Indianapolis.

Father Cleary returned to his home parish in Rushville as pastor on Aug. 1, 1978, where he served until July 3, 1996, when he retired from active ministry.

He also served three terms as dean of the Connersville Deanery from Jan. 1, 1981, until his retirement in 1996.

Surviving are many cousins. †

HOSPITAL

continued from page 1

him as a human being and a special person, not just as a player."

Sister Mary John offered her insights on Sept. 5, just minutes after it was announced that St. Vincent Children's Hospital would be renamed Peyton Manning Children's Hospital at St. Vincent.

The name change reflects the close relationship that has developed between Manning and the hospital since 1998, the year he was drafted by the Colts. Hospital officials hope the new name will raise additional awareness and money for the children's hospital, which opened in 2003.

Manning hopes that his association with the hospital will further help its continuing mission "on the behalf of critically ill and injured children"—to help "heal a frightened child."

"In the NFL, the name on the back of the jersey is emblematic of a player's commitment to contribute any way he can to the success of that team," Manning said. "For me, having the name on the front of this building carries with it much the same: a weighty responsibility to contribute to the

many victories ahead at St. Vincent's."

Manning shared his words with an overflowing crowd in the atrium of the children's hospital, a crowd marked by children wearing blue Colts' jerseys bearing his name and his number, 18.

What wasn't shared was the amount of the monetary donation that Manning and his wife, Ashley, made to the children's hospital. The couple asked that the amount of their donation be kept private, hospital officials said. The request seemed to match the humble, gracious demeanor that the 31-year-old Manning displayed during the announcement.

"For nearly 10 years, I've been honored to know some of the patients and families who have been treated at St. Vincent," he said. "I have seen firsthand the quality of care and compassion the talented hospital staff deliver to pediatric patients across Indiana."

One of those patients—14-year-old Sydney Taylor of Brownsburg—introduced Manning to the crowd. Diagnosed with cancer, she said her health has been improving since coming to St. Vincent in January.

"I thought it was really cool," she said about meeting Manning.

Manning attended the announcement with his wife, Ashley, and his parents, Archie and Olivia.

Archie noted that he was proud of Peyton for many reasons, "but today I feel like we're witnessing Peyton's greatest moment as he reinforces his commitment to help all the children in this state."

That commitment reflects Peyton's faith, his father said. "This is a labor of love for him," Archie said. "One of the things that Olivia and I stressed to our children was priorities. When you line up your priorities, faith has to be first."

Manning backs his faith with his actions, according to Sister Mary John.

"It's so wonderful for Peyton to take this upon himself," she said. "His concern is complete. It's not just for show. It's from the heart." †



Daughter of Charity Mary John Tintea, center, poses with Peyton Manning's parents, Olivia and Archie, at a Sept. 5 press conference announcing the renaming of St. Vincent Children's Hospital for the Indianapolis Colts' quarterback.

Official Appointment

Rev. Juan José Valdés, associate pastor of St. Mary Parish in Indianapolis, to Hispanic Ministry for the Archdiocese of Indianapolis, effective immediately.

This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

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In the footsteps of Jesus

Archdiocesan pilgrimage takes young adults to Holy Land



Photo by Katie Berger



Photo by Katie Berger

Above, on one of the pilgrimage's final days, the group stopped near St. George's Monastery, out in what Scripture calls the "Judean wilderness." Here, the young adults took turns riding camels.

Left, Kay Scoville, program coordinator for the archdiocesan Office of Youth and Young Adult Ministry, carries a cross along the Via Dolorosa. Each pilgrim took a turn carrying the cross along the path.

By Katie Berger

Special to The Criterion

Kyle and Susan Cordes will always remember the joy of renewing their wedding vows in Cana, the site where Jesus performed his first public miracle by turning water into wine.

Doug Marcotte will never forget praying in the Garden of Gethsemane, where Christ suffered in agony the night before his death.

Those enduring memories were part of a different kind of pilgrimage this summer.

Twenty-one young adults, ranging in age from 18 to 35, traveled on July 15-25 on an archdiocesan-sponsored trip to the Holy Land to walk in the footsteps of Jesus.

The trip to Israel was organized by the Office of Youth and Young Adult Ministry and, unlike most pilgrimages, was aimed at young people who have a hunger for a different experience of faith.

"Young adults who are engaged in their faith often need to go deeper in their relationship with Jesus Christ, and pilgrimages are perfect opportunities for growth in faith through many different facets," said Father Jonathan Meyer, archdiocesan director of youth ministry, who led the pilgrimage.

Prayer, worship, Scripture, fraternity, travel and discussion are facets of

young adult ministry that Father Meyer believes are important, and they were all included in the trip.

"I think it helped me to be with young adults because I could relate to everyone more," said Bridget King, a member of Sacred Heart of Jesus Parish in Indianapolis, who is also a senior at Indiana University in Bloomington.

"What made the trip even better," she continued, "was the fact that we were all experiencing it for the first time together."

The participants' ages contributed to the pilgrimage's faster pace.

"We were able to accomplish a lot each day because the group was young and had lots of energy," said Father Meyer, who also serves as associate pastor of St. Luke the Evangelist Parish in Indianapolis. On several days, the group added stops because they had finished their scheduled agenda early.

The trip took pilgrims to the biblical cities of Jaffa, Nazareth, Jerusalem, Bethlehem, Capernaum, Bethany and Jericho.

Present-day Israel looks little like what Jesus would have seen more than 2,000 years ago, but at each site the group paused to recall the Scripture story set there, providing an important link between old and new.

"When I read [Scripture], I no longer have to imagine many of the places because I have seen them with my own eyes," said Doug Marcotte, a member of St. Mary Parish in Greenfield. Marcotte is a seminarian of the archdiocese who is studying at Saint Meinrad School of Theology in St. Meinrad.

While the 10-day trip led the group to significant places in Jesus' life, it also provided a constant reminder of the important link between Jesus and his mother.

"The images of Mary throughout the Holy Land have continued to draw me to Our Lady in prayer and wonder," said Kay Scoville, program coordinator for the archdiocesan Office of Youth and Young Adult Ministry, who helped plan the trip.

In Nazareth, the group visited the site of the Annunciation, where the angel Gabriel appeared to the Blessed Mother to announce that she would be the mother of Jesus. In Jerusalem, they visited the Church of St. Anne, the birthplace of Mary.

Among other highlights for pilgrims was the opportunity for prayer, including

Submitted photo



Young adults help Katie Berger celebrate her 27th birthday on July 16 at a local pastry shop in Netanya. From left are Heather Schmolli, Bridget King, Father Jonathan Meyer, Katie Berger, Kay Scoville, Ann Littrell, Adam Boyden and Rebecca Totten.

daily Mass at several sacred sites. The group's assigned time for Mass was often early in the morning, including at the tomb of Jesus and at the foot of the cross at Mount Calvary, both contained within the Church of the Holy Sepulchre in Jerusalem.

"Celebrating Mass in Mount Calvary at 5:30 in the morning is one of the greatest memories of my life—after my ordination, that is," Father Meyer said.

The young adults also had a private exposition and Benediction of the Blessed Sacrament at the Church of All Nations at the Garden of Gethsemane.

"Spending an hour with Christ at the very spot [that] Christ suffered his agony in the garden was a very powerful experience," Marcotte said. It was here where Jesus fervently prayed as his disciples slept.

The pilgrims also had the opportunity to renew their baptismal promises at the Jordan River, the site of Jesus' baptism.

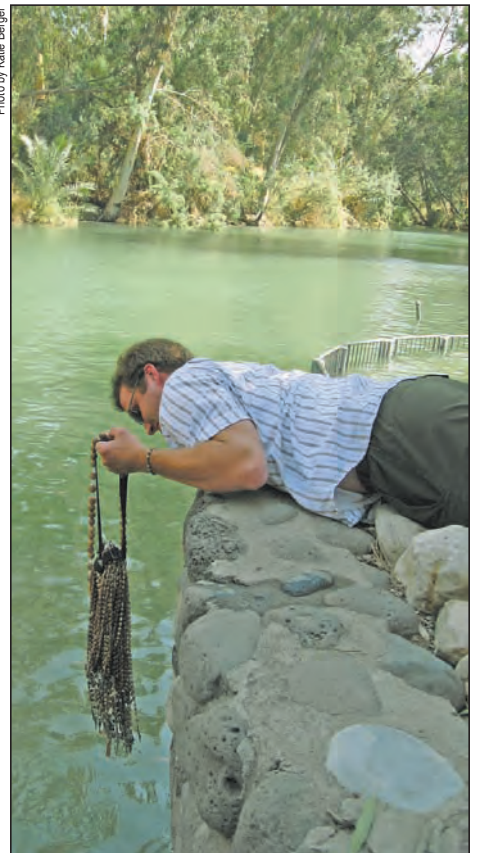
Kyle and Susan Cordes, members of St. John the Evangelist Parish in Indianapolis, were the only married couple on the trip. They renewed their wedding vows in Cana.

"We were both surprised and touched by the amount of love and support we received from the young adults," Kyle said. "They were all very excited to be there with us, which made it all the more special."

Susan noted, "Stripped of all the nerves and fanfare of our wedding, this was the purest reminder of the sacrament we share as a Catholic couple."

For the young adults, the trip was not just a vacation, but an opportunity to make real connections to Jesus. The Gospel is no longer distant to them. The pictures

Photo by Katie Berger



Adam Boyden dips his rosaries into the Jordan River, the site of Jesus' baptism. Many young adults placed objects into the river to take back for family and friends.

they can now recall when hearing of the death and resurrection of Jesus, or the call of Peter or other Apostles, can lead them further on their own journeys of faith, the pilgrims said.

"After I returned home, I became really passionate about learning more about my faith," King said, "and also more about the people who inspire me." †



Photo by Katie Berger

Father Jonathan Meyer helps Susan and Kyle Cordes renew their wedding vows in Cana.



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

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Editorial

CNS photo illustration/Nancy Wiechec



Displayed are the cover and inside pages of the **U.S. Catholic Catechism for Adults**, the first official catechism produced by the nation's bishops since the creation of the **Baltimore Catechism**, first published in 1885 and revised in 1941.

Q & A about Catholicism

We call your attention to our annual Religious Education Supplement that begins on page 11 of this issue.

Whether we're children, adolescents, youths, mature adults or seniors, we believe learning more about our faith is important for all of us.

We thought it might be fun and useful, therefore, to devote this editorial to questions and answers about Catholic doctrine, practice and history. Most of the questions are pretty basic, although some are tougher.

Use it as a catechetical tool, and share it with family and friends. We hope you'll get 100 percent. The answers are below.

1. What do we mean by the Incarnation?
2. True or false: The Immaculate Conception means that Mary remained a virgin when she conceived Jesus.
3. True or false: Mary delivered Jesus the same way that all mothers deliver their babies.
4. Name the theological virtues and the cardinal virtues.
5. What century produced the greatest number of saints who were later recognized as doctors of the Church?
6. True or false: Transubstantiation is the term given to the belief that Christ is made present in the Eucharist by the change of the substance of bread into his body and of the substance of the wine into his blood.
7. What are the precepts of the Church?
8. What are the holy days of obligation observed in the Archdiocese of Indianapolis?
9. What are sacraments and what are their names?
10. Match the following numbers with the appropriate letters:
1. St. Augustine 2. St. Francis de Sales 3. G. K. Chesterton 4. Thomas de Kempis 5. John Henry Newman
A) *The Everlasting Man* B) *The City of God* C) *Essay on the Development of Doctrine* D) *Introduction to the Devout Life* E) *The Imitation of Christ*
11. What are the seven gifts of the Holy Spirit?
12. In the entire Bible (Old and New Testaments), only one book was not written by a Jew. Who was he?
13. What's wrong with the designation "a lay deacon"?
14. True or false: Purgatory is a place where a soul goes after death to be purified.
15. The Church lists 37 antipopes, men who claimed the papacy in an uncanonical manner. Nevertheless, one of them is honored as a saint. Who was he?

Answers

1. The Incarnation means that the Second Person of the Blessed Trinity, while retaining his divine nature, assumed our human nature, body and soul.
2. False. The Immaculate Conception means that Mary, when she was conceived by her parents, was preserved from all stain of Original Sin.
3. False. The Church teaches that Mary remained a virgin before, during and after the birth of Jesus. "During" means that she remained physically intact (her hymen wasn't broken). It was, therefore, a miraculous birth.
4. The theological virtues are faith, hope and charity. The cardinal virtues are prudence, fortitude, temperance and justice.
5. Ten of the 33 doctors of the Church were born in the fourth century (with Athanasius only three years earlier). The 16th century takes second place with six.
6. True.
7. The precepts, sometimes called the Commandments of the Church, require us to attend Mass on Sundays and holy days of obligation, confess mortal sins at least once a year, receive Communion during the Easter season, keep holy the holy days of obligation, observe the prescribed days of fast and abstinence, and provide for the material needs of the Church.
8. The feasts of Mary, mother of God (Jan. 1), Assumption of Mary into heaven (Aug. 15), All Saints (Nov. 1), Immaculate Conception (Dec. 8), and Christmas (Dec. 25). Some former holy days have been transferred to Sundays.
9. The sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. They are baptism, confirmation, Eucharist, penance or reconciliation, matrimony, holy orders, and anointing of the sick.
10. 1-B, 2-D, 3-A, 4-E, 5-C.
11. Wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord.
12. St. Luke.
13. Once a man is ordained a deacon he is no longer a layman.
14. False. Purgatory is not a place. It's a process of purification whereby every trace of sin is eliminated and every imperfection is corrected.
15. St. Hippolytus, the first antipope and a great theologian, was reconciled to the Church before he died.

How did you do? Whether you got them all correct or missed some, we believe one thing is certain: You're never too young or too old to learn about the faith.

— John F. Fink

Be Our Guest/Ray Lucas

Teenagers need more than a youth minister—they need you!

Young people today want, crave and need more and better relationships with adults. This is one of the key findings in research done by the Search Institute that includes hundreds of thousands of teenagers.



And while young people have a lot of adults in their lives, says Gene C.

Roehlkepartain of the Search Institute, "it's striking how few young people have good sustained relationships with adults within congregations."

As someone who has been involved in youth ministry for nearly 20 years, I believe there are a few important reasons why teens aren't connecting with the adults of our parishes.

Part of this disconnect can be attributed to how we think about youth ministry, and the other part involves helping adults find simple and comfortable ways that they can get involved in the lives of teenage parishioners.

First, let's talk about our model for youth ministry. Too often, we—including youth ministers—believe that the work of youth ministry is best left to the youth ministry professional. We pay youth ministry leaders to have relationships with our teenagers so let them do their job. This model undermines the idea that youth ministry is the job of everyone in the parish.

It is time for our parishes and our youth ministry leaders to approach their roles as coordinating the gifts of the parish to benefit youths and not just sharing our own gifts. Think of youth ministry as a building project. For too long, we have asked youth ministry leaders to pour foundations, lay bricks, install windows, run wire, etc.

We need only look to the example of Jesus' leadership style to see that a youth ministry leader's role would be far more effective as the architects of youth ministry. A youth ministry leader's role should be more about finding others in the parish to take on the various roles of building faith and relationships with teens. Youth ministry leaders should be coordinators, not doers!

Why is this important? I have seen far too often the situation where a youth ministry leader leaves and suddenly an entire group of teenagers feels alienated from the parish. They had so much invested in their relationship with that one youth ministry leader instead of feeling a sense of belonging to the rest of the parish.

Youth ministry is the role of the baptized—that means all of us!

So if youth ministry is yours, mine and everyone's job, how do we do our part?

You may be thinking that you're not cut out for youth ministry. Perhaps you don't feel comfortable enough, cool enough, young enough or just don't have enough time.

As St. Paul reminds us in Scripture, we all have a role to play in the Body of Christ. It's just a matter of finding out what role you can play.

Here are a few ideas:

- Go out of your way to learn the names of the youths you see in church as well as

something about them. Greet them warmly at church and outside of church. Tell them you are glad to see them and ask how they are doing.

- Volunteer as a chaperone for a camping trip, a service project helper, a volleyball coach, a white-water rafting trip leader, etc. Find areas where your personal interests and teen activities overlap.

- Commit to at least one youth ministry activity a year as a leader or chaperone.

- If you can't be that active, volunteer to make phone calls to teens about upcoming events or volunteer to pray daily for teenagers.

- Personally invite the teens you know to join you in "job shadowing" the roles you have in the parish. Walk them through your volunteer roles as greeters, lectors, in quilting circles or at parish council meetings. Ask them to join you one Sunday in these roles and later invite them to try it on their own with your help.

- Encourage your parish to create meaningful roles for youths as liturgical ministers, in the choir, updating Web sites, on building committees, and on and on. Help the parish see that getting youths involved in every aspect of parish life now is vital if we want them to stay connected later.

