



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



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CriterionOnline.com

October 26, 2007

Vol. XLVIII, No. 4 75¢

Bellisimo!

Critically acclaimed movie *Bella* touches hearts in Indianapolis

By Sean Gallagher

When the movie *Bella* has its national premiere on Oct. 26, it will tell the story of two ordinary people searching for meaning and redemption in their lives.

Two men who collaborated on the film came together three years ago in a Beverly Hills, Calif., church in search of the same thing.

At the time, Leo Severino, a producer and co-writer for *Bella*, was an executive in Hollywood at Fox Networks Group.

One day, he went to daily Mass at the Church of the Good Shepherd a few blocks from his office.

A faith-filled man, he had been praying for guidance to help him use his position in the

entertainment industry to do something good for God.

On that day, Eduardo Verastegui, well-known in Mexico for his starring roles in soap operas but a relative unknown in the U.S., also walked into the church for Mass with the same yearning in his heart.

"He walks in and something in my heart said, 'Talk to the guy,'" said Severino in a recent telephone interview with *The Criterion*. "And we started talking right then and there. It was absolutely providential. He had been praying for someone in

Hollywood to help him, who had the same values and faith."

The two immediately clicked.

"Within half an hour of speaking, we knew we were going to work together," said Severino. "And within a month of knowing each other, I was his agent, his manager, his attorney, his publicist, his producer—everything."

Soon after that, the two helped form a film company whose very name is an expression of their faith: Metanoia Films.

"Metanoia" is Greek for "conversion."

Faith on film with a Hispanic flavor

Considering that Severino and Verastegui's partnership began after a daily Mass both attended, it's not surprising that *Bella* is imbued with faith.

Central to its plot are such core Catholic beliefs as the sacredness of life and the need to protect it, the importance of the family, the sacrificial nature of true love and the dignity of each human person.

But the movie's faith elements are often interwoven in subtle ways into the Hispanic culture of many of its characters.

According to Severino, this mixture allowed the filmmakers to introduce faith in a natural manner.

"In a Latino culture, it's very easy to accept the fact that they're

See MOVIE, page 2

Actors Eduardo Verastegui and Sophie Nyweide face each other on a beach in this still photo taken from the 2007 movie *Bella*.



Photo courtesy of Metanoia Films

Politics, religion, music among issues bishops are facing in November

WASHINGTON (CNS)—When the U.S. bishops meet in November, they will debate and vote on how Catholics should participate in the political process, what Catholic high school students should learn in religion classes, and how to best ensure that liturgical music is both doctrinally sound and pleasing to the ear.

They also will begin a new era in the history of the U.S. Conference of Catholic Bishops by electing a new president and vice president, voting on revised bylaws and filling several committee posts created by the USCCB restructuring process.

Other items on the agenda for the Nov. 12-15 fall general assembly in Baltimore are a document on education for chaste living and a revised norm defining "acts of extraordinary administration" that require a bishop to obtain the consent of his diocesan advisers.

Two liturgical documents—on revised readings during Lent and weekday celebrations of the Liturgy of the Word—also will come before the bishops, who will also vote on a Spanish-language version of the latter document.

The USCCB Committee on Pro-Life Activities will ask the bishops for permission to draft a pastoral document on reproductive technologies to respond to the "great confusion among lay Catholics regarding the Church's teaching" on the subject. Under a projected timeline, the document would come up for a vote at the November 2008 meeting.

The bishops also will hear reports on the current status and preliminary findings of the study they commissioned on the causes and contexts of child sexual abuse by clergy and on their "For Your Marriage" initiative and a preview of planned U.S. participation in World Youth Day next year in Sydney, Australia.

The politics document, called "Forming Consciences for Faithful Citizenship: A Call to Political Responsibility From the Catholic Bishops of the United States," has been put out in some form by the bishops before every presidential election for more than 30 years.

This year's document, however,

See BISHOPS, page 19

How do you count your blessings as a member of the Church?

Criterion staff report

The Archdiocese of Indianapolis is beginning to gather information to be used in its next strategic planning process.

The first step is to get feedback from the people that make up the Church in central and southern Indiana.

With that in mind, *The Criterion* is looking for people of faith to share their stories about the blessings of being Catholic in the archdiocese.

Following is a list of questions to begin the conversation:

- What are the blessings of the Catholic Church in central and southern Indiana?
- What are the strengths of our character

as the Church of this time and place?

- How are we growing together as the Church in central and southern Indiana?
- What is best about our Church?

Please take a few minutes to share your best experiences of being Catholic. Answer any or all of the questions. We will summarize the responses, and report on them in a future edition of *The Criterion*.

An online version of the questionnaire is also available at www.archindy.org/blessings. Log on to the Web site to complete the process.

Please submit your answers by Nov. 12. Thank you for taking the time to be part of this important process.

Send responses by e-mail to criterion@archindy.org or mail to



Deacon candidate Robert Decker, left, parish life coordinator of St. Andrew the Apostle Parish in Indianapolis, and his wife, Ann, kneel during the chrisms Mass on April 3 at SS. Peter and Paul Cathedral.

The Criterion, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206-1717. †

MOVIE

continued from page 1

Catholic and have a certain faith because of the culture," he said. "So just by showing the culture in different ways, you can evangelize without overtly evangelizing. All you're doing is showing the way these people live."

This natural blend of faith, culture and the important questions in life into the everyday lives of ordinary people may be one reason why *Bella* has been so critically acclaimed.

It received the 2006 Toronto International Film Festival's People's Choice Award, which several Oscar-winning films have received in the past. And recently at the Heartland Film Festival in Indianapolis, its filmmakers received the Crystal Heart Award for excellence in filmmaking.

Bella takes place in and around New York within a single day and focuses on two ordinary people: a waitress who is unmarried and pregnant, and a chef troubled by demons from his past.

They explore together the twists and turns and ups and downs of their lives. And along the way, they meet other ordinary people with extraordinary stories.

At the end of their day, their lives are very different than they were at the start.

The film was viewed on Oct. 16 at Roncalli High School in Indianapolis by more than 200 parish and archdiocesan leaders.

Father Michael O'Mara, pastor of St. Mary Parish in Indianapolis, has been involved in Hispanic ministry for years. He was on hand for the event and spoke afterward about *Bella*.

"We [see in the movie] how Hispanics, who aren't necessarily the richest people in the world, still love life and love each other, how brothers both struggle and love each other, how moms seek ... to continue to pull the family together.

"All of that is so real," Father O'Mara said. "[But] it doesn't apply only to

Hispanics. It applies to everyone."

Severino said that faith played a role in the film's universal themes.

"The obvious connection is the dignity of the human person," he said. "The beauty of our Catholic faith is that we respect the dignity of the human person whether they're in the womb or they're in Tijuana or wherever they are. That's the primary link. All life is sacred and valuable."

Pondering questions about life

The sacredness of life was certainly on the mind of St. Bartholomew parishioner Eileen Hartman of Columbus as she watched the film at Roncalli's auditorium.

One of *Bella*'s main characters is confronted with an unplanned pregnancy and considers having an abortion.

Hartman, who is the executive director of the Great Lakes Gabriel Project, a parish-based ministry that reaches out to help women in crisis pregnancies, has counseled many women in that character's position.

"I thought it was a very beautiful film, and it definitely touched my heart," Hartman said. "I couldn't help thinking all the way through the film of different women that I've worked with.

"I thought it was very real, a very good representation of real life, as far as what the woman [considering abortion] goes through."

Father O'Mara was thinking about questions of life during the film as well.

He recently returned to Indianapolis after spending several months in the Archdiocese of Guadalajara, Mexico, as part of a clergy exchange program.

While he was there, he witnessed politicians lobbying to make abortion legal in Mexico City and in the state of Jalisco, of which Guadalajara is the capital.

"Little by little, these values that don't have a respect for human life in the womb are reaching all people because there is a sense that this life is so ... small that it is not yet a person," Father O'Mara said. "[This is] having an impact on the Hispanic person.

Photo by Sean Gallagher



Father Jonathan Meyer, archdiocesan director of youth ministry and associate pastor of St. Luke Parish in Indianapolis, speaks to a group of parish and archdiocesan leaders at a showing of *Bella* at Roncalli High School in Indianapolis on Oct. 16.

And we know here in Indianapolis that there are many Hispanic women that are going to the abortion clinics.

"So maybe this movie might be an opportunity to reflect on just how precious human life is."

Seeking beauty and a different kind of success

Although the message of *Bella* is important to Severino, making it simply an artistically beautiful film was a high priority too as well as an expression of his Catholic faith.

"God is the author of all beauty, whether it's a beauty that is a beauty of truth and evangelism and faith or whether it's a beauty of art and aesthetics," he said. "He's an artist, obviously, creating mountains and waterfalls. The Lord created those, and they are beautiful aesthetically."

Success in Hollywood is ordinarily judged at the box office, not necessarily how beautiful a film is.

For Severino and his colleagues, success is defined differently.

"Our motto from day one has been very clear, 'We're not called to be successful. We're called to be faithful to God,'" said Severino, paraphrasing Blessed Teresa of

Calcutta. "If the other success comes [in box office sales], then it's a blessing. But if it doesn't come, then it's still a blessing."

Verastegui experienced this different kind of success firsthand as he prepared for acting in the film.

In order to understand the thoughts and feelings of women who are considering abortion, he went and watched what happened outside an abortion facility.

Sidewalk counselors there persuaded him to speak with a Hispanic couple who came there for an abortion. After spending 45 minutes with them and giving them his cell phone number, they left the facility and chose life for their baby.

Several months later, the day after filming for *Bella* had finished, Verastegui received a phone call from the couple. Their baby boy had been born the day before, and they asked if they could name their newborn son after him.

Severino said that other stories like Verastegui's have happened through people seeing *Bella*.

"To us, those are our living Oscars," Severino said. "That's success if we can touch people's hearts and inspire them in a positive way." †

No local screen showings are scheduled for *Bella*—yet

By Sean Gallagher

When *Bella* makes its national premiere on Oct. 26, the film will not be shown on any movie screens in or near the archdiocese.

But action is being taken to see that Catholics in central and southern Indiana can view the film if they wish.

One of the reasons it was shown to parish and archdiocesan leaders at Roncalli High School in Indianapolis on Oct. 16 was to encourage them, and the people they come in contact with in their ministry positions, to call theater managers to ask them to show the movie.

It was even suggested that if parishes, schools or other Catholic groups could secure 300 people who would attend a showing that they could reserve a theater to view it.

"There are many of you who work for high schools," said Father Jonathan Meyer to those gathered at the Roncalli event. "There are many of you who are organized in your parishes. And getting 300 tickets is

like nothing."

Father Meyer, archdiocesan director of youth ministry and associate pastor of St. Luke the Evangelist Parish in Indianapolis, helped bring the movie to Roncalli.

Before the viewing, Father Meyer read quotes from a U.S. bishops' document on renewing the media, and spoke about *Bella* and the impact it can have.

"We have an opportunity to make a difference in the mass media," Father Meyer said, "to send a message to Hollywood, to send a message to the world, about what we want and what we value as human beings about life, about marriage, about a lot of other issues."

After the movie was over, Father Meyer mentioned that Carl Anderson, the Supreme Knight, or overall leader, of the Knights of Columbus has encouraged local Knights' chapters to take action to make sure *Bella* is shown in their area.

Tom Hawley, grand knight of Monsignor Sheridan Knights of Columbus Council #6138 in Greenwood, praised

Bella for the way in which it artistically presented the sacredness of human life, something that the Knights of Columbus see as a priority to promote in broader society.

"I'm going to try to help see that it gets done," Hawley said. "I thought it

was fantastic."

(To learn more about *Bella* or how to get it shown in a theater near you, log on to www.bellathemovie.com or call 888-474-6025.) †

Official Appointments

Rev. Edward Boren, O.F.M., St. Louis Province of the Sacred Heart, to Hispanic ministry at St. Gabriel the Archangel Parish in Indianapolis, effective Oct. 31, 2007.

Rev. Scott E. Nobbe, associate pastor of St. Monica Parish in Indianapolis and Hispanic sacramental assistance at St. Gabriel the Archangel Parish in Indianapolis and part time as liaison to Hispanic ministry for the archdiocese, now continuing as associate pastor of St. Monica Parish and part-time liaison to Hispanic ministry for the archdiocese, effective Oct. 31, 2007.

Rev. Harold W. Rightor II, pastor of St. Mark the Evangelist Parish in Indianapolis, to associate pastor of St. Joseph Parish in Indianapolis and St. Ann Parish in Indianapolis, with residence at St. Ann Parish in Indianapolis, effective Nov. 28, 2007.

Rev. George R. Plaster, pastor of St. Joseph Parish in St. Leon and St. John the Baptist Parish in Dover, to pastor of St. Mark the Evangelist Parish in Indianapolis, effective Nov. 28, 2007.

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



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The Criterion • P.O. Box 1717 • Indianapolis, IN 46206-1717

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

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

Periodical postage paid at Indianapolis, IN.
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POSTMASTER:
Send address changes to:
Criterion Press Inc.
1400 N. Meridian St.
Box 1717
Indianapolis, IN 46206-1717



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

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

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

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

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Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206-1717. Periodical postage paid at Indianapolis, IN. Copyright © 2007 Criterion Press Inc. ISSN 0574-4350.

Multicultural liturgy marks World Mission Sunday celebration

By Mary Ann Wyand

Their daughter is a lay missionary in Uganda so St. Roch parishioners Bud and Theresa Meyer of Indianapolis keep her in their prayers.



St. Roch parishioners Theresa and Bud Meyer of Indianapolis, whose daughter, Sherry, is a missionary in Africa, acknowledge applause from the congregation during the World Mission Sunday Mass.

They also prayed for her during the archdiocesan World Mission Sunday Mass on Oct. 21 at SS. Peter and Paul Cathedral in Indianapolis.

During the festive multicultural liturgy, their daughter, Sherry Meyer, was one of six Catholics honored by the

archdiocese with certificates of appreciation for distinguished service to God and the Church.

Meyer's family accepted the award on her behalf because she is half a world away serving the poor and teaching the Catholic faith in East Africa.

"We're very proud of her," Theresa Meyer said after the Mass. "Very proud. I talked to her [long distance] this morning, and we'll talk to her tonight [to tell her about the liturgy]."

Sherry Meyer was honored for 16 years of pastoral ministry in the Arua Diocese in Uganda, where she has coordinated catechetical programs and now ministers as station manager for Radio Pacis, the new diocesan radio station.

She was able to make a monthlong home visit to Indianapolis last summer after Radio Pacis was honored by the British Broadcasting Corporation as "Best New Radio Station in Africa" on May 26.

The other honorees serve those who need help in home missions in the archdiocese.

St. Paul Catholic Center parishioner Kelly de Souza of Bloomington was recognized for coordinating the Bloomington tri-parish community's participation in the Walk for Life for several years. This year, Bloomington Deanery Catholics raised more than \$2,000 to benefit the Crisis Pregnancy Center ministry there.

Gary Favrot of Zionsville, Ind., in the Lafayette Diocese, was honored for his longtime volunteer service at the Cathedral Kitchen in Indianapolis, where he helps homeless and low-income people with meals and other assistance.

St. Mary of the Immaculate Conception parishioner Patricia Gerke of Aurora was commended for her volunteer service as secretary for the Right to Life Office of Dearborn County and Ohio County.

SS. Peter and Paul Cathedral parishioner Marjorie Pike of Indianapolis was recognized for her dedicated volunteer service as director of the Cathedral Kitchen for the past two years.

Sister Demetria Smith, a Missionary Sister of Our Lady of Africa who served as a nurse and midwife in Africa for 20 years and now ministers as mission educator for the archdiocese, was honored for her longtime service to the missions at home and abroad.

