



The

Criterion

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Holy Land pilgrimage

Archdiocesan pilgrims travel throughout Israel visiting sacred sites, including the Western Wall, pages 12-13.

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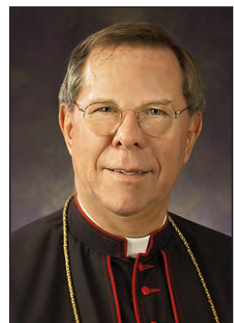
Vol. XLIX, No. 2 75¢

Standing up for life

Archbishop Buechlein: Responsible citizenship requires respect for sanctity of all human life

By Mary Ann Wyand

Responsible citizenship requires respect for the sanctity of every human life, Archbishop Daniel M. Buechlein told more than 450 pro-life supporters of all ages during the archdiocesan Respect Life Sunday Mass on Oct. 5 at SS. Peter and Paul Cathedral in Indianapolis.



Archbishop Daniel M. Buechlein

“Our Church stands up for the dignity of all human life from the moment of conception to the moment of [natural] death,” Archbishop Buechlein emphasized in his homily. “Sometimes it may seem like ours is a lonely voice. My heartfelt thanks to so many of you who hold fast to our pro-life commitment in a culture drifting more and more from the source, the Creator of our human dignity, drifting away

from God himself. I commend you, and I pray for you and with you.”

He reminded Catholics that “the most important thing we do in order to promote the cause of life is to pray, and our pre-eminent prayer ... is the Eucharist.”

In the context of the national and local elections, the archbishop said, people should be concerned about the dignity of human life and all its dimensions.

“Many fellow citizens struggle to understand the meaning of human freedom and individual rights,” he said. “Individual freedom is a good, but it goes wrong if ... the individual does harm to the common good of the society. ... If there is no absolute truth then human values are up for grabs.”

People “sometimes forget that justice begins with our responsibilities toward God himself,” Archbishop Buechlein said. “We owe everything to God. That includes respecting his image and likeness mirrored in all of human life.”

It is responsible citizenship to speak out about grave social justice issues in our national and local cultures at this time, he said, but “if God is absent [then] justice is meaningless.”

Voters need to form their conscience so they can approach the ballot box responsibly next month, Archbishop Buechlein said, adding that it is both important and necessary to consider moral issues that are not arbitrary for a political party or candidate.

“In the forefront, of course, are issues pertaining to the dignity of human life,” he said. “... Among these, the premier priority is the protection of the unborn from the moment of conception. Abortion is not permissible under any circumstance.”

The protection of the elderly, the sick and the dying also is not negotiable, the archbishop said, and embryonic stem-cell research is unacceptable because it involves killing human embryos.

“We can’t do wrong in order to do good,” he said. “The purpose of what we do does not justify the means.”



Photo by Mary Ann Wyand

Three-year-old Iranelly Madrigal holds a pro-life sign promoting adoption in front of the SS. Peter and Paul Cathedral rectory in Indianapolis during the Central Indiana Life Chain on Oct. 5 as part of national Respect Life Sunday observances. She is the daughter of St. Bartholomew parishioner Rocio Sanchez of Columbus.

See LIFE, page 15

Pope says Scripture is vital to Church’s evangelizing mission

ROME (CNS)—At a Mass to open the world Synod of Bishops on the Bible,



Pope Benedict XVI

Pope Benedict XVI said knowledge of Scripture is essential to the Church’s evangelizing mission in an increasingly godless society.

“It is indispensable that the Church know and live that which she proclaims, so that her preaching is credible, despite the weaknesses

and poverty of her members,” the pope said on Oct. 5 at the Roman Basilica of St. Paul Outside the Walls.

“Only the word of God can profoundly change the heart of man,” he said. The need for such conversion is great in today’s confused society, in which human beings sometimes proclaim themselves “the only masters of creation,” he said.

Following the papal liturgy, the pope kicked off a marathon reading of Scripture on Italian television. The next day, at the first Vatican assembly of the three-week synod, about 300 synodal participants listened to a report outlining the main themes of discussion.

Key topics included the need to strengthen religious formation and remedy “the ignorance of the Scriptures,” the improvement of preaching based on Scripture, and greater guidance on biblical interpretation—perhaps through a new papal encyclical.

The pope convoked the 12th general assembly of the Synod of Bishops on the theme “The Word of God in the Life and Mission of the Church.” He was to preside over most of its twice-daily sessions and accept its conclusions as the basis for a likely papal document on the topic.

He celebrated the opening Mass in the basilica dedicated to St. Paul in part because the Church is marking the 2,000th anniversary of the saint’s birth, and in part to highlight the connection between Scripture and evangelization.

The pope, dressed in gold and green vestments, processed into the basilica with bishops from around the world. Also in attendance were synod delegates from other

See SCRIPTURE, page 16

Education awards honor people who make a difference

By John Shaughnessy

When he worked in a jewelry store long ago, Anthony “Tony” Watt was surrounded by expensive jewels. Now he is part of a five-person group that is considered priceless by the archdiocese.

On Nov. 5, J. Terrence Cody, Ronald Jones, Richard “Dick” Powell, Providence Sister Marie Kevin Tighe and Watt will be honored during the archdiocese’s Celebrating Catholic School Values: Scholarship and Career Achievement Awards dinner.

The 13th annual event—which has raised nearly \$4 million to support need-based education scholarships—honors individuals who have used the foundation of their Catholic education to make a difference in

the world.

Here is a glimpse into the lives of this year’s award winners.

Sister Marie Kevin Tighe, S.P.

At 84, Providence Sister Marie Kevin Tighe has the assignment of writing a memoir of her life—including her successful battle against cancer and her 11-year effort to promote the canonization cause of St. Theodora Guérin.

At its heart, Sister Marie Kevin’s memoir is a love story, the story of a woman who also made a difference to others as a teacher, a principal, and as the founder and director of pastoral council programs for the archdiocese.

“Sister is wise with scholars and compassionate with the suffering,” noted her

friend, Mary Kathleen Fleming. “She speaks to the heart and soul of society’s



Sr. Marie Kevin Tighe, S.P.

most hurting people. She constantly exemplifies the meaning of being Christ to one another.”

While that focus is part of the story of Sister Marie Kevin, so is the heartwarming tale of a moment that

contributed to her desire to join the Sisters of Providence.

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AWARDS

continued from page 1

"On Valentine's Day during my eighth grade, some of the boys left the playground during the noon hour to go downtown to buy candy for their girlfriends," she recalls. "Leaving the playground was a no-no. After noon recess was over, we arrived back in the classroom and there was much hubbub over the boxes of candy. I said to myself, 'When Sister gets here, we are all going to be in big trouble.'"

"As it happened, she appeared at the door, assessed the situation and said only these words, 'Isn't love grand!' After that, we just went on with class as if nothing had happened. It was many years later, when I learned that the charisma of Providence is 'love, mercy and justice,' that I realized how much Sister Viola Marie was imbued with those virtues. Although I had attended two years of high school taught by another community, I felt drawn back to the Sisters of Providence.

"I like to think that it was because I felt that something in me matched something in the Sisters of Providence."

Richard "Dick" Powell

During the 2008 graduation ceremony at Bishop Chatard High School in Indianapolis, Richard "Dick" Powell received a standing ovation and an honorary diploma for his 43 years of teaching at the archdiocesan secondary school.

He also received overwhelming support for a Celebrating Catholic School Values Career Achievement Award. More than 20 people wrote letters of nomination for the religion, philosophy and Spanish teacher, including a glowing one from Bishop Gerald A. Gettelfinger of

Evansville, who was principal of Bishop Chatard High School from 1967-70.

"Dick Powell 'practices what he preaches' in all that he does, but especially in teaching faith and values," Bishop Gettelfinger wrote.

