



The

Criterion

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Chatard celebrates

High school benefits from capital campaign, page 3.

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A heart to help



St. Thomas Aquinas parishioner Mark Varnau of Indianapolis has led the efforts of five parishes and 75 volunteers to create a new St. Vincent de Paul Society food pantry that is already helping feed about 500 Indianapolis families a month.

'God's hand' guides parishes, volunteers to open new pantry to feed people in need

By John Shaughnessy

At 78, Mark Varnau usually does 40 pushups to start his day, but on this morning he skipped that exercise ritual to load 5,000 pounds of frozen meat, canned vegetables and other items for the food pantry for the poor that he directs.

Actually, Varnau wasn't alone in loading the supply from Gleaners Food Bank of Indiana. The longtime member of

Colorful art-work welcomes people in need of food to Boulevard Place, the name of a new St. Vincent de Paul Society food pantry on the north side of Indianapolis.



St. Thomas Aquinas Parish in Indianapolis did have help—from one other person.

"Mark was going out to Gleaners all by himself and picking up that stuff," says Doug McClellan, 66, a member of Christ the King Parish in Indianapolis. "I told him I'd go out there with him. He works his rear end off. He works until we get it all loaded up. I'm younger than he is, and I had to stop and take a break once in a while. He never stopped. I don't know how he does it."

Yet, even Varnau's loading prowess doesn't compare to the monumental effort he has led in the past 15 months to

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Voter ID laws wend through federal courts with implications for November

WASHINGTON (CNS)—A cluster of federal court rulings in the waning days of August overturned several state efforts that might have limited who gets to vote this November.

Each of those rulings was likely to be appealed, however, and laws or regulations in several other states related to voter identification and poll access remained alive in federal courts.

Since the last presidential election, more than a dozen states have passed or tightened laws about the kind of identification required to vote or that reduce opportunities for early voting. Governors in five states have vetoed legislative attempts to tighten such laws.

Indiana has had a voter ID law since 2005 that was upheld by the U.S. Supreme Court three years later.

The efforts have been promoted with

warnings that voter fraud is—or could become—rampant.

Opponents of the laws say they are intended to suppress turnout by poor and minority voters, who they say are most likely to lack the kinds of photo ID the laws require, least likely to be able to afford to get them and most likely to be disenfranchised if it is harder to get to the polls or vote early or by mail.

Each side accuses the other of being politically motivated. Indeed, pledges to tighten up on ID and voting procedures

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Mahla Dreiband displays an "I voted" sticker after casting a ballot in Virginia and local elections on Nov. 8, 2011, in Alexandria, Va. New voter ID laws in several states have recently been overturned in federal courts. Appeals to these rulings are expected.

Courts urged not to dismiss Catholic lawsuits against HHS mandate

WASHINGTON (CNS)—In a dozen courts around the country, attorneys representing more than 40 Catholic dioceses or institutions have filed briefs arguing against the federal government's call to dismiss lawsuits against its contraceptive mandate.

The Catholic entities are seeking to overturn a requirement that most religious employers provide contraceptives, abortifacients and sterilization to their employees.

The simultaneous filings on Aug. 27 were in response to an Aug. 6 brief in which the Obama administration asked the courts to summarily dismiss the suits, saying they were premature and that the plaintiffs had no standing to challenge the Department of Health and Human Services' mandate.

"This case is about important rights to religious freedom protected by our founders under the First Amendment, assured by Congress under the Religious Freedom Restoration Act, but trampled by Defendants under haphazard rulemaking," says the 36-page brief filed on behalf of the University of Notre Dame.

Forty-three Catholic dioceses, schools, hospitals, social service agencies and other institutions initially filed suit in federal court on May 21 to stop three government agencies from implementing a mandate that would require them to cover contraceptives, abortifacients and sterilization in their health plans. The Diocese of Peoria, Ill., and Catholic Charities of Chicago have since joined the lawsuits.

Catholic organizations have objected to the mandate since it was announced on Aug. 1, 2011, by Kathleen Sebelius, HHS secretary. Unless they are subject to a narrow religious exemption or have a grandfathered health plan, employers will be required to pay for sterilizations and contraceptives, including some abortion-inducing drugs, as part of their health coverage.

In the briefs, filed by Jones Day, an international law firm with more than 2,400 attorneys on five continents, the dioceses and Catholic institutions rebut arguments that the courts should not hear the cases because a "temporary enforcement safe harbor" protects them from immediate government action against them if they fail to comply with the

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PANTRY

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create a new St. Vincent de Paul Society food pantry for people in need on the north side of Indianapolis.

Named Boulevard Place, the new pantry opened in early August, and it's already on track to serve about 500 families a month. It's also a collaborative venture of five Indianapolis parishes—St. Thomas Aquinas, Christ the King, Immaculate Heart of Mary, St. Joan of Arc and St. Luke the Evangelist—a venture that Varnau started in June of 2011.

At the time, the food pantry had been located for nearly 30 years in a small, below-street-level room at St. Thomas Aquinas Parish. There was no convenient parking or adequate freezer and refrigerator space. The pantry was also only accessible by outdoor steps that became treacherous in rainy and wintry conditions.

Varnau dreamed of a bigger, better and safer location with room for parking—and found a possible site that was for rent on the northwest corner of 42nd Street and Boulevard Place. The grandfather of 12 shared his dream with the food pantry's steering committee and the five parishes. And people responded in a way that even Varnau never expected.

"God's hand had to be in it," he says. "People just thought the cause was great, and they were willing to help. I've wept many times because of the generosity of people."

After parishioners from the five parishes made enough donations to make the dream seem a possibility, an anonymous donor contributed \$100,000 that made the purchase of the building a reality. A furnace and air conditioning unit were also donated, part of \$100,000 of "in-kind" contributions that included plumbing, painting and providing legal services to open the two-story building to help others.

Still, the need continues for ongoing expenses, including utility bills, food from Gleaners and personal hygiene items, Varnau says. Those contributions sustain the pantry while the generosity sustains him and the 75 volunteers who help at the facility.

"People came in and said, 'What do you need?' and they did it," Varnau says. "People volunteered. We didn't have to ask. We've just been very, very fortunate."

Varnau's own good fortune led him to become involved in the food pantry in 1990.



Mark Varnau and John Juerling take a break from stocking food onto the shelves at Boulevard Place, the new St. Vincent de Paul Society food pantry that opened in early August. Varnau and Juerling are members of St. Thomas Aquinas Parish in Indianapolis.

"I was able to retire early from Hook's Drugs," says the father of six who has been married for 55 years to Ann. "I was vice president of marketing. I was home for a few weeks and decided I wanted to do something with St. Vincent de Paul. The next week, there was a notice in the parish bulletin about needing someone to take over."

"I've just always liked the concept of helping people who, through no fault of their own, need help. I just wanted to do some grunt work. I was raised on a farm outside of Kokomo so physical labor doesn't scare me."

Twenty-two years later, the "grunt work" continues. So does the joy.

"Watching this all come together has really been exciting," Varnau says about the new pantry. "There have been times when I've been tired putting it all together, but then I come down here and get pumped up all again—because it's good for the clients."

Because of the new freezer and refrigerator space, clients—who have to live within the geographical area of the five parishes—get to choose from a selection of

beef, poultry and pork. They also have been able to pick fresh produce that has included lettuce, tomatoes, bell peppers and sweet potatoes.

"We do client-choice shopping just like in a grocery store," Varnau says. "They get to come once a month. They can pick what they want."

On this day, a grandfather whose first name is Carey shops during one of 10 time slots each week that the pantry is open. He's there to get food to help feed his daughter—recently divorced and looking for work—and her children, who are living with him.

"I'm a dad," he says. "You've got to do what you have to do to feed your family. It's the first time I've ever been here. The help is amazing. It's needed because there are a lot of hungry people out here."

A mother named Kim fills her shopping cart with a package of chicken, canned vegetables, a bag of flour, cookies, bell peppers and juice.

"It's really nice to have this here," she says. "Their hospitality is great. It's nice to be able to go someplace when you need help."

Kim shopped during the evening of the same day that Varnau helped load 5,000 pounds of food in the morning. He's still there when she selects her food items. Noticing that the line of people waiting to shop is longer than usual, he scurries through the pantry, replenishing the shelves.

In the midst of another busy day, Varnau takes a break to say, "The Gospel says we need to help others. There's a great quote from the Bible that I like and that I use in all my thank you letters. It's from Isaiah 58:10, I think."

Later, he provides the Scripture verse, "If you pour yourself out for the hungry and satisfy the desire of the afflicted, then shall your light rise in the darkness and your gloom be as the noon day."

Moments later, Varnau is on the move again, stocking food, welcoming people, pouring his heart out for others.

(Anyone wanting to make a donation to Boulevard Place can send it to Boulevard Place/St. Vincent de Paul Food Pantry, 4202 Boulevard Place, Indianapolis, IN 46208.) †

HHS

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mandate.

In addition, the government argues that the final rule on the mandate will likely be amended before it takes effect in August 2013.

The University of Notre Dame argues in its brief that the federal government's "plans to make some as-yet-undefined amendment to the U.S. government mandate does not deprive Notre Dame of its ability to challenge the law as it exists now, particularly where, as here, it is imposing both imminent and current harms."

Included with the Notre Dame brief was a sworn deposition by John Affleck-Graves, executive vice president

of the university, who said the school's budget for fiscal year 2013 had to be finalized by October 2012.

"Before its next budget is finalized in the coming months, Notre Dame will have to make difficult decisions about whether to budget for the potential of significant fines if it cannot, for any number of reasons, comply with the mandate's requirement that it provide the objectionable services in the next plan years," the deposition said.

With about 4,500 full-time employees, the university could face approximately \$9 million in fines annually, Affleck-Graves said. The school has already placed \$1 million in reserve to pay costs and fines associated with the mandate, he said.

Notre Dame also estimates that it will spend up to \$50,000 in the next two months alone for actuarial services to determine the impact of the mandate.

In a similar brief, the Archdiocese of Washington said it could incur penalties of nearly \$145 million a year "simply for practicing our faith," or could be forced to cancel health insurance benefits for its 4,000 archdiocesan employees and their dependents.