Msgr. Joseph F. Schaedel, vicar general and director of the archdiocesan Mission Office, was the principal celebrant for the Mass then presented the awards on behalf of Archbishop Daniel M. Buechlein.

The vicar general also thanked the Missionaries of Charity from India, the Franciscan Sisters of the Immaculate Heart of Mary from India, the Daughters of Mary Mother of Mercy from Nigeria, and priests from Korea, Africa and India for their ministries in the archdiocese.

Drummers and choir members from Holy Angels Parish in Indianapolis provided music for the Mass and children from several center-city parishes in Indianapolis danced to African music during the processional.

The prayers of the faithful were offered by Catholics in the English, African,



Photos by Mary Ann Wyand

Sister Demetria Smith, a Missionary Sister of Our Lady of Africa and mission educator for the archdiocese, smiles after Msgr. Joseph F. Schaedel, vicar general, presents a certificate of appreciation to her for many years of missionary service at home and abroad during the World Mission Sunday Mass on Oct. 21 at SS. Peter and Paul Cathedral in Indianapolis.

Spanish, French, Filipino and Burmese languages.

"Prayer has power," Msgr. Schaedel said in his homily. "Prayer is talking with God, who is all powerful."

Quoting from the *Catechism of the Catholic Church*, Msgr. Schaedel said prayer is "the raising of one's mind and heart to God or the requesting of good things from God" (#2559).

"We pray when we need something," he said. "Yet we have no idea how powerful prayer is."

World Mission Sunday was established by Pope Pius XI in 1926, Msgr. Schaedel explained. One year later, the pontiff named St. Thérèse of Lisieux—who lived from 1873 until 1897 and was known as "the Little Flower"—as the patron saint for

foreign missions.

"She died at age 24 in a cloistered convent in France," he said. "A woman who was never a missionary—yet St. Thérèse loved the missions. She prayed for missionaries. ... As she prepared to die, she promised her prayers, even from the other side. She said, 'I will spend my heaven doing good on earth.'"

Going to the missions is wonderful, Msgr. Schaedel said, and donating to the missions is commendable.

"But nothing means more to missionaries than prayer and sacrifice," he explained. "Because of her prayer, the Little Flower is the patron saint of foreign missions. Prayer packs more power than anything. ... Christian faith calls us to pray always." †



Missionaries of Charity Sister M. Sumati, left, and Franciscan Sisters of the Immaculate Heart of Mary Sister Sabeena Mary pray during the World Mission Sunday Mass on Oct. 21 at SS. Peter and Paul Cathedral in Indianapolis.

CELEBRATING A GREAT AMERICAN SCULPTOR



Frederick Hart:
Giving Form to Spirit

Detail, *Daughters of Odessa*, bronze. ©1997 F. Hart

September 6–November 17

This fall, the University of Louisville welcomes more than 100 sculptures by Frederick Hart, who is best known for *The Three Soldiers*, a bronze at the Vietnam Veterans Memorial, and his work on the National Cathedral, both in Washington, D.C.

To learn more, visit louisville.edu/frederickhart.

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Editorial



Pope Benedict XVI celebrates the Eucharist at St. Stephen's Cathedral in Vienna, Austria, on Sept. 9. The pope called on Catholics to protect Sunday as a day of worship in an increasingly busy world.

The Eucharist is an absolutely free gift

Jesus Christ, who "through the eternal Spirit offered himself without blemish to God" (Heb 9:14), makes us, in the gift of the Eucharist, sharers in God's own life. This is an absolutely free gift, the superabundant fulfillment of God's promises. The Church receives, celebrates and adores this gift in faithful obedience (Pope Benedict XVI, Sacramentum Caritatis #8).

How often do we pay attention to the fact that going to Mass and receiving Christ in the Eucharist is "an absolutely free gift?" How many times do we attend Mass because it's the right thing to do, with the best of intentions, but come away forgetful that we have just experienced the most intimate communion with God?

Our faith tells us that God has reached out to us—and given us the gift of freedom from death and despair. God has liberated us from evil, from the powerful grasp of selfishness and sin, by allowing us to become sharers in his divine life.

In Jesus Christ, and in the Eucharist by which the Lord is really present to us—body and blood, soul and divinity—we are set free from all worry and anxiety and fear. "This is an absolutely free gift, the superabundant fulfillment of God's promises" (#8).

How often do we forget? How often do we fail to say thank you to God for this wonderful gift, the personal encounter with Jesus Christ and with his body, the Church, which we experience in the Eucharist?

Reflecting on what an amazing, undeserved gift the Eucharist is should help us get beyond the petty squabbles that happen in and around the celebration of Mass.

Whether it's an argument over the return of the traditional Latin Mass or a difference of opinion concerning gestures, music or Mass times, it's hard to see how any of these things could obscure the fact that we are being invited to share in God's own life through our full, conscious and active participation in the celebration of this incredible mystery of faith. We are human, and we forget.

That's why the Church calls us back to the sacrament at least once a week on the Lord's Day to remind us that we are called to receive, celebrate and adore this gift in faithful obedience.

Since the reform of the liturgy following the Second Vatican Council, we have heard a lot about the aspect of liturgical worship we call "celebration." We have emphasized the unifying and community-building dimension of the Eucharistic banquet.

Given the realities of our contemporary culture, it is very important to be reminded that this is a sacred meal which was first celebrated at the Last Supper in observance of the Jewish Passover. It is also necessary to affirm that the Mass is not a private devotion, but a celebration that is undertaken by the faith community in union with the whole Church.

In recent years, however, there has also been a renewed appreciation for the ways in which we are called to "adore this gift." Eucharistic adoration is one of the most powerful forms of prayer available to us—placing ourselves in the Lord's presence in a most concrete and spiritually profound way.

Where eucharistic adoration flourishes, parish communities frequently experience a renewed spiritual vitality, a new commitment to evangelization and social justice, and, in many cases, an increase in vocations to ordained ministry, religious life and lay ecclesial ministry. Adoration helps us to be conscious of the gift that the Eucharist is—and to express our gratitude in prayer and in service to others.

Let's not squabble over the way the Eucharist is celebrated. Instead, let's pay attention to the absolutely free gift we have received and be thankful.

God is with us, and we are united with one another, in this most amazing expression of divine generosity.

May we grow in our ability to receive, celebrate and adore the holy Eucharist. And may this sacrament of God's love inspire and empower us to love and give generously in return.

—Daniel Conway

Parish Diary/Father Peter Daly

Tridentine Mass II: 'I'm sorry'

I'm sorry.

A few weeks ago, I wrote a column about the recent *motu proprio* from Rome permitting wider celebration of the Tridentine Mass.



In 20 years of writing columns, I never got so much angry mail. The only columns that even came close were about gun control and immigration.

On conservative Catholic blogs, my name has been mud. I have been called everything from a heretic to a fool.

I'm sorry if I offended anyone.

It may surprise my correspondents, but I actually agree with many of them.

My previous column was a failure for two reasons. First, it did not convey my own affection for the old liturgy. Second, it did not recognize the good motivations of the people who want a return to the Latin liturgy.

I don't dislike the Latin Mass. I participated in it every Sunday and many weekdays of my life until I was almost through high school.

As a server, I excelled in its gestures and movements. Back then, I knew all the words from the prayers at the foot of the altar to the "last Gospel." My old *Layman's Daily Missal* is still one of my prized possessions. When I hear the Latin Mass, I am taken back in my mind to a time of innocence and devotion.

In my parish today, we still occasionally use some Latin and Greek. We chant the "O Salutaris" and the "Tantum Ergo" at eucharistic adoration. We sing the "Agnus Dei" in Latin and the "Kyrie" in Greek sometimes. They still move us.

What is it that people like about the 1962 version of the Tridentine Mass?

First, I think they are looking for reverence. The closely prescribed gestures

and cadences of the old ritual evoke a sense of reverence. The sense of reverence is sometimes lost in our modern liturgy, which has, at times, been too casually celebrated.

Secondly, I think they are looking for mystery. They want a sense of the mystery of God. Good liturgy should do that.

The old ritual gives people a heightened sense of the mystery of God. The Eastern Churches have preserved this sense of the ineffable quality of God. The modern vernacular liturgy has many virtues, especially intelligibility. But it has lost some of the other-worldly sense of the mystery of God.

Third, I think they want tradition. They want to be connected to the great tradition of the Church. They want its great music, prayers and gestures developed and refined over centuries that connected us to generations that have gone before.

In the rite of Trent, there was a feeling we were connected to Francis Xavier on mission in India and to ordinary peasants like my forebears in their clandestine Masses in Ireland.

Fourth, I think the enthusiasts for the Latin Mass want to be "Catholic" in the best sense of the word. They want to be part of the universal Church.

The old Latin ritual was universal. No matter where you were, from Korea to Chicago, it was the same. Its universality united us and set us apart. I still remember the thrill I felt when I visited Rome in 1967 and chanted the creed in one voice with Catholics from everywhere in the world.

This does not mean I have changed my views. I think the liturgical reforms of the Second Vatican Council were correct and necessary. But I was wrong not to recognize the good motivations of those who love the Latin Mass. They have a deep devotion to a beautiful form of prayer.

Now, everyone, "Pax vobiscum."

(Father Peter Daly writes for Catholic News Service.) †

Letters to the Editor

(Editor's Note: Oct. 28 has been declared Priesthood Sunday by Serra Club International. Below is a copy of a letter sent by Serra Club of Indianapolis to priests serving parishes in the archdiocese. Please join Serra Club members in thanking our priests for their dedication to the people of God.)

A thank you to our dedicated priests

Priests are more than spiritual leaders. You are the link to Christ's original disciples.

Even more, today's priests are teachers of and defenders of the dogmatic truths of the Church as well as the doctrine employed to guide Catholics in everyday life. But those roles are only the tip of both the spiritual and temporal iceberg.

You take on the role of counselor, confidant, confessor, leaning post, spiritual adviser, Christ's representative and teacher. You are thought of as one who is available 24/7, a dispenser of truth and insight on spiritual matters, and consoler to many.

You are cloaked with the mantle of both high esteem and responsibility immediately after ordination, and are expected to celebrate liturgy, be a provider of all Church sacraments, and mediate troubled marriages and social conflicts on such matters as birth control and abortion.

You also are expected to have the ability to counsel those Church members saddled with spiritual doubts and troubled souls. At the same time, you are responsible for balancing the budget and raising money for the parish.

In addition, parish members expect you to be bilingual to serve the people in your area. And you are to do all these tasks every day.

Your demeanor is expected to be upbeat, attentive, selfless and perpetually kind while you attend to all of these items.

Priests are expected to be brilliant liturgists and insightful homilists with the capacity to pass on Christ's teaching from the pulpit in seven minutes or less, and to possess the aura of a kindly shepherd just waiting to solve others' problems.

In short, priests are expected to be all things to all people. You can't exude your human nature too much for fear of undermining your effectiveness with parishioners, and yet you must find an outlet that keeps yourself fueled to handle all that comes to you.

You are part of a fraternity that lacks sufficient numbers while being asked to handle multiple chores. You are underappreciated, overworked by some, and yet incredibly devoted to Christ's teachings and promises.

We know that "the harvest is abundant, but the laborers are few" (Lk 10:2). The people of God are thankful for your service, for your generosity and for your care of us.

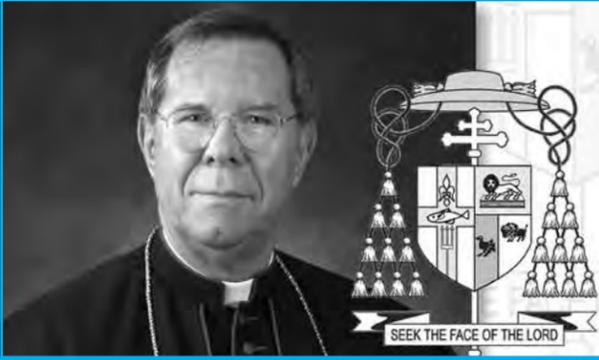
We need you in our lives. We thank you for all of the good times, good advice, healthy admonitions and sometimes dire warnings that you have shared with us. We thank you for sharing yourself with us.

The next time we think of a priest, we will think about all that you are asked to provide and do for us. You receive more than God's call to become a priest. You also receive the grace which allows your continued recommitment each day of your life.

You respond by providing a lifetime of service to those of us fortunate to come in contact with you. You are a gift from God to us as you continue Christ's work in our world.

Serra Club of Indianapolis

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Sacraments are a powerful resource which are easily overlooked

On Oct. 24 some 70 years ago, my parents were married at St. Joseph Church in Jasper, Ind. They were married at a Mass celebrated at 6 o'clock in the morning because that's when Benedictine Father Basil Heusler, the pastor, would witness marriages.

I suspect they celebrated their wedding in a simple manner because it was also the beginning of the Great Depression. I recall they had their honeymoon at Turkey Run State Park.

Initially, mom and dad rented an upstairs apartment near St. Joseph Church. A few years later, with the help of relatives and friends, they virtually built their own home on three acres south of Jasper. I remember being told by dad that mom built most of the closets in the house.

There is also the story of my brother, Charlie, who was barely able to walk, attempting to climb a ladder during construction. The house still stands near my brother and sister-in-law's home.

Dad raised pigs, which were butchered annually for good food. We had chickens and a large vegetable garden as well. Mom and dad worked hard to provide a good living for my brother and myself. In the early years, our lives were simple and happy.

My brother and I learned to work as well as play. And our Catholic faith and the Church were prominent in our upbringing.

I reflect back with a lot of gratitude for

our experience of family and home. We wouldn't have thought of it this way back then, but we learned that simple family life and love is more important than family wealth. In a sense, we didn't really think of our life as simple; it was just the way it was. The values we learned were gifts for a lifetime.

As I think about it, the circumstances of the time made raising and becoming a family less complicated than might be so today. We certainly weren't bombarded day and night by secular materialistic values that are so prominent and pressing in our culture today. The tremendous developments that make life more pleasant are good things. We wouldn't wish them to be otherwise.

Maybe what we need to keep in focus more intentionally is the availability of the support for spiritual and moral values provided by our Catholic faith and the gift of the Church. These things were prominent in earlier times and they remain with us—still reliable and unchanged.

In some ways, it was easier to learn and know our faith years ago. Perhaps it was so because there wasn't so much competition for our attention. It seems to be more difficult today to make decisions to go to Church, to receive the sacraments, to be sure we are receiving a religious education and to be part of a faith community, our parish family. So many alternatives can be a source of pressure and stress, especially on parents. Grandparents do a lot of worrying, too.

We cannot underestimate the importance of family meals. It seems to take a lot of ingenuity to find time when family can be together, but it is worth the effort.

Family going to Church together is a major support, at least for big feasts like Christmas and Easter, first Communion, confirmation and reconciliation. My brother and I can still recall being expected to go with the folks to confession on Saturday afternoons. Maybe we didn't like it, but it set a wholesome pattern.

If the family home doesn't have one, the *United States Catholic Catechism for Adults* is a fine resource for family learning. There are parish opportunities for adult religious education, youth and young adult faith formation, and Catholic schools where available.

In a certain sense, if we pay attention, seek out and participate in the basics offered by our parishes, we have a foundation of support in this era when spiritual and moral values are eclipsed by agnostic materialism. But there are additional aids to living our faith with a positive spirit.

Catholic social ministries, which involve us in living outside of our own preoccupations, bring great graces. Care for the poor,

the elderly, the sick and homebound are near all of us. Participation in some of the renewal movements, such as Cursillo or Christ Renews His Parish and others, can be spiritually enriching.