- Encourage your parish to plan inter-generational events like service projects and educational sessions where youths and adults may work and learn side by side.

- Talk to your parish youth leaders about a way to "adopt-a-youth." Adults and senior citizens can send teens handwritten notes, cut out newspaper articles about them and send them a card on their birthdays or special occasions like confirmation. Be that older mentor in their life—go to one of their sporting events, plays or band competitions.

- Contact your youth ministry leader or director of religious education and offer to share 10 minutes in their sacramental classes about your experience of having your child baptized, your confirmation or how you live out your vocation. If you have a passion for service justice, come and share when the teens study discipleship. Or share for 10 minutes how prayer has been a part of your life.

- At parish meetings, planning sessions or during the budget process, stand up and be a voice for young people.

- Reinforce to everyone who will listen in your parish that youth ministry is not just the job of the youth ministry coordinator—it is the job of everyone in the parish!

Yes, I know. This is all easier said than done. But the impact of helping teens build relationships with dozens of caring adults in their parish would be incredible. Young people are certainly the future of our Church. By inviting everyone in our parishes to do their part, we begin to build a community where youths feel they are a part of today's Church as well.

Youths want and need relationships with the adults of their parish. You can be that adult for one of our youth. Youth ministry is everyone's job!

(Ray Lucas is the executive director for Catholic Youth Ministry in the New Albany Deanery and has worked with southern Indiana and diocesan teens for 17 years.) †

Letters to the Editor

Children are truly a blessing from above

I just wanted to express what happiness and joy I felt today when *The Criterion* arrived and on the front page was a picture and article about Jim and Kitty Madden and their seven children.

I read the entire article and thought how blessed they were to have seven healthy

and beautiful children.

I too have seven children—four boys and three girls. They are now all married, and I am the proud grandmother of 14 beautiful grandchildren.

What a blessing! I would definitely do it all over again.

Children are truly a blessing from above.

Jolee Green
Terre Haute

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Mass stipends are a gift voluntarily offered to God out of love

We often describe the Eucharist as the most important, the most perfect and efficacious Christian prayer.

It is a prayer offered to God not merely by the priest acting in the person of Christ and in the name of the Christian community, but by priest and community acting together.

The fact that the ordained priest performs certain functions which only he is ordained to perform at the Eucharist does not mean that the various ways in which the entire assembly participate are unimportant or “don’t count.”

It did not take very long in the early development of the ritual celebration of the Mass for Christians to seek some way to show the connection between the offering of Christ and our material creation.

Early on, members of the Christian community would bring food or coins which they could offer along with the bread and wine at the eucharistic celebration. These Mass offerings, the goods and monies that all along had been given for use of the Church, were gradually drawn into the liturgical action and joined to the offering of the Eucharist.

Gifts of the community to the Church and to the poor were considered gifts made to God. The offerings served many purposes: provisions of bread and wine for the sacrifice; supplies, e.g. candles needed for worship; sustenance for the clergy; and support for the mission to the poor. These

offerings were a tangible way in which the Christians participated in the offering of the Eucharist, and they also expected to share in God’s grace for the community in some special way.

Over the centuries, as we know, offerings of money gradually took the place of gifts “in kind.” Today we have collections and the annual United Catholic Appeal and even capital campaigns.

We also received the tradition of offering stipends when we wish to request the celebration of a Mass for a particular intention or for a deceased loved one. That tradition of stipends or offerings continues, and once in awhile it is important to remind ourselves about the meaning of this practice.

Clearly, when we offer a stipend we are not “buying” a Mass. Nor are we “buying” special grace from God through the prayers of the priest. Every Eucharist is offered for all the community of faith, even as we pray especially for a given intention.

It is also important to keep in mind that one is not obliged to make an offering, especially if one does not have the means to do so, if making an offering would be a hardship. The stipend today, as it always has been, is a gift offered to God as the Eucharist is offered by the priest along with the community of faith.

Mass stipends, then, are not a price one pays so that the celebrant administers and distributes God’s graces placed at his disposal. The request for a special intention

is a petition that both priest and community specially unite with the Church’s offering of Christ to the Father. The stipend is a material way to add to that spiritual offering of Christ to the Father.

Since 1965 in the dioceses of Indiana, the customary voluntary Mass offering has been \$5. (I noticed that in a column in the Lafayette diocesan weekly in which he wrote about this topic, Bishop William Higi figured out that at the rate of inflation since 1965 that \$5 amount would be \$31 today.)

For several years now, most dioceses around the country have suggested that the stipend would normally be \$10. Recently, the bishops of the dioceses in Indiana approved \$10 as the suggested stipend for a Mass.

I am asking that this change in suggested Mass stipend become the norm in the Archdiocese of Indianapolis beginning on Oct. 1. All \$5 stipends offered prior to that date will be offered as previously requested.

Once again, I want to stress that it is not obligatory to offer a stipend for the celebration of a Mass. Mass stipends are intended to be a material way of offering

our gifts to God as an act of love. God does not demand a price for his generous love.

When we reflect about the virtue of Christian stewardship, we often describe it as our desire to return gratitude to God for the gifts we have received. In fact, we acknowledge that everything we have ultimately comes from God.

In one of the weekday prefaces for the celebration of Mass, as we are offering thanks, we proclaim, “You have no need of our praise, yet our desire to thank you is itself your gift. Our prayer of thanksgiving adds nothing to your greatness, but makes us grow in your grace, through Jesus Christ our Lord.” †

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 September

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

Las limosnas en la misa representan un obsequio ofrecido voluntariamente por amor a Dios

Con frecuencia describimos a la Eucaristía como la oración cristiana más perfecta y eficaz.

Es una oración ofrecida a Dios no solamente por el sacerdote que actúa en la persona de Cristo y en nombre de la comunidad cristiana, sino por el sacerdote y la comunidad obrando en conjunto.

El hecho de que el sacerdote ordenado realiza ciertas funciones que sólo él está capacitado para realizar durante la Eucaristía, no significa que las diversas maneras por medio de las cuales la asamblea puede participar no sean importantes o “no cuenten.”

A comienzos de la evolución de la celebración ritual de la misa, no pasó mucho tiempo antes de que los cristianos buscaran alguna forma de demostrar la conexión existente entre la ofrenda de Cristo y nuestra creación material.

Desde los comienzos, los miembros de la comunidad cristiana llevaban alimentos o monedas que ofrecían durante la celebración eucarística, junto con el pan y el vino. Estas ofrendas durante la misa, los bienes y el dinero que siempre se habían entregado a la Iglesia, gradualmente pasaron a formar parte del acto litúrgico y se unieron a las ofrendas de la Eucaristía.

Las donaciones de la comunidad a la Iglesia y a los pobres, se consideraban obsequios entregados a Dios. Las ofrendas cumplían varios propósitos: la provisión de pan y vino para el sacrificio; los implementos, tales como las velas necesarias para el culto; el sustento del clero; y el respaldo a la misión con los pobres. Estas ofrendas constituían una forma tangible por

medio de la cual los cristianos participaban en la ofrenda de la Eucaristía y asimismo, esperaban compartir la gracia de Dios para la comunidad, de algún modo especial.

Con el pasar de los siglos, como sabemos, las ofrendas en dinero tomaron paulatinamente el lugar de las donaciones “en especies.” Hoy en día tenemos colectas y la recaudación anual United Catholic Appeal, e incluso campañas monetarias.

Asimismo, hemos heredado la tradición de ofrecer una limosna cuando deseamos solicitar la celebración de una misa por una intención en particular o por la muerte de un ser querido. Esa tradición de entregar limosna u ofrendas continúa, y de vez en cuando es importante que recordemos el significado de esta práctica.

Evidentemente cuando ofrecemos limosna no estamos “comprando” la misa. Ni tampoco estamos “comprando” una gracia especial de Dios por medio de las oraciones del sacerdote. Toda Eucaristía se ofrece por toda la comunidad de fe, aunque recemos en especial por una intención dada.

Asimismo, es importante tomar en cuenta no estamos obligados a realizar ofrendas, especialmente si no se tienen los medios para hacerlo, si entregar una ofrenda nos coloca en una situación apurada. La limosna hoy en día, como ha sido siempre, es un obsequio ofrecido a Dios al igual que el sacerdote y la comunidad de fe, ofrecen la Eucaristía.

Por lo tanto, la limosna de la misa no es un precio que se paga para que el celebrante administre y distribuya las gracias de Dios depositadas en él. La solicitud de una intención especial es una petición que tanto

el sacerdote como la comunidad unen de manera especial a la ofrenda de Cristo al Padre por parte de la Iglesia. La limosna es una forma material para aumentar esa ofrenda espiritual de Cristo al Padre.

Desde 1965, en las diócesis de Indiana, la ofrenda voluntaria de costumbre en la misa ha sido \$5. (Observé que en una columna semanal de la diócesis de Lafayette en la cual el Obispo William Higi escribió sobre esto, calculó que con la tasa de inflación desde 1965, esos \$5 serían hoy \$31.)

Durante muchos años, la mayoría de las diócesis en todo el país han sugerido que la limosna normalmente debería ser \$10. Recientemente los obispos de las diócesis en Indiana aprobaron la cantidad de \$10 como la limosna sugerida para la misa.

Les pido que este cambio sugerido para la limosna de la misa se convierta en la norma de la Arquidiócesis de Indianápolis, a partir del 1º de octubre. Todas las limosnas de \$5 ofrecidas antes de esa fecha, se ofrecerán según se pidió anteriormente.

Una vez más deseo enfatizar que no es obligatorio ofrecer una limosna para la celebración de la misa. Las limosnas de la misa están destinadas a ser una forma material de ofrecer nuestros obsequios a Dios como un acto de amor. Dios no exige un precio por su amor generoso.

Cuando reflexionamos sobre las virtudes de la responsabilidad cristiana, por lo general la describimos como nuestro deseo de agradecer a Dios por los dones que hemos recibido. De hecho, reconocemos esencialmente que todo lo que tenemos proviene de Dios.

En uno de los prefacios semanales para la celebración de la misa, mientras damos gracias, proclamamos “No necesitas nuestras alabanzas, más nuestro deseo de darte gracias es en sí tu don. Nuestra oración de gracia no incrementa tu grandeza, pero nos hace crecer en tu gracia, por Jesucristo nuestro Señor.” †

¿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 septiembre

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

Events Calendar

September 14

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Priestly Fraternity of St. Peter, 10th anniversary celebration of the apostolate in Indianapolis**, Mass, 7 p.m., reception following Mass. Information: 317-636-4478.

Twin Bridges Golf Club, 1001 Cartersburg Road, Danville. **St. Christopher School, fourth annual golf outing**, 10:30 a.m. registration, noon shotgun start, \$80 per person includes dinner. Information: 317-241-6314, ext. 160, or e-mail golfouting@saintchristopherparish.org.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. Couple to Couple League, **Natural Family Planning (NFP)**, 7-9 p.m. Information: 317-865-5554.

September 14-16

Retrouvaille Weekend, Louisville, Ky. Retrouvaille ministry helps couples in troubled marriages. Information: 502-479-3329 or 800-470-2230.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Apple Fest**, family fun, food, crafts, games, Fri. 5-10:30 p.m., Sat. all day until 10:30 p.m., Sun. all day until 5 p.m. Information: 317-831-4142.

September 14-30

Saint Meinrad Archabbey,

library, 200 Hill Drive, St. Meinrad. **Art exhibit by Roger Willis**. Information: 800-682-0988.

September 15

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Birthline Guild, "Luncheon and Fashion Show,"** 11:30 a.m. social, noon luncheon, \$25 per person. Information: 317-251-7111.

St. Joseph Parish, Elford Hall, 1375 S. Mickley Ave., Indianapolis. **Social**, 7 p.m., \$20 per person includes food and beverage. Information: 317-271-4696.

St. Vincent de Paul Parish, 4218 E. Michigan Road, Shelbyville. Knights of Columbus, Father Seger Council #10371, **annual pork chop supper**, 3:30-7 p.m., \$8 per person. Information: 317-364-2827.

New Albany Deanery, 720 E. Elm St., New Albany. **Fiesta Latina**. Information: 502-494-3264.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Second annual Afternoon Tea**, 2-5 p.m., \$5 per person. Information: 317-632-9349.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **French Market**, noon-11 p.m., French food, booths, children's activity area, entertainment. Information: 317-283-5508.

Boulder Creek Restaurant, State Road 267, Brownsburg. **Cardinal Ritter High School Class of 1972, 35th reunion**, 6-11 p.m., \$30 per person. Information: 317-842-4844.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Silent prayer day**, 9 a.m.-2:30 p.m., brown bag lunch, free-will offering. Information: 317-543-0154.

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

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Spa Day 2007**, 8 a.m.-4 p.m., \$100 per person includes lunch, reservation deadline Aug. 31. Information: 317-788-7581.

September 15-16

St. Philip Neri Parish, 550 N. Rural St., Indianapolis. **Annual Dinner Theater**, "all you care to eat" buffet, Sat. dinner 6 p.m., show 7:30 p.m., Sun. dinner 2 p.m., show 3:30 p.m. Information: 317-631-8746.

September 16

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Archdiocesan Golden Wedding Jubilee Celebration**, Mass, 2 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1586 or 800-382-9836, ext. 1586.

St. Michael Parish, 101 St. Michael Drive, Charlestown. **September Fest**, 11 a.m.-4 p.m., fried chicken dinner. Information: 765-832-8468.

St. Meinrad Parish, Community Center, 13150 E. County Road 1950 N., St. Meinrad. **Fall Festival**, 10 a.m.-6 p.m., food, games, quilts. Information: 812-357-5533.

MKVS and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Covenant Sunday, confession, 1 p.m., followed by holy hour, Mass, 2 p.m.**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

September 17-October 15

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **"Divorce and Beyond Program,"** six-week session, 7-9 p.m., \$30 per person. Information: 317-236-1586 or 800-382-9836, ext. 1586.

September 18

Indiana Convention Center,

Sagamore Ballroom, 100 S. Capitol Ave., Indianapolis. 25th annual **Celebrate Life Dinner**, Dr. Alan Keys, speaker, 7 p.m., Right to Life of Indianapolis fundraiser. Information: 317-582-1526.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, prayer meeting**, 7:15 p.m. Information: 317-592-1992, www.inholyspirit.org or ccrci@inholyspirit.org.

September 19

St. Francis Heart Center, Community Center, first entrance, 8111 S. Emerson Ave., Indianapolis. **"Ask the Doc," carotid artery health**, Dr. William J. Berg, presenter, 6:30 p.m., no charge. Information: 317-893-1876 or Dawn.Ritchie-Wilks@ssfhs.org.

St. Mary-of-the-Knobs Parish, 3856 Martin Road, Floyds Knobs. **Annual dessert and card party**, 7-10 p.m., \$5 per person. Information: 812-923-3011.

September 20

Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. **Workshop for high school and college campus ministers, "A Survey of Trends: Young Catholics Today,"** Benedictine Father Denis Robinson, presenter,

1:30-3:30 p.m. Information: 800-682-0988.

September 21-22

St. Malachy Parish, 326 N. Green St., Brownsburg. **Country Fair and hog roast**, 4-11 p.m., food, booths. Information: 317-852-3195.

September 22

Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. **Catholic Men's Conference**, 8 a.m.-4:30 p.m., \$40 adult, \$20 student. Information: 317-924-3982 or 317-888-0873.

St. Luke Parish, 7575 Holliday Drive, Indianapolis. Couple to Couple League, **Natural Family Planning (NFP)**, 9-11 a.m. Information: 317-465-0126.

Holy Cross Parish, 12239 State Road 62, St. Croix. **Rummage sale**, 7 a.m.-5 p.m. Information: 812-843-5701.

September 22-23

St. Charles Borromeo Parish, 2222 E. Third St., Bloomington. **Third and High Streets Festival**, Sat. 9 a.m.-6 p.m., Sun. 11 a.m.-5 p.m., games, food, craft booths, music. Information: 812-336-5853.

September 23

St. Michael Parish, 11400 Farmers Lane, Bradford. **Parish festival and picnic**, 10:30 a.m.-5 p.m., chicken dinner, quilts, silent auction. Information: 812-364-6646. †

Retreats and Programs

September 14-16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend,"** \$280 per couple. Information: 317-545-7681.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Meaning What We Do,"** Benedictine Father Godfrey Mullen and Anne Koester, presenters. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

John XXIII Retreat Center, 407 W. McDonald St., Hartford City, Ind. (Diocese of Lafayette). **"Monastic Spirituality,"** Benedictine Sister Mildred Wannemuehler, presenter. Information: 765-348-4008 or e-mail john23rd@sbcglobal.net.

September 15

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Spa Day,"** \$100, includes lunch. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

September 21-22

Christ the King Parish, Tuohy Hall, 1827 Kessler Blvd., E. Drive, Indianapolis.