"There is no one in the Church that I know or have met in my 47 years of priesthood, in my 19 years involved with Catholic schooling as teacher, principal and superintendent in the Archdiocese of Indianapolis, or in my 19 years as bishop of the Catholic Diocese of Evansville who so epitomizes Catholic values by his simple integrity rooted in an unbending faith and undying practice of it."

In his four decades as a teacher, Powell challenged students, joked with them, always cared about them and never forgot them. The member of Christ the King Parish in Indianapolis also gave them a message to guide their lives:

"Search for the truth, find God, live the message and be happy. Find God in the Scriptures and in your life, but more so in your fellow human beings. And recognize that aspect of divinity."

So many people see Powell's life as a reflection of those words.

"My understanding of the Celebrating Catholic School Values Awards has always been that they are a means to honor those people who have taken what they received from

a Catholic education and have given back something of their lives," wrote Holy Cross Brother Joseph Umile, a former president of Bishop Chatard. "Dick has given back what he received 70 times 7."

Ronald Jones

When he was 12, Ronald Jones set up a street-corner stand where he grilled meat and covered it with his parents' homemade barbecue sauce that he loved so much—selling the juicy, tasty ribs and chicken to people entering the golf course across from his family's home.

As a boy, Jones also noticed the special ingredient that guided his parents in their daily lives—their Catholic faith. And like the barbecue sauce, Jones made their faith his own.

Now 69, the longtime owner of the Bar-B-Q Heaven restaurant in Indianapolis credits his parents for giving him the foundation to succeed as a businessman and a person of faith.

"My mother and father gave me the opportunity to travel the road of success," says Jones, a member of St. Rita Parish in Indianapolis. "They believed in God. They believed in doing the right thing. They're the ones who put me on the path to Catholicism. My Catholic faith means everything to me. It gave me my inspiration as a child to succeed in life. It gave me a belief in God—to not only do good for myself but others."

Jones is known for his generosity to St. Rita Parish and to Father Thomas Seccina Memorial High School in Indianapolis, where he was part of the school's first graduating class in 1957. He is also known for his help in feeding the hungry and for being a minority business owner who gives employment opportunities to people in the community.

He has also left his mark in drag racing as a driver and an owner, being inducted into the Drag Racing Hall of Fame in 2001. He is humbled by receiving the Celebrating Catholic School Values Achievement Award.

"I'm just an ordinary guy," he says. "I keep a low profile and take one day at a time. My life has been very blessed."

J. Terrence Cody

As a judge, J. Terrence Cody is often asked about the hardest situations that he faces on the bench.

He usually cites three situations: cases that involve removing children from their parents because of abuse or neglect, decisions regarding custody when it seems the children would thrive with either parent, and sentencing choices for someone who has been convicted of a crime.

"I have to call upon what I've learned, follow the Golden Rule and apply the law," says Cody, the judge of the Floyd Circuit Court in southern Indiana. "I think back of how many times I heard my mother and father say, 'Do unto others as you would have them do unto you.' I try to treat people fairly and with

respect."

Cody says that approach to his work also marks the way he has tried to lead his life—an approach firmly rooted in the Catholic education he received at Our Lady of Providence Jr./Sr. High School in Clarksville and Xavier University in Cincinnati.

"From the very beginning, starting in the first grade, Catholic education has meant so much to me—the moral and ethical values, the discipline and the work ethic," says Cody, a member of St. Mary Parish in New Albany. "Now, it's a matter of practicing my beliefs day by day."

Beyond practicing those beliefs in court, he has also used them on the court as a basketball coach for a Catholic Youth Organization team at St. Mary Parish, where he has also served on the parish council and the board of education.

"Everything I do is influenced by my faith, my upbringing and my family," he says. "My wife, Peggy, is a big part of this. She's a convert who has embraced the importance of Catholic education for our two sons. This honor is as much a tribute to her as it is to me."

D. Anthony "Tony" Watt

As a young husband and father, Tony Watt was working in a jewelry store when an unexpected conversation changed his life.

"I had dropped out of college," Watt recalls. "A friend of a friend came in the store to buy something. We talked and he encouraged me to go back to college—to work nights and go back to school during the day."

That customer even helped Watt get a job with the Chrysler Corporation as a line worker. The move was the first step toward changing his future and his role in shaping the lives of others.

After graduating from Marian College in Indianapolis in 1969, Watt continued to excel with Chrysler, retiring as a senior executive after 35 years. The father of four has been a coach and a referee in the Catholic Youth Organization. He has been a member of the Marian College board of trustees for 15 years, including the past five years as chairman.

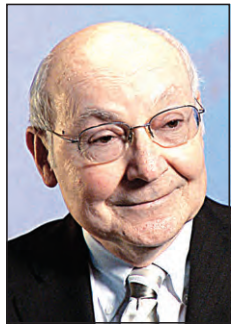
He also has been extensively involved as a volunteer for the Mother Theodore Catholic Academies, serving as the chairman of the board for the consortium of six Catholic elementary schools in Indianapolis' center-city.

"I believe that education is a very important part of helping the next generation," says Watt, 66, a member of Holy Spirit Parish in Fishers, Ind., in the Lafayette Diocese.

Watt also believes that serving others is one of the most important lessons he learned from his Catholic education.

"You try to serve others. In others, you find Christ. That rewards me," he says. "I truly believe you have to have a charitable heart. There's more to stewardship than giving money. You have to give your time and talent, too. God gives you gifts so you can use them."

It's a legacy shared by this year's winners of the Celebrating Catholic School Values Achievement Awards. †



Richard Powell



Ronald Jones



D. Anthony "Tony" Watt



J. Terrence Cody

Report sexual misconduct now

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Jan Link, Archdiocese of Indianapolis,
P.O. Box 1410, Indianapolis, Indiana 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
jlink@archindy.org

Awards dinner raises tuition assistance for families in need

The annual Celebrating Catholic School Values Scholarship and Career Achievement Awards dinner will be held at 6 p.m. on Nov. 5 at the Indiana Convention Center in Indianapolis.

Catholic author Mary Higgins Clark will be the keynote speaker.

The dinner is the premier annual Catholic school event in the archdiocese that brings together corporate sponsors in celebration of archdiocesan Catholic schools.

(For ticket information, contact Rosemary O'Brien, archdiocesan Office of Stewardship and Development, at 317-236-1568 or 800-382-9836, ext. 1568, or e-mail her at robrien@archindy.org. There are a limited number of individual seats available.) †

Mary Higgins Clark

The Criterion 10/10/08

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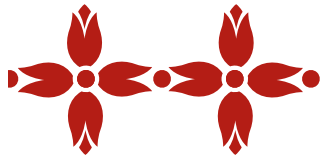
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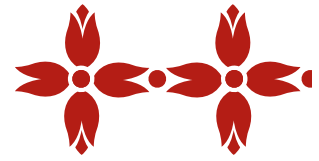
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LEGACY FOR OUR MISSION:
For Our Children and the Future



Legacy for Our Mission cabinet celebrates campaign's success

By Sean Gallagher

Four years ago, the lay leaders that made up most of the cabinet of the Legacy for Our Mission: For Our Children and the Future archdiocesan capital campaign were a bit skeptical.

They weren't sure if \$100 million could be raised to support the ministry of the archdiocese's 151 parishes and such shared ministries as giving aid to people in need and forming future priests.

Just ask campaign vice chairman Richard Pflieger, a member of St. Simon the Apostle Parish in Indianapolis.

"When I heard \$100 million, to be honest, I was like, 'Whoa,'" he said. "The economy then was not good.

"But the people continually stepped up. It's amazing how generous Catholics are when they're given a clear case of supporting the less fortunate in particular."

Campaign cabinet member David Milroy, a member of St. Bartholomew Parish in Columbus, was even more stark in his initial assessment.

"I thought, 'You're nuts,'" he said. "There's no way that we could do this. I was willing to give it a try, but it just seemed doubtfully ambitious."