But the most important of all is receiving the sacraments of the Church which, before everything else, is the way in which Christ enriches us with grace. They are such powerful resources which are so easily overlooked.

There is nothing more important that a person can do on Sunday or any other day of the week than to participate in the Eucharist. I also heartily recommend some special time in adoration and rest before the Blessed Sacrament. †

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

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

Archbishop Buechlein's intention for vocations for October

Youth Ministers: that they may always encourage youth to consider ser vice in the Church, especially as priests and religious.

Los sacramentos son un recurso poderoso que generalmente se pasa por alto

Un 24 de octubre hace aproximadamente 70 años, mis padres se casaron en la Iglesia de San José en Jasper, Indiana. Se casaron en la misa de las 6 de la mañana porque a esa hora era cuando el Padre Benedictino Basil Heusler presenciaba los matrimonios.

Supongo que celebraron su matrimonio de manera sencilla porque este era también el comienzo de la Gran Depresión. Recuerdo que su luna de miel fue en el Parque Estatal Turkey Run.

Al principio, mamá y papá alquilaron un apartamento en la parte de arriba de un edificio cerca de la Iglesia de San José. Unos pocos años después, con la ayuda de familiares y amigos, prácticamente construyeron su propia casa en un terreno de tres acres al sur de Jasper. Recuerdo que papá me contaba que mamá construyó la mayoría de los armarios de la casa.

También recuerdo la historia de mi hermano, Charlie, quien apenas podía caminar e intentaba subirse a la escalera durante la construcción. La casa aun se erige cerca del hogar de mi hermano y mi cuñada.

Papá criaba cerdos que mataban anualmente para proporcionar festines. También teníamos pollos y una huerta grande. Mamá y papá trabajaban arduamente para ofrecernos una buena vida a mi hermano y a mí. Durante los primeros años, nuestras vidas eran sencillas y felices.

Mi hermano y yo aprendimos a trabajar y también a jugar. Y nuestra fe católica y la Iglesia ocupaban un lugar destacado en nuestra crianza.

Reflexiono sobre esto con enorme agradecimiento por esta experiencia familiar y hogareña. En aquel entonces no habríamos pensado en ello, pero

aprendimos que la vida familiar sencilla y el amor son más importantes que la riqueza económica de la familia. En cierta forma, realmente no pensábamos que nuestras vidas fueran simples; tan sólo eran así. Los valores aprendidos fueron obsequios que perduran toda una vida.

Pensándolo bien, las circunstancias de la época hacían que la crianza y la formación de una familia fueran menos complicadas de lo que pueden ser hoy en día. Ciertamente no se nos bombardeaba día y noche con los valores materialistas seculares que son tan predominantes y agobiantes en nuestra cultura actual. Los enormes adelantos que han hecho que la vida sea más agradable hoy en día son aspectos buenos. No quisiéramos que fuera de otra manera.

Quizás lo que debemos mantener más intencionalmente en perspectiva es la disponibilidad de apoyo espiritual y los valores morales que nos brindan nuestra fe católica y el don de la Iglesia. Estas cosas eran predominantes en épocas anteriores y aun permanecen con nosotros—inmutables y confiables.

En cierto sentido, años atrás era más fácil aprender y conocer nuestra fe. Tal vez esto era así porque no había tanta competencia por llamar nuestra atención. Hoy en día pareciera ser más difícil tomar la decisión de asistir a la iglesia, recibir los sacramentos, cerciorarnos de recibir una educación religiosa y formar parte de una comunidad de fe, nuestra familia parroquial. La existencia de tantas alternativas pueden ser fuente de presión y tensión, especialmente para los padres. Los abuelos también se preocupan mucho.

No podemos subestimar la importancia de las comidas en familia. Pareciera

necesario aplicar gran ingenio para encontrar el tiempo para que la familia se reúna, pero bien vale la pena.

Las familias que asisten juntas a la iglesia son una fuente de apoyo fundamental: al menos para las grandes festividades como Navidad y Pascua, la Primera Comunión, la confirmación y la reconciliación. Mi hermano y yo todavía recordamos que se esperaba que asistiéramos con nuestros padres a la confesión los sábados en la tarde. Quizás no nos gustaba, pero esto definió un patrón íntegro en nosotros.

Si en el hogar familiar no hay un catecismo, el *Catecismo católico nacional para adultos* constituye una fuente excelente para el aprendizaje de la familia. En las parroquias existen oportunidades para la formación religiosa de adultos, jóvenes y jóvenes adultos—y escuelas católicas donde estén disponibles.

En cierto sentido, si prestamos atención, buscamos y participamos en las actividades fundamentales ofrecidas por nuestras parroquias, tenemos allí los cimientos de apoyo en esta época donde los valores espirituales y morales se ven eclipsados por el materialismo incrédulo. Pero existen ayudas adicionales para vivir nuestra fe con un espíritu positivo.

Los ministerios católicos sociales que nos hacen apartarnos de nuestras propias preocupaciones, proporcionan gracias enormes. El cuidado de los pobres, de los ancianos, de los enfermos y los confinados

a sus hogares, está al alcance de todos nosotros. La participación en algún movimiento de renovación, tal como el Cursillo o Cristo Renueva Su Parroquia, entre otros, pueden ser espiritualmente enriquecedores.

Pero lo más importante de todo es recibir los sacramentos de la Iglesia que, antes que nada, es la forma como Cristo nos enriquece con su gracia. Constituyen recursos muy poderosos que se pasan por alto con gran facilidad.

No hay nada más importante que se tenga que hacer un domingo o cualquier otro día de la semana que nos impida participar en la Eucaristía. Asimismo, sinceramente recomiendo dedicar un tiempo de adoración especial y sosiego ante el Santísimo Sacramento. †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo
Buechlein
Arquidiócesis de Indianápolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

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

La intención del Arzobispo Buechlein para vocaciones en octubre

Pastores Juveniles: Que ellos siempre puedan animar a los jóvenes a considerar dando servicio a la iglesia, sobre todo como sacerdotes y religiosos.

Events Calendar

October 26

St. Therese of the Infant Jesus (Little Flower) Parish, social hall, 1401 N. Bosart Ave., Indianapolis. **Fall luncheon and card party**, noon luncheon, doors open 11 a.m., \$8 per person. Reservations: 317-356-4967 or 317-356-0774.

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. Little Sisters of the Poor sponsor **official opening and author signing for a new book, Day At A Time: An Indiana Girl's Sentimental Journey to Doris Day's Hollywood and Beyond** by Mary Anne Barothy, 7-9 p.m. Information: 317-872-6420, ext. 211.

October 27

St. John the Apostle Parish, 4607 W. State Road 46, Bloomington. Archdiocesan Office of Worship, **"The Cantor: Leader of Sung Prayer,"** Charlie Gardner, presenter, 9 a.m.-4 p.m. Information: 317-236-1483 or 800-382-9836, ext. 1483, or e-mail worship@archindy.org.

St. Barnabas Parish, 8300 Rahke Road, Indianapolis. **"Wellness Fellowship Run/Walk" and chili luncheon**, 11 a.m., \$10 per person, \$30 per family. Information: 317-885-5870.

St. Francis Hospital, 1600 Albany St., Beech Grove. **Mini Health Fair**, 10 a.m.-2 p.m. Information: www.stfrancishospitals.org.

October 28

Immaculate Conception Parish, 2081 E. County Road 820 S., Greensburg. **Smorgasbord dinner**, 11 a.m.-2 p.m., \$7 adults, \$4 children age 6-12, \$2 children under 5, children under 1 free.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Pro-Life breakfast**, 7:30 a.m.-noon. Information: 812-623-2964.

St. John the Evangelist Parish, 9995 E. Base Road, Greensburg. **Turkey and roast beef dinner**, turkey soup and sandwiches, 11 a.m.-2 p.m. Information: 812-934-2880.

St. Christopher Parish, activity center, 5301 W. 16th St., Indianapolis. **Euchre party**, 1 p.m. \$3 per person.

Saint Meinrad Archabbey, Monte Cassino Shrine, one mile east of Archabbey, St. Meinrad. **Monte Cassino pilgrimage, "Mary, Queen and Handmaid,"** Benedictine Father Paul Nord, presenter, 2 p.m. Information: 812-357-6501.

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

October 30

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

November 1

St. Francis Hospital, Education Center, 5935 S. Emerson Ave., Suite 100, Indianapolis. **Support for People with Oral, Head and Neck Cancer (SPOHNC)**, 7-8:30 p.m. Information: 317-782-7982.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **"Understanding the Liturgy," session three, "Liturgical Renewal,"** Charles Gardner, presenter, 6:15-9 p.m. Information: 317-236-1483, 800-382-9836, ext. 1483, or e-mail worship@archindy.org.

November 2

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast and program at Piori Hall, "My Vocations through the Years," John F. Fink, presenter, \$10 members, \$15 guests. Information: 317-919-5316 or e-mail LumenDei@sbcglobal.net.

Our Lady of Peace Cemetery, 9001 N. Haverstick Road, Indianapolis. **All Souls Day, Mass**, noon and 6 p.m., dedication of new mausoleum following Mass at 6 p.m. Information: 317-574-8898.

Calvary Cemetery, 435 W. Troy Ave., Indianapolis. **All Souls Day, Mass**, noon. Information: 317-574-8898.

Calvary Cemetery, 4227 Wabash Ave., Terre Haute. **All Souls Day, Mass**, 12:15 p.m. Information: 317-574-8898.

St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, Mass**, praise, worship, healing prayers, 7 p.m. Information: 317-592-1992.

St. Francis Hospital, 8111 S.

Emerson Ave., Indianapolis. **Free seminar for cancer patients and their families**, lunch included for registered participants, noon-2 p.m. Information: 317-782-7982.

November 3

St. Simon the Apostle Parish, 8155 Oaklandon Road, Indianapolis. **"Pirates Cove-Royal X" social**, \$65 per person includes dinner and dancing. Information: 317-596-1059.

St. Bartholomew Parish, 1306 27th St., Columbus. **"Ultimate Home Party,"** to benefit the St. Bartholomew Ladies Council, home party vendors, bake sale, lunch, 8:30 a.m., 3:30 p.m. Information: 812-375-0419.

St. John the Baptist Parish, 25743 State Road 1, Dover. **Craft show**, 11 a.m.-5 p.m. Information: 812-576-4302.

St. Martin of Tours Parish, 1720 E. Harrison St., Martinsville. **Holiday bazaar**, 9 a.m.-3 p.m. Information: 765-342-6379.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Indianapolis Mini-Marathon training, "Jump the Gun,"** 7-11 a.m. Information: 317-782-7977.

November 4

St. Mary Church, 317 N. New Jersey St., Indianapolis. **Alumni of St. John, St. Mary, St. Agnes and Our Lady of Grace academies, Ladywood School and Ladywood-St. Agnes School, Mass**, 10:30 a.m. Information: 317-877-4058.

Michaela Farm, Oldenburg. **"Winter Bird Identifying Class,"** 1-4 p.m., donations accepted, pre-registration required. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

St. John the Baptist Parish, 25743 State Road 1, Dover. **Chicken dinner and craft show**, 11 a.m.-5 p.m. Information: 812-576-4302.

Saint Meinrad Archabbey Church, 200 Hill Drive, St. Meinrad. **Concert by Musica Ficta**, 3 p.m., no charge. Information: 812-357-6501.

November 5

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **"Look Good, Feel Better" workshop for women with cancer**, noon-2 p.m. Information: 317-782-6704. †



Conservation award

Benedictine Father Damian Schmelz, left, a monk of Saint Meinrad Archabbey in St. Meinrad, receives the Lifetime Conservation Achievement Award from John Goss, executive director of the Indiana Wildlife Federation, during a Sept. 18 ceremony in Indianapolis. Father Damian was honored for his work as a member of the Indiana Natural Resources Commission since 1976 and as co-author of *Natural Areas of Indiana*, published in 1969. The book served as a guide for the creation of Indiana's Nature Preserves.

Retreats and Programs

October 29

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

November 2-4

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

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Portrait of Jesus Presented in the Gospel of Matthew,"** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

November 9-10

Christ the King Parish, 1827 Kessler Blvd., E. Drive, Indianapolis. **Fall retreat for mothers, "Let Mary Show Us How to Make Christ the Center of Our Advent Season,"** Fri. 5:30-10 p.m., Sat. 8 a.m.-noon, Benedictine Sister Paula Hagan, founder of M.O.M.S. (Ministry of Mothers Sharing), presenter, \$25 per person. Information: 317-255-3666.

November 11

Our Lady of Fatima Retreat House, 5353 E.

56th St., Indianapolis. **"Women of the Old Testament 101,"** Dominican Sister Romona Nowak, presenter, 7-9 p.m., no charge. Information: 317-545-7681 or www.archindy.org/fatima.

November 12

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Annual Day of Reflection on the Psalms,"** Father William Munshower, presenter, 8:30 a.m.-2:30 p.m., \$35 per person. Information: 317-545-7681 or www.archindy.org/fatima.

November 16-18

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Celebrating Thanksgiving,"** Benedictine Father Noël Mueller, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

November 20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"An Evening with Matthew Kelly: A Call to Joy,"** Matthew Kelly, presenter, 7-9 p.m. \$30 per person. Information: 317-545-7681 or www.archindy.org/fatima.

November 26-30

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Martha and Mary in Conversation with a Busy Parish Priest,"** Benedictine Father Vincent Tobin, presenter. Information: 800-682-0988 or e-mail www.saintmeinrad.edu. †

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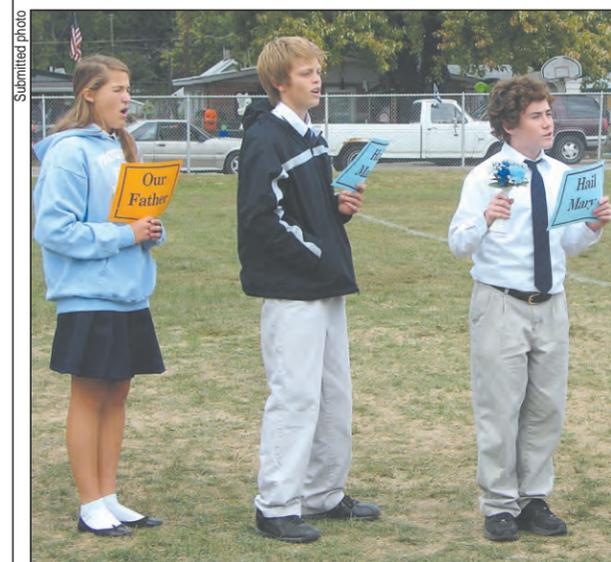
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Living rosary

Megan Utterback, Austin Mattingly and Richie Conway, who are students at Central Catholic School in Indianapolis, participate in a living rosary on the grounds of the school on Oct. 12.

United Way grant paves way to build new Holy Family Shelter

By John Shaughnessy

The bad news usually arrives twice a day for Bill Bickel.



David Siler

Once in the morning and once in the afternoon, Bickel receives an electronic message telling him about the availability of open spaces for five Indianapolis shelters that serve the homeless.

"It's typically full, full, full, across the board," says Bickel, the director of Crisis Relief and Shelter Services for Catholic Charities Indianapolis. "It's the situation we face nearly every day."

So he was thrilled when he recently received the good news that United Way had



David Bethuram

made a \$1 million matching grant to help build a new Holy Family Shelter—a shelter that will increase the number of homeless families it can serve while also increasing the number of services it can offer those families.

"It's going to allow us to serve between 30 and 35 families," Bickel says. "Now, we can serve 22. We'll also have ample room to provide the services they need because the new building will have child care, a classroom, a home-work room and a resource room."