"Bible Workshop," Fri. 7-9 p.m., Sat. 8:30 a.m.-4 p.m., Jeff Cavins, presenter. Information: 317-255-3666.

September 22

Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. **"Lions Breathing Fire: Living the Catholic Faith," second annual Indiana Catholic Men's Conference**, 8 a.m.-4:30 p.m. Information: 317-924-3982, 317-888-0873 or www.indianacatholicmen.com.

September 24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Volunteers, Seniors and Friends Monthly Mass and Social,"** Mass, 9 a.m., continental breakfast following Mass, free-will offering. Information: 317-545-7681 or www.archindy.org/fatima.

September 28-30

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"St. Benedict's Library,"** Benedictine Father Harry Hagan, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

October 2

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Morning for Moms: Parenting with Truth and Grace,"** 8:30 a.m.-1 p.m., Dr. Timothy Heck, presenter, \$25 per

person includes lunch. Information: 317-545-7681 or www.archindy.org/fatima.

October 4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Annual Volunteer League High Tea.** Information: 317-545-7681 or www.archindy.org/fatima.

October 5-7

Our Lady of Fatima Retreat House, 5353 E.

VIPs

Maurice and Rosie (Raver) Hoeing, members of St. Mary Parish in Greensburg, celebrated their 50th wedding anniversary on Sept. 7.



The couple has four children: Barb Bullard, Nancy Fogg, Ron and Wayne Hoeing. They have eight grandchildren. †

56th St., Indianapolis. **"Aging Gracefully: A Retreat for 60's and Older,"** Benedictine Father Noël Mueller, presenter. Information: 317-545-7681 or www.archindy.org/fatima.

October 15

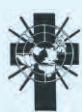
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Praying with St. Theodora Guérin,"** Providence Sister Marie Kevin Tighe, presenter. Information: 317-545-7681 or www.archindy.org/fatima. †

Donald G. and Mary A. Ropp, members of St. Mary Parish in Richmond, will celebrate their 50th wedding anniversary on Sept. 14.



The couple was married on Sept. 14, 1957, at First Church of the Nazarene in Richmond. The couple has two children: Kim and Thomas Ropp. They have five grandchildren and six great-grandchildren. †

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Master's Chorale members praise God with sacred music

By Mary Ann Wyand

Their world-class choral arrangements praise God and inspire God's people.

That's why members of the Master's Chorale of Central Indiana love to blend their voices in song.

Opportunities to sing sacred classical music during eucharistic liturgies, weddings, funerals, concerts and festivals are both a privilege and an honor, several Master's Chorale members explained recently, and are well worth the rigorous weekly rehearsals required of volunteers.

Members of the former Catholic Choir of Indianapolis, which was incorporated as a not-for-profit organization in 1996, are reaching out to more audiences this year with their name change, expanded ministry and new director.

Leonardo Panigada, a native of Venezuela who also holds dual citizenship in Italy and now lives in Bloomington, was hired by the choir's board of directors last September to conduct the Master's Chorale.

Panigada, also a doctoral candidate at the Indiana University School of Music in Bloomington, brings extensive international experience in sacred and classical music to the choir.

In recent months, Panigada has expanded the choir's repertoire of more than 500 compositions in six languages to include a *capella* music.

Choir members are dedicated to the preservation of sacred choral music sung in Latin, Italian, French, Spanish, German and English. They rehearse at 7 p.m. on Wednesday at the St. Pius X Knights of Columbus Hall, 2100 E. 71st St., in Indianapolis.

In an interview before a rehearsal, Panigada said he appreciates their devotion to religious music as an expression of their love for God.

"I believe that music is a gift from God," he said. "It is actually the language of angels for me."

Christ the King parishioner Carolyn Noone of Indianapolis, coordinator of special events for the archdiocese and president of the Master's Chorale, said Panigada's considerable professional talents and his focus on the historical aspects of sacred choral music convinced the Catholic and Protestant choir members that he was the right conductor to direct them.

"We have always sung for our Lord and master, Jesus Christ," she explained, "and we have done that by singing primarily the great master choral works. We do what we do because we have received a gift from God of the ability to sing and believe we must in turn give that gift to other people. It is worth all the work that we put into the choir to come together and give our voices to these songs. It is praying with our voices and is so rewarding. Many times it brings tears to my eyes."

Noone said their new director has given the choir "a tremendous focus" for growth.

From its early years as the St. Luke Parish choir during the 1990s then the Catholic Choir of Indianapolis and now the Master's Chorale, she said, the volunteers have felt called to share their God-given vocal talents with others as a ministry.

The choir is comprised of volunteer music ministers, Panigada said, not professional performers although many members have formal voice training, sing with other choral groups and are accomplished vocalists who truly understand music.

They seek to "engage the souls of others and our own souls into praising God," he said, "into meditation of the themes that the Church and the Mass of the day—the feast of the day—put in front of us."

Only Panigada and Wayne Lundberg of Indianapolis, the accompanist, receive payment for their services. Lundberg is an organist and pianist at the East 91st Street Christian Church in Indianapolis.

Master's Chorale concerts are "wonderful technical performances" that entertain as well as inspire and evangelize audience members, Panigada said, because sacred music transcends life and heals the soul.

"We actually feel the music and the meaning of the words that we are singing," Panigada explained. "For me, it is a way to communicate with God. It is a prayer, a relationship with Jesus."

When they sing sacred works, he said, choir members experience a spiritual connection with the music.

"They are dedicated and know how to sing the compositions," he said. "The soul of the music, the inspiration of the composer when he was writing the piece, cannot be solved if the performers don't have a spiritual relationship with the text."

Sacred musical compositions are literally miracles, Panigada said, that reach out to

Photos by Mary Ann Wyand



Master's Chorale of Central Indiana president and Christ the King parishioner Carolyn Noone, center, sings with, from left, St. Luke parishioner Elizabeth Chepules, Immaculate Heart of Mary parishioner Katie McNulty and St. Pius X parishioner Gladys Caulfield, all of Indianapolis, during a recent rehearsal. Noone is beginning her second term as president. Other officers are Christ the King parishioner Dick Alley, vice president; St. Joseph parishioner Margaret Jackson of Lebanon, Ind., treasurer; and Christ the King parishioner Frankie Starlin, secretary.

listeners across the centuries from the Baroque and Renaissance periods to the post-modern era today.

Under his direction, the Master's Chorale sang in recent months at St. Paul Hermitage in Beech Grove and in Indianapolis at Our Lady of the Most Holy Rosary Church, St. Augustine Home for the Aged, the Julian Center and for the Elizabella Ball, which benefits St. Elizabeth/Coleman Pregnancy and Adoption Services, as well as for weddings and funerals.

They will sing at SS. Peter and Paul Cathedral in Indianapolis for the Respect Life Sunday Mass at 1 p.m. on Oct. 7 and are scheduled to present a Christmas concert at the Artsgarden in downtown Indianapolis during Advent.

Holy Name of Jesus parishioner Chuck Ellinger of Beech Grove, an eight-year member, also sings during Masses at his parish.

Ellinger said he loves to sing sacred classical works and also hopes the choir will have more opportunities to include contemporary selections during concerts.

St. Luke parishioner Elizabeth Chepules of Indianapolis, a longtime choir member, said singing for others is spiritually fulfilling.

"The choir has been a large part of my life," she said. "When we sing at Masses, I feel like I am an innate part of the liturgy."

Music is invigorating, Wayne Lundberg explained, and serving as the accompanist for the Master's Chorale enables him to play a variety of complex scores.



Leonardo Panigada of Bloomington directs members of the Master's Chorale of Central Indiana during a rehearsal at the St. Pius X Knights of Columbus Hall in Indianapolis. His directing experience includes serving as artistic director of the Bloomington Symphony Orchestra.

"Joining together in praise and worship is a wonderful experience," Lundberg said. "Music transcends all the problems of daily life. It enhances worship, builds character in our lives and adds a lot of depth to life."

Lifting up their voices to the Lord, Noone said, involves much more than singing for Master's Chorale volunteers.

"It's all prayer," she said. "Our song is our prayer."

(The Master's Chorale of Central Indiana welcomes new members and hopes to add volunteer string musicians. For more information about the choir or to request a concert, call 317-251-1692 or send an e-mail to masterschoraleci@yahoo.com.) †



Accompanist Wayne Lundberg of Indianapolis, left, waits to play as director Leonardo Panigada, center, works with Master's Chorale of Central Indiana members during a recent rehearsal at the St. Pius X Knights of Columbus Hall in Indianapolis. The volunteer choir welcomes new members.

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New book pays tribute to Franciscan who said 'yes' to God

WASHINGTON (CNS)—Kelly Ann Lynch recalls her friend, Franciscan Father Mychal F. Judge, as someone who always said "yes" to helping those in need.



Kelly Ann Lynch

That's why Lynch named her new children's book *He Said Yes: The Story of Father Mychal Judge*.

"He said 'yes' to so many things," said Lynch of the New York City Fire Department chaplain who died ministering to victims in the rubble of the World Trade Center's twin towers on Sept. 11, 2001. "He

was an amazing man."

His story and life of service to others was the inspiration behind Lynch's first book, which hit store shelves in early September.

The idea to write a children's book based on Father Mychal's life came to her during Mass in late 2002 near her hometown of Lancaster, Pa. She was still grieving the loss of a man she'd known all her life.

"I remember thinking Father Mychal's story was too important not to be told or shared," she said.

She described him as a proud Irish-American with a soft and soothing voice, recalling that he would often speak to her in a crowded room as if she were the only person there.

Her life lessons and experiences with Father Mychal are found across the pages of *He Said Yes*. The book features vivid illustrations by artist M. Scott Oatman of moments in her life when Father Mychal was present.

Lynch said Father Mychal was an emotional constant in her life, always there to provide support. She had known him since she was a young girl growing up in New Jersey. By 23, she was married, with a 7-month-old daughter, Shannon, who was terminally ill with a failing liver.

Abandoned by her husband, whom she said could not deal with the pressure of their child's illness, Lynch said she was left to fend for herself. It was Father Mychal who urged her to let go and leave it up to God, she said.

And it was Father Mychal who told her, "God cannot heal Shannon until you give her back."

"I literally lifted her [Shannon] up to God and I let go," she said. "That was the hardest thing I've ever done."

Shannon Lynch, now 17, survived thanks to a revolutionary liver-transplant procedure. As with her mother, she said, Father Mychal had become a constant presence in her life.

"I just remember all the love he had for us and our family," she said. "He became a best friend to our family."

And it was love of the book that would eventually convince book publishers to print it.

Initially, editors at Paulist Press said they did not know what to expect. After all, Lynch never attended college and most of her work experience was as a legal aide, not a writer.

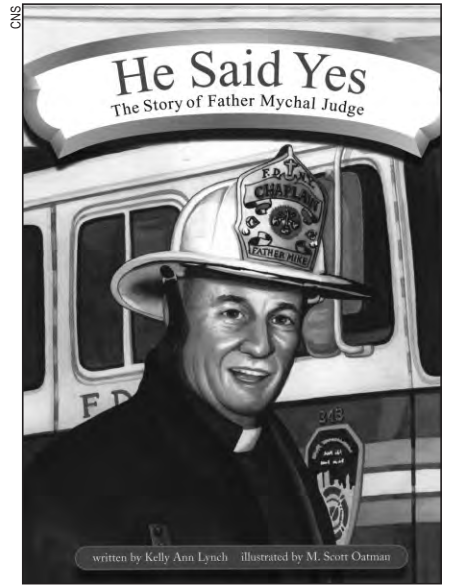
"We loved Kelly's manuscript. We loved the incredible paintings" by Oatman, said Susan O'Keefe, children's editor at Paulist Press in Mahwah, N.J. "But at some point we had to step away and ask, 'Can we sell it?'"

"We took the leap," she said in an e-mail to Catholic News Service.

The leap of faith is starting to pay off. The book sold more than 600 copies in preorders, an impressive accomplishment for a first-time author.

Kelly Lynch has become a local celebrity in her hometown of Lancaster, appearing on the cover of the Lancaster newspaper, and participating in book signings and interviews with national media outlets. She has already completed two more children's books.

Still, Lynch said she will remain dedicated to keeping Father Mychal's memory alive and passing on his message, "Listen for [God's] voice and say 'yes.'" †



This is the cover of *He Said Yes: The Story of Father Mychal Judge* by Kelly Ann Lynch, illustrated by M. Scott Oatman. Father Mychal, a Franciscan and a chaplain with the New York Fire Department, died on Sept. 11, 2001, while giving last rites to a firefighter in the aftermath of the terrorist attacks on the twin towers of the World Trade Center.

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Richmond Diocese sets new requirements for marriage preparation

RICHMOND, Va. (CNS)—Bishop Francis X. DiLorenzo of Richmond has approved a new diocesanwide marriage preparation process that will require engaged couples to take a premarital inventory, a full course in Natural Family Planning and an educational program on Pope John Paul II's "theology of the body."

The changes came at the urging of a committee formed to review and recommend enhancements to the diocese's existing marriage preparation process. Engaged couples still will begin their marriage preparation process by meeting with their parish priest or deacon.

Under the new structure, however, that meeting will be followed by a premarital inventory to assess the couple's strengths and areas that need further exploration. Additional components of the marriage preparation process will include a new catechetical program on marriage and sexuality called "God's Plan for a Joy-Filled Marriage" and instruction in one of the many Natural Family Planning methods taught in the diocese.

"Marriage preparation was an area in our diocese that needed to be strengthened and updated, and this program does that," Bishop DiLorenzo said in announcing the program this summer. †

U.S. rabbi: Pope's theological expertise helps relations with Jews

VATICAN CITY (CNS)—Pope Benedict XVI's theological expertise will help bring Catholic-Jewish dialogue to a deeper level, said a U.S. rabbi.

Rabbi Eugene Korn, executive director of the Center for Christian-Jewish Understanding at Sacred Heart University in Fairfield, Conn., said that with Pope Benedict "we have a great man now who can blaze the theological trail" left behind by his predecessor, Pope John Paul II.

Rabbi Korn, with Anthony J. Cernera, the president of Sacred Heart, presented the center's "Nostra Aetate" award to the pope at the end of his Sept. 5 general audience to mark his contribution to Jewish-Christian relations.

The award presentation was part of the center's Sept. 1-8 prayer and study tour in which a group of rabbis and bishops traveled from the United States to Poland's Auschwitz death camp and to Rome for meetings with Vatican officials.

Rabbi Korn said that, when he told the pope the group had visited Auschwitz, "I saw in his eyes how important that was to him."

The rabbi said the pope's speech during his May 2006 visit to the Nazi death camp was "very significant" in that it showed he "believes and understands the Jewish people still have a living covenant with God" and that they "are, in fact, one of God's witnesses on earth."

The pope's speech at Auschwitz said "tremendous things for the future of dialogue," he said. The pope's deep understanding of early Scripture "means we can enter into serious dialogue with trust and maintain the integrity of each of our identities and faiths," the rabbi said.

Catholic-Jewish relations made great strides under Pope John Paul II, who, Rabbi Korn said, "was the master of the grand gesture," working on a popular level to promote reconciliation between the two communities.

Pope Benedict—as Cardinal Joseph Ratzinger and head of the Congregation for the Doctrine of the Faith—"was, in a certain sense, in the theological background of everything John Paul II did.

"Now we have the great benefit of having a great theologian as the pope who can really fortify the theological foundations of this fraternal relationship between the Church and the Jewish people," he said.

The concerns over the pope's recent liberalizing of the use of the Tridentine Mass are being taken seriously at the Vatican,

Rabbi Korn and Cernera said in an interview.

A Good Friday prayer from the 1962 *Roman Missal* used for the Tridentine rite calls "for the conversion of the Jews," asking that God "take the veil from their hearts" and free them from "blindness" and that they "be delivered from the darkness."

Cernera said Vatican officials "understand the issue" and added "they are genuinely searching for a solution to those concerns."

Rabbi Korn said he sees the issue as "a bump in the road" and that, given "everything I hear from officials within the Vatican and the Church" in the United States, the problem will be resolved "in an amicable way."

The study group of U.S. bishops and rabbis held meetings with Vatican officials, including Bishop Brian Farrell,



CNS photo/Max Rossi, Reuters

Pope Benedict XVI waves as he leaves at the end of his general audience at St. Peter's Square at the Vatican on Sept. 5. Rabbi Eugene Korn, executive director of the Center for Christian-Jewish Understanding at Sacred Heart University in Fairfield, Conn., with Anthony J. Cernera, the president of Sacred Heart, presented the center's "Nostra Aetate" award to the pope at the end of his audience to mark his contribution to Jewish-Christian relations.

vice president of the Pontifical Commission for Religious Relations With the Jews.

Rabbi Korn and Cernera said they talked to Bishop Farrell about efforts by the Center for Christian-Jewish Understanding to allow

busy bishops and pastors to have the resources at their fingertips to help counter negative portrayals or terms used for the Jewish people in the New Testament.