On Sept. 29, some four years after the campaign was launched, cabinet members met at campaign chair Jerry Semler's home in Indianapolis to celebrate the fact that 33,000 Catholics across central and southern Indiana pledged \$104 million and some 14,000 volunteers worked to make the campaign a success.

"It's incredibly inspiring," Pflieger said. "When you look at the amount of people—

33,000 people who ended up donating something to this campaign across 151 parishes—that's incredible when you think about it."

At the celebration, Archbishop Daniel M. Buechlein, just back from leading an archdiocesan pilgrimage to the Holy Land, put the campaign in the context of the yearlong observance of the 175th anniversary of the archdiocese's founding, which the pilgrimage kicked off.

"[Founding] Bishop [Simon] Bruté's focus on serving Christ and the Church, and his understanding that the work of God would need to be accomplished little by little are still guiding principles today," Archbishop Buechlein said.

The archbishop also noted that the celebration of the campaign's success took place on the feast of the archangels Michael, Gabriel and Raphael, whom he described as "God's messengers."

"I'd like to think that, in our own limited way, we are being God's messengers through the blessings that will come from the Legacy for Our Mission campaign," he said. "Your leadership on this campaign serves not only the Church today, but it will [also] serve generations to come."

Semler echoed the archbishop's gratitude for the cabinet's work on the campaign.

"I want to thank the campaign cabinet for all they accomplished these last three or four years," Semler said. "Rick and I met with the archbishop before the campaign. We discussed some of the issues facing the archdiocese, and what we needed to do and how to lay the groundwork for a successful campaign.

"I think we were very blessed. The Spirit

was with us through the time [of the campaign]."

Joseph Therber, executive director of the archdiocese's secretariat for stewardship and development, praised the cabinet.

"The campaign cabinet is a tremendously gifted group of leaders," he said. "Their generous involvement, advice and counsel were instrumental factors in the success of the campaign. Our campaign consultant often told us that the Archdiocese of Indianapolis' lay leaders are unmatched nationally in the depth and quality of their contributions.

"Working closely with this group has been a unique and powerful experience that I will always treasure," Therber said. "The entire Catholic community has been touched by the work of the campaign cabinet. For this, our Church will always be grateful."

In his work on the campaign's cabinet, Milroy primarily assisted parishes in the southern part of the archdiocese in understanding the campaign's goals and how they could benefit through it.

"The success of it says volumes about the health of the Church here locally," Milroy said. "In that sense, the amount of money we raised and the good that's going to be done in local parishes and at the archdiocesan level is huge."

Milroy was gratified to be able to work with his fellow cabinet members on the

See CABINET, page 10



Members of the Legacy for Our Mission: For Our Children and the Future Campaign pose at the Indianapolis home of campaign chair Jerry Semler on Sept. 29. The cabinet members are, front row, from left, John Duffy, Thomas Hirschauer and L. H. Bayley; second row, Eugene Tempel, Archbishop Daniel M. Buechlein and Jerry Semler; third row, David Milroy and Richard Pflieger; fourth row, Msgr. Joseph F. Schaedel and Joseph Therber; fifth row, William McGowan and Timothy McGinley.

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The Criterion

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Editorial



Photo by Mary Ann Wyland

SS. Peter and Paul Cathedral parishioners Leo Vanderburg, left, and his great-niece, Elizabeth Maher, of Indianapolis pray for an end to abortion with thousands of other pro-life supporters during the Central Indiana Life Chain along North Meridian Street on Oct. 5 as part of national Respect Life Sunday observances. Elizabeth is a senior at Bishop Chatard High School in Indianapolis.

Abortion and politics

As the news stories in this issue report, our archdiocese observed Respect Life Sunday on Oct. 5. It wasn't just our archdiocese that did it. It was observed by Catholic churches throughout the United States.

We don't promote respect for life only once a year either. Catholics always comprise a large part of the March for Life every January in Washington, and we participate in Right to Life organizations throughout the country.

Popes and bishops frequently speak out against abortion, euthanasia, embryonic stem-cell research, assisted suicide and capital punishment. Last week, *The Criterion* published its annual Respect Life supplement.

How, then, can any Catholics be unaware of the Catholic Church's teachings about abortion and the other life issues? In a nutshell, it is simply that every life is sacred from the moment of conception until natural death.

Or, if they are aware of the Church's teachings, how can they justify ignoring them when it comes to politics?

Obviously, but unfortunately, this comes up every four years during presidential campaigns. This year, it came up because of statements made by Sen. Joseph Biden, who is running for vice president, and by Speaker of the House of Representatives Nancy Pelosi, who is supporting Sen. Barack Obama and Biden in their bid for the White House. Both Biden and Pelosi are Catholics, but both are also strongly pro-choice on the abortion issue.

Pelosi told Tom Brokaw on NBC's "Meet the Press" on Aug. 24 that Catholic Church leaders for centuries had not been able to agree on when life begins. The very next day, she was answered by Cardinal Justin Rigali of Philadelphia and Bishop William E. Lori of Bridgeport, Conn., chairmen of the U.S. bishops' pro-life and doctrine committees, respectively. They couldn't let such a statement go unchallenged.

Later, as we reported in our Sept. 12 issue, Pelosi agreed to meet with Archbishop George H. Niederauer of San Francisco, who invited her to have a conversation with him about the Church's teaching on abortion and the formation of conscience.

As for Biden, he made the tired excuse for being pro-choice by saying that he couldn't impose his personal beliefs on the public in a pluralistic

society. He seems to have no hesitation about "imposing" his other beliefs; it is only on the matter of abortion that he hesitates to do so.

But the inability of the Church to get more of its laypeople to get serious about defeating abortion, and to defend the Church's position on the other life issues, isn't only during presidential campaigns.

For example, as Msgr. Owen Campion, who writes our "The Sunday Readings" column, pointed out in his column in *Our Sunday Visitor* that the 10 states with the greatest number of Catholics are Rhode Island, Massachusetts, New Jersey, Connecticut, New York, Illinois, Pennsylvania, Louisiana, Texas and Wisconsin. Of the 20 senators representing those states, 17 are consistently pro-abortion and 11 of the 20 are Catholics.

That is nothing less than scandalous. But each of those senators was elected and re-elected to office.

As Msgr. Campion wrote, "None of these U.S. senators invaded the halls of Congress and then seized a seat in the Senate." Catholics obviously voted for them despite the fact that they are pro-abortion. How can they salve their consciences in order to do so?

Another issue that comes up every four years is the matter of refusing Communion to pro-choice Catholic politicians. The U.S. bishops are divided over whether it is prudent to refuse Communion to those who support the right to abortion, but they agree on the basic Catholic teaching that anybody aware of being guilty of unconfessed grave sins should not present themselves for Communion. Support for the right to abortion, by a politician or anyone else, is objectively a grave sin.

But here, too, the Church doesn't seem to be able to get its message across. Many Catholics either don't understand the Church's teaching about the worthy reception of Communion or they think that refusing Communion to pro-choice politicians is a political matter. It comes up with politicians because they are so visible, and doing nothing about Catholic pro-choice politicians could be a source of scandal.

Why is it that so many Catholics obviously believe that they can flout the Church's teachings about abortion when it comes to politics?

— John F. Fink

Making a Difference/Tony Magliano

Fear not! Faith calls us to totally trust the Lord with our lives

Totally trusting the Lord with my life—including when and how it will end on Earth—has been a challenge. But a recent monumental event greatly helped me to loosen fear's grip.

On Jan. 2, 2008, my 88-year-old mother underwent surgery at Mercy Hospital in Baltimore to repair a broken hip.

After several difficult weeks of physical therapy, she came to live with her daughter-in-law, two grandsons and me.

But a serious problem soon emerged. My mother was steadily losing her appetite—even for favorite dishes. Her weight dropped dangerously low. Appetite-enhancement prescription drugs were of no help.

While we hoped she would bounce back, we intuitively knew otherwise.