"Either scenario is unthinkable, and planning for such action is itself a grave burden, but in either case the mandate's impact would be so severe that the archdiocese must begin to prepare now," the archdiocese said in a news release.

"More important than the mandate's financial burden, though, is the blow it strikes to the fundamental issue of religious freedom," it added. "The Constitution allows for the full exercise of faith in the public square by ministries that translate belief into action, serving millions of people every day." †

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The Criterion

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Members of the Bishop Chatard High School community pose during the Aug. 18 ribbon-cutting ceremony for the school's new \$2.9 million athletic complex.

Exciting changes mark new era for Bishop Chatard

By John Shaughnessy

For Bill Sahm, it was a special moment when all the planning, hard work and generosity of a Catholic school community came together to show the promise of the present and the hope for the future.

As the president of Bishop Chatard High School in Indianapolis, Sahm left his office one afternoon in mid-August and walked toward the school's new \$2.9 million athletic complex.

Looking across one athletic field, he saw the girls' soccer team practicing in one area, the boys' freshman football team doing drills in another area, and about 75 grade school students participating in a football camp run by Catholic Youth Organization coaches from nearby Christ the King Parish. Turning toward the first ever stadium at the Indianapolis North Deanery interparochial high school, he watched the varsity football team practice.

Moments later, Sahm walked back toward the academic building, which also benefited from the school's Golden Opportunities Capital Campaign that brought in more than \$5 million in donations.

Improvements totaling \$850,000 were made to the school's technology system, classrooms and science labs, while \$1.25 million was split between endowments for tuition assistance and teacher compensation.

"I'm excited for our students, the CYO students and our future

students who will benefit from all the academic and athletic improvements we've made," Sahm says.

"Everything we did started from the need to make our school affordable for all who desire a Bishop Chatard Catholic education, the need to more appropriately and justly compensate our teachers, and the need to have an academic and extracurricular environment that mirrored the quality of the experience that our students were having."

The improvements have drawn rave reviews from members of the school community.

"It's better than I ever dreamed it would be, and I had big dreams," says Ed Fillenwarth Jr., a former board member of Bishop Chatard who has had six of his seven children graduate from the school and now has five grandchildren attend there.

"I love the technology advances," says Ben Reilly, a health teacher, facilities manager and head coach of the girls' soccer team at the school. "Teachers have more tools they can use now. The students love the changes. Overall, it's really positive for us."

As a student, senior Nicole Lehrman of St. Luke the Evangelist Parish in Indianapolis appreciates how the improvements add another dimension to the quality of the school.

"One of the great assets Chatard has is a great

student-teacher relationship," Nicole says. "It's easier to learn when teachers relate to us. The people are always the most important part. Although the physical aspects of Chatard are changing, it will always be Chatard. I love Chatard."

Nearly 2,500 people attended a football scrimmage that marked the opening of the school's stadium on Aug. 10. Eight days later, the school officially opened the athletic complex with a ribbon-cutting ceremony and girls' varsity soccer game.

The complex also features a new turf baseball field, softball field and track.

"We haven't had a track meet here in more than 25 years," Sahm says. "The boys' and girls' track teams both won the City Championship last year. A lot of times for practice they ran up and down the front yard of the school. We'll also be the host of this year's girls' sectional in soccer, and we have the baseball sectional here next year. We've never had a sectional before."

The athletic facilities will also be used for several CYO sports, including football, softball, baseball, cross country and track.

While attention has focused on the athletic facilities, Sahm also stressed the updates that were made in the school's technology.

"We have a robust wireless network with new servers, and all the equipment necessary to have 750 students and 100 faculty and



An aerial photograph shows the new \$2.9 million athletic complex that was recently created at Bishop Chatard High School in Indianapolis. The new multi-sports stadium, baseball field and softball field were funded by the school's Golden Opportunities Capital Campaign that also increased the school's endowments for tuition assistance and teacher compensation, and upgraded the school's classrooms, science labs and technology system.

staff to be on the network at the same time," he says. "The technology has allowed us to enhance the engagement of the students in a learning environment at a level we could only dream of a few years ago."

Even with his excitement about the results from the capital campaign that was started in 2011—the 50th anniversary of the school's opening—Sahm noted that those improvements were just the first phase of the master plan.

A new capital campaign will be launched soon. A key part of that focus will be a new building that will house a 250-seat chapel and a media/student center.

"We hope that what we've done

gives all North Deanery parishioners pride in their high school," Sahm says. "We believe that the next generation of families who desire a Bishop Chatard Catholic education will be able to make that dream a reality—from an affordability standpoint and a quality of experience standpoint."

(Cardinal Ritter High School in Indianapolis has also recently made significant improvements to its campus that will benefit its students and grade school students who participate in CYO sports in the Indianapolis West Deanery of the archdiocese. The improvements at Cardinal Ritter will be featured in a future story in The Criterion.) †

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Editorial



Debris is seen on the floor of Im Al-Zinar Church, which was damaged during clashes between Syrian rebels and the Syrian regime near Homs on July 23. Many Christians have fled Syria during its civil war. Pope Benedict XVI will visit neighboring Lebanon from Sept. 14-16 to encourage Middle Eastern Christians in their trials.

The trials of Middle Eastern Christians continue to increase

When Pope Benedict XVI arrives in Lebanon on Sept. 14 for a three-day apostolic journey, he will visit a region that is being wracked by violence.

A civil war in neighboring Syria continues to rage—a conflict that has resulted in an upsurge in Christian refugees.

Syria is one of the cradles of Christianity. Christians there predated St. Paul's missionary efforts. In fact, it was on the road to Damascus to round up followers of Christ that Saul experienced his conversion.

Under President Bashar al-Assad, Christians have experienced freedom of religion and good relations with the Muslims who rule the country. It appears that that may change if, or when, the Assad regime falls.

It is similar to what has happened in Iraq. Before the fall of Saddam Hussein, the Christians there felt secure despite the dictator's often cruel ways. But violence against them erupted after his fall, and hundreds of thousands of Christians fled—many of them to Syria. Now they're not safe there.

For now, the refugees are fleeing to Lebanon and Jordan. Father Simon Faddoul, president of Caritas Lebanon, which has been working with Syrian refugees for 14 months, said at the beginning of August that the number of Syrian refugees could be well over 100,000. He expects many more in the future because "the human plight and wound in this part of the world is getting deeper."

Catholic Relief Services (CRS) has been distributing food kits, food vouchers, sheets and blankets, and hygiene kits in both Jordan and Lebanon.

Caroline Brennan, senior communications director for CRS, said, "The underlying feeling among Syrian refugees is this genuine deep despair for everything that is lost. They really were blinded by this happening to them. They did not expect this."

Of course, not all of these refugees are Christians. Muslims are also trying to escape because of the violence of Sunnis upon Shiites and Shiites upon Sunnis.

At the Special Assembly for the Middle East of the Synod of Bishops in October of 2010, the secretary general, Archbishop Nikola Eterovic, gave some statistics of Catholics in the Middle East. He said that there are approximately 5.7 million Catholics in countries from Turkey to Egypt and east to Iran, plus Cyprus and the Arabian Peninsula.

Perhaps surprisingly, 2.4 million of them—43 percent—are on the

Arabian Peninsula. However, they are "guest workers" rather than native residents. Most of them are Syro-Malabar Catholics from India. They have a particularly difficult time practicing their religion in that Muslim area.

In Egypt, Christians were protected during the years that Hosni Mubarak was president. Christians there are about 10 percent of the population, but the largest in the Middle East in terms of absolute numbers. Ninety-five percent of them—7.2 million—belong to the Coptic Orthodox Church, but there are also 181,000 Coptic Catholics.

Now, of course, the Muslim Brotherhood has taken control, and Egypt's new president, Mohammed Morsi, has reportedly told a journalist in a private meeting that Christians should "convert, pay tribute or leave."

Christians, therefore, are living in fear. If Egypt has the largest Christian population in absolute numbers in the Middle East, Lebanon has the largest percentage of the population, but that percentage has fallen. In 1926, Christians comprised 84 percent of the population. Today, the percentage is disputed, but estimated at about 39 percent.

The Maronite Catholic Church is the largest and most politically active followed by the Greek Orthodox Church. Others include the Greek Melkite Catholic Church and the Latin Rite Catholic Church. Christians and Muslims each hold 64 seats in the Lebanese Parliament.

Palestinian refugees flooded into Lebanon when Israel became a state in 1947. As recently as 2005, there were 402,582 descendants of Palestinian refugees still registered with the United Nations Relief and Works Agency, representing nearly 10 percent of the population. Most of them are Sunni Muslims.

There is fear now that the civil war in Syria will spill over into Lebanon.

Many Christians in the Middle East have long been escaping to South America, the United States and elsewhere.

As Msgr. Robert Stern, secretary general of the Catholic Near East Welfare Association, has pointed out, there are more Christians from Bethlehem now living in Santiago, Chile, than in Bethlehem itself.

The events in the Middle East are proving to be disastrous for Christians. Pope Benedict is traveling there in large part to encourage them and give them strength.

—John F. Fink

Be Our Guest/Moises Sandoval

Joy in work is found by listening to God's purpose for us now

At my mother's wake some years ago, each of her sons spoke a few words about her life. I said what impressed me most was that she sang as she worked. She had married at 15, gave birth to 12 children—two who died in infancy—then raised two grandchildren from her youngest son's failed marriage.

Modern-day feminists would have been aghast at her sacrifice, a life overflowing with the drudgery of cooking, cleaning and caring for others, even for an alcoholic son who moved in with his wife and four children when he lost his job and home because of his drinking. Yet, she could sing while going about her work every day.

Her life came to mind as I thought of Labor Day. Somehow labor has a bad connotation, like the monotony of the assembly line or the frustration of a handyman trying to fix a leaky faucet. Yet, work is the currency of our self-worth, the source of our security.

Without it, we seem to lose our compass and wander adrift. We work all our lives yearning to retire to a life of leisure and, when that day comes, we find we must still find something to do. But that is a far stretch from being able to be joyful about it.

People like my mother exist, and though they are often poor and anonymous, they seem to possess a secret hidden to the rest of us.