The rabbi said the bishops asked for more instruction so clergy can

help people understand such Bible passages in the spirit of "Nostra Aetate," the Second Vatican Council document calling for an end to anti-Semitism.

Cernera said the problem is not a lack of official Church teaching. The gaps

that need filling, he said, are in "reinforcing that message on a regular basis by the leadership to the clergy," and reminding pastors and educators "how to explain those difficult passages" in the Bible to the people in the pews. †

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'Deeper Waters'

Do you stand ankle deep in your faith?

(Editor's Note: This week, we begin a new monthly spiritual column titled "Deeper Waters" by Julie McCarty.)

By Julie McCarty

How grown up I felt, at age 6, standing in the shallows of the lake for my first swimming lessons!



Julie McCarty

I was wearing swimsuits and novel summer outfits.

In our little cordoned off section of the lake, surrounded by what seemed like hundreds of other children from rural upstate New York, our little group listened first to water safety rules. Then we stood waist deep in the lake, practicing holding our breath while placing our faces in the water.

In future days, we learned how to glide in the water, our arms outstretched before us, face down. We experimented with floating on our backs with the teacher supporting and guiding us. One day, we even were allowed to swim under the rope that formed our wall from other groups.

Toward the end of the week, I convinced my mother to give me a dime and a nickel so I could buy an ice cream treat, my first unsupervised purchase. Yes, those swimming lessons were a great adventure for someone who hadn't even begun first grade.

Yet, when the lessons were over, I felt this vague sense of disappointment. I thought I was going to learn to swim. How come we never got to move our arms in the water like the swimmers on TV?

As adults, we know human growth happens gradually. Learning to ride a bike, play soccer or solve an

Algebra equation involves learning step by step. One does not become a highly skilled doctor, teacher, priest or CEO overnight.

We learn basic skills, practice them, acquire new skills and practice some more. Eventually, we get the hang of things, sometimes even in such a way that something we do feels "natural" to us—or at least looks that way to others.

Over the centuries, teachers and writers have attempted to describe the process of spiritual growth in many different ways. A long list of these various approaches appears in the entry "Journey" in *The New Dictionary of Catholic Spirituality* (Liturgical Press, 1993).

For example, ancient theologian Irenaeus commented that humans "must pass from a beginning and through a middle course, a growth, and progression." St. Gregory of Nyssa found inspiration in St. Paul's description of "straining forward to what lies ahead," the prize promised by God (Phil 3:12-16). St. Benedict wrote of 12 degrees of humility.

St. Bernard of Clairvaux pondered the Christian journey in terms of "four degrees of love." His friend, William of St. Thierry, looked at spiritual growth in three phases he called animal, rational and spiritual.

In *The Interior Castle*, St. Teresa of Avila explored "seven mansions," a kind of inner journey toward union with God, who dwells in the innermost chamber of the soul.



In upcoming months, this column will explore various ways we can grow in the virtues, learn more about our faith, participate more fully in prayer, and develop greater solidarity, empathy and compassion for others.

More than a decade ago, I heard a homily I will never forget because the imagery was so vivid. The priest said that so many of us "stand in the shallows" when God is inviting us to swim into deeper waters. Oh, sure, we go to church, work hard and pay our taxes, but we are afraid to take the risk to follow Jesus more fully. We remain standing ankle deep in the water.

No matter how "spiritual" we may think ourselves, no matter how highly evolved, there is always more to come. God, the loving parent, stands at the deep end of the pool, arms outstretched, inviting us to swim to him.

In upcoming months, this column called "Deeper Waters" will explore various ways we can grow in the virtues, learn more about our faith, participate more fully in prayer, and develop greater solidarity,

empathy and compassion for others.

In short, I hope to challenge all of us—including myself—to that ongoing conversion process that leads us into yet deeper waters of our baptism, swimming into greater communion with the living God.

Reflection questions

- Is there some area of my life that needs attention, one way in which God wants me to grow?
- What is one step I can take this week toward improving in that area?

(Julie McCarty is a syndicated columnist and author of *The Pearl of Great Price: Gospel Wisdom for Christian Marriage*, Liturgical Press, 2007. Visit her Web site at www.juliemccarty.com.) †

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Encountering Christ: priceless

By Kenneth Ogorek



Kenneth Ogorek

The theme for Catechetical Sunday this year is "Catechesis: Encountering the Living Christ." Like all good themes, it opens up a world of ideas to use as springboards for accomplishing the goals of this effort.

Encountering the living Jesus Christ calls to mind an important document—one that sort of got lost in the shuffle, at least in catechetical circles, surrounding the year 2000. This document has a lot to tell us about catechesis in America.

Shortly before the year 2000, Pope John Paul II met with the bishops of North, Central and South America. He listened and afterward reflected back what he saw as priorities for the Church in this part of the world. His written reflections for all Catholics of the Americas are *On the Encounter with the Living Jesus Christ: The Way to Conversion, Communion and Solidarity in America*.

The catechetical ministry in America—including the Archdiocese of Indianapolis—receives energy from a review of Pope John Paul II's plan for action. Catechetical Sunday this year connects nicely to the Holy Father's ideas.

The Good News of salvation from sin and death doesn't seem all that good if we don't realize our need for ongoing conversion. Turning away from sin to a clearer focus on God and his priorities is an underlying theme of catechesis. As catechists, we ask, "How will my teaching—by God's grace—help draw people closer to Jesus and toward a fuller participation in his Church?"

Closeness to Jesus is the communion that every human heart seeks. We encounter Jesus in many ways, including the Church's teaching and in the Eucharist. Communion with Jesus unites us to our sisters and brothers in him.

"Am I my brother's keeper?" God weighed in on this question long ago.

We have a duty to each other—to do works of mercy across the board. Sometimes works of mercy are corporal, like giving alms to the poor. Other times, they are spiritual, such as praying for the living and the dead. Catechists always share the teaching of the Church in ways that encourage people to put their faith in action—to encounter the living Christ in each of our sisters and brothers.

Pope Benedict XVI echoes the themes above in his writing—reminding us that "God is Love" and that the Eucharist is a mystery to be offered to the world, including various social implications. Archbishop Daniel M. Buechlein—our chief shepherd and catechist—provides an excellent example as one who takes to heart Jesus' great commission, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Mt 28:19-20).

We have excellent resources to use in teaching the faith, including the *National Directory for Catechesis*. This challenges us to engage in a pastoral catechesis—in an effort to share our Catholic faith while inviting the Holy Spirit to move the hearts of the faithful toward conversion, communion and solidarity.

As we celebrate Catechetical Sunday 2007, let's be committed to the team effort that makes catechesis great. Let's keep catechesis on a track that makes it an encounter with the living Christ—inviting enthusiastic participation in his holy, Catholic Church. When we do, the result is—in a word—priceless.

(Kenneth Ogorek is the director of catechesis for the archdiocese.) †

A family affair

Three generations of women serve as catechists

By John Shaughnessy

You could tell the story as the tale of three generations of women—focusing on the bonds that have formed between an 81-year-old woman, her 41-year-old daughter and her 17-year-old granddaughter.

You could also take a different approach—concentrating on the positive example that family members can have on each other in terms of their lives and their Catholic faith.

Benedictine Sister Joann Hunt would even add another element to the story—the pursuit of a dream.

"Our dream is to hand on our faith and our values from generation to generation," says Sister Joann, the director of religious education at Holy Spirit Parish in Indianapolis. "There's no way the Church can go on without people being willing to share their faith and their values."

Whichever approach you take, they all lead to the story of Lucille Wojasinski, Tamara Dible and Grace Dible—three women from different generations of the same family who have embraced their roles as catechists seeking to shape the faiths of others.

Their combined commitment has extended for about 35 years, a commitment that began when Lucille timidly volunteered to help with religious education on Sundays even though she was a mother of five, including a child who was deaf.

"I went in shaking," Lucille, 81, recalls. "I didn't think when I started that I'd make it through the first year. But by Christmas, I was looking forward to it so much and seeing the kids take to it."

"We'd have a celebration for their first penance and their first Communion. My heart would melt to see them up there. Just to know there would be another soul for God. I stayed at it about 15 years. I probably would have stayed on longer but my husband, Ed, had a heart attack and he needed a lot of help."

Lucille's daughter, Tamara, was 5 when her mother began teaching religious education at St. Stanislaus Parish in Michigan City, Ind., in the Gary Diocese. Through her childhood, Tamara noticed her mother's involvement and volunteered herself, beginning in the seventh grade and continuing through her senior year in high school.

Years later, Tamara returned to teaching religious education when she, her husband and their three daughters moved to Indianapolis.



Submitted photo

From left, Tamara Dible, Lucille Wojasinski and Grace Dible share a moment during a recent family reunion. The three women also share a love for spreading their faith.

Sister Joann remembers when Tamara offered to volunteer at Holy Spirit Parish about 10 years ago.

"Most DREs [directors of religious education] pass out when they have someone volunteer," Sister Joann says with a laugh. "I asked her what made her interested. She said her mother had done it."

Tamara acknowledges her mother's influence.

"She was my role model," Tamara says. "Parents influence their kids in good ways and bad ways, and they don't realize it. If you smoke, your kids will see that. If you go to church and put God first, kids will see that. It begins at home. You hope as a parent you're doing the right thing."

Tamara's example was noticed by her daughter, Grace. Following in her mother's footsteps, Grace approached Sister Joann and volunteered to help with religious education at Holy Spirit, citing her mother's example. Lightning had struck twice for Sister Joann.

"My mom has been teaching since I was little and it's something I thought I'd like to do," Grace, 17, says. "I absolutely love it. I started helping when I was in the eighth grade."

As special as the family bond is, all three women also mention how their involvement has created a deeper connection to the larger family of the Church.

"I think God tells you sometimes, 'You better go out there and do something to help,'" Lucille says. "We need to get our kids at a young age. If we teach them at a young age, they're going to be good

Christians and Catholics."

Her granddaughter also believes that having youths and young adults lead religious education makes a difference to children.

"I think it helps to have a younger influence with religious education," Grace says. "If the kids see an older kid involved in their faith, it encourages them to want to do it, too."

Teaching religious education has also deepened the faith of the three women.

"It's made my faith stronger," Tamara says. "When you go to plan a lesson, it makes you look deeper. My first lesson for sixth grade is teaching the Apostles' Creed. I have to be able to teach it to them, so I have to understand it and explain to them why we're learning it."

As the link between her mother and daughter, Tamara savors the way they have each embraced the importance of religious education.

"It means we're all pretty strong in our faith," Tamara says. "I hope we all get to heaven someday."

Sister Joann appreciates the example the three women have set.

"It shows the power of parents' example and the influence it has on their children," Sister Joann says. "Good example pays off even if it takes 10 to 20 years down the line to see it. That example is a matter of life and death for the Church. It keeps bringing new leadership into the Church, new people who are committed to sharing their time and their talent. This is what keeps the Church living and growing." †

Families bring faith alive in the home

By Mary Ann Wyand

Crucifixes, holy statues and religious pictures displayed in many rooms of their house help Our Lady of Lourdes parishioners Gary and Jennifer Lindberg of Indianapolis teach their three young children about God and the Catholic faith.



Fr. John McCaslin

"We have so many to show our kids we are Catholic and that we love the Holy Trinity and Mary," Jennifer Lindberg explained. "Just like we put out ... pictures of family, ... we love them and want to be reminded ... to try to act Christ-like and that they are always with us."

Four-year-old Alex, 2-year-old Clare and 6-month-old Jonas are used to prayer time every day in their home and during Mass at church on Sunday.

Alex and Clare "know that kneeling is

prayer time," Gary Lindberg explained, and is a way to show love and respect for God. They are learning to recite the Our Father and Hail Mary with their parents.

"I think it's important that they see us pray," she said. "Once they are able to participate more fully, it will be normal for them because they have always seen us pray."

The Lindbergs keep the Sabbath holy by going to church on Sunday morning then enjoying a day of rest with family activities to help plant the seeds of faith and build a firm Catholic foundation for their children. To honor the Lord's Day, they do not shop, eat out or do chores.

On Sunday, she said, "we enjoy God's great world and ... blessings he gave us."

Like many Catholic parents, the Lindbergs teach their children mealtime and bedtime prayers as meaningful ways to connect their family with God every

day. They believe that these family prayers form a solid foundation for teaching their children about devotion to God and the Catholic faith as well as preparing them for participation in the Eucharist on Sunday.

The *Catechism of the Catholic Church* explains that "the Christian home is the place where children receive the first proclamation of the faith" (#1666).

For this reason, the catechism states, "the family home is rightly called 'the domestic church,' a community of grace and prayer, a school of human virtues and of Christian charity" (#1666).

But for many families, the reality of busy schedules and the lure of popular culture often limit time for faith formation.

Even on Sunday, after Mass and dinner, many families often rush back into a variety of weekend activities that distract

See FAMILY, page 14

'Reclaiming Sabbath in our lives is an intentional decision ... to put God first.'

—Father John McCaslin

Catechetical leaders hone their skills in many ways

By Sean Gallagher

How can parish catechetical leaders continue honing their skills in passing on the faith?

Taking classes in a store run by Apple Computer might not be the first answer that would pop into a person's head.

But it's what Jonathan Chamblee, coordinator of religious education at Holy Name of Jesus Parish in Beech Grove, has been doing to learn the skills of audio and video editing.

He is planning to post on his parish's Web site short videos about the faith and audio recordings (often known as "podcasts") of homilies and catechetical presentations.

"We are dealing with the most visual age, probably, in the history of mankind," said Chamblee. "If we're going to reach out to this generation, we have to reach them in a manner to which they are accustomed."

Chamblee said that video editing can take a while to learn and can, at least initially, be labor intensive.

"Only do that if you have a passion for it," he said with a chuckle.

On the other hand, he said that making and posting podcasts is fairly easy and takes little time.

"I can go from a homily to a final product posted on the Web in less than 30 minutes," Chamblee said.

"It took me probably less than two hours to figure out how to do it."

His main motivation for moving in this direction in his continuing education came from the U.S. bishops.

"It was what our directives were in the *National Directory for Catechesis*," Chamblee said. "It said that we live in a media age, and we need to pursue that route."

While being attentive to the particular needs of the media age can be important for catechetical leaders, they still need to continue growing in their knowledge of the faith.

Over the past eight years, the archdiocese's Ecclesial Lay Ministry Program has provided formation for lay men and women ministering in a wide variety of fields in central and southern Indiana, including catechesis.

Saint Meinrad School of Theology in St. Meinrad provides instructors and sets up workshops for ELM's participants that give them theological, spiritual, personal and professional formation.

When she began her participation in ELM,

Connie Sandlin was fairly new to catechetical ministry and was volunteering in the Rite of Christian Initiation of Adults program at American Martyrs Parish in Scottsburg.

"When I came to the class the very first day, ... I was very nervous and wasn't sure what to expect," she said.

But over the course of the next several years, Sandlin grew in her knowledge of the faith and her desire to commit herself more deeply to catechetical ministry.

She now serves as the director of religious education at St. Anthony of Padua Parish in Clarksville.

"It gave me a thirst for knowledge," Sandlin said. "And now, I really want to pursue my master's degree, which before I probably would have never thought of. It really lit a fire in me."

Sandlin was one of the first three participants to complete the Ecclesial Lay Ministry Program. She was recognized for her achievement in May during a liturgy at SS. Peter and Paul Cathedral's Blessed Sacrament Chapel.

Unlike Sandlin, when Judy Koch began taking ELM classes, she had been a full-time catechetical minister for a decade and had a master's degree in theology already in hand.

Nevertheless, she found that what she learned in the classes was immediately applicable.

"It was almost like I could leave the classroom and go home and use in the afternoon what I had learned," said Koch, who is a pastoral associate at Our Lady of the Greenwood Parish in Greenwood. "It had a very practical and hands-on approach toward ministry."

Catholic Distance University offers classes that allow participants to work from home toward undergraduate and graduate degrees in theology.

It also presents continuing education classes and interactive online seminars on such topics as bioethics, the Gospel of St. John and the principles of catechetical ministry.

"Catholic Distance University does sort of bridge the gap," said Kenneth Ogorek, archdiocesan director of catechesis.

"On the one hand, you do have courses that you can take for college and graduate credit. On the other hand, you've got these seminars that are topical and do involve interaction for someone who wants more than a talk or a quick video."

Whatever route catechetical leaders take to learn more about the faith, however, prayer can always be a



Jonathan Chamblee works on a video editing program on his laptop computer in his office at Holy Name of Jesus Parish in Beech Grove, where he serves as coordinator of religious education.

key element.

"I'm just reminded of St. Thomas Aquinas, who said that he learned more on his knees than he did from a book," Chamblee said. "[Prayer] is the only thing that makes the video stuff make sense."