As he talks, Bickel stands on the future site of the shelter, which will be located on the grounds of Holy Trinity Parish on the near west side of Indianapolis. He notes that two buildings on the grounds will be torn down before the construction of the new \$4.6 million shelter begins, scheduled for spring of 2008. Archdiocesan officials hope the shelter will be completed by spring of 2009.

"Catholic Charities, along with the entire Catholic community, is very grateful to the United Way for this tremendous show of

support for this important ministry to the homeless in our community," says David Siler, the executive director for Catholic Charities and Family Ministries for the archdiocese.

"This gift is very significant. It represents nearly a quarter of the cost for the building of a new shelter, and will allow us to be able to provide this very necessary service for many more years to come."

Bickel also shares blueprints of the new two-story structure that will attach to Holy Trinity Church. It will replace the current shelter that was a former convent at Sacred Heart of Jesus Parish on the near south side of Indianapolis.

"Twenty-three years later, we're still using the same bathrooms that the nuns used when it was a convent, but we're using them for 22 families," Bickel says, citing one of the reasons for the new shelter.

'There are a lot of people behind the scenes that these homeless people will never meet, but they're instrumental in seeing them become self-sufficient and permanently housed.'

—Bill Bickel, director of Crisis Relief and Shelter Services for Catholic Charities Indianapolis.

The dining room at the present location often served as the only meeting space to help residents at the shelter. Shelter staff recall one day when the dining room was simultaneously used for a health screening fair, a meeting between a family and a lawyer, and a meal for a new family that had just entered the shelter.

The new facility will provide more services and more classroom, storage and recreational space for the families in need.



Bill Bickel looks at the site that will become the new Holy Family Shelter, a \$4.6 million project that is scheduled to be completed by spring of 2009 at Holy Trinity Parish on the west side of Indianapolis. Bickel is the director of Crisis Relief and Shelter Services for Catholic Charities Indianapolis.

"These related services will assist our families [to] achieve employment, address mental health and substance abuse issues, meet educational needs, and provide incentives to strengthen their family," says David Bethuram, the agency director of Catholic Charities Indianapolis.

The United Way support is made possible through a major donation from Lilly Endowment Inc., specifically for the capital needs of United Way affiliated agencies, officials note.

The United Way contribution shows how the shelter is a community effort, Bickel says.

"It shows we can't do this work alone," Bickel says. "There are a lot of people

behind the scenes that these homeless people will never meet, but they're instrumental in seeing them become self-sufficient and permanently housed."

The archdiocese is committed to that goal, Siler says.

"Our ministry to the homeless is core to the mission of Catholic Charities, which finds its roots in the Gospel of Jesus Christ when he told us that when we shelter the lost, we shelter Christ himself," Siler says.

"We have provided this support to thousands of families over the years. This support from United Way will allow us to continue to provide this service in a facility much more suited to the needs of our families." †

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with Sr. Romona Nowak
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"Annual Reflection Day on the Psalms"
with Fr. William Munshower
November 12, 2007 • 8:30 am - 2:30 pm
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Catholic colleges welcome their over-55 students

By Cori Fugere Urban
Catholic News Service

Take a closer look on the nation's Catholic college campuses, and you'll find worship, enrichment and social opportunities for older students. Some colleges also specialize in training elder care providers.

Jesuit Father Daniel Ruff is director of campus ministry at the Baltimore campus of Loyola College in Maryland, and there—as on other Catholic college campuses—programs welcome senior learners. From on-campus lectures to Lenten evenings of reflection and theatrical performances, the campus hosts programs both for spiritual growth and entertainment.

Daily and weekend Masses also draw a number of older folks from the surrounding neighborhood who enjoy the dynamism, energy and enthusiasm of the college liturgical celebrations, which they find “really energizing,” Father Ruff said.

At St. Michael's College in Colchester, Vt., founded by the Edmundite Fathers, members of the surrounding community also join the campus community for daily and weekend Masses, and participate in Advent reflections and Lenten missions.

For seniors looking for social opportunities, Catholic colleges can offer interesting possibilities. St. Michael's offers an annual senior ball that brings students together with area seniors. The event gives older neighbors a night on the town at the college's International Commons building.

For seniors who can't get to the Colchester campus, a Senior Citizen

Program facilitates weekly visits by a dozen St. Michael's students to two assisted-living facilities, where they chat and play games with residents.

“It's a wonderful opportunity to talk to somebody other than each other,” said Heidi St. Peter, associate director of the Edmundite Campus Ministry for Community Services.

At Loyola of Maryland's campus in Columbia, Md., adult learners come to the graduate school, especially the ecumenical graduate program in pastoral and spiritual care, with a wide range of life experiences.

“Most of our students have had experiences in working with the elderly, especially with family members and friends,” said Jesuit Father Kevin Gillespie, director of the master's degree program and associate professor of pastoral counseling. Such personal experiences have prompted a desire in them to serve people in nursing homes through parish or recreational centers or in hospice care.

“In so many contexts, the elderly are the most vulnerable, and so we encourage our students to be aware of the psychological and pastoral dimensions of accompanying the elderly,” he said.

College Misericordia, in Dallas, Pa., trains those who care for aging religious order members in Elder Religious and Diocesan Priests Workshops that are offered on campuses in Texas, Wisconsin and Pennsylvania. Providing meaningful services for the aging in religious communities requires a special blend of spiritual, physical and psychological expertise.

In addition to its undergraduate and



St. Michael's College in Colchester, Vt., reaches out to its senior neighbors with programs, socials and liturgies.

graduate degree programs, College Misericordia provides a wide array of noncredit opportunities, and some are particularly appealing to elders as an opportunity to develop body, mind and spirit, noted Tom O'Neill, director of the Division of Adult Education and Community Service. Programming is divided into two broad categories: fun and fitness-related programs, and lifelong learning or professional development programs.

“College Misericordia is committed to lifelong learning and consciously strives to reach out to people beyond the traditional college age population by being attentive to the educational needs

of the whole person,” O'Neill said. “By offering broad-based opportunities to seniors to actively participate in a vibrant learning community, we are living out the Mercy tradition of hospitality and inclusion, and offering traditional age students, as well, the opportunity to see excellent role models of active learning throughout the lifespan.”

As you can see, it makes sense to check into what's happening on your local Catholic college campus. You're likely to find that there is much more there for seniors than you realized.

(Cori Fugere Urban is the staff reporter for The Vermont Catholic Tribune.) †

Senior Leisure Section

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Opportunities abound for older volunteers to serve

By Pat Wargocki

Catholic News Service

The joy in helping others feeds the soul. Volunteers get back much more than they give.

Many seniors are taking volunteering to a new level by making full-time commitments ranging from one week to more than three years of service. Why?

Some have been volunteering all their lives and now, retired or with families raised, have the opportunity and desire to do more. For others, it's a whole new experience, perhaps something they always wanted to do.

Here are just a few of the volunteer programs available for people 50 or older:

- **Maryknoll Lay Missioners**—For those wanting to volunteer overseas and willing to make a commitment of three and one-half years, the Maryknoll Lay Missioners has volunteer assignments in Latin America, Africa and Southeast Asia. They welcome seniors with overseas experience and a facility for learning languages. The admissions process is rather long, and volunteers must attend a 13-week orientation offered annually in the fall.

- Shorter affiliate programs are also available outside the U.S. with Maryknoll. Seniors who have specific skills, such as a computer specialist, can teach overseas for a month or two. In addition, the Maryknoll China Volunteer Teacher Program accepts seniors up to age 65 to teach English in China for one year.

For more information on Maryknoll programs, look at their Web site at <http://laymissioners.maryknoll.org> or call the Maryknoll, N.Y., office at 800-818-5276.

- **Mercy Volunteer Corps**—This

sponsored ministry of the Sisters of Mercy of the Americas offers one-year volunteer opportunities in the United States and two-year international assignments in Guyana and Honduras.

Seniors of all backgrounds are welcome, especially those with expertise in the health care field, education and social services. The Mercy Volunteer Corps is committed to helping poor and marginalized people, especially women and children. Volunteers work in urban and rural settings, serving those with HIV/AIDS or physical and mental challenges, children, adolescents, young mothers, the elderly and the homeless.

To learn more, visit their Web site at www.MercyVolunteers.org or call their central office in Gwynedd Valley, Pa., at 215-641-5535.

- **Ignatian Lay Volunteer Corps**—Volunteers 50 and older are placed in service inside the U.S. Volunteers live in their own homes, but get together as a community once a month to discuss their volunteer experiences and pray in the Ignatian tradition. They also attend three retreats during the year and meet with a spiritual guide monthly.

The Ignatian Volunteer Corps partners with various agencies, including soup kitchens, literacy centers, schools, hospices and prisons that need volunteers in several cities, including Baltimore, Chicago, Cincinnati, Cleveland, Detroit, Minneapolis, St. Paul, Philadelphia, New York and St. Louis.

For more information, see their Web site at www.ilvc.org or call the Baltimore office at 888-831-4686.

- **Franciscan Covenant Program**—This is a full-time, volunteer program for

mature adult Catholics to live, work and pray in community with Franciscan Friars at retreat houses in California. Most members are in their 50s and 60s, having taken early retirement in order to spend part of their lives working at something they can feel strongly about.

The program is open to singles or married couples and requires a commitment of one year, renewable by invitation for up to six years or until age 65. Members share in daily prayer, Mass and meals with the community, and they live in private rooms at the retreat center.

For further details, see www.franciscancovenantvolunteers.org or call the San Juan Bautista, Calif., office at 831-623-1119.

- **Christian Appalachian Project**—The unique part of this program, which serves 13 counties in eastern Kentucky, is that seniors can commit for whatever time they have available. Most short-term opportunities for individuals are for three weeks. If seniors want to come for just one week, they are encouraged to do so as part of a group. Long-term commitments of nine months or more also are available.

Depending on the volunteers' skills and interests, there are numerous opportunities for seniors to work with children, help adults get a GED, and repair roofs or build handicapped ramps at elderly people's homes.

All volunteers receive room and board, and most live in community in a Christian Appalachian Project house. Groups stay at local churches.

For more information, log on to www.chrisapp.org or call the Lancaster, Ky., office at 800-755-5322.

Catholic Network of Volunteer Service—

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www.mercyvolunteers.org
215.641.5535

IGNATIUS LAY VOLUNTEER CORPS
www.ilvc.org
888.831.4686

FRANCISCAN COVENANT PROGRAM
www.franciscancovenantvolunteers.org
831.623.1119

CHRISTIAN APPALACHIAN PROJECT
www.chrisapp.org
800.755.5322

MARYKNOLL LAY MISSIONERS
laymissioners.maryknoll.org
800.818.5276

CATHOLIC NETWORK OF VOLUNTEER SERVICE
www.cnvs.org
800.543.5046



Dozens more opportunities can be found through the Catholic Network of Volunteer Service. Their comprehensive list of U.S. and foreign volunteer placements is posted on their Web site at www.cnvs.org.

(Pat Wargocki is a freelance writer living in Tucson, Ariz.) †

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National Catholic radio host Al Kresta visits Indianapolis

By Sean Gallagher

Al Kresta is the host of a nationally syndicated Catholic radio talk show, "Kresta in the Afternoon," which is broadcast weekdays from the studios of WDEO in Ann Arbor, Mich.

Following the lead of other talk show hosts who take their program on the road, Kresta went on a tour of the Midwest in September to visit Catholic radio stations that broadcast his show.

He visited and broadcast his show from the studios of Catholic Radio Indy 89.1 FM on the northwest side of Indianapolis on Sept. 10.

Other stops on his tour included Fort Wayne, Ind.; Louisville and Lexington, Ky.; and Cincinnati, Canton and Steubenville, Ohio.

When Kresta began his work in Catholic radio a decade ago, such a tour would have been a real challenge because he said there were only about four Catholic radio stations in the country, located in Ann Arbor; Jacksonville, Fla.; Reno, Nev.; and St. Louis.

Now there are more than 100 radio stations across the U.S. broadcasting Catholic programming.

"It's very gratifying because it's good, slow, solid growth," said Kresta. "It's hard to find stations that have failed."

Kresta often says on the air that his program focuses "on the things that matter most."

He frequently discusses with guests and listeners who call in how the Catholic faith intersects with various political and cultural issues of the day.

Earlier on the day that he broadcasted from Indianapolis, Gen. David Petraeus gave his long-awaited report on the war in Iraq to members of Congress.

"What's the future of the proclamation of

the Gospel in Iraq when all this is done?" Kresta asked on the air. "We will know sometime in the next two years or so whether ... we have a better environment in which to preach the Gospel and to establishment the right worship of God or if we have a more difficult environment in which to do that. At the present time, of course, it's more difficult."

Kresta has been carrying on discussions like these for decades. For 10 years before moving into Catholic radio, he worked at a Christian radio station in Detroit. For much of that time, he was away from the Catholic faith of his childhood, but he returned to it in the early 1990s.

In February 2003, conversations of a national scope took a back seat. At that time, Kresta contracted necrotizing fasciitis, a rare disease where flesh-eating bacteria can quickly kill the person that it has infected.

In order to stop the spread of the disease, Kresta's left leg had to be amputated above the knee.

"I was unconscious for about five days after the surgery," he said. "When I came back [into consciousness], my daughter, Alexis, was there as well as my son, James.

"... Alexis was very quick to talk to me about how many people were praying for me. From that moment on, I had this sense of being lifted up, buoyed up by the prayers of God's people. It was palpable."

Many of those prayers came in response to appeals for spiritual help for Kresta that went out nationwide by radio and the Internet.

Some two decades earlier, Kresta was hospitalized on two occasions for clinical depression. Many of his friends and family members feared that this depression might recur as a result of his amputation.

It didn't. "I really believe that the reason it didn't happen is because I was being held up by so



Al Kresta, left, host of the nationally syndicated Catholic radio talk show "Kresta in the Afternoon," talks on the air with Robert Teipen, chairman of the board of Catholic Radio Indy 89.1 FM on Sept. 10 at Catholic Radio Indy's studios in Indianapolis. Teipen is a member of St. Lawrence Parish in Indianapolis.

many people in prayer," Kresta said. "I received hundreds and hundreds of cards and e-mails from people. It was most astounding."

Kresta's illness confirmed for him the positive influence that Catholic radio can wield in individual lives.

But he also knows from experience that there are divisions among Catholics in the United States about the role that Catholic radio plays in the Church here.

"I think that there are many people who would benefit from Catholic radio, but somehow feel alienated from it because they see Catholic radio as too politically conservative," Kresta said. "And the reason for that is that we're very comfortable dealing with abortion as a primary issue.

"I think those who are more explicitly committed to issues of poverty, immigration, race and the environment don't hear enough of their agenda being put forward on Catholic radio. And that's a matter of patience on everybody's part."

Despite this difference of opinion,

Kresta said he works hard to discuss a wide variety of issues on his two-hour show, which is broadcast Monday through Friday from 4 p.m. to 6 p.m. eastern time. In Indianapolis, only the second hour is heard.

"I tell people we deal with AIDS, war and peace, gender, dissent, old age and New Age, heavy metal and light eating. And we deal with life, death and God. We cover the whole range of things."

Whatever the timeline might be for resolving the debate about the role of Catholic radio in the Church in the United States, Kresta believes God's grace has had a part in its continued growth.

"I think there's something very special going on," he said. "I'm always very reluctant to try to attribute causes within history to God.

"[But] there's a strong sense of Providence about it. The endurance rate of the stations is great when you consider how many new businesses and apostolates just collapse. These [stations] just keep going." †

'Small miracle' radio widens local Catholic station's reach

By Sean Gallagher

When Catholic Radio Indy 89.1 FM was launched more than three years ago, its reach went as far as its signal range, which encompassed most of Indianapolis, the counties northwest of Indianapolis, most of west-central Indiana, and some areas south of Indianapolis, including nearly as far as Bloomington.