Hospice—the organized movement dedicated to providing care and comfort to dying patients—was contacted. And immediately they moved into action. A hospital bed, oxygen, numerous personal supplies and prescription drugs were in our home the next day—free of charge.

A hospice nurse and aide visited my mother two to three times a week to monitor pain medication and bathe her. Additionally, hospice nurses were on call around the clock.

In July, my mother's physical condition worsened, but a wonderful thing happened: Her spiritual health greatly improved. Our pastor, my wife and I celebrated the sacrament of the anointing of the sick with her.

Mom was obviously touched by the Holy Spirit. Peace was taking up its abode where anxiety previously lived.

At the beginning of August, as her physical condition further declined, my wife and I became more deeply involved in her personal care.

During those times, I found myself meditating on the crucifix above Mom's bed, which led me to a deeper

understanding of the unconditional love of Jesus and his call to love all others.

On Aug. 26, I had the gift of being with my mother as she peacefully passed on from earthly existence to eternity.

Would you kindly ask Our Lord to bring Lillian Magliano's soul into the eternal joy of his loving embrace?

Caring for my mother at home gave her a real sense of comfort and love, and brought many blessings to my wife, children and me. But we could not have done it without hospice. They were absolutely wonderful!

Unbelievably, hospice is under attack. According to the National Hospice and Palliative Care Organization, the Centers for Medicare and Medicaid Services have mandated severe cuts in funding to hospice programs across the country.

Please e-mail or call your U.S. senators and representative urging them to support legislation that will block the attempt to cut hospice reimbursement rates. And ask them to ensure that adequate funding is provided to the nation's hospice programs.

Before my mother passed on, I was led to New Melleray Abbey in Iowa, where Trappist monks make by hand very handsome, affordable caskets from the wood of their monastery forest.

It was very comforting to know that the purchase of a Trappist casket—personally blessed by one of the monks—not only helped to support their important ministry of prayerful simplicity, but also added a dignified tribute to my mother's caring life.

To learn more about the blessings of purchasing a Trappist casket, call 888-433-6934 or visit the monks' Web site at www.trappistcaskets.com.

Assisting in the care of my mother helped me better understand that Jesus is intimately with us as we travel from earthly existence to eternal life.

Fear not!

(Tony Magliano writes for *Catholic News Service*.) †

Letters to the Editor

A big 'thank you' to all who supported Society of St. Vincent de Paul walk

As part of the 175th anniversary of the founding of the Society of St. Vincent de Paul, the first "Friends of the Poor, Walk a Mile in My Shoes" non-competitive walk was held on Sept. 27 in Indianapolis, which was also the feast day of St. Vincent de Paul.

The Indianapolis Council of the Society of St. Vincent de Paul would like to thank the more than 60 participants who took part in the walk and their financial supporters for contributing more than \$6,200.

Funds will be used to help the poor either in particular parishes or at the St. Vincent de Paul Food Pantry and distribution center.

We are also grateful to the walk's corporate sponsors, PFM and Kline's Water, and to Stan's Signs and Adrian Orchards for in-kind donations.

The planning committee for this first walk is pleased overall with the results, but we are very determined to make the second annual walk next September much better in the areas of participation, pledges and sponsorships.

Please note that the "Friends of the Poor" walk does not replace the annual CROP Walk for World Hunger held on the

third Sunday in October each year. Some parishes participate in the CROP Walk, and the St. Vincent de Paul council is a grateful recipient of a portion of the funds raised locally.

Thanks again to everyone for your role in helping the St. Vincent de Paul Society help the needy.

Don Striegel
Pantry Volunteer Coordinator
Society of St. Vincent de Paul
Indianapolis

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

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

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Vocation of every baptized Christian is to love and say yes to God's grace

It occurs to me that we don't talk about the mystery of grace very much.

In essence, the life of grace is a wonderful exchange of love, God's love and our response.

God who is love gives himself freely to every one of us. Ours is the challenge to respond in love. Even in that challenge, God helps us.

For the better part of 10 years, I was chairman of the national bishops' committee that was charged with overseeing the use of the *Catechism of the Catholic Church* in our country.

The primary methodology we used to accomplish the task was to review religion textbooks intended for catechetical instruction. Our review was to determine whether the content of the textbooks was in conformity with the normative teaching of the catechism.

Much in the texts was good, but there were some deficiencies. One of the significant deficiencies detected concerned the teaching about the grace of the sacraments of the Church.

The typical impression given in religion textbooks was that the value of the sacraments was more about what *we* do at the various stages of life than what *God* does.

In fact, the life of grace has to do with what God does for us, what God gives us. God is love and the gift of himself through

the sacraments of the Church is by his initiative, not ours. Our part is to receive and to accept and to embrace his love. We love in response to God's love.

There is no limit to God's love and the variety of ways his love appears. In fact, St. Thomas Aquinas is said to have remarked that everything is grace.

Even suffering is grace. God may not will our suffering, but he permits it.

For our part, the mystery of suffering can be a ministry of suffering. Suffering becomes ministry if we offer it as an incarnation of the suffering of Christ in our own time and in our own person.

It won't surprise you that the mysterious love of Christ's suffering became a poignant point of reflection and prayer for me during Lent 2008. It is well known that I was diagnosed with Hodgkin's lymphoma and treated with chemotherapy and radiation therapy during that time.

In various moments during the months of treatment for cancer, I found myself wondering why, out of 250 active bishops in our country, was I the one?

I'm often asked if I've figured out what the meaning of my bout with cancer might be. Was it that once more I am to accept the fact that I am not in charge of all that happens in my life? I reminded myself that God didn't will the cancer, but he permitted it.

Was the cancer to help me identify more

completely with the many sick and suffering people all around? Was it to learn that my pain was nothing compared to that of many other people, older and younger?

Was it an opportunity to make reparation for my sins and to continue to amend my ways? Was it simply a call to surrender in faith? Was it a challenge to be a person of hope in tough times? Was it a time for me to be catechized by young kids, to receive their simple spiritual direction "to always stay glad because God loves us"?

To be honest, I don't know what God had in mind. Maybe it was all of these things, but in a way it really doesn't matter.

Here is where reflection on the life of grace is instructive. Many holy people don't do much of what we consider active ministry in the mission of our Church.

But they *love* Jesus. When you get down to it, it is not what we do in life; it is not my ministry as a bishop, it is not what we do in service to our families and neighbors that count. That surely has its place.

What God wants is our love in exchange with his love. He wants my love as bishop; he wants your love as parents and teachers and catechists and professional people and

sick people and poor people and generous priests and consecrated religious.

Love is what counts. The fundamental vocation of every baptized Christian is to love and to say yes to God's help, his grace.

God knows we can't love him perfectly because of our human limitations. He even gives us the grace to love as best we can.

In answer to his merciful love and with his help, we can say yes over and over again, in tough times and in good times.

God's love is enough. He gave us the sacraments of the Church as the fountains of his love, which we call grace.

What a blessing! †

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 service in the Church, especially as priests and religious.

La vocación de cada cristiano bautizado es amar y decirle sí a la gracia de Dios

Se me ocurrió que no se habla mucho sobre el misterio de la gracia.

En esencia, la vida de gracia es un maravilloso intercambio de amor: El amor de Dios y nuestra respuesta.

Dios, que es amor, se entrega libremente a cada uno de nosotros. Nos corresponde a nosotros el reto de responder en el amor. Aún en ese reto Dios nos ayuda.

Durante casi 10 años fui jefe del comité nacional de obispos encargado de supervisar el uso del *Catecismo de la Iglesia Católica* en nuestro país.

La metodología fundamental que utilizábamos para cumplir con esta tarea era revisar los libros de texto de religión destinados a la instrucción catequística. Dicha revisión tenía como finalidad determinar si el contenido de los textos estaba de conformidad con las enseñanzas normativas del *catecismo*.

El contenido de la mayoría de los textos era bueno, pero había ciertas deficiencias. Una de las deficiencias más significativas que se detectaron era en lo relativo a las enseñanzas sobre la gracia de los sacramentos de la Iglesia.