Perhaps it is fitting that their secret was revealed by a little known French Jesuit priest, Jean-Pierre de Caussade, who was born in 1675 and died in 1751. His insights come from a book he never wrote, the notes of conferences he gave to the Visitation nuns. This mystical treatise was finally published in French in 1966, and in English in Scotland and the U.S. in 1981 under the title *The Sacrament of the Present Moment*.

Letter to the Editor

Reader appreciated presentation on political activity, conscience formation

"A Cup of Coffee with a Dose of Conscience" was presented at St. Michael the Archangel Parish in Indianapolis on Aug. 18.

The facilitators were Eric Slaughter and Kevin Schemenauer, assistant professor of theology at Marian University in Indianapolis. Schemenauer gave an introduction to the U.S. bishops' "Forming Consciences For Faithful Citizenship."

I wish to express my thanks to the members of the parish's Pro-Life Committee and congratulate the archdiocesan Office for Pro-Life Ministry for this endeavor to inform and educate the parishioners about the importance of having an informed conscience and knowing the teaching of the Church in regard to the public debate.

The only disappointing aspect of the event was that more parishioners could not have benefited as it was conversational, informative and extremely important at this time.

Those attending were all of the opinion that we are all called to do something in our own personal, private and public lives. As "faithful" Catholic citizens, we must address the six major concerns discussed in the document—abortion, religious freedom, traditional marriage, immigration reform, fighting poverty and ending war.

What is your understanding of these six moral issues? How will they influence your political activity? How can you introduce these six moral issues to your family, friends and parish community?

Hopefully, we will have another opportunity to present this important and pertinent subject matter to the parish. In the

The secret is simply this—people who find joy in their work, however burdensome it might be, are those who realize that, in de Caussade's words, "God speaks to every individual through what happens to them moment by moment."

The sacrament of the present moment "requires us to do our duty, to carry out God's purpose for us, not only this day, or this hour, but this minute, this very minute—now."

People who can discern God's purpose in the most mundane chores may not always be able to articulate it, but they certainly sense it. They are able to see purpose in what to others seems pointless, to see how the little grain of sand they bring to the building of the kingdom contributes to the whole.

As theologian Richard Foster notes in his introduction, de Caussade calls us to be joyful, free and serene. He calls us to a life within the reach of ordinary disciples: "Let us unceasingly impress upon every soul that the invitation of this gentle, loving Savior expects nothing difficult or extraordinary of them. ... He only asks that their good intention be united in his so that he may lead, guide and reward them accordingly."

To be sure, my mother's and father's sacrifices were rewarded, even in this life where they never escaped the worries and trials of the working poor. In a brief autobiography, my mother wrote of having "so many bills." Although they could pay for only one of them, nine of their children graduated from college and their grandchildren went further, earning doctorates in law, medicine and mathematics.

God is good.

(Catholic News Service columnist Moises Sandoval is a former editor of Maryknoll magazine and founding editor of Revista Maryknoll.) †

meantime, please learn more about these issues at www.usccb.org/issues-and-action/faithful-citizenship.

Peggy Geis
Indianapolis

Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

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Four Providence sisters celebrate golden jubilees

Criterion staff report

Four Sisters of Providence of Saint Mary-of-the-Woods recently celebrated their 50th anniversary as members of the congregation.

They are Sisters Marilyn Baker, Jane Marie Osterholt, Martha Joseph Wessel and Therese Whitsett.

Sister Marilyn Baker, the former Sister Ann Cecile, is a native of New Delhi, India.

She entered the congregation on Sept. 15, 1962, from St. Patrick Parish in Fayetteville, N.C., and professed her perpetual vows on Dec. 28, 1970.

Sister Marilyn earned a bachelor's degree in education at Saint Mary-of-the-Woods College, master's degree in reading at Salem State University in Salem, Mass., and doctorate in education at Indiana State University in Terre Haute.



Sr. Marilyn Baker, S.P.

In the archdiocese, Sister Marilyn taught at St. Simon the Apostle School in Indianapolis from 1980-83.

She also ministered at Catholic schools in Maryland, Massachusetts, North Carolina and Washington, D.C.

Sister Marilyn also taught at Providence College, later Providence University, in Taiwan from 1983 until 2010.

She currently ministers as an adjunct professor in the intensive English program at The Catholic University of America in Washington, D.C.

Sister Jane Marie Osterholt is a native of Celina, Ohio.

She entered the congregation on Sept. 17, 1962, from St. Hyacinth Parish in Fort Wayne, Ind., and professed her perpetual vows on Sept. 16, 1973.

Sister Jane Marie earned a bachelor's degree in elementary education at Saint Mary-of-the-Woods College, master's degree in religious studies at Marygrove College in Detroit, Mich., and doctorate in ministry theology at the University of Saint Mary-of-the-Lake in Mundelein, Ill.



Sr. Jane Marie Osterholt, S.P.

In the archdiocese, Sister Jane Marie taught at St. Thomas Aquinas School in Indianapolis from 1967-68.

She also ministered at Catholic schools or hospitals in Indiana, Illinois and Michigan, and served as an author or catechism consultant for two publishers.

Sister Jane Marie recently completed a five-year term as a general officer of the congregation's leadership team.

Sister Martha Joseph Wessel is a native of Ferdinand, Ind., and also lived in Jasper, Ind.

She entered the congregation on Sept. 17, 1962, from Holy Family Parish in Jasper, and professed her perpetual vows on Aug. 15, 1970.

Sister Martha Joseph earned a bachelor's degree in elementary education at Saint Mary-of-the-Woods College and master's degree in elementary education at Indiana State University.



Sr. Martha Joseph Wessel, S.P.

In the archdiocese, Sister Martha Joseph taught at the former St. Anne School in New Castle from 1968-74, and later ministered as a principal and teacher there from 1977-82. She also taught at Holy Cross School in Indianapolis from 1974-77 and the former All Saints School in Columbus from 1982-84.

She also ministered as a teacher or principal at Catholic schools elsewhere in Indiana and Kentucky.

Sister Martha Joseph currently ministers as administrator of Owens Hall and supervisor of the Office of Records Hall at Saint Mary-of-the-Woods.

Sister Therese Whitsett, the former Sister Timothy Marie, is a native of Indianapolis.



Sr. Therese Whitsett, S.P.

She entered the congregation on Sept. 17, 1962, from St. Anthony Parish in Indianapolis, and professed her perpetual vows on Feb. 10, 1974.

Sister Therese earned a bachelor's degree in elementary education at Saint Mary-of-the-Woods College and master's degree in communication arts at Webster University in Webster Grove, Mo.

In the archdiocese, Sister Therese taught at the former St. Ann School in Indianapolis from 1971-72, Holy Cross School in Indianapolis from 1972-79 and St. Lawrence School in Indianapolis from 1990-91. She also ministered as an instructor and in outreach ministry at the Hispanic Education Center in Indianapolis.

She also taught at a Catholic high school in Chicago, *Colegio San Jose* in Arequipa, Peru, and Catholic Indian Mission in Fort Yates, N.D.

Sister Therese currently teaches English as a second language at St. Philip Neri School in Indianapolis. †



St. Rose of Lima

A man draws an image of St. Rose of Lima in chalk on a street in Lima, Peru, on Aug. 30. She is patroness of Peru and the first named saint from the Americas.

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Distance: 1 mile
Register: Online at www.SVDPFriendsOfThePoorWalk.org, or print paper registration and pledge form at www.SVDPIndy.org (scroll to the bottom of the homepage)

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Events Calendar

September 7

Marian University, chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast following Mass. Information: rhumper69@yahoo.com.

St. Anne Parish, 5267 N. Hamburg Road, Oldenburg. **Turkey supper**, 4:30-7:30 p.m. Information: 812-934-5854.

September 7-9

St. Mary Parish, 212 Washington St., North Vernon. **Parish festival**, rides, music, silent auction, dinners, Fri. 5 p.m.-midnight, Sat. 9 a.m.-midnight, Sun. 10 a.m.-6 p.m. Information: 812-346-3604.

September 8

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

St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. **"French Market,"** noon-10 p.m., French food, booths, children's activity area, entertainment. Information: 317-283-5508.

Marian Inc., ballroom, 1011 E. St. Clair St., Indianapolis. **Eighth annual "Feast of the Holy Cross" dinner, dance and auction**, 6-10:30 p.m. reservations deadline Sept. 6. Information: 317-578-4581 or 317-695-6323.

St. Susanna Parish, 1210 E. Main St., Plainfield. **"Praying through Poetry" workshop**, 9:30-11:30 a.m., no charge. Information: 317-838-7722 or kswaner@saintsusanna.com.

Carmelite Monastery, 59 Allendale, Terre Haute. **Helpers of God's Precious Infants, prayer vigil**, Mass, 7:30 a.m., Planned Parenthood, 30 S. 3rd St., 9:30 a.m., prayer, St. Patrick Adoration Chapel, 1807 Poplar St., 10 a.m., Divine Mercy Chaplet. Information: mcbroom.tom@gmail.com.

Saint Mary-of-the-Woods, White Violet Center, St. Mary-of-the-Woods. **"Beginning Weaving" workshop**, 9 a.m.-5 p.m., \$100 per person plus \$15 for materials, lunch included. Registrations due Aug. 31. Information and registrations: 812-535-2932.

September 8-9

St. Michael Parish, 145 St. Michael Blvd., Brookville. **"Fall Fest,"** family style chicken dinner, Sat. 4-10 p.m., Sun. 11 a.m.-7 p.m. Information: 765-647-5462.

September 9

St. Mary (Immaculate Conception) Parish, 512 N. Perkins St., Rushville. **"Fall Festival,"** music, dance, Sun. 8 a.m.-6 p.m., chicken dinner. Information: 765-932-2588.

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville. **"Harvest Celebration,"** chicken dinner, baked goods, 11 a.m.-3 p.m. Information: 812-282-2677.

St. Pius V Parish, Highway 66, Troy. **"Fall Festival,"** 11 a.m.-5 p.m., dinners, games. Information: 812-547-7994.

September 11

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

September 12-November 21

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **"Catholicism—The Catholic Faith as You've Never Seen it Before,"** Father Robert Barron's DVD series, 7-8:30 p.m. Information: 317-283-5508 or jsheehan@sjoa.org.