Later, the radio station started broadcasting its programming live on the Internet.

That meant that anyone in the world who had access to the Web could listen to the station's local and network programming.

Most recently, Catholic Radio Indy has started to use an older but now little-used technology to increase its listenership.

In September, it started broadcasting on what is known as a sub-carrier signal. Every FM radio station has these signals, but a

special receiver is needed to hear them.

Catholic Radio Indy reached an agreement with another Indianapolis-based radio station to use their sub-carrier signal to carry its programming.

"We're trying to use whatever technology is available to us," said Robert Teipen, chairman of the board of Catholic Radio Indy and a member of St. Lawrence Parish in Indianapolis.

"Even though the [sub-carrier signal] is an old-school technology, it helps us."

Hundreds of what Catholic Radio Indy has termed "Small Miracle" radios were ordered. The radios have been programmed in the factory where they are produced to receive the signal.

Those interested in purchasing this special radio can do so for \$20 at Catholic bookstores in the Indianapolis area, including at Angel's Corner's two locations, at Krieg Brothers' Indianapolis locations,

and at Holy Family Books and Gifts and The Village Dove in Fishers, Ind.

The radios can clearly pick up the signal within a 20-mile radius around Indianapolis. It is primarily useful for those in parts of the city and the surrounding suburbs who have been unable to listen to the station in the past, especially in their homes.

Jim Ganley, Catholic Radio Indy's general manager, said that 600 of the radios were sold in the first month that they were available.

"This has literally made the radio station available to thousands and thousands of homes that couldn't get it before," he said. "We've got hundreds of new people coming on board. We can tell in our phone calls here



The "Small Miracle" radio allows people living within a 20-mile radius of Indianapolis to clearly receive Catholic Radio Indy 89.1 FM's broadcast on a sub-carrier signal.

at the station and our e-mails. It's been really special."

(For more information about the "Small Miracle" Radio, call 317-840-8400, ext. 21.) †

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Greenwood Marian conference marks Fatima anniversary

By Sean Gallagher

GREENWOOD—Oct. 13 was the 90th anniversary of an event that thousands claimed to have witnessed at Fatima, Portugal, the place where three young children were said to have experienced apparitions of the Blessed Virgin Mary for several months prior to that fall day in 1917.

Those present that day were said to have seen what is called “the miracle of the sun.” The sun seemed to give off different colored lights, rotate in strange ways and careen toward the Earth.

On the 90th anniversary of that event, approximately 1,000 people gathered for a Marian conference titled “Behold Your Mother” at Our Lady of the Greenwood Church in Greenwood to pray and learn more about the Church’s teachings about Mary as co-redemptrix with Jesus.

It was sponsored by the Franciscan Friars of the Immaculate, an international religious order founded in 1990. Members of the community staff the Mother of the Redeemer Retreat Center in Monroe County.

Archbishop Raymond L. Burke of St. Louis was the primary celebrant and homilist for the conference’s Mass.

In his homily, Archbishop Burke meditated upon the advice Mary gave to the three young children at Fatima each time she appeared to them: to join their personal sufferings to those of Christ to further his work of redemption, which he referred to according to the traditional term, “reparation,” and to pray the rosary daily.

“Our Lady of Fatima’s counsel was not a matter of pious words to console her



Patricia Greene, a member of Our Lady of the Greenwood Parish in Greenwood, claps at the end of a presentation at the conference. Her son, Michael, sleeps on her lap.

suffering children,” he said, “but, rather, a concrete program for her children called to be, in Christ, heralds and instruments of peace in their personal lives, in their homes and in the world.”

Later in his homily, Archbishop Burke reflected on the Church’s teachings on Mary, which were the focus of the conference.

“From the very beginning of our Lord’s public ministry until its fulfillment on the cross, we witness the intimate cooperation of Mary in the work of our salvation,” he said. “[It is] a cooperation which we celebrate with special joy today, calling to mind the manifestation of that cooperation in a most striking way through the apparitions of the Mother of God to the three shepherd children at Fatima.”

But he emphasized that the truth of Mary’s cooperation with Jesus in his work of redemption is more than a historical fact. It has an impact on believers here and now.

“Queen of Peace, she pleads unceasingly before the throne of God for peace in the world,” he said. “And she draws us, her children, to Christ, the Prince of Peace, by teaching us the way of reparation and of prayer.”

Leading up to the late morning Mass, two speakers invited those gathered to ponder the close relationship between Christ and Mary in his work of redeeming the world.

The first was Brazilian-born Catholic apologist and speaker Raymond de Souza, who lived for many years in Australia and is now based in the United States.

The starting point for his remarks was the book *True Devotion to Mary* by St. Louis de Montfort (1673-1716).

“The purpose of his book was to make Mary known,” de Souza said. “He says that she is unknown, but that she must be known and once she has become known as much as we are able to know her, the reign of Christ will come.”

The apologist said St. Louis de Montfort taught that Mary has such a close connection to the reign of Christ because she cooperated in a unique way with each person of the Blessed Trinity.

Regarding Mary’s relationship with God the Son, de Souza said, “Every cell, every drop of blood that she gave to him was forming that body that would be united to his divinity. You can’t imagine any way to be closer

to God than this.”

But her connection with him and his work of redemption did not end there.

“She led him to the height of the cross and from the height of Calvary, she offered him to God,” de Souza said.

The next speaker, Redemptorist Father Pablo Straub, has lived in Mexico the last 16 years. Before that, he ministered for 20 years in Puerto Rico, Peru and the Philippines.

In his presentation, in which he went from a quiet whisper to a passionate bellow from one moment to the next, Father Pablo reflected on an event that connected Mary to Christ’s redemption that went even further back than the Incarnation and the Crucifixion: her own Immaculate Conception.

“In Mary being conceived, God the Father reached into history and, with that divine omnipotence, he brought the future death of his son [and made it] present in the being conceived full of grace,” Father Pablo said. “The very first person saved by Jesus was Mary, his mother. The very first person redeemed by Jesus was Mary, his mother.”

Near the end of his remarks, Father Pablo laid out, in very simple terms, the fact that while Mary’s cooperation with Christ was not necessary, it was nonetheless part of God’s plan.

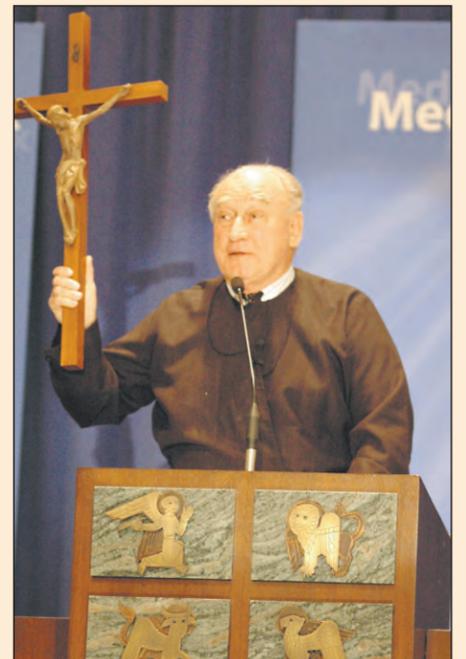
“Could [Christ] have come into the world without a mother?” Father Pablo asked. “Of course he could have. Could he have saved the world without anybody’s help? Of course he could have.

“Did he want to? No.”

(Read more about the “Behold Your Mother” conference in next week’s issue of The Criterion.) †



Archbishop Raymond L. Burke of St. Louis delivers the homily during the Oct. 13 Mass celebrated at the “Behold Your Mother” conference at Our Lady of the Greenwood Church in Greenwood. The event was sponsored by the Franciscan Friars of the Immaculate. Members of the order staff the Mother of the Redeemer Retreat Center in Monroe County.



Redemptorist Father Pablo Straub holds up a crucifix during a presentation he gave at the “Behold Your Mother” conference.

Priest to speak about exorcisms at Theology on Tap’s Halloween program

By Sean Gallagher

Halloween is a day for children and adults alike to dress up lightheartedly as ghosts and other ghoulish characters.

But, throughout its history, the Catholic Church has taught that the demons that people might joke about on Oct. 31 are real and can, under certain circumstances, take possession of a person’s soul.

Although this belief isn’t a core doctrine, the Church has, over the centuries, developed a ritual exorcism to help people in this spiritual condition.

Father Vincent Lampert, pastor of SS. Francis and Clare Parish in Greenwood, will speak about exorcisms at the next meeting of Theology on Tap, which will begin at 7 p.m. on Oct. 31 at



Fr. Vincent Lampert

Vito’s, 20 N. Pennsylvania St., in Indianapolis.

Father Lampert gained a new perspective on society’s interest in the dark corners of the spiritual world when he was given a Borders gift card and visited the bookstore to find a book on exorcisms.

“All I could find were books on witchcraft, on casting spells and putting hexes on people,” Father Lampert said. “And I thought, ‘That’s rather interesting that we have all that there, but yet there isn’t anything about the Christian approach to all of that.’”

During a sabbatical in 2006, Father Lampert spent time with a priest who is an official exorcist for the Diocese of Rome.

He learned from the Roman exorcist that actual exorcisms are rare, happening only about once in every 5,000 people who may consult him about possible cases.

Nevertheless, Father Lampert said that the possible evil effects of the spiritual world upon us should not be discounted.

“A lot of people today just question the

whole presence of evil,” he said. “Haven’t we become more enlightened in our more modern society, if you will?”

“One of the challenges of exorcisms is how you balance the notion of evil with an understanding of mental health. Are you dealing with something of a mental condition or is it in the spiritual dimension?”

Gabrielle Campo, a young adult member of Our Lady of Lourdes Parish in Indianapolis, helps organize Theology on Tap programs in Indianapolis, and said she is looking forward to Father Lampert’s presentation.

“It’s Halloween, and everyone is geared up for being scared and spooky,” she said. “And so everybody should be ready to hear him.

“Even if it weren’t Halloween, people are fascinated with the whole concept of exorcism. I even have co-workers that aren’t Catholic, and they’re coming because they’re fascinated by it.”

Ultimately, Father Lampert said that learning more about the spiritual world and about exorcisms should lead Catholics

to grow in their own life of faith.

“It’s a call for people to deepen their own commitment to their faith and their relationship with Christ,” he said.

Theology on Tap is a young adult faith formation program that started in the Archdiocese of Chicago in the 1980s.

Working with Catholic young adults in their area, dioceses around the country, including the Archdiocese of Indianapolis, have begun their own Theology on Tap programs.

It is called “Theology on Tap” because its sessions ordinarily occur in bars where young adults often gather. And it is often organized around a set of six presentations, a “six pack” given over a 12-week period.

Father Lampert’s upcoming presentation will be the second in the current set sponsored by Theology on Tap in the archdiocese.

(For more information on Theology on Tap in Indianapolis, log on to www.indytheologyontap.com or call 317-506-9557.) †

'Deeper Waters'

Answering Christ's call to welcome the stranger

By Julie McCarty

As my husband, Terry, and I parked the car at the Benedictine monastery, I felt just a pinch uneasy. A married couple staying a couple of nights with the monks? Just how would that work?



Julie McCarty

Strolling through the entrance courtyard, a large statue greeted us with open arms. "Let all guests be received as Christ" was inscribed along the base. My fears evaporated.

Since that day, I've observed Benedictine hospitality in action on several occasions. This attitude of welcoming the stranger is found in the *Rule of St. Benedict*, written approximately 1,500 years ago.

St. Benedict's understanding of Christian hospitality is based on his reflections on the biblical story about the separation of "sheep" and "goats" at the end of time. Jesus speaks of feeding the hungry, clothing the naked, visiting the sick and imprisoned, and welcoming the stranger. Christ teaches us, "Whatever you did for one of these least brothers of mine, you did for me" (Mt 25:31-46).

Because of this, St. Benedict taught the monks to greet guests with humility, prayer, bowing of the head or even prostration. Guests, he wrote, are to dine at the abbot's table. If the guests are poor or are on pilgrimage, they are to be shown even more kindness, because "in them more particularly Christ is received."

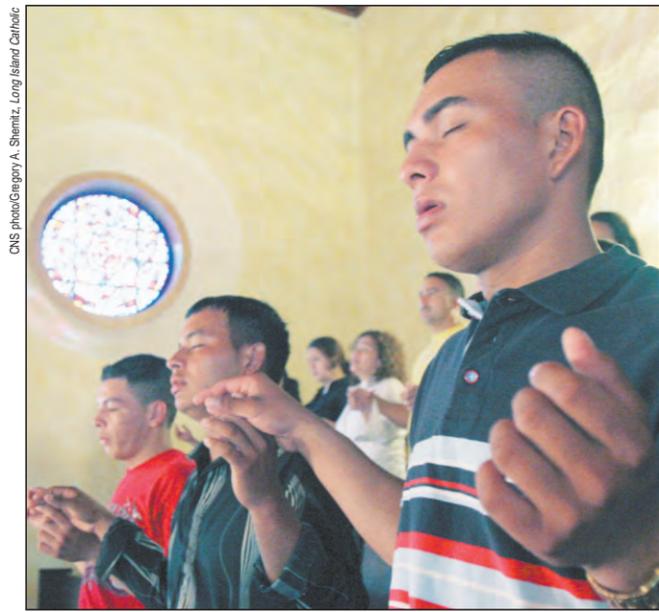
"I was a stranger and you welcomed me" (Mt 25:35). In his earthly life, Jesus must have known what it was to be a newcomer. As a child, he spent time in a foreign land (Egypt) and would have had to make new friends when he and Mary and Joseph moved to Nazareth.

As a single man, he must have felt like an "outsider" when others wanted him to just "settle down" (read that "get married and raise a family"). Traveling from town to town to preach, Jesus observed that although foxes have dens and birds have nests, "the Son of Man has nowhere to rest his head" (Mt. 8:20; Lk 9:58). Jesus' experiences must have given him special sensitivity to those considered "strangers" by others.

"I was a stranger and you welcomed me." Who are the "strangers" in my life? I think of co-workers whose political views differ from mine. There are the Catholics attending the Spanish Mass at my parish, and the people I know who travel many miles to participate in a Latin Mass. I think also of those who have become estranged from their families.

"I was a stranger and you welcomed me." These words of Jesus have led me to learn more about the official Catholic teachings about migrant workers and immigration. As I write this, the U.S. government has not yet reformed legal immigration policy, but I am working on reforming my heart.

"I was a stranger and you welcomed me." I encounter newcomers every day. How do I treat them? I have new neighbors from Turkey and Southeast Asia. I know priests and seminarians from African nations. I encounter Somali women draped in colorful clothing when I shop or travel.



CNS photo/Gregory A. Shemitz, Long Island Catholic

Who are the "strangers" in my life? There are the Catholics attending the Spanish Mass at my parish, writes spiritual columnist Julie McCarty. Jose Sierra of St. Dominic Parish in Oyster Bay, N.Y., joins fellow worshippers in praying the Lord's Prayer at a Mass during a Latino *encuentro* at Immaculate Conception Seminary in Huntington, N.Y., on Sept. 3. The daylong event, sponsored annually by the Office of Hispanic Ministry of the Diocese of Rockville Centre, N.Y., offers young adults an opportunity to celebrate their faith and Latino heritage in a communal setting. Nearly 400 people attended this year's event.

How do I treat them?

"I was a stranger and you welcomed me." Help me, dear Jesus, to truly welcome all other people. Remind me to smile, to offer an outstretched hand, to learn from these "others" who you have called your brothers and sisters. In loving them, may I also discover and adore you, hidden within their depths.