La impresión generalizada que ofrecían los libros de texto de religión era que el valor de los sacramentos tenía que ver más con lo que *nosotros* hacemos en las diversas etapas de la vida, en lugar de lo que *Dios* hace.

En efecto, la vida de gracia tiene que ver con lo que Dios hace por nosotros, lo que Dios nos da. Dios es amor y el don de su entrega por medio de los sacramentos de la Iglesia es por su iniciativa, no la nuestra. Nuestro papel es recibir, aceptar y acoger su

amor con los brazos abiertos. Amamos en respuesta al amor de Dios.

No existe límite para el amor de Dios y las diversas formas en las que se manifiesta Su amor. De hecho, se dice que santo Tomás de Aquino expresó que todo es Su gracia.

Incluso el sufrimiento es gracia. Quizás nuestro sufrimiento no sea la voluntad de Dios, pero Él lo permite.

En lo que a nosotros respecta, el misterio del sufrimiento puede ser un ministerio de sufrimiento. El sufrimiento se convierte en ministerio si lo ofrecemos como una encarnación del sufrimiento de Cristo en nuestros tiempos y en nuestra persona.

No debería sorprenderles que el misterioso amor del sufrimiento de Cristo se convirtiera en un punto conmovedor de reflexión y oración para mí durante la Cuaresma de 2008. De todos es conocido que en ese entonces se me diagnosticó linfoma de Hodgkin y recibí tratamiento de quimioterapia y radiación.

En diversas ocasiones durante los meses del tratamiento contra el cáncer me encontré preguntándome por qué entre los 250 obispos activos que hay en nuestro país, fui yo el elegido.

Se me pregunta con frecuencia si he hallado cuál sería el significado de mi lucha contra el cáncer. ¿Acaso sería que una vez más debo aceptar el hecho de que no tengo el control de todo lo que sucede en mi vida? Me recordé a mí mismo que Dios no deseó mi cáncer, pero lo permitió.

¿Acaso el cáncer tenía como objetivo ayudarme a identificar más completamente con las tantas personas enfermas y que sufren a mi alrededor? ¿Acaso era para

aprender que mi dolor no es nada comparado con el de muchas otras personas, mayores y menores?

¿Era quizás una oportunidad para resarcir mis pecados y continuar rectificando mis hábitos? ¿Fue simplemente un llamado para entregarme en la fe? ¿Sería un reto para ser portador de esperanza en tiempos difíciles? ¿Acaso fue una oportunidad para que los niños pequeños me catequizaran y recibir su orientación espiritual sencilla de "mantenerse siempre contento porque Dios nos ama"?

Para ser honesto, no sé cuál era el propósito de Dios. Quizás era todas estas cosas, pero en cierto modo, realmente no importa.

Es aquí donde la reflexión sobre la vida de gracia resulta ilustrativa. Muchas personas santas no *hacen* mucho de lo que consideramos un ministerio activo en la misión de nuestra Iglesia.

Pero *aman* a Jesús. Al final, no se trata de lo que hacemos en la vida; lo que cuenta no es mi ministerio como obispo, ni lo que hacemos como servicio a nuestras familias y al prójimo. Eso ciertamente ocupa su lugar.

Lo que Dios quiere es nuestro amor en retribución por el suyo. Él desea mi amor como obispo; desea su amor como padres, maestros, catequistas, profesionales, enfermos, pobres, sacerdotes generosos y religiosos consagrados.

El amor es lo que cuenta. La vocación fundamental de cada cristiano bautizado es amar y decirle sí a la ayuda de Dios, Su gracia.

Dios sabe que no podemos amarlo perfectamente debido a nuestras limitaciones humanas. Incluso nos brinda la gracia de amar lo mejor que podamos.

Como respuesta a su amor misericordioso y con su ayuda, podemos decirle sí una y otra vez, en los tiempos difíciles, así como en los buenos.

El amor de Dios basta. Él nos entregó los sacramentos de la Iglesia como las fuentes de Su amor, el cual llamamos gracia.

¡Qué gran bendición! †

¿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 Indianapolis
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 10-12

CYO Camp Rancho Framasa, 2230 N. Clay Lick Road, Nashville. **Recreational camping weekend**, ages 7-15, \$90 per person. Information: 888-988-2839, ext. 22, or registrar@campranchoframasa.org.

October 11

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Fall Festival**, food, games, music, 11 a.m.-4:30 p.m. Information: 317-546-4065.

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

St. Pius X Parish, 7200 Sarto Drive, Indianapolis. **Parent Teacher Organization**, **"Trivia Night,"** 7 p.m., \$20 per person/\$160 team of eight. Information: 317-842-0261.

Pike High School, stadium, 5401 W. 71st St., Indianapolis. **Marian College vs. University of St. Francis, football game**, 2 p.m., three non-perishable food items to donate to St. Vincent de Paul Society in exchange for admission. Information: 317-955-6213 or afagan@marian.edu.

Oldenburg Academy of the Immaculate Conception, Oldenburg. **Alumni Homecoming**, registration, 8:30 a.m., eucharistic liturgy, 10:30 a.m., lunch, campus tours. Information: 812-933-0737 or slamping@oldenburgacademy.org.

Decatur County Courthouse,

Greensburg. **Public square rosary crusade**, noon. Information: 812-663-3749.

October 11-31

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Pumpkin Patch and Harvest Fest**, weekdays, noon-8 p.m., Saturdays and Sundays, 9 a.m.-1 p.m. and 4-8 p.m. Information: 317-291-7014.

October 12

St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, Batesville. **Turkey Festival**, turkey dinners, booths, games, 10 a.m.-5 p.m. Information: 812-934-4165.

Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, "Mary in My Life Story,"** Benedictine Brother Aaron Brunner, 2 p.m. Information: 800-682-0988 or news@saintmeinrad.edu.

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

October 13

Archbishop Edward T. O'Meara Catholic Center, Benedictine Room, 1400 N. Meridian St., Indianapolis. **"Divorce and Beyond" program**, six-week series, session two, 7-9 p.m. Information: 317-236-1586 or 800-382-9836, ext. 1586.

October 14

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

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., Indianapolis. **Loyola series**, Chris Lowney, author of *Heroic Leadership*, presenter, 7 p.m. Information: 317-524-7114.

St. Louis de Montfort Parish, Knights of Columbus Hall, 11441 Hague Road, Fishers, Ind. (Diocese of Lafayette). **Healing Hidden Hurts program**, chili supper, Debbie Miller, post-abortion healing speaker, dinner 5:30-6:45 p.m., program, 7 p.m., free-will offering. Information: 317-297-7578 or www.healinghiddenhurts.org.

October 15

Vito's, 20 N. Pennsylvania St., Indianapolis. Theology on Tap, **Series on the Theology of the Body**, 7 p.m. Information: <http://indytheologyontap.com> or call 317-413-6097.

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Eucharistic healing service**, rosary for vocations, praise, worship, music, 6 p.m. Information: 812-623-8007.

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439.

October 16

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 Haverstick Road, Indian-

apolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Adult education series, "Fundamental Meanings of the Eucharistic Liturgy,"** session 3, six-week series, 7 p.m., Benedictine Father Matthias Newman, presenter, free-will donation. Information: 317-291-7014, ext. 27.

October 17

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, 6:30 a.m., followed by buffet breakfast, "Authentic Leadership: Living Your Values," Dr. Michael Evans, founder, president and chief executive officer of AIT Laboratories, presenter, \$14 per person. Information and registration: www.catholicbusinessexchange.org.

October 18

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. Altar Society, **chili cook-off**, 3:30-7 p.m., all-you-can-eat chili, \$5 per person, registration required to participate in cook-off. Information: 317-631-3019.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"The Didache in Our Day," Catholic Adult Fellowship**, 9 a.m.-5 p.m. Information: 317-876-5425 or nshoefer@themoreiknow.info.