September 13

St. Joseph University Church, 113 S. Fifth St., Terre Haute. **"Age to Age: Generations of Faith" Concert**, Steve Angrisano, Dan Schutte and Curtis Stephan, musicians, 7:30 p.m., \$15 adults, \$10 students, \$40 family pass (two adults and up to three children). Information: 812-232-7011 or stjoa.org.

Our Lady of Mount Carmel Church, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette).

Catholic Professional Business Club, Mass, 6:30 a.m., breakfast and program to follow, Denny Sponsel, president, RJE business interiors. Information: www.cpbcl-ld.org.

September 14-15

St. Malachy Parish, 326 N. Green St., Brownsburg. **"Country Fair and Hog Roast,"** Fri. and Sat. 4-11 p.m., food, booths, games. Information: 317-852-3195.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **"Applefest,"** Fri. 5-10 p.m., Sat. all day, rides, food, entertainment, car show, 5 K walk. Information: 317-831-4142 or mshea@stm-church.org.

September 14-16

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **"Fall Festival,"** food, rides, games, music, Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 1-6 p.m. Information: 317-546-4065.

September 15

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father John McCaslin, 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.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **"Applefest," free clinic, 5 K run/walk, 8:30 a.m.**, \$15 per person, pre-registered with shirt \$20, \$20 per person day of walk, \$25 with shirt. Information: 317-370-2320 or www.stm-church.org.

Decatur County Sports Complex, 245 S. County Road 200 W, Greensburg. **St. Mary School Alumni and Friends Association, "Kickball Classic,"** 1 p.m. \$10 per person, brackets for first-grade to adult, registrations due Sept. 10. Information: 812-663-2849 or bnjnobbe@etczone.com.

Most Holy Name of Jesus School, 21 N. 17th Ave., Beech Grove. **"Harvest Moon" social**, 6:30 p.m., \$100 per person includes dinner for two, auction. Information: 317-791-7127 or harvestmoon@holyname.cc.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **"Kids Day Festival,"** 10 a.m.-4 p.m., games, food. Information: 317-632-9349.

St. Bridget Parish, 404 E. Vine St., Liberty. **"Oktoberfest,"** all day, food, games, entertainment. Information: 765-458-6818.

September 16

Maggiano's Little Italy Restaurant, 3550 E. 86th St., Indianapolis. **St. Mary Academy, 45th class reunion**,

1 p.m., \$35 per person. Information: 317-244-5623 or ajsekula@yahoo.com.

St. Maurice Parish, 1963 N. St. John St., Greensburg. **Country breakfast to benefit Maryknoll Father Dennis Moorman's mission work**, 8 a.m.-noon, free-will offering, Mass, 10 a.m. Information: 812-663-4754.

St. Michael Parish, 101 St. Michael Drive, Charlestown. **"Septemberfest,"** fried chicken dinner, quilts, games, 11 a.m.-4 p.m. Information: 812-256-3200.

St. Louis Parish, 13 E. St. Louis Place, Batesville. **"Fall Festival,"** 10:30 a.m.-7 p.m., food, games. Information: 812-934-3204.

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

Holy Trinity Parish, Bockhold Hall, 902 N. Holmes Ave., Indianapolis. **Euchre party**, 1:30 p.m., \$4 per person.

St. Mary Parish, 317 N. Washington, Huntingburg, Ind. (Diocese of Evansville). **Parish picnic**, chicken and roast beef dinners, chicken noodle soup, quilts, games, music, 10:30 a.m.-6 p.m. Information: 812-309-8033 or mona.wagner@kimball.com. †

Retreats and Programs

September 7-9

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Men's 12 Steps to Recovery Weekend."** Information: 317-442-2316.

September 10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Morning for Moms: Children at Church—How Your Kids Are Helping Others to Sainthood!"** Father Patrick Beidelman, presenter, child care available, \$35 per person. Information: 317-545-7681, ext. 15, or cmcsweeney@archindy.org.

Oldenburg Franciscan Center, Oldenburg. **"Men's Night,"** Father Carl Hawver, presenter, 7-8:30 p.m., free-will offering. Information: 812-933-6437.

September 12

Oldenburg Franciscan Center, Oldenburg. **"Contemplative Prayer,"** Franciscan Sister Olga Wittekind, presenter, 3-4:30 p.m., \$5 per session. Information: 812-933-6437.

September 14-16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend," marriage preparation retreat.** Information: 317-545-7681 or cmcsweeney@archindy.org.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Prayer—What Is It Really?"** Benedictine Father Adrian Burke, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

September 16

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk—The Stigmata,"** Franciscan Sister Patty Campbell, presenter, 10:45 a.m.-noon, free-will offering. Information: 812-933-6437.

September 17

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine—Praying the Liturgical Year,"** session two of four, Father James Farrell, presenter, 6:30-9 p.m., \$25 per session includes dinner. Information: 317-788-7851 or www.benedictinn.org.

September 18-October 23

Oldenburg Franciscan Center, Oldenburg. **OFC Book Club, "Scarred by Struggle, Transformed by Hope,"** six sessions, Franciscan Sister Janet Born, presenter, 1-2:30 p.m. Information: 812-933-6437.

September 21-23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Men's Weekend Retreat—Come Away and Rest in God,"** Father James Farrell, presenter, \$153 per person. Information: 317-545-7681 or cmcsweeney@archindy.org. †

Society of St. Vincent de Paul benefits from vehicle donations

The vehicle donation program of the Society of St. Vincent de Paul in Indianapolis is now in its third year.

Vehicles, including cars, trucks, motorcycles and boats, donated to the society are auctioned off and the proceeds benefit the society's parish conference that is closest to the donor's home.

In the first half of 2012, 22 vehicles were donated within the archdiocese, earning the society more than \$17,000.

Since the society is an all-volunteer organization, all proceeds are used to give emergency assistance, including rent, utilities, transportation, medicine and food, to families in need.

Nationally, the program has generated more than \$1.5 million in income for the society since its launch in 2010.

To donate a vehicle or for more information on the program, log on to www.svdpusacars.com or call 800-322-8284. †

Right to Life of Indianapolis' annual 'Celebrate Life' dinner set for Sept. 18



Eric Scheidler

The 30th annual "Celebrate Life" dinner sponsored by Right to Life of Indianapolis will begin at 6 p.m. on Sept. 18 in the Sagamore Ballroom at the Indiana Convention Center, 100 S. Capitol Ave., in Indianapolis.

The keynote speaker at the fundraising event will be Eric Scheidler, executive director of the Chicago-based

Pro-Life Action League. Scheidler was also the coordinator of the "Stand Up for Religious Freedom" rallies that took place across the country earlier this year, which drew more than 75,000 participants. Tickets are \$60 per person. To purchase tickets or for more information, log on to www.rtlindy.org, send an e-mail to life@rtlindy.org or call 317-582-1526. †



Festival fun

Alex Payne, left, and Aidan Newett, both fifth-graders at Nativity School in Indianapolis, have fun on Aug. 18 on the "Sizzler," a ride that was a part of "Augustravaganza," the annual festival of the Indianapolis South Deanery parish.

Faith *Alive!*

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2012 by Catholic News Service.

Curious Christians learn about how faith affects everyday life

By David Gibson

I am a curious Christian. I always have found faith fascinating. But what am I curious about? For one thing, I want a better grasp of how faith in God connects with my actual life, which frequently enough is complicated or disrupted. I can get excited when an insightful homily or speech casts new light on this question.

To be clear, my question has two parts. It asks about God. It also asks about Christian life in the world here and now. These are two key questions in faith education.

They are important because how we envision God can influence our understanding of ourselves and treatment of others. Might we respect others less, for example, if we believe God is distant and remote from them?

I think Pope Benedict XVI has good reasons for repeatedly driving home the point that God is not distant from us and not a stranger, but out of love is always close. In saying this on the world stage, the pope speaks as a faith teacher who knows our image of God has consequences.

My twin questions explain in part why I enjoyed Redemptorist Father Anthony J. Kelly's new book titled *God Is Love*. The book finds room for God everywhere in the world and in its inhabitants' lives.

Father Anthony was at pains, however, to make clear that "the meaning of God as love is not found in some fantastic bubble of religious sentiment" that floats away from the life we know.

In the universe of the God of love, "self-absorption and self-indulgence are replaced by self-sacrificing, other-regarding love," according to Father Anthony.

This book, I thought, did what good faith education should do. It invited readers to put flesh on the bones of a basic belief, something repeated regularly, but perhaps without thinking much about what it means—namely, that God is love.

It also invited readers to consider what God's love means for them. The extravagance of God's love inspires us "to take part in the great act of God's continuing love for all creation," Father Anthony said.

What else am I curious about?

There is, indeed, much for curious Christians to learn about—wars, famine, abortion, hatred, the AIDS epidemic and hungry children. Realities like these ceaselessly challenge us to consider what the Gospel asks.

And because the scope of faith is vast, nothing and no one lacks value in God's eyes. A wide variety of questions are posed in books, blogs, parish seminars, retreats or college classes for people probing faith's far-reaching implications.

For example:

- How can business executives assure that their work not only is profitable but ethical?
- What does every person's 'human dignity' really imply?
- How can personal prayer become more than a recitation of petitions to God?

Often, 21st-century Christians search out opportunities to learn more about other religions, like Islam. Misunderstanding others, after all, can spawn fears of the "other" and widen the distance between people.

Pope Benedict, for one, takes an interest in the potential of interreligious understanding to contribute to world peace. Not a bad rationale for this type of faith education. Again, I suspect there



Meaghan Keyes follows along with her study Bible during a summer religious education class at St. Charles Borromeo Parish in Greece, N.Y., in this 2010 file photo.

always will be more to learn about what it means to be a person of faith in the Church and the world.

Many Church leaders stress the necessary role of lay people in the new evangelization, directed not only at people who know nothing about Christ, but to Catholics who have drifted away from Church.

Lay people are "a kind of nuclear energy" for evangelization, Capuchin Father Raniero Cantalamessa, preacher of the papal household, said in a December 2011 homily at the Vatican.