Reflection questions

- Who are the "strangers" in my life? How might I reach out to them?
- To explore Catholic teaching on immigration and migrant workers:
- "Strangers No Longer: Together on the Journey of Hope," the pastoral letter written by the Catholic bishops of Mexico and the

United States in 2003. Text online at <http://www.usccb.org/mrs/stranger.shtml>.

• "Welcoming the Stranger Among Us: Unity in Diversity," a pastoral statement approved by the U.S. bishops in 2000. Text online at www.usccb.org/mrs/welcome.shtml.

• "Dying to Live: A Migrant's Journey" (DVD)—This award-winning film puts a human face on those who cross the U.S./Mexican border. A free reflection guide is available. Log on to www.nd.edu/~latino/dyingtolive.

(Julie McCarty is a syndicated columnist and freelance writer from Minnesota with a master's degree in theology. Readers can contact Julie through her Web site at www.juliemccarty.com.) †

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Good Christian-Muslim relations requires combating 'Islamophobia'

By Margo MacArthur

Scott Alexander is an associate professor of Islam and director of Catholic-Muslim Studies at Catholic Theological Union in Chicago. Cultivating and respecting the relationship between Catholics and Muslims both globally and locally has been of vital concern to him for more than 20 years.

"As a freshman in college, I was considering the priesthood and chose to concentrate in comparative religion with a focus on Christian origins," Alexander said. "By the time I discerned that I was called to the married life with my high school sweetheart, I wasn't sure where my interest in religion was going to take me.

"Then, when a group of Iranian university students held hostage the staff of the American embassy in Tehran in 1979, the Muslim world first appeared on the radar screen of American TV. What I was learning about Islam in class was very different from what I was seeing on the ABC hostage crisis update show that would eventually become "Nightline." My interest in Islam ... eventually blossomed into an intellectual love affair that led to graduate work in Islamic studies."

Alexander said he developed a kind of "holy envy," to use the words of Harvard Divinity School professor emeritus Krister Stendahl, when he found something in Islam that reawakened him to elements in his own Catholic tradition.

The Muslim dedication to prayer, for example, forced him to reconsider the integrity of his own prayer life. Overall, Muslims taught him to be a better

Christian, Alexander said. "This I learned through reading and study, but also by developing relationships with real Muslims."

Prior to Sept. 11, many Muslims who immigrated to the United States in the 1960s, '70s and '80s for a better life through higher education enthusiastically embraced the difficult challenge of becoming thoroughly integrated into American society while remaining authentic Muslims. Some others, however, were more reticent, preferring to remain in their own cultural and religious enclaves.

Since Sept. 11, however, American Muslims have used every means available to vigorously condemn the attacks of that fateful morning. Several days after Sept. 11, American Muslim organizations publicly decried the attacks via ads in newspapers around the country and in TV and radio spots.

For Alexander, this was no surprise. "Christians and Muslims share many values, first among which are love of and service to God and neighbor," he said. "I am always impressed by that commonality."

Openness in dialogue is a form of openness to God

By Carole Norris Greene

In a 2005 workshop for bishops that addressed Islam and Catholic-Muslim relations, Archbishop Michael Fitzgerald, then president of the Pontifical Council for Interreligious Dialogue, said that "people belonging to different religions cannot hope to achieve ... a communion in belief" that is possible for Christians of various traditions.

What can be expected, he added, "is a clarification of their fundamental differences," something that is "not to be despised, for when we understand the other's position more fully we can speak the truth in love."

Archbishop Fitzgerald, now the apostolic nuncio to Egypt and delegate

to the Arab League, cautioned that one of the obstacles to interreligious dialogue is "self-sufficiency, which leads to a lack of openness to others."

"Where there is no real trust because of a suspicion of lack of sincerity," he said, "dialogue becomes impossible."

Archbishop Fitzgerald explained that one of the tasks of dialogue is to overcome prejudice.

"Dialogue includes a willingness to be open to the other as a form of openness to God, allowing oneself to be challenged and changed," he said. "We must avoid demonizing one another and misrepresenting one another's teachings and tradition."

(Carole Norris Greene is associate editor of Faith Alive!) †



Muslim and Christian leaders stand together in front of the Basilica of Santa Maria in Trastevere in Rome at the closing of a two-day summit on Oct. 4, 2001. The leaders offered prayers for peace and agreed to form a permanent Christian-Muslim contact group.

Statistically, Muslim Americans are among the most educated immigrant groups.

Muslims, like Christians, believe in one God. For Muslims, the Quran is the clearest and most powerful expression of God's word in history. Muslims also believe that life on Earth has great value in itself but also that it is only a test, and that the faithful will have eternal life in paradise.

Alexander believes that the solution to conflicts between Christians and Muslims in different parts of the world is better education about each other.

Equally, if not more important, he said, is the need for increased social justice and economic development. In certain parts of the world, this may mean allowing primarily Muslim countries the freedom they need for self-determination with healthy Western influence void of threats and ultimatums regarding the outcomes.

"In the United States, improved Christian-Muslim relations requires combating 'Islamophobia,'" something that is more than just individual fear or hatred of Muslims, said Alexander, adding that "Islamophobia is ... actually a new form of racism to the extent that it has become institutionalized in the culture. A good example of this is the flood of recent books claiming to expose the 14-century-old religion practiced by 1.3 billion people as essentially 'evil.'"

Alexander acknowledged that Islamophobia is more a problem in Europe than in America partly because the European Muslim community is less well-integrated into the larger society there.

"We are in a very prolonged period of anti-Muslim feeling whereby individuals practicing their faith have been demonized," said Alexander, who commits to nearly 60 speaking engagements each year to discuss Christian-Muslim relations.

He said he witnesses both prejudice and misunderstanding along with the "fantastic interest of people in learning more about the values Christianity and Islam share."

Alexander said his role is essentially that of a peace builder, which is both difficult and sometimes politically dangerous.

"The chances of being accidentally or deliberately misunderstood and slandered are very high," he said. "But through my work, I can testify that God has a way of bringing incredible goodness out of human evil—even the heinous acts of Sept. 11."

"So many people are hungry to understand our differences. ... God is calling us to respond to the evil of violence, not only through legitimate acts of self-defense, but through building bridges of mutual understanding and by standing up for justice for all people. This is the silver lining."

(Margo MacArthur lives in Andover, N.J.) †

Discussion Point

Communication is key to better understanding

This Week's Question

What must happen, for the sake of their relationship, when two groups or individuals misunderstand each other?

"To me, the way to resolve any issue is to talk. Communication is the key to each getting a better understanding of the other." (Maryann Barrett, Dade City, Fla.)

"They have to put aside their personal problems and open up to each other. That's what keeps us apart from each other—our own personal problems. They interfere." (Duane Langlois, St. Albans, Vt.)

"First, everybody should be calm and talk about their own beliefs and viewpoints, then have the other side explain theirs. [This way,] everyone can understand that

even if we don't agree, we should respect the other's belief." (Margaret Bradley, East Machias, Maine)

"I think you have to try to learn about a group and what's motivating them: Culture? Emotion? Then try to find a way to develop mutual respect. ... Differences aren't bad. They can result in growth because they challenge you to broaden your own perspective." (Sally Mulhern, Portsmouth, N.H.)

Lend Us Your Voice

An upcoming edition asks: What does your parish do to share the spirit of Christmas?

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



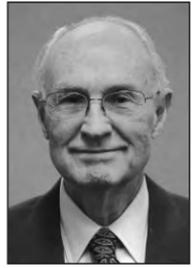
CNS photo/Bob Reiler

From the Editor Emeritus/John F. Fink

Biblical women: Samson's Philistine wife

(Thirteenth in a series of columns)

Quick, who was Samson's wife? If you automatically said Delilah, you're wrong.



I'll write about Delilah next week, but she was not Samson's wife.

Samson went down to Timnah, which is due west of Jerusalem, where he saw a Philistine woman who pleased him.

Returning home, he asked his parents to get her for him as his wife. They tried to persuade him to choose a wife among the Israelites, but Samson simply replied that the woman pleased him. So the three of them went down to Timnah and successfully made a bargain for the Philistine woman.

As part of the wedding celebration, Samson gave a feast—a seven-day feast. The father of the bride appointed 30 Philistine men as Samson's "companions" for the feast. Samson

proposed a riddle for them and made a bet. The loser would have to provide 30 linen tunics and 30 sets of garments for the winner.

The riddle Samson proposed was: "Out of the eater came forth food, and out of the strong came forth sweetness."

The riddle had been set up on Samson's trip to Timnah. A lion had attacked him, but he was able to kill it with his bare hands. When he returned to marry the Philistine woman, he stopped to see the remains of the lion and found a swarm of bees and honey in the lion's carcass. The answer to the riddle, therefore, would be a lion and honey.

Naturally, none of the 30 "companions" could solve the riddle so they coaxed Samson's wife to learn the answer for them. They threatened to burn her and her family if she didn't. So she used all of her womanly wiles to learn the answer. Samson said that he hadn't even told his parents so why would he tell her? But she wept until Samson finally gave her the answer.

On the seventh day of the banquet, the

men told Samson, "What is sweeter than honey, and what is stronger than a lion?"

Samson knew immediately how they learned the answer. He said, "If you had not plowed with my heifer, you would not have solved my riddle." He stormed out of the house, went to Ashkelon, killed 30 Philistines and brought their garments back to the men in Timnah. Then he went off to his own family in anger.

Sometime later, Samson returned to see his wife, only to learn that her father, assuming that Samson no longer wanted anything to do with her, had married her off to the best man at Samson's wedding.

He offered Samson her younger sister instead. This really infuriated Samson. He caught 300 foxes, tied their tails together and tied a torch between each pair of tails. He then set them loose and they burned up the Philistines' standing grain, vineyards and olive orchards.

When the Philistines were told that this had been done by Samson because his wife was given to his best man, they retaliated by burning Samson's wife and family. †

Cornucopia/Cynthia Dewes

Friendship, just the perfect blendship

Recently, I found an article that complained about the concept of friendship



found on social Web sites, such as MySpace. It seems that in the sites' terms, friends are just people who sign up for their service.

Some of these sites even foster competition for having the most "friends." They have

pages listing the names of a subscriber's friends so that the person who has only one or two names listed feels she must look for more contacts, more so-called friends. The truth is the sites are not providing a social service, but simply are after more revenue.

What is really sad is that some of these subscribers actually think of the acquaintances they see on the screen as their friends. The idea is quantity, not quality, and what constitutes friendship doesn't seem to be part of their thinking. It seems to me that teenagers have enough self-esteem problems without adding insult-by-Web-site to the mix.

Recently, a friend of ours presented a report to her reading club on visiting Alaska with us and some other couples. As a

preamble to her talk, she described our friendship in terms of the trips we have taken together. She said the relationship we share enriches our experience no matter what we're doing as a group.

She really gave a good description of what friendship is. First, there's a mutual attraction when we meet people with whom we have much in common and can compare experiences with. We discover people, places or events with which we're both familiar, and we enjoy discussing them. We seem to hold many of the same opinions, and when we don't it's fun to debate our differences. We're compatible.

Our couples' group came to be friends with active participation in our parish being the central connection. She described the things we enjoy doing together, including the trip to Alaska and others.

Since all these women love to cook and entertain with place cards and table favors and such, and since all the men love to eat, we also have dinner parties together. We have birthday dinners, an annual Christmas progressive dinner or dinner for any good excuse. Once, we even had a Titanic dinner, complete with fancy food and dress.

Friendship also involves trust. Once we establish a compatible relationship, we know we can trust each other for all kinds

of support, especially the spiritual and emotional kinds. There's responsibility involved because in order to have a friend, we must be a friend.

When one of our friends in the group was seriously ill, the others pitched in with prayers, cheer cards and phone calls. But they also cleaned her house, brought food to her and her husband and, after she had recovered, took them out to dinner to celebrate.

Some of us are lucky enough to have learned what friendship is from an early age. We have friends from kindergarten with whom we still keep in touch, not to mention from high school and the early years of marriage. Some friends have become Christmas letter friends because we touch base and exchange life information only once a year, with no physical contact since about 1973.

Whatever the situation, we need friendships to remind us of the importance of human connections of trust, affection and support, none of which is available on a Web site. They're only available when they are signs of the kind of relationship we enjoy with God.

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

Faithful Lines/Shirley Vogler Meister

Halloween is a tradition that needs refining

"Here's to Halloween, you best take care.

"Black cats and lanterns everywhere.

"Pumpkins with faces I saw made.



"That's why I'm really not afraid."

These simple words and their tune still pop up in my mind at this time of year.

I learned them from a Sister of Christian Charity when I was in kindergarten at St. Bernard School in

St. Louis. The little ditty—and Halloween itself in former years—seem so simple and innocent now when compared to some of the ghoulish music and practices in more recent years.

Not long ago, I received an e-mail about the dangers of Halloween, not only for children, but for adults, too. The emphasis was on the rise of black magic and other frightening practices. I wasn't surprised when I learned that some adults and children are now "talking with the dead." I understand there is even a TV program

about this.

Séances and similar practices have been around for centuries in one form or another. Some are relatively harmless, traditional children's games, but others are serious and unsettling—and even dangerous.

By the same token, through the years I have personally sensed the presence of a dearly departed loved one now and then, especially when praying. This is no different than when I concentrate on a saint's intercession for a particular concern or request. Such moments are comforting and peaceful although not as deeply sacred as receiving Jesus in the Eucharist.

Halloween began as All-hallow-even or All Halloween's Day, a pagan holiday turned Christian with the introduction of All Saints Day on Nov. 1 and All Souls Day on Nov. 2.

In some states, there are citywide events during Halloween season sponsored by Churches and organizations that are especially philanthropic or actively caring or protective toward children.

Fortunately, many Catholic and other Christian-based schools and Churches now promote children dressing as their favorite

saints. However, most children change to more secular costume themes when going trick-or-treating. Wouldn't it be wonderful if children, through their costumes and short explanations, could introduce saints in their neighborhoods?

More than \$5 billion is expected to be spent on Halloween-related items and activities in the U.S. this year. This is a mind-boggling figure that prompts me to think about how many more worthy projects could be accomplished if the money were going toward worthwhile goals.

As it is, popular culture has us stuck with a tradition that still needs refining—a tradition that has many children pretending to be adults and many adults acting like children.

Still, weather permitting, I look forward to acting like a kid again next week while sitting on my porch and greeting children and their parents as they make happy Halloween rounds.

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

Faith and Family/Sean Gallagher

We're all called to be saints

Nov. 1 is All Saints Day. For years, it's been one of my favorite feasts.



Now I'm trying to help our young sons learn to love the saints, too.

In July, my wife, Cindy, and I purchased the two-volume set *Saints for Young Readers for Every Day* (Pauline, 2005).

Each evening at supper, we pray the meal blessing. After it's over, we ask for that day's saint's intercession.

Then, during the meal, I'll usually read from the book the story of the day's saint, which is usually about a page long, sometimes filling it in with stories about the saint that I've learned along the way.

This is a simple way for parents to show their children how all kinds of people through the ages have loved Jesus and shared that love with others.

One thing I've noticed in my study of Church history and in teaching the faith to our boys is that a large number of the Church's saints were either men or woman religious, those who were ordained or martyrs who died in times of persecution.

I deeply appreciate these holy men and women, and try to show our boys how they can emulate their virtues.

While there are a good number of married saints, they often lived long ago in circumstances very different from our own or, in many cases, were kings, queens or other members of the nobility.

These men and women are still gifts from God so I venerate them and encourage our sons to value them as well.