(To learn more about the ELM program, log on to www.archindy.org/layministry or call 317-236-7325 or 800-382-9836, ext. 7325. To learn more about Catholic Distance University, log on to www.cdu.edu.) †

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Adult catechism helps varied groups grow in faith

By Sean Gallagher

The *United States Catholic Catechism for Adults (USCCA)* went on sale a little over a year ago.

Since then, many catechetical leaders across the archdiocese have poured over this teaching tool created under the direction of the U.S. bishops' Committee to Oversee the Use of the Catechism and approved by the Holy See in 2005.

Many will be using it this fall in their Rite of Christian Initiation of Adults program. Some began to use it right away in their catechetical and youth ministry programs.

Paula Richey, coordinator of youth and family ministries at St. Michael Parish in Greenfield, did this in the last academic year for the high school students she helps form in the faith.

"They're searching for answers," Richey said. "They really question things. And they see the headlines, and they are faced with defending their faith every day, especially in a public school setting."

"So I'm trying, through the catechism, to show them their Church history and the basis of where their faith comes from."

Richey said the youths in her program responded favorably to the *USCCA* as well as the *Compendium of the Catechism of the Catholic Church*, which she also uses for lessons.

In fact, she thinks it has already helped these young men and women grow in their faith.

"I've had more kids go to pray at abortion clinics in the last year," Richey said. "I think they're identifying with pro-life issues more and more."

Ken Ogorek, archdiocesan director of catechesis, said that the *USCCA* was crafted with young people in mind as well as the culture they live in.

"The people drafting the document were trying to write on a level that most young adults in America would find fairly accessible," he said. "The prose is not technical. It's not academic."

"It's very user-friendly. It's not a complicated document. And that's the beauty of a local catechism, to take the faith and ... put it into a format that's really accessible for folks in a particular country or region."

The *USCCA* presents the faith in 36 chapters.

At the start of each chapter, the story of a saint or other holy man or woman is told. Many of them are connected to the Church in the United States.

That person's story then sheds light on an aspect of the faith which is then explained in the bulk of the chapter.

Toward the end of each chapter are discussion questions, doctrinal statements, points for meditation and prayers related to the topic at hand.

Judy Koch oversees Our Lady of the Greenwood Parish's catechetical programs, and she is planning on using the *USCCA* for adult faith formation groups.

Over her more than two decades of ministry at the Greenwood parish, a lot of resources for adult catechetics have come across her desk. Koch said the *USCCA* may be one of the best she's seen.

"We've done a lot of small-group endeavors," Koch said. "We have a lot of small Christian communities. And for a facilitator or a director, you have to put a lot of work into setting up what you're going to study, what prayers you're going to use, the questions you're going to ask. [With the *USCCA*], the work's all done for you."

Koch said the discussion questions found in each chapter are quite helpful,

describing them as "conversation provoking."

"I think as people give and take with them, they're going to hear other people's ideas and interpretations about how what they've talked about affect their lives and how they're going to live tomorrow," she said.

Beyond small Christian communities and adult faith formation groups, volunteer catechists serving in a broad range of parish religious education programs help the people they serve, both young and old, learn the faith and put it into action in their daily lives.

Ogorek thinks the *USCCA* will, in years to come, help prepare catechists for this important duty.

"As we look at our own catechist formation efforts and certification process, I see the *USCCA* playing a major role in [this] in the future," Ogorek said. "Catechists are teachers and witnesses. You might say that the doctrinal portions of each chapter put folks in a good position to teach the faith or, in the case of an adult who is not a catechist per se, to share that aspect of the faith with a friend or a neighbor, if you will."

Helping Catholics pass on the faith, both in established parish programs or in more informal settings, such as the home, is a main purpose behind Father Rick Eldred's effort to make the *USCCA* easily available in the parish offices at St. Vincent de Paul Parish in Bedford and St. Mary Parish in Mitchell, both of



Parishes across the archdiocese are using the *United States Catholic Catechism for Adults* in adult faith formation groups, youth ministry and the Rite of Christian Initiation of Adults program to help nurture the faith of its members, both young and old.

which he serves as pastor.

"I think our people are hungry for the faith, especially our young people and the young families," he said. "That's our obligation as teachers, to make the materials available. This catechism is the vehicle to do that, and to reinforce the Gospel that we preach at our Sunday Masses." †

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FAMILY

continued from page 11

them from focusing on the sacredness of the Lord's Day.

In his parish ministry, Father John McCaslin encourages families to keep the Sabbath a holy day and time for rest.

The pastor of St. Anthony Parish and administrator of Holy Trinity Parish in Indianapolis presented a day of reflection on "Reclaiming the Sabbath" last year at Our Lady of Fatima Retreat House in Indianapolis.

"The motivation for the presentation was an awareness that as a society and culture we have really lost our sense of need for sacred rest or Sabbath," Father McCaslin said. "We fill our lives with activities, work, stimulation, pagers, cell phones, the Internet and Blackberries, and we are now expected to be accessible all of the time."

For many families, he said, "Sunday has become filled with the sporting activities of children and the catch-up day at home to get all of the household chores and errands done."

Sadly, "our great and timeless prayer of thanksgiving, the Eucharist, often becomes another chore to fit in and to get done as quickly as possible," Father McCaslin said. "Silence in the Mass is seen as lengthening the Mass rather than an opportunity for an encounter with our Lord."

Without sacred rest, people become physically, emotionally and mentally tired, he said, and their spiritual life also suffers as a result.

"We are less able to recognize the quiet movement of God within us and within our family," Father McCaslin explained. "Sabbath calls us not to be busy with each other or busy doing things with others, but to be present to God and others free from distractions."

Channel-surfing on the television is not the proper way to spend the Sabbath, he said, because the entertainment media fills our lives with noise and prevents us from hearing God's voice or interacting with family members in meaningful ways.

"Reclaiming Sabbath in our lives is an intentional decision ... to put God first," Father McCaslin said, even if it is only for a few hours in the morning or afternoon.

"Within this presence, we can grow in intimacy with God and with our families," he said. "What an important and wonderful gift to share with your children."

What can parents do to refocus their busy family life on faith formation?

They can start by sharing prayer every day, Father McCaslin said, if prayer time isn't already a daily family devotion.

The catechism reminds Catholics that "the Christian family is the first place of education in prayer" (#2685).

"Based on the sacrament of marriage, the family is the 'domestic church' where God's children learn to pray 'as the Church' and to persevere in prayer," the catechism explains. "For young children in particular, daily family prayer is the first witness of the Church's living memory as awakened patiently by the Holy Spirit" (#2685).

Reading Scripture out loud together, Father McCaslin and the catechism suggest, and praying the rosary help form families in the Catholic faith.

He also recommends that families talk about the Sunday Mass during the week in order to better understand the importance of "meal sharing, sacrifice, coming together, the communion of saints, giving thanks, needing sustenance and nutrition, the Christian story in sacred Scripture, forgiveness, the gift of Christ, hope, love, faith," and other aspects of the Eucharist.

"The Christian family is a communion of persons, a sign and image of the



Our Lady of Lourdes parishioners Gary and Jennifer Lindberg of Indianapolis pray with their children, 2-year-old Clare, 4-year-old Alex and 6-month-old Jonas, every day in their home. They look forward to Sunday as a day of rest and relaxation.

communion of the Father and the Son in the Holy Spirit," the catechism notes. "In the procreation and education of children it reflects the Father's work of creation. It is called to partake of the prayer and sacrifice of Christ. Daily prayer and the reading of the Word of God strengthen it in charity ..." (#2205).

"I think scheduling time for prayer or prayerful silence is something families could do even if they begin with just a few minutes," Father McCaslin said. "They could pray devotional prayers like the rosary together or read a story from *The Lives of the Saints*. A family could read some verses from Scripture together and then share their thoughts on the daily Scripture or read a good commentary."

Family members could also write in a prayer journal, he said, or spend time thanking God for their blessings that day and praying for those in need.

"A family could also remain in prayerful silence, allowing each person to pray as they wish," Father McCaslin said. "Perhaps they can use some non-intrusive music to help them eliminate distractions. This may sound intimidating, but it is workable if you begin simply and grow into it."

"Pray as you can and not as you can't," he advised. "This is a wonderful opportunity for parents to be teachers of prayer and the value of prayer to their children and to each other."

Prayer is a choice that people make every day just like all other life choices, Father McCaslin explained. "If it is important to us, we will find a way just like we find a way to do other things in our busy lives. Making prayer and the Sabbath a part of family life is one way which parents fulfill the promise they made to God when they had their children baptized."

When parents make this choice to pray each day, he said, they give a witness to their children that prayer is important.

"As I have heard too many times," he explained, "if you are too busy to pray, you are too busy."

Meals are an important way to recognize the sacredness of time spent together as a family and understand the meaning of Sabbath, he said. "... This time together eating, talking, listening, laughing, and sharing thoughts and ideas is important in our understanding of the sacredness of family and what is happening in each other's lives." †

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Education Commission includes catechesis in its efforts

The Archdiocesan Education Commission has broad responsibilities in advising the Office of Catholic Education on various policies and procedures.

Since catechesis is central to the efforts of all schools and parish programs in central and southern Indiana, this commission works hard to make sure that encountering the living Christ is exactly what happens in these educational ministries.

The education commission advises

Annette "Mickey" Lentz, executive director of Catholic Education and Faith Formation.

"The Archdiocesan Education Commission serves the mission and ministry of Catholic education in central and southern Indiana," Lentz said. "It is an excellent advisory group who work diligently to enhance the progress of education and faith formation through committee work and service." †

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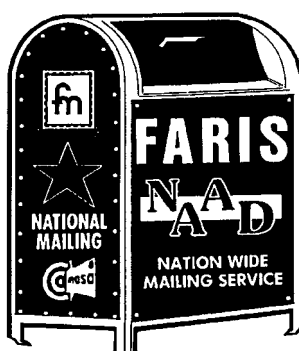
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Cathedral Mass honors Blessed Teresa of Calcutta

By Sean Gallagher

Blessed Teresa of Calcutta often looked to the Eucharist for the strength she needed for her more than half a century of tireless ministry to the poorest of the poor in the streets of Calcutta, India.

So it was fitting that the members of her religious order, the Missionaries of Charity, who serve in the archdiocese, gathered for Mass with Archbishop Daniel M. Buechlein at SS. Peter and Paul Cathedral in Indianapolis on Sept. 5, the 10th anniversary of the death of their foundress.

The Missionaries of Charity were joined on the occasion by residents of the emergency shelter for women and children they operate on Indianapolis' near east side as well as more than 100 others who either support their ministry or who have a devotion to Blessed Teresa.

Sherrie Cornforth was a resident of the shelter who attended the Mass. She was glad to be present to show gratitude for Blessed Teresa.

"What's special about Mother Teresa was that she gave to the poor and she helped the poor, and she wasn't afraid to do that," Cornforth said. "And the sisters do the same for us."

The Gospel reading for the Mass told of how a large crowd at dusk one day brought to Jesus many who were sick or possessed to be healed. When he went off alone to pray on the following morning, the crowds came after him.

In his homily, Archbishop Buechlein gave thanks for two holy people he had known in his life: Blessed Teresa and Pope John Paul II. He said that both were like Jesus in the Gospel reading, always willing to respond to the needs of the people.

"Mother Teresa and the pope did what Jesus did," Archbishop Buechlein said. "They made themselves available even

when it was tiresome and unending.

"Mother Teresa told me she could rest when she got to heaven. Well, now she is resting."

Stephanie Simmons, a member of St. Lawrence Parish in Indianapolis, came to the Mass with her husband, John, and their three young children.

After the Mass, she spoke about how Blessed Teresa's example helps her be present to her children at the close of a tiring day.

"[I] want to emulate her virtues," Simmons said. "I appreciated what the archbishop said about her tireless giving. That just reminds me to do that in my life when I'm tired and when you think the day is coming to an end and someone is asking you to give even more, to keep on doing it."

The Missionaries of Charity who follow in the footsteps of Blessed Teresa often have many volunteers to help them in their tireless ministry.

Leo LaGrotte and his family, who are members of Holy Spirit Parish in Fishers, Ind., in the Lafayette Diocese, regularly volunteer at the Missionaries of Charity's emergency shelter. They attended the Mass at the cathedral.

"Mother Teresa made sacrifices beyond our wildest dreams," LaGrotte said. "For us to take an hour out of our day to come here and pay homage to her is an honor and a privilege."

The archbishop went on to note that the only way to be obedient to the will of God, to care for the crowds of those in need, is to return constantly to prayer.

"That was ... the way of Blessed Teresa and it was the way of John Paul II," Archbishop Buechlein said. "And that's our way. And as we pray for that grace today, we thank God for Blessed Teresa and also the late Holy Father." †



Archbishop Daniel M. Buechlein stands next to a framed portrait of Blessed Teresa of Calcutta at the start of a Mass commemorating the 10th anniversary of her death that was celebrated on Sept. 5 at SS. Peter and Paul Cathedral in Indianapolis.



Members of the Missionaries of Charity who minister in Indianapolis bow in prayer during a Mass commemorating the 10th anniversary of the death of Blessed Teresa of Calcutta, the order's foundress. From left, they are Sister Ita, the order's local superior, Sister Zita, Sister Sumati and Sister Clare Francis. Their convent is located at 2424 E. 10th St. in Indianapolis.

Book helps Catholics grow in admiration of Mother Teresa

By Sean Gallagher

A new book about Blessed Teresa of Calcutta has garnered attention in recent weeks because of its revelations of how the foundress of the Missionaries of Charity struggled for decades with feelings of being separated from God.

Far from diminishing her in the eyes of many Catholics in Indiana, the book, *Mother Teresa: Come Be My Light*, has made them admire her all the more.

Patrick McEntee is a religion instructor at Roncalli High School in Indianapolis. He spent time with the Missionaries of Charity in Calcutta and helped them in their ministry to the poor and the dying.

"I am [now] amazed even further by her example," he said. "She was able to do the work I spent a few days doing for 50 years."

"Most of that time, she felt God was not with her. I can't imagine the strength she must have had to be able to face the horrors that life can present to so many people."

Chris Hoyt, a member of St. Maria Goretti Parish in Westfield, Ind., in the Lafayette Diocese, saw Blessed Teresa's humanity shine through in the recent revelations.

"When I first saw the reports of her writings about her inner struggle of faith and pain caused by the darkness around her, I cried," said Hoyt, who was received into the full communion of the Church this Easter. "Not because I was disappointed, but because it hit me just how human she really was, and how genuine was her work."

"I myself am tempted to think of Mother Teresa as an exception to the human condition, but that report reminded me that she was a human just like me. She was an imperfect person who faced the full brunt of the darkness of this world and

overcame it. If that doesn't define a saint, I don't know what does."

Anne Ryder, a former television news anchor for WTHR Channel 13 in Indianapolis, was the last person granted a television interview with Blessed Teresa. It occurred in Calcutta in 1996.

"I was very distressed at first when I saw some of the media coverage [concerning the new book] that said she was a sham," said Ryder, a member of St. Pius X Parish in Indianapolis. "Far from being in a crisis of faith, Mother Teresa, for me, defines faith in the purest sense of the word because she persevered in faith like no one I have ever seen."

Ryder said that the spiritual darkness that Blessed Teresa inhabited for so long can serve to bring together people of deep faith and people who struggle to believe.

"She is the connector for everyone who is in darkness," Ryder said, "and I mean people of faith and people of no faith. It's enough to bring them to the table and just make them say, 'Goodness, didn't she have perseverance. Isn't this what faith is truly all about: putting one foot in front of the other when there is nothing to go on?'"

Missionary of Charity Sister Ita, superior of her order's convent in Indianapolis, did not comment directly on the book or the controversy now swirling around it.