But the working paper for the October 2012 world Synod of Bishops assembly in Rome, devoted to the new evangelization, suggests that evangelization is not

easy in times when people think and communicate differently than in earlier generations. They often distrust messages from others.

Faith education for evangelization calls for reflection on what it means to be a credible sign of the Gospel, while learning to communicate in ways others are able to understand.

Finally, a constant question for curious Christians inquires about Jesus and his manner of being with us. That often means rehearsing what Scripture says about him. This basic question arose in a July 2012 homily by Anglican Archbishop Rowan Williams of Canterbury. Faith education on that occasion meant zeroing in on Jesus' manner of addressing people

by name.

The archbishop first spoke about Mary Magdalene. Her "life was in pieces," he said, but Jesus called her by name and their encounter gives her "an identity that, for the first time, makes sense."

Faith, the archbishop said, "means looking to Jesus" with the confidence that he will "call us by our names" and "see us whole."

This is what Jesus' followers also should do, Archbishop Williams added. "Call people by their names. Proclaim to people whose lives are in pieces, 'It's possible for it to come together.'"

(David Gibson served on Catholic News Service's editorial staff for 37 years.) †

The faith is taught through all aspects of the life of a parish

By Dan Luby

Students in crisp school uniforms, classrooms full of eager students, and



Lawrence Evans sorts carrots before a weekly emergency food distribution at St. Anthony of Padua Parish in Washington in 2011. Parishes teach the faith not just in faith formation programs, but in all of its ministries.

earnest teachers, priests and parishioners at tables with open Bibles—these images spring to mind when considering how parishes serve as "schools of faith."

Besides the celebration of the Eucharist, education in faith seems the most commonly accepted task of a parish in the minds of many parishioners.

In a recent reflection, Cardinal Jean-Louis Tauran, president of the Pontifical Council for Interreligious Dialogue, addressed education for young Christians and Muslims as a path to work together toward justice and peace.

"If the task of education is entrusted to the whole of society, as you know, it is first and foremost, and in a particular way, the work of parents and, with them, of families, schools and universities, not forgetting about those responsible for religious, cultural, social and economic life, and the world of communication," he wrote.

From the beginning, our living relationship with Christ and the implications of that relationship for what we believe and how we live has been a constant in parish life. That's why so much passion, energy and time are invested in parish educational efforts—from parochial schools to adult classes to sacramental preparation to parish bookracks.

"It is an enterprise that is both beautiful and difficult—to help children and young people to discover and to develop the resources with which the Creator has endowed them with and to build responsible human relationships," Cardinal Tauran added.

As important as these activities are, the truth is that in most parishes a minority of parishioners takes advantage of these efforts. The good news is that parishes fulfill their educational mission in ways that include, but go beyond, what happens in classroom settings.

The bishops of the U.S. captured this reality in an insightful observation in their 1999 pastoral plan for adult faith formation: "The parish is the curriculum."

Parishes fulfill their educational mandate in an informal but nonetheless persuasive and influential way through their membership, their structures, their activities—their very life.

Parishes educate when the households that are its "cells" live out their discipleship in homes, neighborhoods and places of work; when family members bless their food before meals, when parents teach daily prayers or when siblings and grandparents and aunts and uncles show the meaning of compassion, forgiveness and moral courage.

Parish priorities are expressed

concretely in the allotment of resources—money, time, space and communal focus. The statements these actions make about what we believe and how we live are often more powerful than explicit affirmations of values in a parish mission statement.

Most compellingly, parishes educate members every time the Eucharist is celebrated. The breadth of learning that arises from it is hard to overstate. Simply the fact of Mass as the beating heart of parish life is itself an immensely powerful lesson.

Day after day, week after week, age upon age, the constancy of our celebration teaches us about the communal character of the Church, about the inexhaustible mercy of God, about the centrality of the Scriptures for our identity, about the glorious communion with God.

While formal educational programs will always be vital to the parish's mission, it's important to be mindful of what we teach in our communal actions too, and to be open to what we can learn from our daily participation in parish life.

(Dan Luby is Tschoepe Chair of Homiletics at the School of Ministry at the University of Dallas in Irving, Texas.) †

From the Editor Emeritus/John F. Fink

Biblical readings: Jeremiah, Habakkuk, Lamentations

The biblical readings in the Office of Readings next week are from three Old Testament books. First, they finish the readings from Jeremiah. Then there are two readings from the prophet Habakkuk and three readings from the Book of Lamentations.



The first readings from Jeremiah are from Chapters 37 and 38. Jeremiah was then in prison, but King Zedekiah nevertheless went to him for advice. Jeremiah tried to convince him to surrender to the Babylonians. Otherwise, he said, he would be taken prisoner to Babylon, and the city would be destroyed.

Zedekiah did not heed that counsel, and the city fell to the Babylonians.

The last section from Jeremiah in the Office is Chapter 42 and verses from Chapter 43. Jerusalem has fallen and the remnant of those left asked Jeremiah what they should do. He advised them to remain quietly in the land and not to flee to Egypt.

Again, they disregarded this advice and went to Egypt, taking Jeremiah with them.

There's much more to the Book of Jeremiah, and I encourage you to read it. He continued to write while he was in Egypt. The book ends with an historical appendix taken from Chapter 24 of the Second Book of Kings. It shows how Jeremiah's prophecies were fulfilled. However, this material is not included in the Office of Readings.

The Book of Habakkuk is only three chapters. It was written while Jerusalem was in turmoil, but before the Babylonian invasion that ended with the capture of the city. Political intrigue and idolatry were widespread.

The first two chapters consist of a dialogue between Habakkuk and God, with the prophet questioning the ways of the Lord. His complaint is about all the violence and injustice he sees in the world about him: "I cry out to you, 'Violence!' but you do not intervene. Why do you let me see ruin; why must I look at misery? Destruction and violence are all before me" (Hb 1:2-3).

God's reply is that he was going to send

the Babylonians as the instrument of his judgment on Judah. That brings a second complaint. How could God do that to his people? This time, God replies that Habakkuk should wait for a vision, and the righteous would survive.

Chapter 2 is the pronouncement of five woes on the Babylonian invaders, and Chapter 3 is a magnificent psalm announcing God's victory.

The Book of Lamentations consists of five laments composed shortly after the fall of Jerusalem in 587 B.C. From Thursday through Saturday next week, the Office of Readings includes the first, third and fifth.

The laments acknowledge Israel's sin, express grief over Zion's suffering, accept God's chastisement, and profess faith in God's love and power to restore.

The first four laments are acrostics. That is, the separate stanzas begin with successive letters of the Hebrew alphabet from the first to the last. That, of course, is not apparent in English.

The figure of Israel as God's bride, which the prophets used so often, is here again, but this time Zion is a desolate widow. †

It's All Good/Patty Lamb

God's grace helps us to pass all of life's tests

Last Wednesday night, my son, Henry, had a meltdown when I told him it was time to study for his weekly spelling test. "Test"



is a word that makes him cringe. It's also a word that induces stomach aches in our household.

Henry solemnly declared his distaste for tests, and asked why he has to take so many of them.

I explained that tests are how we demonstrate that we understand what's been taught. I told him that he can easily tell me that he knows how to spell his list words. But the test—when he actually says the right letters in the right order—is how he proves it.

In his infinite 7-year-old wisdom, he stated that he cannot wait to finish school because then tests will be done forever.

My dearest Henry, life is full of tests. They don't end when you graduate.

My thoughts turn to a dear friend who is undergoing a most difficult test. It's a test of her faith, patience and strength. Her younger sister was in a car accident last month and has not yet awoken. Nearly all of this

friend's time has been spent at her sister's bedside.

In the midst of such pain and suffering, however, I see God at work in this woman named Lindsay. She is an example of how one gracefully passes life's most excruciating tests.

In a similar situation, some people might imply that, because of a trial of this magnitude, God has turned his back on them. But not Lindsay. She understands that life's tests are not the handiwork of God, but a result of the human condition and human choices.

Instead of giving up on God, Lindsay has embraced him. She has found comfort in his words. She has felt his presence in the company and thoughtful gestures of friends, who have reached out to her in ways she never could have imagined. Friends provide childcare so that she can be at the hospital. They make meals for her family so that cooking doesn't need to be a concern on the home front. And she cannot express how lifted she feels by the prayers of friends and the community.

Lindsay explained that, despite this trial, she feels so blessed. She's counting her blessings on the grayest of days. She searches for the bright side and takes no good thing for granted—like the constant and unending

support of her husband, and the heartwarming smiles of her three beautiful children. Lindsay's actions show me that she is passing this test. I am learning from her example of grace and gratitude under pressure. As the old saying goes, she doesn't know what the future holds, but she knows who holds the future.

It turns out that life is one test after another. (Sorry, Henry.) But something a wise Irish priest recently said during a homily provided some contentment. He explained that God has already given us all we need to pass life's tests. The answers are inside of us, and the challenge lies in whether we summon the strength to call upon God's grace when we start to lose our way. He further explained that following God doesn't necessarily mean freedom from trials and struggle, but a sense of peace in those times and assurance that it will all be OK in the end.

Everyone on this planet is enduring a test of some kind. The ways in which we're tested vary greatly, but victory is sure to come in only one way—by turning to God.

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

Coming of Age/Erick Rommel

Being nice online can be contagious and uplifting

If you talk with some people, they'll tell you the Internet is a nasty place. They'll point to websites with immoral, illegal or hateful material, and they'll talk about how it's impersonal.



The exceptions, many would argue, are Facebook and Twitter. You can interact with friends and acquaintances

one-on-one in ways that were impossible just a few short years ago. However, one-on-one does not necessarily mean face-to-face.

Reading about someone's day on a Facebook wall or in a tweet is a lot less meaningful than talking with them about the same event on the phone or in person.

There's also a sad truth that is often ignored. Social media don't eliminate the dark side of the Internet; it just wraps it in a nicer package. Kids say they have been bullied online, threatened or had their feelings hurt by what they've read or seen online.

One teen is working to change that. His name is Kevin Curwick, a 17-year-old from Osseo High School in Minnesota and a captain of his school's football team. At the

end of July, he created a Twitter account, @OsseoNiceThings. He used the account to say things about people he knew. Unlike many anonymous remarks online, his comments didn't tear people down. He built them up.