But there doesn't seem to be many that might be called "ordinary" married or other lay saints from modern times.

There are exceptions. St. Gianna Berretta Molla was an Italian mother and physician who died in 1962 a week after the birth of her fourth child. During her pregnancy, she was diagnosed with an ovarian cyst.

Her doctor recommended that she abort her baby because of the seriousness of her condition, but she refused.

Franz Jagerstetter will be beatified on Oct. 26 in Linz, Austria. An Austrian father of three and a farmer, Franz's sanctity became well known through, among other things, the fact that he was executed in 1943 after he refused to serve in the German army, claiming that his Catholic faith was incompatible with such service.

While this man and woman are worthy of praise for their holiness and are emblematic of the struggles for people of faith in the past century, they still seem exceptional. Their holiness was tried in the fires of harsh trials that most of us aren't asked to face.

Yet the message of All Saints Day is that every person who is baptized is called to be a saint. Now it is arguably true that most of those saints who surround God's throne in heaven are not and will never be formally canonized.

But it would be good for us to have officially sanctioned models to look to for inspiration.

Some say that the Church's leaders who oversee canonizations are responsible for this lack of ordinary modern lay saints.

But a formal process that could lead to a canonization starts with the emergence—of the grassroots level—of an individual's reputation for holiness.

We need not necessarily look at our Uncle Henry or the neighbor down the street as possible saints, although we should learn from their holiness.

But as long as the laity don't consider and manifest in the ordinary events of their daily lives that becoming a saint is the number one goal of their lives, we aren't going to have a lot of lay men and women like you and me added to the Church's role of saints. †

Thirtieth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Oct. 28, 2007

- Sirach 35:12-14, 16-18
- 2 Timothy 4:6-8, 16-18
- Luke 18:9-14

The Book of Sirach, one of those books classified by scholars collectively as part of the Wisdom Literature of the Old Testament, is the source of this weekend's first Scriptural reading.

The Wisdom Literature arose when devout Jews and conscientious Jewish parents realized that in the midst of the pagan societies to which they had immigrated, they needed to better convince their children of the worth of the ancient Hebrew religion.

Since the paganism amid which they lived had Greek origins and therefore human reasoning was elevated almost to the status of the divine, the authors of this literature sought to persuade audiences that the Hebrew religion in itself was the summit of human logic.

Even with this overall pattern, each of the Wisdom books was composed in its own time and in the face of its own circumstances. Thus, it is important always to know the context in which a book was written, despite the fact that a similar purpose was the driving force and paganism was the common concern.

It is easy, and not out of place, to imagine the conditions in which this particular work, the Book of Sirach, was composed. The Greek mythology was the way of thought of the best and the brightest people. This mythology presented gods and goddesses who on occasion were selfish, petty and outright cruel.

By contrast, Sirach offers a picture of the God of Hebrew revelation as far above the tawdry shortcomings and schemes of humans. God did not bargain. He is supremely just. God could be nothing else than perfectly just.

The Second Epistle of Paul to Timothy provides the second reading.

Timothy was one of Paul's disciples. Paul taught him the deep meaning of the

Gospel and guided him in the process of spiritual development. Paul also ordained him a bishop.

In this reading, Paul encourages Timothy to be true to the Lord. The great Apostle offers himself as an example. He has been imprisoned and mistreated for Christ. His way has been rocky and uphill. However, he has remained loyal.

St. Luke's Gospel supplies the final reading.

Here again, Jesus presents the smug and insincere as being without God's favor. However, a humble and unassuming man is the model of true devotion.

The reading makes two points.

First, it teaches that those who have heartfelt love for God will endure. Gaudy, outward appearances mean nothing. Here the lesson is not to demean good works, but rather to insist that good works must rise from faith and love.

Second, the reading echoes what already has been said in the first reading. God is perfectly just. Always it is important to remember that while ancient truths are being repeated in the Gospel, the voice reasserting them and clarifying them is Jesus, the Lord, the messenger of God, indeed the presence of God on earth.

Reflection

The Book of Sirach suggests an age and a condition very long ago but in reality quite similar to circumstances met in life today or in any day. Humans always exaggerate their ability. It is a byproduct of Original Sin.

Despite these exaggerations, however, the fact is that God alone is almighty and truly wise. God alone is the model of perfection. God alone provides the only reward. God is everything. Anyone who seeks an end other than God, as the Pharisee sought other ends in the story told by Luke, chases after phantoms.

The humble man in the Gospel story is truly wise. His wisdom causes him to be humble. He receives the reward. He succeeds. He achieves.

Humility, therefore, is an essential Christian virtue. It is not a denial of who and what we are. It expresses the deepest insight of who and what we are. It does not demean. It frankly sees us as we are. †

Daily Readings

Monday, Oct. 29
Romans 8:12-17
Psalm 68:2, 4, 6-7ab, 20-21
Luke 13:10-17

Tuesday, Oct. 30
Romans 8:18-25
Psalm 126:1-6
Luke 13:18-21

Wednesday, Oct. 31
Romans 8:26-30
Psalm 13:4-6
Luke 13:22-30

Thursday, Nov. 1
All Saints
Revelation 7:2-4, 9-14
Psalm 24:1-4ab, 5-6
1 John 3:1-3
Matthew 5:1-12a

Friday, Nov. 2
The Commemoration of All the Faithful Departed (All Souls)
Wisdom 3:1-9
Psalm 23:1-6
Romans 5:5-11
John 6:37-40

Saturday, Nov. 3
Martin de Porres, religious
Romans 11:1-2a, 11-12, 25-29
Psalm 94:12-13a, 14-15, 17-18
Luke 14:1, 7-11

Sunday, Nov. 4
Thirty-first Sunday in Ordinary Time
Wisdom 11:22-12:2
Psalm 145:1-2, 8-11, 13-14
2 Thessalonians 1:11-2:2
Luke 19:1-10

Question Corner/Fr. John Dietzen

Some Christian art and literature depicts Mary Magdalene as sinner

QA priest on a Catholic radio program said recently that Mary Magdalene was a prostitute.



Mel Gibson also portrayed them as the same person in *The Passion of the Christ*. (Illinois)

ASome Christian traditions have for centuries confused three different women, linking them into one woman known as "Mary Magdalene."

The Gospels mention Mary Magdalene by name several times. She is also referred to as Mary of Magdala, a town on the western shore of the Sea of Galilee.

The Gospel of Mark tells us that Jesus expelled seven "demons" from her (Mk 16:9).

She was one of the women who ministered to the needs of Jesus (Lk 8:2), and she witnessed his crucifixion (Jn 19:25) and burial (Mt 27:61).

On Easter morning, with Peter and the beloved disciple, she witnessed the empty tomb. Later the same morning, the risen Lord appeared to her, commanding her to go tell his "brothers" what had happened and what he had told her (Jn 20:11-18).

Christian art and literature often identify the repentant sinner you mention with Mary Magdalene.

That woman is not named, however, and there is no reason in the Gospels for making that connection. It is generally considered unfounded.

The other woman with whom Mary Magdalene is often confused is Mary, the sister of Martha and Lazarus of Bethany. It is she who anointed the feet of Jesus in her home (Jn 12:3).

In spite of the folklore otherwise, and with scores of paintings and sculptures depicting a repentant Mary Magdalene, from all the evidence that we have these Marys were three different women.

QA report about new cardinals being named late in 2007 included some lay people as possible candidates.

I thought one had to be at least a priest to be a cardinal. Has there ever been a lay cardinal? (Indiana)

AOne does not need to be a cleric to become a cardinal. In fact, the list of cardinals during the past several hundred years contains numerous lay men, many of them members of royalty who were either relatives or friends of popes.

Before the present *Code of Canon Law* (1983), a cleric was one who had received at least tonsure. Today one becomes a cleric ("sacred minister") through ordination as a bishop, priest or deacon (#1008).

What is most interesting is that a lay cardinal once served as pope.

If a lay person should be elected pope today, he would be immediately ordained bishop before assuming his office as bishop of Rome (#332).

However, following the death of Pope Innocent V in 1276, and after a drawn out conclave, the electors chose Cardinal Ottobono Fieschi, a successful and highly respected papal diplomat who was a lay man.

After his election, he suspended the "obscure" rules for conclaves established by a previous pope, which turned out to be his only administrative act as supreme pontiff. He soon moved to Viterbo to escape the summer heat in Rome and died there shortly later.

Pope Hadrian V ruled from July 11 to Aug. 18, 1276, and is listed in the official roster of popes of the Catholic Church, but died without ever being ordained a priest or bishop. †

My Journey to God

Where is God?

God is at the thunderhead
beating out the sun.
He strikes the dark clouds
where the rain spills.
At His drum high in the sky,
He sounds out the glory
Of a day that is done
but still vibrant at dusk.

God is at the storm cloud
beating out the drum roll.
He is composing a song of might,
the lightning accentuating the power,
The sound of the mighty cymbals clang
a crescendo ever so loud.

God is at the majestic mountain peaks.
He hangs clouds over the summits.
His power manifested in the echoes
of lightning and thunder.
By His will waterfalls cascade downward,
glistening darts of undulating water.

God is at the well of life.
He makes glaciers slumber in the
summer heat.
His power is reflected in ribbons of light,
building up energy for cascading streams

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and is an oblate of Saint Meinrad Archabbey. The power of a summer storm ending a long drought inspired this poem.)



And far below a valley grows fertile,
a nectar necessary for all life.

God is in our hearts by invitation,
love of Him opens the door.
He resides in us and we in Him.

God is in the world about us.
We open our eyes and hear with the ear of
our heart
and far below we grow fertile in faith.

By Thomas J. Rillo



Catholic News Around Indiana

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

DIocese OF EVANSVILLE

As veterinarian, Sister Vivian sees 'how exquisite all of God's creation is'

By Mary Ann Hughes
The Message staff writer

Benedictine Sister Vivian Ramos keeps a small prayer card and medal of St. Francis of Assisi in the pocket of her lab coat. He's the patron saint of animals, and she says they are buddies.

"I keep him busy," she said. "I pray for his intercession a lot."

Sister Vivian is a veterinarian and works in a clinic in northern Vanderburgh County. She's also a Sister of St. Benedict from Monastery Immaculate Conception in Ferdinand.

She was born in Florida, the daughter of a Navy man, and she grew up in California. She's a cradle Catholic, but didn't have a special connection to the Church or the religious life when she was a child.

"I saw a car full of nuns one time. My parents pointed them out, and it looked like they were having a good time," Sister Vivian said. "That was it."

She did have a special connection to animals, and enjoyed the dogs, cats and goldfish that were family pets.

"When the goldfish died, I

would cut them open to see what they looked like inside," she recalled.

Her parents told her they expected her to become a doctor, "but they didn't say what kind. My brother is a dentist, and I thought the animals would be a little more interesting" than people.

When her father retired from the Navy, the family moved to the Philippines, where she earned her doctor of veterinary medicine degree. She followed that work with clinical rotations at Purdue University, and that's how she arrived in Indiana.

And that's where she had her "conversion" experience.

"I was agnostic," she said. "I doubted. Since I was a teenager, my parents couldn't get me into a church."

On the eighth anniversary of her father's death, she decided to do something special to remember him.

"It was the first one alone without my family, and I went to the Catholic Center at Purdue," she said. "I wasn't sure what to do at the

Mass, but I smelled the aroma of roses. And I had that comforting feeling—you know, when you are hurting and your mom hugs you.

"That's when the scales were peeled from my eyes."

During Mass, she felt God was telling her not to worry about her dad because he was fine.

"I started smelling the roses, and then I saw a picture of Our Lady of Guadalupe with yellow roses in front of it."

The comforting feeling that started in the church followed her into her life.

"You know what it's like when you are infatuated with someone, and you think about them all the time. It was like that with God."

One day, she returned to the church and, as she stood in front of the picture of Our Lady of Guadalupe, she realized that the yellow roses were "dusty silk flowers."

She soon became acquainted with several other Catholic students and became active in the church.

One day, the pastor asked her if she had ever considered becoming a "religious."

She didn't understand the term.

When she found out about a "come and see" weekend at the Benedictine monastery in Ferdinand, she decided to attend.

"It was a free weekend with free meals, a time to get away," she said, laughing at the memory. Her first contact with the Benedictines was "great."

But not great enough to make a commitment to stay. "I went to California, and



Benedictine Sister Vivian Ramos says her work as a veterinarian has become her ministry.

my career was going great. I had a beach-front condo, and I enjoyed dating. It was great."

But in the midst of that wonderful life, she would often pause and ask herself, "I wonder what it would be like at Ferdinand?"

A year later, she went back.

"I came to see. I came to get off the fence."

Up to that point, she said, "I had it all. I was happy, but I knew there was more. Life was already good, but I knew there was something better.

"God wouldn't leave me alone."

She wondered if the Benedictines would be interested in accepting a woman who was a veterinarian since they were known as a teaching order.

"I thought being a vet would be a hindrance because I didn't do anything useful. The sisters were all teachers and nurses."

She discovered that her career choice didn't matter.

"That's why our community is thriving because it doesn't matter what you do as a Benedictine. Our main focus is seeking God, and you can do that as a nurse, as an accountant, as a vet or as a teacher."

She made her final vows as a Benedictine sister in 2005.

Today, she lives out her days as a vet working in a clinic and joins her fellow Benedictine sisters in the evenings.

Her work as a vet has become her ministry, and working with the owners has become as important as working with their pets.

"This is the only practice where I ever worked where the clients tell us, 'Please pray for us.'

"It's a very privileged place to be—that trust is there."

The work is hard, too, she said, especially the deaths. It also strengthens her faith.

"When you think about how these different bodies work ... a cat shows you how clever God is.

"You see how exquisite all of God's creation is. We see the Creator and the creature and, yes, it's very exquisite.

"I think God is a scientist as well as an artist." †

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

ALLGEIER, Henry E., 89, Holy Family, New Albany, Oct. 11. Father of Beth Carta, Serena Kinzie, Doris Sims, Pauline Yarber, Danny, Jimmy, Rick, Tim and Wayne Allgeier. Grandfather of 11. Great-grandfather of 14.

BLACK, Robert A., 86, St. Thomas More, Mooresville, Sept. 1. Husband of Dorothy (Oliver) Black. Father of Kathleen Janneck, Cynthia Warnick, Teresa, James and Robert Black. Grandfather of 15. Great-grandfather of 14.

BRUNS, Kenneth H., 50, St. Michael, Brookville, Oct. 5. Father of Angel Roudebush, Kathy Short, Chris, Jeremy, Kenneth and Nick Bruns. Son of Irene (Ratz) Bruns. Brother of Carolyn Erfman, Dan and Stephen Bruns. Grandfather of six.

CARMIN, Thomas N., 64, St. Paul, Sellersburg, Oct. 9. Husband of Paula Carmin.

Father of Leslie Carmin and Timothy Woods. Brother of James Carmin.

CLEMENTS, Agnes L., 76, Our Lady of Perpetual Help, New Albany, Oct. 5. Sister of Mary Matthis.

DEARING, Ada L., 78, St. Jude, Indianapolis, Oct. 4. Mother of Kathy Brunson, Jackie Crowley, Annette Gray, Mary Ringham, Ruth Whitaker and Robert Dearing. Sister of Katherine Dale, Pauline Fowler, Liz Johnson and Lola Sanford. Grandmother of 13. Great-grandmother of three.

EDWARDS, Joan (Bockhold), 75, St. Paul, Tell City, Sept. 24. Mother of Rebecca Genet, Darla and Patricia Edwards. Sister of Mary Ann Bockhold, Bettye Doogs and Pauline Schaefer. Grandmother of five.