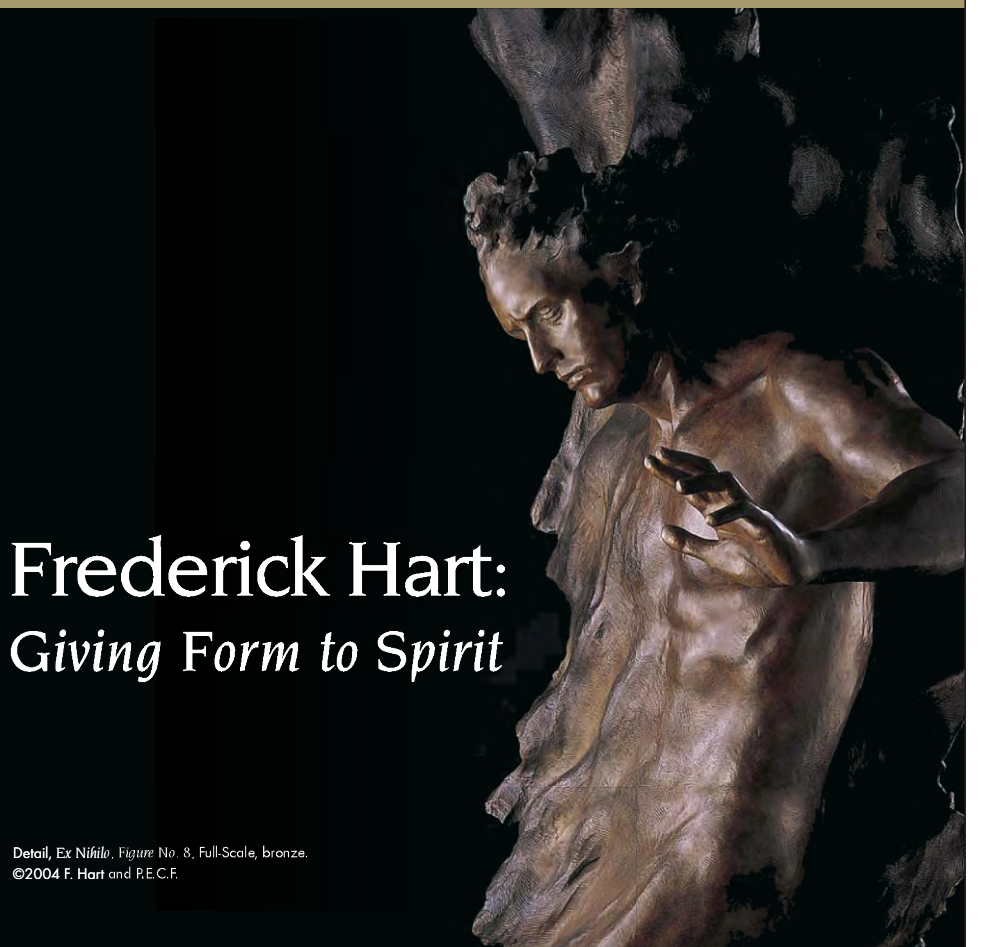
She did speak, however, about how Blessed Teresa can help those struggling with questions of faith.

Ultimately, for Sister Ita, if one's faith is weak, it can grow through putting it in action.

"The Gospel is about action," she said. "That's what the Good News is. It's action."

"Jesus is very challenging, and he's very demanding. Mother took up those challenges and she lived the Gospel," Sister Ita said, "and God gave her to us to show us how to live the Gospel also." †

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DIOCESE OF LAFAYETTE

Young men grow in faith as 'Knights of the Holy Temple'

By Lisa Wilson-Cotillier

The Catholic Moment

KOKOMO—They are called the Knights of the Holy Temple.

The name alone stands out, but the young men serving Mass on Sundays draw meaningful attention to the importance of the celebration, not to themselves.

Derek Aaron was one of 11 young men who

participated in the first chapter of the Knights, established at St. Joan of Arc Parish in Kokomo for high-school aged boys by Father Brian Doerr in 1999. Now 24, Aaron has fond memories of his knightly experiences, and still helps where he is needed.

"Once you're a Knight, you're always a Knight," Aaron said. "The fellowship and fraternity you form with other Knights is long lasting. It's a great organization for young men to grow in their faith.

"It's a great opportunity, too," Aaron continued, "because in high school, you deal with a lot of pressures and you have a lot of questions about the faith and just about life in general. There were great priests in my chapter, willing to help and readily able to answer any questions I had."

Participants are encouraged to develop a deep

Photo by Lisa Wilson-Cotillier/The Catholic Moment



Josh Marrah, from left, John Strong, Jonathan Matthes and Dustin Youngs pause for a photo during a Knights of the Holy Temple retreat in August at St. Patrick Parish in Kokomo in the Lafayette Diocese.

reverence and devotion to Jesus in the Blessed Sacrament, serve the poor, live their faith privately and publicly, and follow an honor code. They also are encouraged to discern whether God is calling them to the priesthood or religious life.

Several chapters have been established across the Diocese of Lafayette. Knights serve at St. Joan of Arc and St. Patrick in Kokomo, Our Lady of Mount Carmel in Carmel, St. Alphonsus in Zionsville, All Saints in Logansport, and the Cathedral of St. Mary of the Immaculate Conception in Lafayette.

Since the Knights formed at Our Lady of Mount Carmel, "more young men are involved in youth ministry in general," said Father Richard Doerr, pastor. "In addition, there is an increased understanding of the Mass among our youth. [They] have also inspired many of the parishioners, who are moved by their reverence and seriousness when they serve. I think it has also ensured that a significant group of young men have thought about the priesthood as a possibility. Whether they are called or not, this group also ensures that these boys will be better Catholic men."

"I thought it was a really cool thing," said Dustin Youngs, 17, of St. Alphonsus. "I went to the first meeting, and after that I decided I really wanted to be a part of it. What attracted me to it the most is the fact that we serve the Mass so reverently."

Jonathan Matthes, 17, of Our Lady of Mount Carmel, agreed.

"This is my fourth year as a Knight, and serving more reverently is a big part of what's kept me involved all these years," he said. "I have had the opportunity to get to meet more people, and to be more involved in Church. It's just a great thing to help young Catholic men grow in their faith."

Faith lives are strengthened by "knighthood." "There are always times when you don't feel strong in your faith, but being a part of the Knights definitely has helped me to grow," John Strong, 18, of the cathedral parish, said. "The experience is invaluable."

"I think the Knights is something that you can throw yourself into and really dedicate yourself to," said Josh Marrah, 17, of St. Joan of Arc.

"A lot of Catholics go to Mass and go through the motions, but don't necessarily understand what they're doing or why," said Strong. "Through the Knights, I've gained a better understanding of the Mass, and why we do what we do as Catholics. And I do it because I love to do it. I don't just go through the motions." †

DIOCESE OF LAFAYETTE

St. Louis de Montfort organist receives top honor

FISHERS—Scott Foppiano, organist, choirmaster and coordinator of liturgy at St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese, recently was named 2007 Organist of the Year.

He received the title and a plaque at the national convention of the American Guild of Organists and the American Theatre Organ Society held in New York in July.

"The candidates are chosen from an international roster of players and voted for by the awards committee and board of directors," Foppiano said. "Those who have

received the award in previous years are among the top shining stars in the organ world and some of the most famous players of the last 100 years. It is truly an honor to be recognized."

While in New York state, he performed at the Cadet Chapel of the Military Academy at West Point. Foppiano also played a solo recital at the Cathedral of St. Patrick in Manhattan on its historic Kilgen Grande pipe organ.

"It was, without question, an absolute thrill to sit at those consoles, to play music through the same pipes and bounce sound off the same walls as so many of the top organists from decades past," he said. "It is almost overwhelming, and something I will never forget." †

"It's the place you want to go to get your heart working right."

When Carmel's Football Coach, Mo Moriarity, suffered a heart attack during the sectional championship game, his team trainer told him there was only one place to go...St. Vincent Heart Center of Indiana. "The staff was exceptional. The doctors are world-class. And the care I received couldn't have been better. I'm very fortunate St. Vincent Heart Center is here, and that I live here."

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Christ the King Parish to host Jeff Cavins' Bible seminar

By Sean Gallagher

Christ the King Parish, 1827 Kessler Blvd., E. Drive, in the Indianapolis North Deanery, will be the setting for a two-day seminar on the Bible on Sept. 21-22 led by well-known Catholic author and speaker Jeff Cavins.



Jeff Cavins

The seminar will focus on Cavins' Bible study program, "The Great Adventure: A Journey through the Bible," that helps participants grasp how salvation history is told as a story in various books of the Old and New Testaments.

Although Cavins has led this seminar some 250 times, he said that it never grows stale for him. "I'll teach it in Indianapolis and I'll feel like I'm teaching it for the first time," he said. "God is infinite. You can't exhaust the story," he said.

"You cannot come to the place where you say, 'I've mastered that and I am ready to move on to something else.' What are you going to move on to?"

Cavins lives in Maple Grove, Minn., a suburb of Minneapolis. He was recently named the interim director of the Archbishop Harry J. Flynn Catechetical Institute, which is scheduled to open in the fall of 2008 at the St. John Vianney Seminary School of Theology in St. Paul, Minn.

He said the seminar can be fruitful both for those who have studied the Bible for years and for those who have "literally never picked up a Bible before."

Cavins said he hopes those who attend the seminar will come away with three things.

First, he said, the seminar will give its participants confidence that they can indeed study the Bible.

"You can read the Bible and understand its basic story," Cavins said. "With most people, it's not the want to, it's the how to. We show people that, and they get very, very excited."

Second, Cavins said people who attend the seminar will

not only learn about the Bible, but how they fit into the story that Scripture tells.

"What they're going to get out of it is finding their place in history, that their life has meaning in light of *his* story," he said. "That's really the only place you're going to find meaning in life, ultimately."

Finally, Cavins said that the seminar will show how the story of salvation history presented in the Bible is the basis for the Church's foundational beliefs.

"They're going to see the basis for all things Catholic," he said. "They will see in this story the scriptural basis for the key points of Catholicism."

The seminar will run from 7 p.m. to 9 p.m. on Sept. 21 and from 8:30 a.m. until 4 p.m. on Sept. 22.

Registration for the seminar is \$35. Seminar materials and lunch on Sept. 22 are included.

(To learn more about the seminar or to register for it, call Christ the King Parish at 317-255-3666 or send an e-mail to cflaten@ctk-indy.org.) †

Southern California dioceses agree to \$198.1 million settlement

SAN DIEGO (CNS)—The Diocese of San Diego and the Diocese of San Bernardino, which broke off from its southern neighbor in 1978, agreed on Sept. 7 to pay \$198.1 million to settle lawsuits with 144 victims of sexual abuse by priests between 1938 and 1993.

The dioceses had originally offered \$95 million to settle the claims. The plaintiffs sought \$200 million.

Earlier in the year, the San Diego Diocese filed for bankruptcy protection hours before a trial was to begin in one of the first lawsuits alleging that the Church was responsible for sexual abuse by priests. The judge in the bankruptcy case had recently threatened to throw out the bankruptcy case if the Church didn't reach an agreement with the plaintiffs.

The settlement is one of the largest in the country. The Los Angeles Archdiocese announced an agreement in July to settle 508 lawsuits for \$660 million.

Under the agreement, the San Bernardino Diocese and its insurer, Catholic Mutual, will pay \$15.1 million for 11 cases. The San Diego Diocese will pay \$77 million and Catholic Mutual will cover another \$75.7 million for a total of 111 cases. San Diego will pay another \$30.2 million for 22 cases involving members of religious orders. A statement

from the San Diego Diocese said it hoped at least part of that amount could be recovered from the religious orders.

"Reality requires admission," San Diego Bishop Robert H. Brom told diocesan staff in a meeting a few hours after the settlement was announced. "It happened. Regrettably, to our embarrassment, it happened. And we're learning more and more about the consequences of sexual abuse and how horrible they are."

Because state judges had allowed punitive damages to be sought in several of the pending cases, the diocese risked becoming liable for extraordinary sums had those cases proceeded to trial.

The diocese had sought to settle all of the cases within a Chapter 11 filing in federal bankruptcy court.

"This effort failed," Bishop Brom said in a public statement released after the settlement was announced.

At a press conference the same afternoon, Bishop Brom said he expects "some damaging consequences for the mission of the Church in this diocese for a number of years."

He added that it's too soon to know what those effects will be on Church programs and staff.

Diocesan chief finance officer Richard Mirando said at the

press conference that funds for the diocese's portion of the payout will come from a combination of liquid assets—primarily the sale of real estate—and short- and long-term financing that has yet to be arranged.

Vicar general Msgr. Steve Callahan said records related to abuse by Church ministers will be released, according to the agreement.

"We want to convey, most of all, to the victims, we recognize how tragic it is what has happened," he said. "We know it's very painful when those facts come out, but we believe it helps the victims to heal when they have the assurance from us that we're not seeking to cover anything up as far as what took place."

A task force will be formed to decide how the finance crunch will affect diocesan ministries, Bishop Brom said. †

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HOLY

continued from page 1

Spending time in Calcutta

Patrick McEntee teaches religion at Roncalli High School in Indianapolis. In 2001, he spent time in Calcutta with the Missionaries of Charity.

"I was overcome by the powerful presence in the main chapel that housed [Blessed Teresa's] tomb," he said. "She had been dead for nearly four years at the time, but her spirit was very much alive in the nuns and the volunteers."

One day, McEntee visited Nirmal Hriday, the Missionaries of Charity's home for the dying in Calcutta.

"I was amazed at the care and compassion shown," he said. "One Missionary of Charity held the hand of a man who was dying until the time he took his last breath. It was humbling, to say the least."

Anne Ryder, a member of St. Pius X Parish in Indianapolis and a former television news anchor for WTHR Channel 13 in Indianapolis, was the last person to interview Blessed Teresa. It occurred just before Easter in 1996, a little more than a year before Blessed Teresa died.

"Mother Teresa had that quality that when you were in her presence, she had luminosity," Ryder said. "You felt a holiness coming from her. You saw a light in her eyes. You felt that strength."

Although Ryder only spoke with her for 45 minutes, the interview has left an indelible mark on her life in the decade that has followed.

"That whole thing means so much more with every passing year and with my depth of understanding of what her life was, what her faith was, and undergoing some of my own experiences," said Ryder, who experienced a ruptured uterus in 2002 when she was six months pregnant.

Her son, Sean, whom she was carrying in her womb at the time, died. Ryder came close to death herself.

"Sometimes I just sit there and marvel that I was able to have that [interview] because the more I learn about her, the more I marvel at the depth of her faith and the depth of her perseverance," Ryder said. "She's somebody real, flesh and blood, that I can model my own faith after."

Family connections

Barbara Taylor, currently a teacher at Central Catholic School in Indianapolis, has taught in the archdiocese for 26 years. Early in her career, she had an encounter with Blessed Teresa, one in which she witnessed a vocation to the Missionaries of Charity starting to blossom.

In the late 1970s, Taylor attended a National Catholic Educational Association convention in Chicago at which Mother Teresa was scheduled to speak. Tonya Knarr, a member of Holy Cross Parish at the time, went to the convention with Taylor.

Knarr was interested in the Missionaries of Charity. The two stayed in Gary, Ind., at a convent run by the order.

"I believe our entire trip was blessed," said Taylor, a member of Holy Name of Jesus Parish in Beech Grove. "I don't remember many details of the convention, but I do remember Mother Teresa standing in one of the booths."

"She was short and she was smiling. I walked right up to her and shook her hand. I can still feel her handshake."

Taylor saw Mother Teresa get in a car and leave. Then the car stopped, and Mother Teresa got out.

"Somehow, she had heard that Tonya had come to talk with her," Taylor said. "She got out of the car and waited to talk with Tonya, who is a Missionary of Charity today."

Tonya Knarr, who joined the order 30 years ago, is now Sister Christa and ministers in Chicago.

Her mother, Jean Knarr, is a member of Our Lady of the Most Holy Rosary Parish in Indianapolis.

"Mother Teresa has been a blessing for all of our family," Knarr said. "Many graces



Archbishop Daniel M. Buechlein, when he was bishop of Memphis, and the late Blessed Teresa of Calcutta talk to reporters in Memphis about plans for the Missionaries of Charity to send several sisters to minister to the poor in Memphis.

have come through our daughter's vocation."

One of those graces has been the spiritual help that Knarr has needed to accept the separation that came with her daughter's vocation.

"Some of Mother Teresa's example and the experiences in her life help us to cope, in a sense, with sort of the loss of our daughter," Knarr said. "I'm always reminded of the fact that Mother Teresa never saw her mother again after she left home at age 18."

Total dedication

Benedictine Archabbot Lambert Reilly, the former leader of Saint Meinrad Archabbey in St. Meinrad, had a close connection with Blessed Teresa.

Starting in the mid-1980s, he met her on several occasions, often at the approximately 30 retreats he has given for the Missionaries of Charity.

"I was hearing confessions [at a retreat]," Archabbot Lambert said. "As the sisters were taking their turns, one came in and grabbed my scapular. It was Mother Teresa."

"She said, 'Now you know what all those foolish people don't know: what a sinner I am.'"

Archabbot Lambert testified in writing in the process that led to Blessed Teresa's beatification.

"She's probably the most authentic, unpretentious person I've ever met," he said. "She was very real. Her concern was really for other people."

"When you meet somebody like [Mother Teresa], you find a person totally dedicated

to the call which he or she thinks God has given."

However close Archabbot Lambert was to Blessed Teresa, it surely could not be as close as one of her spiritual daughters.

Missionaries of Charity Sister Ita, originally from Gary, Ind., is the superior of the order's convent in Indianapolis.

She spoke recently about how Catholics in Indiana, so far from Calcutta and called to a way of life so different from Blessed Teresa's, can still be inspired by her.

"Everyone, in every corner of the world, can practice what Mother [did for] the glory of God in her life," Sister Ita said. "She gave him glory by every little thing done with a great, pure love of God."