Tony Stein was the first person singled out in a tweet: "Always makes people laugh."

Alex Otto and Courtney Aydt were next: "Sets a great example for relationships."

Aimee Dahl, Ryan Bradley and Michael Day quickly followed: "Always smiling," "Amazing guitarist" and "Doesn't get enough credit for his effort."

Two weeks after he began, Kevin received a tweet from a reporter at a local television station, "I have a question for you."

The reporter asked, "Who are you, and why are you saying these nice things?"

Unlike the bullies who torment others online, Kevin revealed his identity. He told the reporter he started his Twitter account because he felt cyberbullying was a spectator sport at his school, and he wanted to do something positive.

What Kevin didn't realize was how much his comments meant to his classmates, the community and those on the Internet who heard his story. Kevin has received tweets from around the world. He now has thousands of followers on Twitter, including

model and actress Brooklyn Decker and teen star Selena Gomez, who also tweeted her support.

"American Idol" host Ryan Seacrest even called. Afterward, Kevin had a nice comment about the interview, tweeting that Seacrest "makes you feel like a friend within five minutes of a conversation."

One of the points Kevin is trying to make is as important in person as it is online. It takes the same effort to be nice or mean. All of us have moments where we say and do things we later regret.

Shouldn't we also create moments where we say and do things that we look back on with pride?

For Kevin, there's something more important than the temporary fame he's found. His true, lasting legacy comes from many new accounts appearing on Twitter, all inspired by @OsseoNiceThings. One look at tweets from @MapleGroveNice and @BurnsvilleNice tells you all you need to know—nice can be contagious. Or, as Kevin tweeted, "The city of Osseo: one square mile. The influence of Osseo: one world wide."

That's a world we should all try to live in.

(Erick Rommel is a columnist for Catholic News Service.) †

Faith, Hope and Charity/

David Siler

Time and attention can be the greatest gift we can give

I recently had the opportunity to volunteer alongside one of my board members and our agency director Joan Hess, at one of our newer Catholic Charities programs in Tell City



called "Table of Blessings" that offers a hot meal once a week to people in need in the area.

As is usually the case when serving others, I believe that I was far more blessed at the "Table of Blessings"

than those we served.

Borrowing a famous movie line and bending it a bit, "if you feed them, they will come" definitely applies here. When the program first started, about 20 people showed up. Now, about 70 people come every week.

Although most of those who come for a delicious, nutritious hot meal served every Thursday from 5 p.m. to 6 p.m. do so for the food, they also come for the fellowship offered by the volunteers and other partakers of the meal. As a father with a wife and 4 kids still living at home, it is easy for me to forget what a gift it is to share a meal with others.

For a while, I stood behind the kitchen serving line preparing plates of food and pouring drinks. After everyone had their meals, I walked around the cafeteria to get to know some of the guests.

I met a woman with six children whose husband decided not to join them because he was just too tired. She told me that he works two jobs and that he works very hard, but they barely make ends meet and have no health insurance. She told me that the family can never afford to go out for a meal so they consider the "Table of Blessings" their chance to "go out" once a week.

The person that made the biggest impression on me was a single, elderly gentleman. As I approached his table, he invited me to sit down in the chair across from him. He told me that when his legs are strong enough he walks the few blocks from where he lives alone to the Evangelical Church of Christ that hosts "Table of Blessings."

I knew from his invitation that he wanted someone to talk to. So I gave him my full, undivided attention, and he went on to tell me about losing his wife several years ago, the business that he ran and, most of all, the struggle that it is to live alone. He described what it is like to sit in his chair for days at a time with no visitors or nothing productive to do. Every time he would begin to tear up, he would lean toward me to tell me an "off-color" joke.

I would guess that we talked for about 30 minutes. I could tell that he didn't want our conversation to end so I let him decide when that would be. He finally grabbed both of my hands, thanked me for caring enough to just sit with him and talk, and told me to "get back to work!"

I jumped to my feet with a hearty, "Yes, sir," and went back to the kitchen, where I stood for a few minutes composing myself as I thanked God for the opportunity to bring something even more important than food to one of his suffering people—the gift of time and attention.

You, too, can give the gift of time and attention in a variety of ways. To learn more about volunteering for the "Table of Blessings" and the other ministries of Catholic Charities, log on to www.archindy.org/cc.

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

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

The Sunday Readings

Sunday, Sept. 9, 2012

- Isaiah 35:4-7a
- James 2:1-5
- Mark 7:31-37

The Book of Isaiah supplies the first reading.

It speaks of the blind, the deaf and the lame. Today, physical impairments produce few of the severe deprivations that they created at the time of Isaiah, and popular moods about those who experience these impairments are very different from the views of those people at the time of this prophet.

To understand this reading from Isaiah, however, some awareness of the older attitudes and presumptions is needed.

Blindness, lameness or deafness severely isolated people. Anyone who was blind, deaf or lame was virtually excluded from the human community. Nothing was more fearful than being alone unless it was being alone and helpless.

More importantly, impairments often were seen as the consequence of sin. This reading refers to persons whose impairments isolate them from others, and whose sin separates them from God.

God, in his great mercy and love, restores vision, hearing and the ability to move, and thus restores a place in the human community. God forgives sin. His forgiveness heals and strengthens.

The Epistle of St. James is the source of the second reading.

The New Testament mentions several men with this name. Likely, other men by the same name were alive at the time of Jesus or in the first decades of Christianity. The Scripture is not definite in identifying the man to whom the title of this epistle refers.

Some scholars believe it was James, who was called the "brother of Jesus." This figure was in the news a few years ago when a burial casket was discovered bearing an inscription stating that the casket once had contained the bones of James, the "brother of Jesus."

Israeli archeologists since have concluded that this inscription is a forgery.

Who was James, the brother of Jesus? The oldest Christian tradition was that James was a son of Joseph by Joseph's earlier marriage. Under Jewish law, sons or daughters of Joseph's earlier marriage, if indeed there was an earlier marriage, would have been called the "brothers" and "sisters" of Jesus.

The most ancient Christian teaching is that Jesus was Mary's only child. The Lord then had no full siblings. This is also known as the doctrine of Mary's perpetual virginity.

The reading this weekend is a great lesson in the equality of all humans before God, and the folly of putting too much emphasis on the earthly and material. All earthly things will pass away. Only the spiritual will endure.

St. Mark's Gospel provides the third reading.

In this reading, Jesus has returned to the Holy Land from visits to Tyre and Sidon, in what today is Lebanon, and to the Ten Cities, an area now located in Jordan.

Merely by visiting these places, Jesus takes the word and power of God far and wide to gentiles as well as to Jews.

Jesus meets a man who cannot hear or speak. The first persons to hear this Gospel story would have had the same assumptions as did the people at the time of Isaiah. They would have assumed that such physical difficulties were the result of sin. Therefore, this lesson has many more implications than simply the Lord's power to heal.

Jesus indeed heals. He forgives sin, and in this forgiveness all is renewed. All is strong.

Reflection

The Church for weeks has been calling us to discipleship. It also has warned us that we are limited, shortsighted and weak.

These readings confront us not so much about physical problems as about sin, and how sin removes us from communion with God and therefore from the community of the holy. Sin blinds us and leaves us deaf, spiritually and mentally. It isolates us, renders us helpless and dooms us.

Forgiving us, God restores, refreshes and strengthens us. We can see. We can hear. We can find and make our way in life. †



Daily Readings

Monday, Sept. 10
1 Corinthians 5:1-8
Psalm 5:5-6, 7, 12
Luke 6:6-11

Tuesday, Sept. 11
1 Corinthians 6:1-11
Psalm 149:1-6, 9
Luke 6:12-19

Wednesday, Sept. 12
The Most Holy Name of Mary
1 Corinthians 7:25-31
Psalm 45:11-12, 14-17
Luke 6:20-26

Thursday, Sept. 13
St. John Chrysostom, bishop and doctor of the Church
1 Corinthians 8:1b-7, 11-13
Psalm 139:1b-3, 13, 14b, 23-24
Luke 6:27-38

Friday, Sept. 14
The Exaltation of the Holy Cross
Numbers 21:4b-9
Psalm 78:1-2, 34-38
Philippians 2:6-11
John 3:13-17

Saturday, Sept. 15
Our Lady of Sorrows
1 Corinthians 10:14-22
Psalm 116:12-13, 17-18
John 19:25-27
Luke 2:33-35

Sunday, Sept. 16
Twenty-fourth Sunday in Ordinary Time
Isaiah 50:5-9a
Psalm 116:1-6, 8-9
James 2:14-18
Mark 8:27-35

Question Corner/Fr. Kenneth Doyle

Lamentations and Jeremiah are separate so there are 73, not 72, books in the Bible

QI have found your column to be interesting, educational and enlightening, but I was confused by a recent reference.



In answering a question about Catholics reading the Scriptures, you referred to the 73 books in the Bible—46 books in the Old Testament and

27 books in the New Testament.

Admittedly, I am a very old-school Catholic, but in all my years of Catholic education we never had more than 72 books—45 books in the Old Testament and 27 books in the New Testament.

Was another book discovered, unearthed or otherwise approved when I wasn't paying attention? (Camden, N.J.)

A Like you, I learned that the Bible contained 72 books and was surprised to see the more recent use of the number 73.

The difference lies in whether Jeremiah and Lamentations are considered as one book or two books.

Although the author of Lamentations is not named internally, strong tradition—including the Greek *Septuagint* and the Latin *Vulgate*—has ascribed its origin to Jeremiah.

Both books deal with the turmoil leading up to and following the fall of Jerusalem and the destruction of the Temple in 586 B.C.

Some scholars see a notable consistency between the two books, not only in their common subject matter, but in a similar tone and vocabulary.

Other scholars, though, point to the poetic style of Lamentations as sharply different from Jeremiah's combination of history, biography and prophecy.

The *New American Bible*, which is the version most commonly used by Catholics in the U.S., presents the two as separate books and thus counts a total of 73 books in the Old Testament and New Testament.

Q Is treatment for erectile dysfunction against Catholic teaching?

If not, why are birth control for women and *in vitro* fertilization disallowed?

All three, it seems to me, are equally artificial. (Hudson, Wis.)