Oldenburg Franciscan Center,

Oldenburg. **"Maintaining an Attitude of Gratitude,"** 9-11:30 a.m., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

Oldenburg Academy of the Immaculate Conception, 1 Twister Circle, Oldenburg. **Motorcycle Run**, registration, 11 a.m., \$15 for first-time rider, \$10 for second rider, chicken dinner follows run, \$12 per person. Information: 812-934-4440 or www.oldenburgacademy.org.

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

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

Embassy Suites North, 3912 Vincennes Road, Indianapolis. **Italian Heritage Society, annual Columbus Day dinner**, 6 p.m. \$60 per person. Information: 317-767-7686 or tambascolawpc@aol.com.

Standard Country Club, 8208 Standard Club Lane, Louisville, Ky. **Regnum Christi Women, fourth annual Catholic women's luncheon**, "The Beauty of God's Design," Katrina Zeno, presenter,

11:30 a.m., \$25 per person. Information: 812-282-0118 or ampy_chris@yahoo.com.

October 19

St. Monica Parish, Family Life Center, 6131 N. Michigan Road, Indianapolis. **Health Fair**, 10 a.m.-2 p.m., Spanish interpreters available. Information: lorann6@aol.com.

Providence Cristo Rey High School, 75 N. Belleview Place, Indianapolis. **Open house**, 1-3 p.m. Information: 317-860-1000 or admissions@providencecristorey.org.

St. Isidore the Farmer Parish, 6501 St. Isidore Road, Bristow. **Fall Festival and Shooting Match**, 11 a.m.-6 p.m., food, games. Information: 812-843-5713.

Indiana State Fairgrounds, 1202 E. 38th St., Indianapolis. **Alzheimer's Association Memory Walk**, 12:30 p.m. registration.

October 19- November 23

Roberts Park United Methodist Church, 401 N. Delaware St., Indianapolis. **NAMI Indianapolis "Family to Family," education course to learn your role as caregiver of adults struggling with depression, bipolar disorder or other mental illness**, 12-week course, 7-9:30 p.m., no charge, pre-registration required. Information: 317-767-7653 or info@namiindy.org. †

Retreats and Programs

October 12

Oldenburg Franciscan Center, Oldenburg. **"Evensong Scripture,"** 4-5 p.m. Information: 812-933-6437.

October 16

Oldenburg Franciscan Center, Oldenburg. **"Healing the World from the Inside Out,"** Franciscan Sister Olga Wittekind, 9:30 a.m.-2:30 p.m., \$35 includes lunch. Information: 812-933-6437.

October 18

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Catholic Adult Fellowship, day retreat, "The Didache Today,"** 9 a.m.-5 p.m., \$20 includes lunch. Information: 317-876-5425.

Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand. **"Saturday Morning at the Dome-Be Salt! Be Fully Alive!"** Benedictine Sister Karen Joseph, presenter, 9:30 a.m.-12:30 p.m., \$35 includes continental breakfast and lunch. Information: 812-367-1411 or spirituality@thedome.org.

Oldenburg Franciscan Center, Oldenburg. **"Maintaining an Attitude of Gratitude,"** Franciscan Sister Patty Campbell, presenter, 9-11:30 a.m., free-will offering. Information: 812-933-6437.

October 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Program,"** marriage preparation program for engaged couples. Information and registration: www.archindy.org/family/marriage-precana.html.

October 20

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Retreat for priests, "The Priest: The Man of God,"** Mass, 7:30 p.m., registration due Oct. 13. Information: 812-825-4642, ext. 200, or fitotokos@bluemarble.net.

October 24-26

Mount St. Francis Retreat Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Men's Retreat."** Information: 812-923-8817 or retreats@mountsaintfrancis.org. †



'Angels of Grace'

Benedictine Sister Mary Luke Jones, left, administrator of the Benedict Inn Retreat and Conference Center in Beech Grove, welcomes several hundred women who participated in the "Angels of Grace: A Celebration of Women" fundraiser on Sept. 27 at the retreat center. Sister Mary Luke also presented distinguished community service awards to, from left, St. Jude parishioner Barbara Himes of Indianapolis, a 27-year volunteer for the Sudden Infant Death Syndrome (SIDS) Foundation; Mary Weiss of Indianapolis, the president, chief executive officer and publisher of *Indianapolis Woman* and *St. Louis Woman*; and St. Thomas Aquinas parishioner Ann Delaney of Indianapolis, executive director of The Julian Center of Indianapolis, a 24-hour shelter for battered women and their children.



Peace tree

Gathered with leaders from parishes and other Christian communities, students at Providence Cristo Rey High School in Indianapolis pray on Sept. 19 in front of a tree planted on the school's campus that symbolizes their shared commitment to create a culture of nonviolence amidst ongoing violence that continues to affect many Indianapolis neighborhoods. Organizers of the event hope that the tree will be a living symbol of hope and inspire ongoing efforts among those who participated to bring new energy to creating safe, peaceful, nonviolent neighborhoods where everyone can achieve his or her full potential.

Health care reform requires public conscience work

By John W. Glaser

Catholic moral teaching sees health care as a “social good,” a human good necessary for the flourishing of human dignity and society itself.

As such, everyone has a right to basic health care.

While society has not achieved this goal today, efforts are being made to do so.

But it is possible that the U.S. will see no real, systemic health care reform in the near future. This could be because the public has not done sufficient conscience work to make real reform possible.

Catholic morality recognizes the distinction between personal sin and social sin. Social sin refers to systems and structures of society that cause harm to human dignity.

Up to now, social sin has been treated as if it were a homogeneous category when, in fact, it is an immense continuum stretching from shallow and simple to horrendously complex systemic corruption.

A sweatshop in Los Angeles is an instance of social sin as is the current situation in Baghdad, but they fall on very different points on this continuum.

When attempting to reform social sin, it is vital to recognize this: Where the injustice sits on the continuum dictates strategy, tools, metrics, expectations and timeframes. To ignore or misread the degree of social sin is to inevitably face frustration and failure.

I suggest that we use the term “chronic social sin” for pathologies falling on the right half of the continuum. This is the family of social sin in U.S. history that includes slavery, oppression of women, child labor and Jim Crow as ancestors.

Some of its characteristics are:

- It is inherited, arising from the world into which we are born.
- It has no single, identifiable villain because countless parties perpetuate its vitality.
- No single social entity is responsible or empowered for reform.
- It is enmeshed with the major institutions of culture and society—law, politics, education, business, finance, etc.
- Many powerful parties benefit from various aspects of this pathology.
- The will for reform is fragile and can be readily derailed.

Proposed solutions tend to be infected by the very injustice that they intend to remedy.

Such density and depth of social pathology requires transformation of the public as the engine and source of policy reform.

One rule of thumb in reforming social sin is this: The more social injustice moves to the right of the continuum, the less will traditional political advocacy be the engine of change.

In situations of chronic social sin, politicians set their sails to the winds of public opinion. As such, reformers must raise the winds.

Public conscience work is about raising the winds. It is at the heart of every social movement and needs to be at the heart of U.S. health care reform.

Public conscience work is the movement of the general public:

- from conflicted and confused understanding to a broadly shared consensual vision,
- from extravagant and unrealistic expectations to responsible choices that accept limits and consequences,
- from a vacillating wish for someone else to change things to a growing sense of shared moral responsibility for change and concentrated energy to demand it.

Some pollsters in a 2008 article in *Health Affairs* offer this sobering assessment: The “data continue to demonstrate that incremental policy tweaks are more likely to take place than any wholesale change. This is because voters can clearly articulate their frustrations and a desire for change, but there is no clarity or consensus about a specific set of ideas or reforms that would attract and hold the support of a majority of the electorate.”

Reform of chronic social sin takes a long time. The effort to abolish child labor, for example, stretched from early cries in 1832 to federal regulation in 1938.