Sister Ita also said we can learn from her order's foundress how to connect prayer with action.

"Her prayer life was everything to her," Sister Ita said. "She was a contemplative in the heart of the world. Everything she did, she connected to Jesus. She would say many times, 'Jesus in the Blessed Sacrament. Jesus in the poor. It is the same Jesus.'"

However much Catholics in the archdiocese love Blessed Teresa, Sister Ita said that this devotion should draw us closer to God.

"It's God who used her," Sister Ita said. "She was the little pencil in his hand, as she said. He wanted to write her message all over the world, even to us folks here in Indiana." †

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SIMPLY THE BETTER CHOICE

Being disciples of Jesus requires us to strive for holiness

By Sr. Miriam Pollard, O.C.S.O.

Discipleship is about what we do with what life throws our way. It permeates every situation of each unique person.

It is the “why” of our endurance with Scripture, our faithfulness to the sacramental life, even when we can’t stand that singer or doze through homilies during Mass.

Yet, why indeed?

Sometimes we feel we are getting nowhere in our discipleship. We attempt to feed a spiritual life wrestled from the life we are living. Amid tensions and cranky answers to responsibilities, we are the same old selves we would rather not be.

Life can be so abrasive, so unlike the expectations we have laid upon our vision of the spiritual. We read. We listen. We participate. And yet what we want, what we expect, is not happening. We’re not getting spiritual.

Could it be because the spiritual life we expect is not what God expects?

Could God be finding a way through what we feel is an overworked, overstressed and over-bewildered vocation involving rearing our children or grandchildren, keeping doctors’ appointments, bearing the itch of somebody’s unacceptable personality—or our own?

The Gospel of Mark is an unfolding of the kind of discipleship that understands and finds more than we could ever imagine in the reality of life, not in some Neverland of poise and perfection.

Look, Mark is saying, it is what you have and are that Jesus is after!

It is often in that moment of surrender to what seems unspiritual and an obstacle to progress that we humans are filled with divine beauty, experiencing a relationship with God that is the apex of life and worship. This apex can rest in encounters with a disagreeable family member, the joy of a captivating sunrise or a fun conversation on the subway.

Let’s consider Mark’s description of the qualifications for discipleship, of what happens or can happen in a look.

How about the rich young man? Mark’s rich young man is a general symbol. He is good. He is doing what Christians today are involved in—worship, prayer, ethical probity.

But he is restless. “What more ...?”

Now, Mark doesn’t mean that to follow Jesus we must all become St. Labre

without any material security. But there is a “more”—and a moment when it is being offered.

The one riveting moment in the rich young man’s unobjectionable life is just that—a moment. Jesus sees the capacity for something beyond goodness. This man who has come a certain distance could go farther. And, in that instant of realization, an infinite depth of possibility opens up.

Jesus loves this good man. Their eyes meet. The moment is electrically personal. Jesus offers him a road beyond the comfortable good.

Every potential disciple has such a moment when an exchange of glances with the Lord calls that person’s life to greatness in the ordinary, to a willingness to accept God’s kind of holiness instead of his or her own.

However, this infinite depth of possibility fades for the rich young man. He goes away sad, not knowing what he is missing. What he has is secure and peaceful. He doesn’t want the disruption of more. What is “more” anyway?

Hearing his story, you feel a kind of paling like that of a sunset into night. What might have been is not going to be.

Now look at Peter, good old, predictable Peter, reacting to “sell all you have ...”

Sure, Lord, we’ve done all that, Peter says. Here we are, all dispossessed. And what do we get out of it?

Do you see where Peter trips over the irony without seeing it?

Another gaze, however, is yet to come—another wordless word.

Remember how, not so long afterward, Jesus turns to look at Peter. The betrayed, hurt and abandoned Christ gives Peter the most profound and emotionally devastated look in the entire Gospel. Their eyes meet then Peter goes out and weeps bitterly.

Jesus was not reproachful. He was heart-sore. He whose whole being was wrenched and torn looked to Peter for what? In that electric moment, what did Peter know?

Peter here receives the most searing communication of God’s self-disclosure in recorded history, the stripping of God

down to the heart’s core.

Who in the name of God would envy Peter? What did he have to go through to get it?

But it is this terrible moment that qualifies Peter for discipleship—the pain he read in Jesus’ eyes! Peter then understood God in a way very few of us can match.

That is what the rich young man was being offered—not the superficial loss of

material possessions, but the intimacy of what redemption costs God, the invitation into a mutual knowledge so beyond all possession that it stands alone on a peak of the human and the divine.

(Cistercian Sister Miriam Pollard is prioress of Santa Rita Abbey in Sonoita, Ariz., and the author of *Neither Be Afraid and Other Poems*, published by Ignatius Press in 2000.) †



Peter looks in Jesus’ eyes in this mosaic artwork. Every potential disciple has such a moment when an exchange of glances with the Lord calls that person’s life to greatness in the ordinary.

Discussion Point

Pray with Bible and rosary beads

This Week’s Question

Where—in what context—did you learn to pray in a new way? What is that way?

“Using the rosary as a tool, I go to a special corner in my home not used for anything else so I won’t be distracted. ... I light a candle and retire into myself. ... I haven’t [yet] reached the state where I am totally unaware of my surroundings and things going on.” (Matacia Chenault, Brighton, Wis.)

“I open the Gospels almost randomly and focus on a Scripture to bring me back to a point where I can just think of what Jesus would do. My sense of compassion and service are immediately renewed.” (Tony Poekert, Littleton, N.H.)

“If you pray before and after [reading Scripture], I believe the Holy Spirit helps you to understand what you

are reading, and that is a form a prayer. ... During the day, your actions [also] are your prayers.” (P.M. Tupper, Brandon, Fla.)

“God has helped get me through ... the loss of two of my four children while they were in their teens. ... I’d wake up at night and just ask God to help. I don’t think prayer has to be formal. God is there to hear. ... If I hear of something tragic happening, I just pray right then and there.” (Pat Finch, Marshalltown, Iowa)

Lend Us Your Voice

An upcoming edition asks: What does it mean to give witness to one’s faith? Where—in what settings—do you give such witness?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



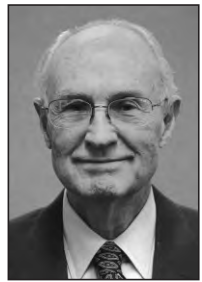
CNS photo: Gregory A. Smetitz

From the Editor Emeritus/John F. Fink

Biblical women: The story of Potiphar's wife

(Seventh in a series of columns)

The story of the patriarch Joseph, in Chapters 37-50 of Genesis, has been



praised for its remarkable integrity.

Each step in the story lays the groundwork for the next and results in God's master plan to bring the Israelites to Egypt. For example, Joseph's imprisonment was necessary for him

to win the Pharaoh's favor.

In those 14 chapters, though, women appear only three times. One was the story about Tamar that we told last week, a story that had nothing to do with Joseph's story. It probably was inserted to indicate the long lapse of time during which Joseph's family knew nothing of his life in Egypt. Another woman mentioned is Asenath, Joseph's wife, and the mother of their sons, Manasseh and Ephraim.

The third woman, Potiphar's wife, did figure in the story. Her story is in

Chapter 39. Potiphar was Pharaoh's chief steward and the man who bought Joseph from the Ishmaelites to whom Joseph's brothers sold him. Potiphar took a liking to Joseph and put him in charge of his household and his possessions.

Joseph was a capable manager. With him in charge, Potiphar didn't have to worry about a thing except the food he ate. Because of Joseph, God blessed Potiphar's household and everything he owned.

Potiphar's wife, though, also took a liking to Joseph since he was "strikingly handsome." Eventually, she tried to seduce him, telling him quite bluntly, "Lie with me."

However, Joseph refused, telling her that her husband trusted him with all his possessions and didn't concern himself with anything in the house as long as Joseph was there. He said that Potiphar had withheld nothing from him except, of course, his wife. "How, then," he asked, "could I commit so great a wrong and thus stand condemned before God?"

Potiphar's wife continued to entice Joseph. He kept refusing, doing his best to avoid her.

One day, though, when Joseph came into the house to do his work, she grabbed him by his cloak and said, "Lie with me!" Joseph struggled to get away, leaving his cloak in her hand as he fled outside.

With that, Potiphar's wife screamed for the other household servants. When they came to see what was wrong, she showed them the cloak and accused Joseph of trying to have sex with her. When Potiphar came home, she repeated the accusation, saying that his "Hebrew slave" had broken in on her, but she screamed for the servants and Joseph ran away. She showed him Joseph's cloak as her proof.

Potiphar believed his wife. He became enraged, seized Joseph and threw him into the jail where the royal prisoners were confined.

It might be nice to think that Potiphar eventually learned the truth, but that's not in the story. There was no redemption of Joseph in the eyes of Potiphar. But Joseph's imprisonment did lead to the recognition of his ability to interpret dreams, which led to his interpreting the Pharaoh's dream, and so on in this tale about Joseph. †

Cornucopia/Cynthia Dewes

Time to examine an easy conscience

With the anniversary of Hurricane Katrina and other disasters fresh in our



minds, it may be time to remember the Scripture passage that says, "Therefore keep watch, because you do not know the day or the hour" (Mt 25-13). It's the idea that death, disaster, disruption of everything we think is permanent, may

happen at any time so we should remember that it's God who's in charge and not us.

We who are older may expect to become seriously ill or die since we've been around long enough to realize that that's the nature of being human. But when we're young, most of us secretly think we're invincible. We know intellectually that we will die one day, but we don't really believe it in our hearts.

This may be one of the reasons why we're so shocked when young people pass away. Somehow, it's more upsetting when folks die out of the usual order of time, whether it's due to illness or accident or maybe just bad decisions.

Besides the inevitability of death, this Scripture passage reminds us to be ready to

face judgment at any time. Along with believing in youthful invincibility, we like to forget that spiritual accountability will follow death. We tend to resist changing behaviors we know are wrong or destructive in some way.

For some reason, we feel that "small" sins can be overlooked temporarily. We call them "venial" sins, meaning less significant. The big sins, such as murder, rape, torture, etc., are called "mortal" because they cause immediate spiritual death. Fortunately, they're not sins that most of us commit so there's usually no need to worry about them.

We may even congratulate ourselves that we are not major sinners. But this Scripture reading is a welcome smack upside the head to help us realize the danger of complacency. We need to remember that any sin, no matter how small, is an affront to our good God.

Personally, I tend to think that legalistic small sins, such as forgetting a church rule occasionally, are less serious than sins against people. I hope I'm not wrong here; maybe that's just the human in me talking. But there are insidious faults and behaviors concerning others that can add up to what we used to call an easy conscience, and those are the ones I worry about.

How about ignoring our kids when we'd rather read the paper or talk on the phone? For all we know, Sis may be considering having sex with her boyfriend because she's being pressured or Junior may be experiencing bullying at school and doesn't know what to do about it.

Or what if we're using the company's time and technology to e-mail friends while at work? Or what if we don't finish an assignment because we're too lazy to do the necessary research? Are we pleasant with co-workers or do we punish them with surly remarks and pouts because we're having a bad day?

Do we demonstrate God's love to everyone we meet? Do we share with our spouses and pay attention to their various needs? Do we set a good example for our kids in what we say, how we worship or what we read, watch on TV or access on the computer? Are we good neighbors?

I don't know about anyone else, but I certainly fall short of desirable behavior on many occasions. Maybe I'd better keep reading that Scripture passage.

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

Faithful Lines/Shirley Vogler Meister

Pearl of Great Price is a couple's treasure

Anyone who read the May-June issue of *Liguorian* magazine knows that it contains a



wonderful, surprising article by Redemptorist Father Norman J. Muckenman titled "Blessed Luigi and Maria: A Model for Married Couples."

Most of us probably don't know that these two citizens of Italy were declared

"Blessed" in 2001 by the late Pope John Paul II. They are "the first married couple in the history of the Church to be beatified together and placed on the high road to canonization."

The article, with a full-page photograph of the couple, tells why Maria (Beltrame) and Luigi Quattrocchi are unique. Their canonization will mark them as the first to be acknowledged saints.

However, many of us know couples whose lives as exemplary Catholics might qualify them as saints. I'm sure the author of the article knows this, too.

Father Muckenman, by the way, is a former editor of *Liguorian*, former president of the Catholic Press Association and a recipient of the CPA's St. Francis de Sales Award for his contributions in the field of publishing.

About the time I read about the Quattrocchis, I also learned that a fellow CPA member, Julie McCarty, wrote a book that can help couples be exemplary, too. It is titled *Gospel Wisdom for Christian Marriages: The Pearl of Great Price*.

Ironically, although the small, easy-to-read book only costs \$2, it is a treasure of Gospel readings, reflections, meditations and closing prayers. It is published by Liturgical Press at St. John's Abbey in Minnesota. For more information about the book, call 800-858-5450 or log on to www.litpress.org.

My husband, Paul, and I read it together either after breakfast or after dinner, and we found it inspiring yet practical.

McCarty's Gospel choices led beautifully into her reflections that often share insights that she and her husband, Terry, discovered themselves.

Julie dedicated the book to him "in honor of those ordinary married couples throughout

the centuries who, without fanfare or public acclaim, have mirrored the superabundant love of the Blessed Trinity."

However, the book is not lofty, and the simple questions in the meditations are very down-to-earth. Paul and I even had many light moments, such as the day this was the question: "Is there something about our marriage that some people might consider 'irregular'?"

With a straight face, Paul said, pausing to gauge my anticipation: "Yes. You're short and I'm tall." Our laughter hampered the second part of that meditation, but it also made us realize how relaxed we felt as we progressed in our spiritual yet practical adventure.

Pearl of Great Price seems perfect not only for married couples, but also for those preparing for marriage, those in Marriage Encounters and even those in counseling.

It could be a step toward a happier life and, possibly, sainthood.

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

Twenty Something

Christina Capecchi

A letter to Emily

Once in a childhood, a girl encounters a cool babysitter. She has a funky wardrobe



and a fabulous nail polish collection. She lets you stay up past your bedtime and play with her hair—even if your French-braid attempt results in a tangled disaster.

For me, this was Aunt Kathy. She could

draw bubble letters and turn cartwheels with ease. And she told terrific bedtime stories, carving suspenseful plotlines around Care Bear characters.

In her honor, I vowed to become a cool babysitter. Julie Andrews nurtured my ambition. I resolved to be one part Mary Poppins, one part Fraulein Maria: gliding down banisters, serving spoonfuls of sugar and providing musical comfort during thunderstorms.

So when Aunt Jan went into labor on Thanksgiving of 1990, delivering my first maternal cousin, I was thrilled. We gathered around the fireplace at Grandma's house, praying for the baby's safe arrival.

"We'll love it no matter what," I declared with an 8-year-old's earnestness, "even if it has a third foot."

The subject of that prayer was a round baby named Emily. She took a while to talk and sprout hair, but she soon demonstrated all that I needed: functional ears and a fertile imagination. When we slept over at Grandma's, I told her stories about Queen Cleopatra and St. Rose of Lima, painting my heroines with plenty of color.

Emily attended my soccer games, greeted me with hugs and picked up my clarinet when I graduated from band. She grew up in a blink, transforming into a beautiful teenager with a quick sense of humor, a gracious demeanor and a sharp fashion sense.

Emily slept over at my first apartment, and we stayed up late talking about boys and eating cookie dough. The next day, I styled her hair and drove her to Target, where we donned silly accessories and asked random shoppers to photograph us.

Last fall when I called to see if she passed her driving test, Emily asked me to be her confirmation sponsor. That night I began brainstorming the advice I could share with her.

I remember the trials of adolescence in painful detail. Crying to the dermatologist. Arguing with Mom in the fitting room. Curfews and crushes and Cosmo quizzes.

It seems even harder for teens today, who have to deal with bald Britney, imprisoned Paris and the ubiquitous digital camera.

So here are my thoughts:

Dear Emily,

I know how much you want to be pretty and popular. I did, too. As a teenager, I engaged in a relentless pursuit of perfection. Yet all the hairspray in the world couldn't hold everything in place. Some days, my life felt as chaotic as my bedroom, the pitiful pathway of Hurricane Christina.

Here's my advice to you: Focus on character more than achievement or appearance. When you are kind to others, your virtue will shine through, lighting up your face.

Be kind to yourself, too. God has amazing plans for your life that will unfold according to his infinite wisdom and perfect timing. So if the picture looks foggy now and if progress feels slow, be patient.

I see that you can laugh at yourself, and I'm glad. Humility is holiness, and laughter is its echo. Never take yourself too seriously.

This month you'll be confirmed in your Catholic faith, the greatest gift you can carry along during those bumpy high-school years. Let it be your guide.

In the meantime, don't try to be That Girl. Just work at being you. Because God exceeded my prayer 17 years ago: You are absolutely perfect.