A Apples and oranges, I would say. The three issues that you identify—

erectile dysfunction, artificial birth control and *in vitro* fertilization—are clearly separate and demand independent moral judgments, not because of any gender bias, but because they involve different ethical principles.

Viagra treats an actual organic dysfunction, while artificial birth control may interfere with a perfectly working system.

Within the context of marriage, when a normal biological function has been impaired by age or injury, a remedy may legitimately be sought in a drug such as Viagra.

If that same drug were to be used in a different context—to enhance an alternative lifestyle or for recreational purposes—that use would be immoral.

The Church's long-standing objection to the use of artificial birth control reflects its view that the sexual act between spouses is meant to be both unitive and procreative.

In other words, it is a blessing from God intended to offer the possibility of new life while also strengthening the bond of intimacy and respect between the spouses. The deliberate exclusion of either of these twin purposes violates the integrity of the act and renders it immoral.

In vitro fertilization (IVF) involves still another area of moral reasoning. While surely the sympathies of the Church rest with the infertile couple struggling to conceive, the morality of the process depends on the particular technique used.

Clearly any method that results in the survival of one fertilized ovum—which is, in the Church's view, a human person—while others perish in the laboratory is prohibited.

But even if that were able to be avoided, IVF methods that disassociate the husband and wife through the use of a sperm donor or surrogate uterus are disapproved by the Church because they "infringe the child's right to be born from a father and mother known to him and bound to each other in marriage" (#2376, *Catechism of the Catholic Church*).

There are some IVF techniques that are acceptable to the Church since they involve only the spouses and incorporate the marital act itself as a unifying element in the process. Couples desiring more information on such procedures are advised to consult Catholic medical personnel or facilities.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com or 40 Hopewell St., Albany, N.Y. 12208.) †

My Journey to God



The Lakeshore

I see tan and peach pebbles dotting the sands, and I know you see each of us, Lord.

I hear the roars and purrs of the breakers on shore, and I know you hear each of us, Lord.

I feel dancing and rocking waves on the lake, and I know you embrace all of us, Lord.

By Libby Herman

Libby Herman is a member of St. Martin of Tours Parish in Martinsville. A starfish nestles in the midst of rocks along the shore of Block Island in the Atlantic Ocean off the coast of Rhode Island.

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.

BRAHM, Mildred, 79, St. Meinrad, St. Meinrad, Aug. 25. Mother of Jane Hayes, Sandy Wibbeler, Gary, Jim and Randy Brahm. Sister of Rosella Buschman, Leona Kleiser, Lucille Meier and Melvin Schilling. Grandmother of seven. Great-grandmother of three.

CANTRELL, Norma Natalie, 83, St. Lawrence, Lawrenceburg, Aug. 16. Mother of Brenda Bartley and Linda Schultz. Sister of Eleanor Monolo and Dorothy Stroud. Grandmother of five. Great-grandmother of six.

CHAMBERLIN, Elvan, 74, Our Lady of the Greenwood, Greenwood, July 14. Husband of Janice (Garringer) Chamberlin. Father of Dr. Erin Chamberlin-Snyder, Renee Dougherty, Mary Howe, Brian and Eric Chamberlin. Brother of Floyd and Benedictine Father Gregory Chamberlin. Grandfather of 12. Great-grandfather of six.

CLIFFORD, Mary E., 88, St. Lawrence, Indianapolis, Aug. 9. Mother of Mary Weddle, Francis, Jerry, Michael and Patrick Clifford. Grandmother of 11. Great-grandmother of 17.

DeBRUICKER, Terence J., 53, Immaculate Heart of Mary, Indianapolis, Aug. 13. Husband of Lou DeBruicker. Father of James DeBruicker. Brother of Sara, Dan, Greg, Stewart and Tim DeBruicker.

ECKERT, Matthew O., 78, St. Joseph, Clark County, Aug. 24. Brother of Mary Evelyn Hankins and Jack Eckert.

FORST, Tom H., 74, St. Martin of Tours, Martinsville, Aug. 7. Husband of Becky Forst. Father of Lorie Batchelor, Laura Hesslau, Mary Johnson, Terri Piekarski, JoAnn Stutz, Robin Wallace, Christi York, Jean Forst, David and Rocky Parker. Brother of Loretta Burke and Jack Forst. Grandfather of 17. Great-grandfather of seven.

FREEMAN, William R., Sr., 76, St. Rita, Indianapolis, Aug. 14. Husband of Norma Freeman. Father of Kim, Billy and Richard Freeman. Brother of Henrietta Saunders. Grandfather of six. Great-grandfather of seven.

GARCIA, Albert, 82, St. Mary-of-the-Rock, Franklin County, July 9. Husband of Pat Garcia.

GIBBENS, Regina Lynn, 54, Annunciation, Brazil, Aug. 19. Wife of Steve Gibbens. Mother of Veronica Stone, Justin and Kevin Gibbens. Sister of Nancy Anderson. Grandmother of four.

GRAHAM, Joann, 66, Sacred Heart of Jesus, Indianapolis, Aug. 5. Sister of Patrick Graham.

HARRIS, Mary C. (Bagley), 48, Mary, Queen of Peace, Danville, July 30. Mother of Kelsey and Jacob Harris. Daughter of John Bagley. Grandmother of one.

HELD, Robert C., 75, Christ the King, Indianapolis, Aug. 21. Husband of Rosalie Held. Stepfather of Kimberlie Ebey.

HUSSEY, Christopher John, 50, St. Simon the Apostle, Indianapolis, Aug. 19. Husband of Sheila Hussey. Father of Andrew Hussey. Son of Peter and Kathryn Hussey. Brother of Letitia Beaugard, Sarah Ryan and Thomas Hussey.

KERR, Joseph, 75, St. Paul the Apostle, Greencastle, May 11. Husband of Linda Kerr. Father of Teresa Cline, Lisa Kincer and Lori Lortscher. Brother of Martha Lawless, Charles, John, Michael, Paul and William Kerr. Grand-

father of six. Great-grandfather of one.

KNARTZER, James F., 69, St. Barnabas, Indianapolis, Aug. 6. Husband of Janice (Toler) Knartzer. Father of Kimberly Dinkel and Kurt Knartzer. Grandfather of two.

KUNTZ, Eugene, 96, St. Mary-of-the-Rock, Franklin County, July 27.

MARKET, Carole Ann, 80, St. Elizabeth of Hungary, Cambridge City, Aug. 18. Wife of Stanley Market. Mother of Christine Brown, Mary Lou Griffey, Marilyn Heltzel, Ginny Payne, Debbie Turner, Linda Ulerich and Donald Market. Sister of Mary Ellen Grossman and James Sweet Sr. Grandmother of 20. Great-grandmother of 27.

MORRIS, Willard Martin, 85, St. Anthony of Padua, Clarksville, Aug. 17. Father of Sharon Otto and Mike Morris. Brother of Ann Bartle. Grandfather of eight. Great-grandfather of 13. Great-great-grandfather of one.

OWENS, Rosemary, 87, Good Shepherd, Indianapolis, Aug. 18. Mother of Michael Owens. Sister of Eileen Kiefer. Grandmother of five. Great-grandmother of three.

PEELMAN, Raymond F., 77, Good Shepherd, Indianapolis, Aug. 18. Husband of Glenda Peelman. Father of Paula Dixon, Karla Roe, Gloria Smalling, Edward, Paul and Raymond Peelman Jr. Stepfather of Sharon Conlin, Diane Donato, David, Mark and Richard Niehaus. Brother of Carole Duke, Tom Fish and Bob Roe. Grandfather of several. Great-grandfather of several.

PERKINS, Roberta, 93, Holy Spirit, Indianapolis, Aug. 15. Mother of Therese Bordenkircher, Mary Russell, Talytha Thrasher, Brenda, David and Joel Perkins. Sister of Mary Polk and Bill Bond. Grandmother of 14. Great-grandmother of 13.

PETERS, William J., 67, Holy Family, Oldenburg, Aug. 25. Husband of Tammy (Walsman) Peters. Father of Cory and Shawn Peters. Brother of Sharon Cozart, Gerald and Tyrone Peters. Grandfather of four. †



Submitted photo by Charles Peñalosa

St. John the Baptist

This statue of St. John the Baptist greets people at the New Albany Deanery parish named for the saint in Starlight. The saint is holding a lamb to signify the Gospel passage about John the Baptist's testimony to Jesus. "The next day he saw Jesus coming toward him and said, 'Behold, the Lamb of God, who takes away the sin of the world.'" (Jn 1:29). Seminarian Charles Peñalosa took this photo on Aug. 15 during the archdiocesan seminarians' summer pilgrimage to several New Albany Deanery parishes. He is a first-year theology student at Saint Meinrad Seminary and School of Theology in St. Meinrad.

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Cardinal Martini, biblical scholar, former archbishop of Milan, dies

VATICAN CITY (CNS)—Italian Cardinal Carlo Maria Martini, a renowned biblical scholar and former archbishop of Milan, died on Aug. 31 at the age of 85 after a long battle with Parkinson's disease.

Pope Benedict XVI met privately with the cardinal during a visit to Milan in June, and was informed of his ailing health on Aug. 30, the Vatican press office said.

In a telegram to Cardinal Angelo Scola of Milan, Pope Benedict praised Cardinal Martini's generous service to the Gospel and the Church, and his "intense apostolic work" as a Jesuit, a professor and "authoritative biblicalist."

As archbishop of Milan, the pope said, Cardinal Martini helped open for the Church community "the treasures of the sacred Scriptures." The pope prayed that God would welcome the cardinal into "the heavenly Jerusalem."

The cardinal was a prolific author whose books were best-sellers in Italy, and included everything from scholarly biblical exegesis to poetry and prayer guides.

He retired as archbishop of Milan in 2002, where he was known as a strong pastor and administrator, and as a very careful, thoughtful advocate of wider

discussion and dialogue on some delicate and controversial Church positions.

At various times, he expressed openness to the possibility of allowing married Latin-rite priests under certain circumstances, ordaining women as deacons and allowing Communion for some divorced Catholics in subsequent marriages not approved by the Church.