FAHLE, Patricia Ann (Braun), 73, former member of St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 5. Wife of William Fahle. Mother of Paula Bernard, Rebecca, John, Richard and William Fahle. Sister of Margaret, Harold and Richard Braun. Grandmother of 15. Great-grandmother of three.

FROST, George M., 90, St. Joseph, Shelbyville, Oct. 9. Father of George and Robert Frost. Grandfather of four. Great-grandfather of five.

KELLEMS, Margaret, 63, St. Paul, Tell City, Oct. 5. Wife

of Patrick Kellems. Daughter of Marie (Oberhausen) Clemens. Sister of Mary Becker, Ruth Herre, Jane Stiles, Angela That, Paul, Peter and Steve Clemens.

LITTLE, Delores, 84, St. Paul, Tell City, Sept. 26. Mother of Karen Ogden and Maurice Little. Sister of Charlene Brumfield, Lois Doogs and Lorna Garrett. Grandmother of four.

McGUIRE, Joseph Urban, 23, Good Shepherd, Indianapolis, Oct. 12. Son of Mary Ann (Delaney) McGuire. Brother of Carrie McGuire. Grandson of Bernard and Patricia Delaney. Uncle of one.

MOHID, Josephine A. (Stinnett), 71, Our Lady of the Most Holy Rosary, Indianapolis, Oct. 16. Mother of Margo Scott, Annette Suiters, Jodi Wampler and

Robert Beeson. Sister of Gus Stinnett. Grandmother of nine. Great-grandmother of seven.

PAYTON, Dale Alan, 53, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 12. Son of Irma Jean Payton. Brother of Diane Mills, Janet Newman, Laurie Pushor, Nancy Simanek and Mark Payton. Uncle of several.

PEARSON, Mark A., 40, Nativity of Our Lord Jesus Christ, Indianapolis, Sept. 28. Son of Paul Pearson. Brother of Donna, Julia, Daniel and Edward Pearson.

RHODES, William E., 93, St. Paul, Tell City, Sept. 29. Father of Carolyn Denman, Loretta Rigge, Judy Thompkins and William Rhodes. Grandfather of 12. Great-grandfather of 25. †



Lourdes cross

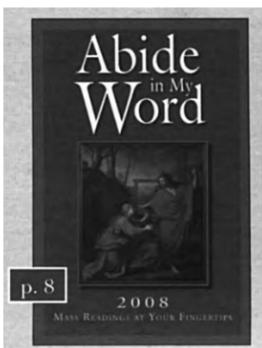
This ornate crown is mounted on the Basilica of Our Lady of Lourdes at the Marian shrine in Lourdes, France. Pilgrims from the Archdiocese of Indianapolis, led by Msgr. Joseph F. Schaedel, visited Lourdes on Sept. 15. October and May are recognized as Marian months by the Church.

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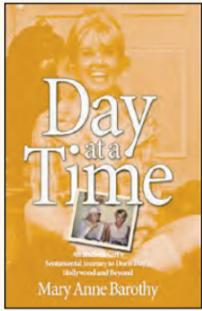
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Former secretary's memoir is a loving tribute to Doris Day

By Mary Ann Wyand

Two dreams have come true for Christ the King parishioner Mary Anne Barothy of Indianapolis.

She got to meet and then work as a personal secretary for actress Doris Day, and recently published a book about her friendship and experiences with the popular movie, television and recording star in Hollywood during the late 1960s and early 1970s.



Barothy wrote *Day at a Time: An Indiana Girl's Sentimental Journey to Doris Day's Hollywood and Beyond* as "a loving tribute to thank Doris for inviting me into her world."

Her fun-to-read memoir also includes stories about meeting singer Elvis Presley, comedienne Carol Burnett, singers Sonny and Cher Bono, country singer Glen Campbell, actor Durward Kirby, actress Patricia Neill, actor James Cagney, actress June Allyson, actor Warren Beatty and other Hollywood stars.

"Doris is one of the kindest people and a wonderful friend," Barothy said. "She's a joy to know. She epitomizes the joy of life. She is that way in person. It was not an act. She was always bouncy and very positive even though she had a lot of ups and downs personally."

Day completed 39 movies in 20 years while recording albums then working in television. She is 83.

"She's an American icon not only for her films, but also for her television show and records," Barothy said. "She's done it all. ... She's an historical person, and my memories are history."

Barothy will sign copies of her book for the public during the "official opening" from 7 p.m. until 9 p.m. on Oct. 26 at the St. Augustine Home for the Aged, 2345 W. 86th St., in Indianapolis.

She has worked as a development assistant for the Little Sisters of the Poor since 1999.

Book sales at the St. Augustine Home this Friday and in coming weeks will benefit the Little Sisters' ministry to the elderly poor.

"Art and Nancy Baxter at Hawthorne Publishing and I wanted to do something for the Little Sisters," Barothy said. "We decided to donate a portion of the sale of each book sold there to the sisters."

The Baxters are promoting Barothy's book as "stories never told and personal photos of Doris never seen anywhere, [which] bring a Hollywood world now vanished to life."

Day was "at an apex moment in her career and personal life in the years 1969 to 1974," Barothy said, when she worked for her.

The actress had just begun work on "The Doris Day Show," a popular TV comedy, following the death of Marty Melcher, her third husband and agent, and she needed a secretary.

Barothy, who was a devoted fan since her grade school years, was in the right place at the right time. She was thrilled to work for Day for four years and live at her home for two years. She returned to



Christ the King parishioner Mary Anne Barothy of Indianapolis, right, poses with actress Doris Day in this file photo from the late 1960s. Day founded a national animal rescue organization and stays busy with animal rights advocacy.

Indianapolis when her mother developed health problems in 1977.

While attending Christ the King School, the former St. Agnes Academy and Marian College in Indianapolis, Barothy was a loyal member of the Doris Day Fan Club and never gave up on her dream to move to southern California and hopefully work for her favorite actress.

After earning a bachelor's degree in journalism, she worked as a reporter for *The Indianapolis News* and saved money so she could move to the West Coast in 1968.

It was "the golden age of movies and television," Barothy recalled, and she wanted to be a part of that exciting life. Palm trees and beaches along the Pacific Ocean also captivated her imagination.

"People have asked me how I could remember it all," Barothy said. "... I kept a journal and wrote a manuscript 32 years

ago. If I had to try and recreate it now, I couldn't be as exact as I was back then."

St. Augustine resident Don Dewar has lived at the Little Sisters' home for about 10 years, and keeps busy with social and volunteer service activities there.

Dewar, a World War II veteran, bought one of the first copies of Barothy's book.

"I think this book is super," he said. "It's very good. She did a real good job. The photography was excellent."

He admits to being a big fan of the popular movie, TV and recording star.

"I remember Doris from her movies and TV show," Dewar said. "I'm crazy about Doris."

(Mary Anne Barothy has scheduled book signings in central Indiana and Cincinnati in November and December. For more information about her book, log on to www.dayatatimesentimentaljourney.com.) †

BISHOPS

continued from page 1

underwent a wider consultation by seven USCCB committees and will be considered by the full body of bishops. In past years, the documents were approved by the Administrative Committee made up of the executive officers of the USCCB, elected committee chairmen and elected regional representatives.

In the 37-page draft document, the bishops admit that "Catholics may feel politically disenfranchised, sensing that no party and too few candidates fully share the Church's comprehensive commitment to the dignity of the human person."

"As Catholics, we should be guided more by our moral convictions than by our attachment to a political party or interest group," the draft document says. "When necessary, our participation should help transform the party to which we belong; we should not let

the party transform us in such a way that we neglect or deny fundamental moral truths."

The bishops also are to vote on a shortened version of the text designed for use as a parish bulletin insert.

The proposed curriculum framework, prepared by the bishops' Committee on Catechesis, is intended as a guide for publishers of catechetical materials, and to help diocesan offices and Catholic high schools develop their own curriculum guidelines and evaluate religion textbooks for use in their schools.

The draft outlines six core semesters plus five elective courses from which schools may choose two. It said national uniformity in sequence of the core semesters was valuable because each course builds on a foundation laid by the others and because U.S. society is so mobile.

The other educational document to be presented to the bishops this fall is a 21-page set of guidelines on catechetical

instruction on human sexuality for students from kindergarten through 12th grade. This document has been worked on since 2003 in response to catechetical publishers who had been seeking guidance on this topic.

A draft version of the document, "Catechetical Formation in Chaste Living: Guidelines for Curriculum and Publication Design," was sent to the bishops for review in the spring.

Its introduction states that these guidelines should not only help publishers, but parents, catechists and teachers "in their respective roles in this crucial and delicate task."

The document on liturgical music—which has gone through 10 drafts—updates the 1972 statement, "Music in Catholic Worship," as a follow-up to the 2001 Vatican instruction "*Liturgiam Authenticam*" ("The Authentic Liturgy"), which called on each bishops' conference to compile a "directory or repertory of texts intended for liturgical singing."

The statement before the bishops is to be

followed within three years by a directory of liturgical songs for use in U.S. parishes. It calls for a balancing of three important aspects of music for worship—liturgical, pastoral and musical—and says "no judgment is sufficient on its own, nor does any one judgment prevail over the other."

The bishops also will elect a successor to Bishop William S. Skylstad of Spokane, Wash., USCCB president for the past three years. If they follow past practice, Cardinal Francis E. George of Chicago, vice president of the conference since 2004, will become president.

The bishops will be asked to approve a \$147.7 million budget for 2008 and a 16 percent reduction in the assessments on dioceses that help fund conference activities. Despite the drop in assessments, the 2008 budget is 7 percent more than in 2007, due primarily to growth in funds received from national collections and federal grants for migration-related work. †

Classified Directory, continued from page 18

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Put God first in your life, archbishop tells business leaders

By Mike Krokos

In today's society where many embrace a secular-materialistic mindset "that has more or less decided that life goes on just fine without God and moral values, at least in the public forum," it is up to people of faith to put God first in their lives.

That was the message Archbishop Daniel M. Buechlein shared at the Catholic Business Exchange breakfast on Oct. 17 at the St. Pius X Knights of Columbus Hall in Indianapolis.

"No individual or group, no thing or theology or human experience can come before God," the archbishop told the more than 100 business leaders in attendance. "It is a great challenge for any of us to keep Christ Jesus centered in our lives, especially in everyday business."

A person's real god is whatever he or she consults most often in life, the archbishop warned. "We are incorrigible god-makers. Self, money, career success, another person, movie stars [and] sports heroes are often false gods."

People of faith do not concede to the pessimism in our world, Archbishop Buechlein added.

"To doubt that God is with us in the struggles of our times is to sin against faith."

The archbishop offered four practical ways that people can live their Christian faith and call to holiness, and put their trust in God in everyday life. They included:

- Try to see the connection between your work during the week and Sunday.
- Ethical practice at work, in your business, is good stewardship of work," Archbishop Buechlein said. "Your work or business is a way of responding to God's gifts with your God-given talents."
- The late Pope John Paul II suggested that we see work as a way to cooperate with God's creation, the archbishop noted. An intentional awareness of the stewardship of work is a

big part of lay Christian spirituality.

"It is a major way in which you can become holy," he said.

The archbishop encouraged people to bring their "week's work and the fruits of your stewardship of work to the Lord at Sunday Mass as a spiritual offering of the fruits of your work."

The connection with Sunday Eucharist, he said, integrates our Christian stewardship of time, talent and treasure to the offering of the Eucharist.

"If you will, it is part of your stewardship offering at Mass on Sunday," the archbishop said. "What you put in the offertory collection is an external sharing of your treasure as a fruit of your daily stewardship of work."

- Try to seek a right balance of family love and family wealth.

Your business profession, the archbishop said, is a significant way in which you exercise your responsibility to provide a living for your spouse and children or, if you are single, it is a way to exercise your responsibility for the welfare of the local community of extended family and friends.

"In the pressure of being effective in business, it is difficult to find the right balance," Archbishop Buechlein said. "I encourage you to pray for the discernment to make good decisions about how much time should be given to work in order to succeed, to provide for family, and how much time and energy needs to be expended with family."

"Somehow, the priority of family love over family wealth needs to be lived in a practical way," he added. "It's not easy in the climate of secular cultural values that press for material wealth."

- Try to practice presence of God in your day-to-day business life.

St. Josémaría Escrivá was a great proponent of the holiness of laypeople, Archbishop Buechlein said, who emphasized the notion of what he called "practice of the presence of God."

"By this practice, he meant intentionally making yourself aware of God's presence in your daily life and work," the archbishop said. "We do that by an occasional short mental prayer, such as 'Lord, help me,' 'Lord, thank you for your

help through a tough stretch,' 'Holy Spirit, guide me in this next meeting or interview or sales call.'

"Keep in mind that you received the gift of the Holy Spirit in the sacrament of confirmation," he added. "When you pass a Catholic Church, acknowledge the presence of Jesus in the tabernacle. Some people make a sign of the cross as they pass by."

Daytime practice of the presence of God will be even more meaningful if you begin each morning with a short prayer placing the day in God's hands, Archbishop Buechlein said, and spend a few minutes before bedtime reflecting on the good things that God has blessed you with through the day.

"When all is said and done, there is no greater resource for God's gift in our lives than the Eucharist on Sunday," the archbishop added, "or better yet, attending Mass during the week as well."

- Try not to be blind to the needy around you.

In the parable of Lazarus and the rich man, the point that Jesus made was not that it was wrong to have wealth. Rather, he was teaching that it is not right to ignore the material, spiritual and moral needs of people around us, Archbishop Buechlein said.

"Every one of us has a responsibility in charity to our neighbor," he said. "Our responsibility is measured by the blessings that are ours."

Christian spirituality doesn't need to be complicated, the archbishop said. "Yet, it needs to be intentional."

Bill Montgomery of Brook, Ind., said the archbishop's words hit home, especially the advice to take short periods each day to offer prayers of thanks.

For Montgomery, that means "trying to keep the recognition of God in front of you, ... not letting it be [just] a Sunday thing."

A member of St. Joseph Parish in Kentland, Ind., in the Lafayette Diocese, Montgomery said he read about the Catholic business breakfast in *The Catholic Moment*, newspaper of the Lafayette Diocese, and told himself, "I need to be there," even though the breakfast was 100 miles away and in the eastern time zone.

Brook is in the central time zone, he noted.

"It was definitely worth it," Montgomery said. †

Pope says political field is for laypeople, but Church must guide

VATICAN CITY (CNS)—Involvement in politics is a role reserved to laypeople, but Catholic Church leaders must explain and promote the moral principles that will contribute to the common good, Pope Benedict XVI said.

"The Church, while recognizing that it is not a political agent, cannot abstain from taking an interest in the good of the whole civil community in which it lives and works," the pope said in a message published on Oct. 18.

The papal message marked the 100th annual celebration of a week dedicated to studying Catholic social teaching sponsored by the Italian bishops' conference.

Working for a just social order is a task that belongs to

laypeople, the pope said.

"As citizens of the state, it is up to them to participate personally in public life," and to dedicate themselves "with generosity and courage, enlightened by faith and the teaching of the Church, and animated by the love of Christ," he said.

The role of Church leaders is to provide guidance, he said, particularly when modern society is facing "multiple ethical and social emergencies that threaten its stability and seriously compromise its future."

Pope Benedict said the most pressing issues include "respect for human life and the attention that must be paid to the needs of the family founded on marriage between a

man and a woman."

"As has been said many times, these are not only Catholic values and principles, but common values to be defended and protected, like those of justice, peace and the safeguarding of creation," the pope said.

The particular contribution of the Church, he said, lies in educating the faithful, political and business leaders in "a genuine spirit of truth and honesty aimed at the search for the common good and not personal profit." †



Pope Benedict XVI

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