I believe an indispensable starting point for the long journey of health care reform consists in helping the U.S. public build a shared vision of a just and sustainable health care system, one that:

- allocates its resources across a balanced continuum of care—prevention, acute, emergency, end-of-life, mental, long-term, etc.,
- is transparent and accountable in its



An image of Jesus healing a man is displayed in the Archcathedral Basilica of St. Peter and St. Paul in Poznan, Poland. The followers of Jesus trusted in him for healing. Public conscience work is at the heart of every social movement and needs to be at the heart of U.S. health care reform. Public conscience work is the movement of the general public from conflicted and confused understanding to a broadly shared consensual vision, from extravagant and unrealistic expectations to responsible choices that accept limits and consequences, and from a vacillating wish for someone else to change things to a growing sense of shared moral responsibility for change and concentrated energy to demand it.

inevitable rationing decisions, and is integrated and coordinated nationwide,

- dedicates health resources to actual care, minimizing spending on administration,
- is financed according to patients’ ability to pay,
- keeps inflation at a level that is sustainable.

Many community dialogues have taken place—and are planned—to help move the U.S. toward agreement on how to build the health system envisioned.

Catholic hospitals have often convened these dialogues in hospitals, churches, community centers and other gathering places.

Most recently, community dialogues

were hosted by Provena Health in Illinois, Trinity Health in Michigan and the Sisters of Charity Health System in Ohio. (For more information, log on to www.OurHealthCareFuture.org or www.OurHealthCareValues.org.)

(John W. Glaser is senior vice president for health care reform and founder of the Center for Healthcare Reform for the St Joseph Health System in Orange, Calif. Formerly, he was director of ethics for the Sisters of Mercy Health Corporation, vice president of Mount Carmel Mercy Hospital in Detroit, and professor of theology and religious studies at the University of Detroit and at St. Mary of the Lake Seminary in Mundelein, Ill.) †

Discussion Point

Health care must be affordable

This Week’s Question

What can be done to help improve health care access in the U.S.?

“It has to be more affordable, and doctors—instead of insurance companies—should have more say [in decisions] about what care is given.” (Toni Stanton, O’Fallon, Ill.)

“Giving small businesses the opportunity to offer health insurance to their employees at a reasonable cost.” (David Bauer, Billings, Mont.)

“As a retired nurse, I’d say we need to better educate the public in regard to their medical and pharmaceutical needs. For example, the cost of brand-name drugs can be huge compared to generic forms. When my doctor forgot to write ‘generic’ on one of my prescriptions, it cost \$110. The generic form [of the

same medicine] cost \$5.21.” (Marcella Bailey, Vestavia Hills, Ala.)

“It would be easier to treat the needy without government programs. Government bureaucracy kills the programs [they start]. I’m a pediatric dentist, and doctors in my field always treated people whether or not they could afford it. ... With Medicaid, we have to fill out all these papers to see if they qualify.” (Dr. Steve Wendt, Liberty Township, Ohio)

Lend Us Your Voice

An upcoming edition asks: Have you ever participated at Mass in a multicultural setting? What was your experience?

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. †

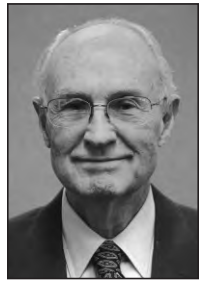


From the Editor Emeritus/John F. Fink

Possible saints: Fathers James Walsh and Thomas Price

(Twentieth in a series of columns)

Fathers James A. Walsh and Thomas F. Price were the co-founders of the



Catholic Foreign Mission Society of America, commonly known as Maryknoll.

At the beginning of the 20th century, the United States was considered mission territory, not a country that would send

missionaries to other countries.

Father Walsh disagreed. He became director of the Society for the Propagation of the Faith in Boston in 1903, and set about trying to instill a greater awareness of the need for mission work.

In 1904, he presented a paper in Washington to priests involved in missionary work in this country. He said that home missions would prosper if American Catholics would develop an international vision of mission.

Father Price was in the audience, and he

became intrigued with the idea. The two men spoke after the presentation. No more was done at that time, but the two priests began to exchange correspondence.

A native of North Carolina, Father Price had spent 25 years as an itinerant missionary in that state. He founded the magazine *Truth*, which attained a circulation of 17,000. He also founded an orphanage and the magazine *The Orphan Boy* to earn income for the orphanage.

In 1906, Father Walsh and a few other priests established the Catholic Foreign Mission Bureau to publish books about the missions. It also published the country's first missionary magazine, *The Field Afar*.

It happened, providentially, that both priests attended the Eucharistic Congress in Montreal in 1910. They met again and, before the congress was over, started plans for the foundation of a foreign mission seminary. They knew, of course, that they would have to have the backing of the American hierarchy.

Fortunately, Father Price had connections.

His former pastor, for whom he had served at Mass in North Carolina, was now Cardinal James Gibbons, Archbishop of Baltimore. The cardinal enthusiastically supported the plan. He

wrote to all the U.S. archbishops asking for their approval, saying that American Catholics could not delay participation in foreign missions "lest our own faith should suffer."

The archbishops unanimously approved the plan and sent the two priests to Rome. On June 29, 1911, the Congregation for the Propagation of the Faith approved the bishops' recommendation and, the next day, Pope Pius X blessed the new work.

The priests returned to the United States and purchased a property near Ossining, N.Y., overlooking the Hudson River. Father Walsh, named the society's first administrator, called it "Maryknoll" since it was on a hilltop.

Father Price was the society's chief recruiter and fundraiser. By 1918, three of the recruits were ready to be sent to China. Father Walsh asked Father Price to lead them and serve as superior. He did and worked in Yeungkong, China, for nine months until he suffered an infected appendix. He died in Hong Kong on Sept. 12, 1919.

Father Walsh continued to lead the society until his death on April 14, 1936. By then, Maryknoll had missions in China, Japan, Korea, the Philippines and Hawaii. †

Cornucopia/Cynthia Dewes

Trying to understand the Middle East conflict

Perhaps many Americans, aside from experts I know, are ignorant of the convoluted



history of Palestine. I know I was until I read *The Lemon Tree: An Arab, A Jew and the Heart of the Middle East* by Sandy Tolan.

Tolan is a renowned journalist who has written extensively about the Middle East and Latin America for magazines, newspapers and radio. In this book, he has attempted to present as a story the history of the Palestinian area contested by Jews and Arabs.

The book is centered on a house in the town of Al-Ramla (Jewish-name Ramla), built by an Arab family in 1936 and later commandeered for an Israeli family in 1948. The lemon tree in its garden symbolizes the death of the Arabs' hopes and dreams, and the fulfillment of the Jews' hopes and dreams, leading over time to regeneration in peace, love and cooperation on both sides of the conflict.

We know from the Old Testament that the Jews lived in Palestine before Christ was born. Other Jews arrived over the years, including when the Ottomans welcomed

them after they were ejected from Spain in 1492. Arabs and Jews then shared a homeland largely without incident until the Ottoman Empire fell in 1917 after World War I, and the British took control of the area.

With the rise of Zionism, founded by Theodore Hertzl in the late 19th century, even more Jews began to emigrate to Palestine. The British obligingly announced the Balfour Declaration in which they pledged to establish "a national homeland for the Jewish people." Jewish landowning was on the rise, partly due to sales by absentee Arab landlords, and conflict began to occur between them and the Arabs.

The emergence of Hitler during the 1930s increased Jewish immigration in Palestine, and Arab nationalism increased, culminating in the Great Arab Rebellion of 1935. In 1937, the British Pell Commission recommended that Palestine be divided into two states.

Following World War II, sympathy for Jews naturally intensified and led in 1948 to United Nations Resolution 181, creating the partition of Palestine. Later, Resolution 194 promised Arabs the "right of return" to their disputed territories. This right led to constant acrimony and the 1967 Six-Day-War, in which Jews took even more Arab lands.