During a special Synod of Bishops for Europe in 1999, he made waves when he proposed a new Church-wide council or assembly to unravel

"doctrinal and disciplinary knots," such as the shortage of priests, the role of women, the role of laity and the discipline of marriage. His carefully worded remarks reflected his belief that the Church would benefit from a wider exercise of collegiality, the shared responsibility of bishops for the governance of the Church. The idea of a new council was not taken up formally

by the synod.

Following his retirement, his interests focused on biblical studies, Catholic-Jewish dialogue and praying for peace in the Middle East.

In a September 2004 message to a symposium on the Holy Land and interreligious dialogue, the cardinal wrote that Christians who visit Jerusalem should suspend judgment on the political situation there and simply pray for both sides. The Israeli-Palestinian conflict had become so complicated and painful that even an expert would have trouble sorting it out, he said.

In a November 2004 speech at Rome's Gregorian University, he told Catholics they could not understand their faith unless they understood the Jewish faith practiced by Jesus and his disciples.

"It is vital for the Church not only to understand the ancient covenant [between God and the Jewish people] which has endured for centuries in order to launch a fruitful dialogue, but also to deepen our own understanding of who we are as the Church," he said.

Even in retirement, the cardinal kept up with issues of importance in the life of the Church. He was sought after for

interviews and frequently published opinion pieces in Italian newspapers.

After Pope Benedict eased restrictions on the celebration of the pre-Vatican II liturgy in 2007, Cardinal Martini wrote a newspaper column explaining why, even though he loved the Latin language and could even preach in Latin, he would not celebrate the old Mass.

He said he admired Pope Benedict's "benevolence" in allowing Catholics "to praise God with ancient and new forms" by permitting wider use of the 1962 form of the Mass, but his experience as a bishop had convinced him of the importance of a common liturgical prayer to express Catholics' unity of belief.

The cardinal also said the reformed liturgy that came out of the Second Vatican Council marked "a real step forward" in nourishing Catholics "with the word of God, offered in a much more abundant way than before," with a much larger selection of Scripture readings.

Cardinal Martini's death leaves the College of Cardinals with 206 members, 118 of whom are under the age of 80 and therefore eligible to vote in a conclave to elect a new pope. †



Cardinal Carlo Maria Martini

Priest apologizes after rebuke for his comments on sexual abuse

NEW YORK (CNS)—Father Benedict Groeschel, a Franciscan Friar of the Renewal who has long been a popular speaker and television personality, apologized on Aug. 30 for interview comments he made that were published online two days earlier, saying that "in a lot of cases" the victim of child sexual abuse is "the seducer."

Father Benedict also had said priests who have committed abuse just one time should not go to jail.

In the interview, Father Benedict referred to Jerry Sandusky, the former Penn State assistant football coach who was convicted in June on 45 charges relating to the sexual abuse of 10 different boys, as a "poor guy."

"I apologize for my comments. I did not intend to blame the victim," said Father Benedict, 78, in an Aug. 30 statement. "A priest—or anyone else—who abuses a minor is always wrong and is always responsible. My mind and my way of expressing myself are not as clear as they used to be."

Joseph Zwilling, a spokesman for the Archdiocese of New York, said in an Aug. 30 statement before Father Groeschel's apology that the priest's

comments were "simply wrong."

Zwilling added, "Although he is not a priest of the Archdiocese of New York, what Father Groeschel said cannot be allowed to stand unchallenged. The sexual abuse of a minor is a crime, and whoever commits that crime deserves to be prosecuted to the fullest extent of the law."

He also took exception to Father Benedict's characterization of sexual abuse victims as seducers.

"The harm that was done by these remarks was compounded by the assertion that the victim of abuse is responsible for the abuse or somehow caused the abuse to occur. This is not only terribly wrong. It is also extremely painful for victims," Zwilling said.

"The Archdiocese of New York completely disassociates itself from these comments," he added. "They do not reflect our beliefs or our practice."

The interview had been posted on Aug. 28 on the website of the *National Catholic Register*, which is owned by Eternal Word Television Network (EWTN).

Father Benedict has appeared frequently on EWTN over the years. Although the question-and-answer interview article was removed from the website, other sites had copied the comments and reposted them.

National Catholic Register editor-in-chief Jeanette R. De Melo issued an apology on Aug. 30.

"Child sexual abuse is never excusable. The editors of the *National Catholic Register* apologize for

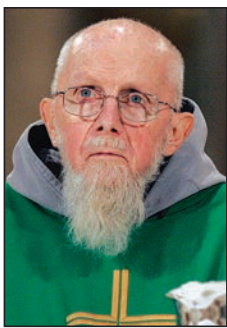
publishing without clarification or challenge Father Benedict Groeschel's comments that seem to suggest that the child is somehow responsible for abuse. Nothing could be further from the truth," she said.

De Melo added, "Our publication of that comment was an editorial mistake, for which we sincerely apologize. Given Father Benedict's stellar history over many years, we released his interview without our usual screening and oversight."

The Franciscan Friars of the Renewal, which Father Benedict helped found 25 years ago, also apologized.

"Father Benedict made comments that were inappropriate and untrue," the order said in an Aug. 30 statement. "These comments were completely out of character. He never intended to excuse abuse or implicate the victims."

The order cited Father Groeschel's worsening health. "In recent months his health, memory and cognitive ability have been failing. He has been in and out of the hospital. Due to his declining health and inability to care for himself, Father Benedict had moved to a location where he could rest and be relieved of his responsibilities. Although these factors do not excuse his comments, they help us understand how such a compassionate man could have said something so wrong, so insensitive and so out of character." †



Fr. Benedict Groeschel, C.F.R.

My mind and my way of expressing myself are not as clear as they used to be."

Joseph Zwilling, a spokesman for the Archdiocese of New York, said in an Aug. 30 statement before Father Groeschel's apology that the priest's

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VOTER

continued from page 1

have been key campaign promises of Republican candidates for state legislature and governor in the last several election cycles.

As supporters of such laws took office, many state legislatures crafted bills based on models provided by the American Legislative Exchange Council, self-described as “a nonpartisan membership association for conservative state lawmakers who shared a common belief in limited government, free markets, federalism and individual liberty.”

In 2011, the Brennan Center for Justice at New York University Law School published an analysis of 19 laws in 14 states and how they might affect the 2012 elections.

Among the nonpartisan center’s conclusions:

- “These new laws could make it significantly harder for more than 5 million eligible voters to cast ballots in 2012.”
- “The states that have already cut back on voting rights will provide 171 electoral votes in 2012, representing 63 percent of the 270 needed to win the presidency.”

For example, the Brennan Center report said, if applied nationwide, the type of photo ID requirements being passed would affect 11 percent of American citizens—more than 21 million people.

The report observed that proof of ID to vote is a long-standing requirement, particularly for voters who register by mail, but that the recent laws have excluded many common forms of ID, such as student IDs and Social Security cards. Before the 2006 elections, the report said, “no state required its voters to show government-issued photo ID at

the polls [or elsewhere] in order to vote.”

The question of whether voter fraud actually is a problem is contested.

An Aug. 12 report by News21, a reporting project of the Carnegie-Knight Initiative, noted that proponents of voter ID laws often cite a figure attributed to the Republican National Lawyers Association (RLNA) of 375 cases of voter impersonation fraud.

“News21 examined the RLNA cases in the database and found only 77 were alleged fraud by voters,” the report said. “Of those, News21 could verify convictions or guilty pleas in only 33 cases. The database shows no RLNA cases of voter-impersonation fraud.”

In a bigger effort, News21 reporters requested information on every reported case of voter fraud from election personnel in all 50 states. Not all offices responded, but the reporters analyzed 2,068 cases and “turned up 10 cases of voter impersonation. With 146 million registered voters in the United States during that time, those 10 cases represent one out of about every 15 million prospective voters.”

News21’s report noted some more widely publicized cases of voter registration fraud.

In 2008, the voter registration organization Association for Community Organization and Reform Now, known as ACORN, was found to have had some employees encouraging illegal voter registration. At least 22 ACORN workers in seven states were convicted and the organization disbanded in 2010.

With that backdrop, and just about 60 days before the Nov. 6 election, the U.S. District Court in Washington concluded a weeklong trial over South Carolina’s voter ID requirement.

Last December, the state’s law was the first one rejected by the Justice Department in nearly two decades, according to the



An election official hands a ballot to a voter at a polling place in 2006 at Holy Redeemer Church in Detroit.

Associated Press. A ruling is expected before the election.

The court was busy hearing election-related laws.

On Aug. 29, a three-judge panel of the same court ruled that a new Texas law violates the 1965 Voting Rights Act by requiring one of five forms of ID before someone can vote. “The implicit costs of obtaining ... qualifying ID will fall most heavily on the poor, and ... a disproportionately high percentage of African-Americans and Hispanics in Texas live in poverty,” the court said in rejecting the law.

The same court had two days earlier rejected the Texas redistricting maps, finding that they discriminate against black and Hispanic voters. For the November election, the state will use interim maps that a federal court in San Antonio created.

Two weeks before that, the court set

aside, for some counties, new Florida rules that reduced the number of days when voters could cast early ballots. That ruling applies to five of Florida’s 67 counties that fall under provisions of the Voting Rights Act covering jurisdictions with a history of racial repression.

In each of the cases, the Justice Department challenged the states over recent changes that proponents said are necessary to prevent voter fraud and that critics said are designed to suppress turnout by poor and minority voters.

Section 5 of the Voting Rights Act requires federal review of changes in election procedures in certain states with a history of problems. It applies to Alabama, Alaska, Georgia, Louisiana, Mississippi, South Carolina, Virginia, Arizona and Texas, and parts of California, Florida, Michigan, New York, North Carolina and South Dakota. †



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Eric Scheidler is the executive director of the Pro-Life Action League, founded in 1980 by his father, veteran pro-life leader Joe Scheidler. Eric was the national co-coordinator of the “Stand Up for Religious Freedom Rallies” in March and June of this year. Over 130,000 people from over 140 cities participated in these rallies.

The Pro-Life Action League recruits, equips and trains pro-life Americans to put their convictions into action at the grassroots level, coast to coast. Under Eric’s leadership, the League’s headquarters city of Chicago has become “ground zero” for pro-life activism nationally.

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