— Christina

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. E-mail her at christinacap@gmail.com.) †

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

The Sunday Readings

Sunday, Sept. 16, 2007

- Exodus 32:7-11, 13-14
- 1 Timothy 1:12-17
- Luke 15:1-32

This weekend's first reading is from the Book of Exodus.



This book roughly chronicles the passage of the Hebrew people from Egypt, where they had been slaves.

Moses guided them, but essentially, in Hebrew eyes, God guided Moses since Moses could not have accomplished such a

task without God's help. So, while they had Moses to thank for their successful and safe passage across the Sinai Peninsula to the land that God had promised them, the thanks ultimately were due to Almighty God.

In this reading, God speaks to Moses. God indicts the people for sinning. They indeed had committed the greatest of sins. They had constructed and then worshipped an idol, a calf crafted from metal.

Harsh punishment would follow, not because of divine wrath, but because they had pushed God away. They would reap the whirlwind.

However, Moses implored God to forgive the people. Moses pleaded with God to remain the people's guide and protector even though they had sinned.

The First Epistle to Timothy is the source of the second reading.

Timothy was St. Paul's disciple. Together with Silvanus, Timothy had accompanied Paul on some of Paul's missionary travels.

While elsewhere in his writings Paul seems to express some doubts about Timothy's skills for leadership, Paul nevertheless regarded him as a special associate and faithful disciple.

To fortify Timothy's fidelity, Paul explains his own personal devotion to Christ. Paul describes his vocation as an Apostle and a believer. In this effort, Paul makes it very clear that he is a sinner, unworthy of God's saving grace. Despite all this, Paul insists, God had saved him from eternal death through Jesus the Redeemer.

St. Luke's Gospel provides the last reading.

It is a story of the willingness of the Lord to associate with tax collectors and sinners.

Today it is easy to imagine why the critics of Jesus would have disdained sinners. After all, sinners had insulted God by breaking the divine law.

However, why were tax collectors so bad? Their claim to infamy was twofold.

In the first place, they were turncoats and traitors. They were tools of the detested Roman occupation, collecting taxes for the imperial treasury.

Secondly, they were legalized thieves and extortionists. Under the Roman system, tax collectors could assess taxes in amounts they themselves chose. Then they could take whatever they received above and beyond what was sent to Rome and put it in their own pockets.

Jesus associated with these despicable types, and he was criticized. The Lord answered the criticism with three beautiful parables. The last of these parables is the story of the Prodigal, one of the most beloved of the parables.

These lessons are clear. God's mercy never ends, nor is it ever limited. It awaits even the worst of sinners if only they repent. God reaches out to us in our need. Finally, we can find the strength to turn back to God if we renounce our own sinfulness.

Reflection

In the Vatican Museum in Rome is a splendid item that was given to Pope Leo XIII on his 25th anniversary as pontiff by the Austrian emperor and Hungarian king, Francis Joseph I. Mounted on a magnificent marble pedestal are wonderful gold figures of 99 sheep following a shepherd holding a sheep in his arms. The Good Shepherd has found the stray sheep and literally is carrying the sheep.

This beautiful work of art illustrates the first of this weekend's parables and through it the loving mercy of God. If we return to the Lord but are weak, then the Lord will carry us to fertile pastures.

However, first of all, we must admit our own blindness, weakness and stubbornness. It is not easy. We need God's enlightenment. God will enlighten us if we are humble, as Moses was humble. †

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. †

Daily Readings

Monday, Sept. 17
Robert Bellarmine, bishop and doctor
1 Timothy 2:1-8
Psalm 28:2, 7-9
Luke 7:1-10

Tuesday, Sept. 18
1 Timothy 3:1-13
Psalm 101:1-3, 5-6
Luke 7:11-17

Wednesday, Sept. 19
Januarius, bishop and martyr
1 Timothy 3:14-16
Psalm 111:1-6
Luke 7:31-35

Thursday, Sept. 20
Andrew Kim Taegon, priest and martyr
Paul Chong Hasang, martyr and their companions, martyrs
1 Timothy 4:12-16
Psalm 111:7-10
Luke 7:36-50

Friday, Sept. 21
Matthew, Apostle and evangelist
Ephesians 4:1-7, 11-13
Psalm 19:2-5
Matthew 9:9-13

Saturday, Sept. 22
1 Timothy 6:13-16
Psalm 100:2-5
Luke 8:4-15

Sunday, Sept. 23
Twenty-fifth Sunday in Ordinary Time
Amos 8:4-7
Psalm 113:1-2, 4-8
1 Timothy 2:1-8
Luke 16:1-13
or Luke 16:10-13

Question Corner/Fr. John Dietzen

Debate continues about whether Joseph had children in first marriage

QIn a conversation with some Catholic friends, one of my friends stated that



true? (Virginia)

AIt is part of our Catholic faith—as you know, of course—that Mary, maintaining her virginity before and after the birth of Christ, had no other children besides Jesus.

If the sisters and brothers of Jesus mentioned several times—for example, in Mt 13:55-56 and Mk 6:3—were not offspring of Mary and Joseph, who were they?

A variety of explanations has been suggested through the centuries, but one of the earliest and perhaps most likely is the one you mention.

In fact, I believe the predominant theory today, insofar as there is one, is that those brothers and sisters of Jesus were children of Joseph in a previous marriage.

As odd as this may sound to us, it is not a new idea nor does anything in the Gospels or in Catholic teaching conflict with this possibility.

Early Christian documents, among them the second-century gospel of Peter and the gospel of James, identify the brothers of Jesus in this way. And their view of the matter seems most probable.

These two gospels are not in our canon of Scripture, but they are valuable windows into the ideas and beliefs of first- and second-century Christians.

If the theory is true and Joseph was deceased before Jesus began his public life, it could explain why Mary frequently accompanied these brothers and sisters in their interactions with Jesus and perhaps even raised them.

There is also the long-standing assumption in Christian devotion that Joseph was somewhat older than Our Lady. If that is true, it could be another factor in explaining the brothers and sisters by an earlier marriage.

Again, this explanation in no way

reflects negatively on the Church's doctrine concerning the perpetual virginity of the mother of Jesus.

Obviously, all I say here is based on official Catholic teaching.

As I'm reminded often by readers, private apparitions and revelations to hundreds of men and women, in recent centuries particularly, profess to fill in or clear up all manner of "gaps" in the public revelation given by Jesus on subjects ranging from the childhood of Mary to purgatory and hell.

From the Middle Ages to the present, recipients of these kinds of disclosures stress their belief that Joseph, like Mary, lived a virginal life before and after Our Lord's birth. He is, after all, often portrayed in statues holding a lily, a symbol of purity.

Whatever the case, these kinds of details about Joseph's life were not within the scope of concern for Matthew, Mark, Luke and John, and are not necessary, official Catholic beliefs.

Interestingly, the gospel of James, in particular, is the source of some other traditions which, while not official doctrine or revelation, are still widely accepted in Christian lore. This gospel is, for example, the only source we have for the tradition that Joachim and Anne were the names of Mary's parents.

QMy husband and I desperately want a child. Someone gave us a prayer to St. Gerard to say for this intention.

Who was he, and why is he a patron saint for people like us? (Illinois)

ASt. Gerard Majella was an Italian lay brother and mystic who died at the age of 29 in 1755.

After a childhood filled with an unusual share of mental and physical hardships, and after being rejected by the Capuchin monks because of ill health, he was finally accepted in the Redemptorist novitiate as "a useless lay brother."

So many miracles were attributed to him that even in his lifetime he became known as "the wonder-worker."

Then and after his death, a number of these miracles involved situations which caused him to become the special patron of couples who seemed to be unable to have children. He is also known as the patron of women preparing for the birth of a child.

His feast day is Oct. 16. †

My Journey to God

Mother of Faith

How perilous the paths
From crib to cruel tree.
O Mother full of faith,
You stood, you did not flee.

How many times your veil
Would tend an errant tear,
Your fiat find the strength
To conquer human fear.

Pondering your courage,
We know beyond a guess
How true your trust in Him,
How sound your silent yes.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. She wrote this poem for the feast of Our Lady of Sorrows on Sept. 15. This Criterion file photograph was taken at the National Shrine of Our Lady of Sorrows in Carey, Ohio.)



File photo by Mary Ann Wyand

Rest in peace

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

ALLGEIER, Ruth Marie, 83, Holy Family, New Albany, Aug. 26. Wife of Henry Allgeier. Mother of Beth Carta, Danny, Rick, Tim and Wayne Allgeier. Grandmother of 11. Great-grandmother of 13.

BATH, Rosanna Pearl, 76, St. Michael, Brookville, Aug. 20. Mother of Mary Jo Hughes, Cathy, Charles and Kenny Bath.

Franciscan Sister Naomi Frey was missionary and educator in Papua New Guinea for 34 years

Franciscan Sister Naomi Frey, formerly Sister Thomas Ann, died on Aug. 28 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis, in Oldenburg. She was 77.

The Mass of Christian Burial was celebrated on Aug. 30 at the motherhouse chapel. Burial followed at the sisters' cemetery in Oldenburg.

Sister Naomi was born on Sept. 10, 1929, in Cincinnati. She entered the Oldenburg Franciscan community on Feb. 2, 1949, and professed

Grandmother of nine. Great-grandmother of three.

HOLZER, Edmund Paul, 72, St. Roch, Indianapolis, Sept. 1. Husband of Virginia Lee (Talbot) Holzer. Father of Barbara Hatfield, Dorothy Hawk, Teresa, Michael and Stephen Holzer. Brother of Velma Daly and Alvin Holzer. Grandfather of 10.

MANERS, Jasper, 85, SS. Francis and Clare, Greenwood, Aug. 20. Husband of Jessie Maners. Father of Barry, Chris and Graham Maners. Brother of Madeline Gade. Grandfather of two. Great-grandfather of one.

MORRISON, James Andrew, 25, St. Michael the Archangel, Indianapolis, Aug. 4. Son of John and Christine Morrison. Brother of Caroline and Cathleen Martin. Uncle of two.

her final vows on Aug. 12, 1954.

She taught at St. Joseph School in Princeton, Ind., and Our Lady of Perpetual Help School in New Albany as well as at Catholic grade schools in Illinois and Montana.

In 1961, Sister Naomi went to Papua, New Guinea, where she ministered for the next 34 years in Tari, Sumi, Kagua, Hagen, Mendi and Banz.

During this time, she ministered as a teacher at elementary and secondary schools as well as a principal,

SELIG, Edward Michael, 33, Holy Family, New Albany, Aug. 27. Brother of Melissa Bottorff and David Selig. Uncle of several.

SCHIPPER, Mildred V., 86, St. Mary of the Immaculate Conception, Aurora, Aug. 29. Mother of Mark Schipper.

SCHWAB, John Clyde, 73, St. Mary of the Immaculate Conception, Aurora, Aug. 18. Husband of Maureen Schwab. Father of Melanie, Stephanie, Kevin and Mark Schwab. Brother of Diane Walston. Grandfather of six. Great-grandfather of three.

WATERFIELD, Robert P., 80, SS. Francis and Clare, Greenwood, Aug. 21. Father of Linda, David, James and Robert Waterfield Jr. Grandfather of eight. Great-grandfather of one.

WERNER, Becky A., 55, St. Louis, Batesville, Sept. 3. Wife of Dale Werner. Mother of Christopher and Phillip Werner. Daughter of Charlotte Orschell. Sister of Marlene and Melanie Flaspohler, Andrew and Marty Orschell. †

pastoral minister, seminary lecturer and consultant.

Sister Naomi returned to the U.S. in 1995 and retired to the motherhouse at Oldenburg in 1997.

Surviving are two sisters, Rita Owens of Cleves, Ohio, and Patricia Scott of Dearborn, Mich., as well as three brothers, Donald Frey, Columban Brother Thomas Frey of Austin, Texas, and Paul Frey of Indianapolis.

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

Franciscan Sister Cecilia Schroeder ministered as a teacher and a secretary for the community

Franciscan Sister Cecilia Schroeder, formerly Sister Justine, died on Aug. 25 at the motherhouse of the Sisters of the Third Order of St. Francis in Oldenburg. She was 68.

The Mass of Christian Burial was celebrated on Aug. 28 at the motherhouse chapel. Burial followed at the sisters' cemetery in Oldenburg.

Sister Cecilia was born on Nov. 9, 1938, in Greensburg. She entered the Oldenburg Franciscan community on Sept. 8, 1958, and professed her

final vows on Aug. 12, 1964.

Sister Cecilia taught in Indianapolis at St. Lawrence School, the former St. Mary Academy, Father Thomas Seccina Memorial High School and Bishop Chatard High School. She also taught at Catholic schools in Ohio.

In later years, Sister Cecilia was a core member of the House of Resurrection in Norwood, Ohio.

At the time of her death, she was ministering as the secretary for the community's Office of

Personnel Services and Life Development at the motherhouse.

Surviving are three sisters, Margaret Mauer of Greensburg, Catherine Mauer of Greensburg and Teresa Horan of Greensburg as well as two brothers, David Schroeder of Indianapolis and Justin Schroeder of Rushville.

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AUSTRIA

continued from page 1

"This does not mean that we despise other religions, nor are we arrogantly absolutizing our own ideas," he said.

Rather, he said, it means the Church will never accept an "attitude of resignation" toward the truth, the assumption that truth cannot be known. It is this attitude that "lies at the heart of the crisis of the West, the crisis of Europe," he said.

The pope then emphasized a point that has become a touchstone of his pontificate: the Christian conviction that "at the origin of everything is the creative reason of God." This is the principle that has shaped Europe's history and must orient its future, he said.

More than once, the pope stressed that Christianity was not merely a "moral code," but a religion that embodies love of God and neighbor. In his final meeting in Austria, the pope applied this vision to the practical area of volunteer charity work, which he said touches the heart of the Christian message.

The pope said this kind of personal, selfless activity cannot simply be delegated to the state or the market economy—in fact, he said, in a "culture which would calculate the cost of everything," Christian charity "shatters the rules of a market economy."

It was a strong reminder of a point the pope made in his 2006 encyclical, "Deus Caritas Est" ("God Is Love"), that state social policies can never replace the personal commitment of individuals.

By design, none of the papal events in Austria were big ones and, thanks in part to steady rain, the low crowd expectations proved correct. But most of the pope's appearances were televised, and Austrian Church sources believe the trip's impact will be felt in the discussion and reflection that follows his departure.

One important factor was that the German pope spoke their language and felt at home in Austria, a country that despite internal Church problems remains about 75 percent Catholic.

The pope did not directly take up the problems—including seminary sex scandals and tensions over Church teachings—that have left some Catholics alienated from the Catholic Church in recent years.

He alluded to them in remarks to reporters on his plane from Rome, saying he was grateful to those who have remained faithful despite the difficulties and that he hoped to help "heal the wounds," but there was no detailed follow-up during his stay in Austria.

Instead, the pope stuck to more basic Christian themes, as he has throughout his pontificate. He offered beautifully crafted sermons on the power of prayer, the importance of Sunday Mass, and even the modern relevance of poverty, chastity and obedience in religious life.

These are eminently religious themes that do not usually produce front-page headlines around the world. But they reflect one of the big reasons that

CNS photo/pool via Reuters



Pope Benedict XVI greets a crowd gathered at Am Hof Square in Vienna, Austria, on Sept. 7. Heavy rain and enthusiastic crowds greeted the pope at the start of his three-day visit to Austria.

CNS photo/Church/Handout/Reuters



Pope Benedict XVI celebrates Mass outside the basilica in Mariazell, Austria, on Sept. 8. On the stand at left is displayed the statue of Our Lady of Mariazell. The Holy Father's visit to Austria included celebrating the 850th anniversary of Austria's most important Marian shrine, the Shrine of Our Lady of Mariazell.

Pope Benedict was elected in 2005: The cardinals felt he was the man who could revitalize the Church at its base, especially in Europe.

The Austrian visit saw Pope Benedict in the teaching role he loves. It is teaching with an edge, however—the edge of a pastor worried about the future of the faith on Christianity's home ground. †

CNS photo/Church/Handout/Reuters



Pope Benedict XVI receives the offertory gifts from children while celebrating Mass at St. Stephen's Cathedral in Vienna, Austria, on Sept. 9. The pope called on Catholics to protect Sunday as a day of worship in an increasingly busy world.



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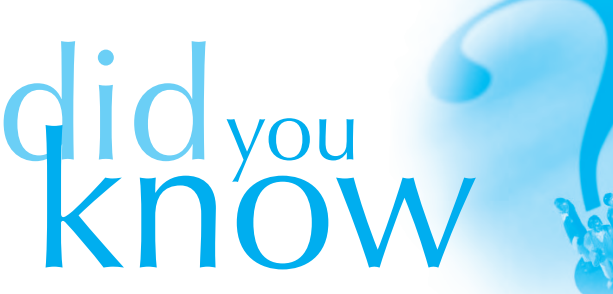
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