The Lemon Tree recites the ensuing history of negotiations and failures in diplomacy,

including attempts by U.S. presidents. We learn about the machinations of Gamal Abdel Nasser, Yasser Arafat, the Oslo Accords, and on and on.

This true story is told through the eyes of an Arab man and a Jewish woman who lived in the same house before and after the land disputes began in Palestine. To both, the lemon tree in the back yard is a symbol of life. In that spirit, they meet and together they create in their shared house the Open House, a kindergarten for Arab children and a center for peaceful encounter between Jews and Arabs in now-Jewish Ramla.

As Christians, we are vitally interested in Palestine as the setting for Jesus' birth and death and the genesis of our faith. The solutions to the area's troubles reflect the Christian ideals of loving one's neighbor as oneself and trying to learn God's will as a model for our own.

The Lemon Tree illustrates the power of and the necessity for love in all human dealings. And it is particularly helpful to us in understanding how human trial and error inevitably lead us to the moral dilemmas that we find ourselves in.

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

Our Turn/Therese J. Borchard

Cyberbullying: The truth about Internet harassment

What do you think the most disruptive threat to the school day is? The pierced punks harassing the overweight science nerd or the popular clique of girls making fun of the new girl sporting some unflattering fashion?



Maybe. But it no longer happens in the school cafeteria, where teachers can interrupt it. No, it's much more

subtle than that.

Many experts claim that cyberbullying—harassment that happens online—is so prevalent today that schools need to create and enforce strict policies to prevent it from doing irreparable harm, even taking a life.

Take the case of Megan Meier of Dardenne Prairie, Mo. Her 13th year had been miserable at her school as she was the outcast, overweight girl trying to fit in. She fled to the Internet, where a cute guy was flirting with her on MySpace.com. Except that he wasn't real. His identity had been made up by some girls who wanted to know what Megan said about them.

One night, Megan went online and found a

message from "Josh," the fictitious guy, saying that he didn't want to be friends anymore. She was stunned and upset. Harsh messages went back and forth between "him" and Megan.

Then the girls who created Josh enlisted other friends to attack Megan. "Bulletins" were sent out, linking friend-list to friend-list, and messages were being broadcast all over MySpace that Megan was fat, a slut, a bad friend.

That night, Megan looped a belt around her neck and hung herself in the bedroom closet.

A 2007 Pew Internet and American Life Study released this summer found that as many as one in three teens who use the Internet had experienced some form of harassment online. States from Rhode Island to Arkansas to Oregon have proposed legislation that would make cyberbullying between students subject to expulsion or prosecution.

John Tassoni Jr., a state senator from Rhode Island who proposed a bill to prosecute students and their parents if the student is caught sending an e-mail or text message that is disruptive to school, explained the legislation in a *McClatchy-Tribune* article on the topic of cyberbullying.

The legislation "includes content that they send from private computers during non-school

hours. The bottom line is that if what they are doing either from a school computer or from their own comes back to cause problems for the school, the school should be able to punish it."

John Halligan of Essex Junction, Vt., advocated for strict legislation concerning cyberbullying back in 2004 after his 13-year-old son Ryan was harassed for three years with one e-mail and instant message after another. Ryan, like Megan Meier, ended his life.

"The kind of bullying that kids are facing today is almost impossible for some of us of an older generation to understand," Halligan said in the *McClatchy-Tribune* story. "I've had a lot of kids tell me that they'd much rather deal with a black eye or a broken arm than to have someone spread mass rumors about them via the Internet."

I suppose in our information age—when you consider the power and influence of such social networking sites as MySpace and Facebook—the adage "sticks and stone may break my bones, but words will never hurt me" simply isn't true.

(Therese J. Borchard writes for Catholic News Service.) †

Twenty Something/Christina Capecchi

Forgiving yourself is hard to do

I bought a dress that didn't fit in hopes it would on the day of my friend's wedding.



It seemed, at the time, like a powerful incentive to shed a few pounds. But as the wedding approaches, I'm starting to wonder whether it will make its grand debut or if it will stay in the closet.

I've succeeded in exercising more, but the Halloween candy is doing me in, particularly those innocuous seeming, fun-sized candy bars.

They should carry a fine-print caution: You can eat one after another with ease and quickly consume a king-sized number of calories.

That happened to me the other night with Butterfingers. I went to bed with a stomachache and a stinging guilt. How would the dress fit now? How could I let myself go like that?

I'm generally pretty good at forgiving others. Forgiving myself is another story. I hold myself to high standards, and I'm bitterly disappointed when I don't meet them.

St. Francis de Sales once instructed, "Deal gently and lovingly with your heart, raising it up when it falls and longing ardently for its perfection."

What an important reminder for us high-reaching, goal-setting Americans, strivers who cancel social events and forgo hard-earned vacations days to achieve more because "losing is not an option."

But losing is an option. And we're rarely losing when we chose to rest or adjust an unreasonable expectation. We're winning, gaining wisdom, maturing.

When our hearts fall, we must raise them up—a mission we have never been taught, a mandate no textbook can explain. We must develop our own devices, crafting customized formulas that lift spirits and nurture wounds.

It begins by being patient—with God and with self. We learn this from the infinitely patient French saint.

St. Francis waited years and years to pursue his religious vocation. When he attempted to convert the Calvinists back to Catholicism, he experienced defeat after defeat, door after door. Still, he pressed on. And the prolific correspondent never let a heap of unanswered letters unhinge him.

"I have more than 50 letters to answer," St. Francis noted one day. "If I tried to hurry over it, I would be lost. So I intend neither to hurry nor to worry. This evening, I shall answer as many as I can. Tomorrow I shall do the same and so I shall go on until I have finished."

I find that simple approach incredibly instructive in this era of high-speed Internet and multi-tasking. One by one. No sooner, no later. Inhale, exhale. Repeat.

Being gentle and loving with our hearts means acknowledging that sometimes we take on too much. We must give ourselves permission to occasionally miss the mark, to take a break, to cancel a meeting.

This is not an excuse for laziness or mediocrity. The second half of St. Francis' advice urges that, when our hearts are high, we must long ardently for their "perfection." But some of us need to be reminded about the first half, the gentle bit.

Right now, I'm sipping my second cup of chai tea, wrapped in a worn quilt. A cinnamon candle is burning, and I'm breathing easy. I'm not worrying about the Butterfingers or the uncrossed tasks on my to-do list. I'm focusing on the many tasks I have crossed off. I've accomplished a great deal.

God loves me unconditionally, readily forgiving me and bearing with me at all times. Out of deference to him, I ought to show myself a small measure of that goodness.

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

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

The Sunday Readings

Sunday, Oct. 12, 2008

- Isaiah 25:6-10a
- Philippians 4:12-14, 19-20
- Matthew 22:1-14

The first part of the Book of Isaiah provides this weekend's first reading at Mass.



Understanding the cultural, social, political and economic context surrounding the composition of biblical texts always helps to capture their meaning.

As a general rule, times rarely were good for the Chosen People. Aside from bursts of prosperity and peace under David and Solomon, they usually had to cope with war, invasion, want or worse.

Also as a general rule, the prophets saw little in which they could truly rejoice. Invariably, the prophets wrote that human sin, not divine revenge, was the cause of trouble in the world.

The prophets frequently counseled the people to avoid entanglements with pagan neighbors, and always to be true to God.

This writing actually was written when times were not all that bad, but dark clouds lay on the horizon. The people, generally speaking, were lukewarm in honoring God.

Isaiah loudly protested that the sluggishness in religious devotion would be their downfall.

However, Isaiah also insists that, if the people are faithful to God, all will be right. Peace and security will reign. Prosperity will prevail. The holy city of Jerusalem, God's city and the royal capital, will be seen throughout the world as the center of a great nation.

The second reading is from the Epistle to the Philippians.

On several occasions that are recorded in Acts or in the Pauline epistles, Paul was imprisoned, having been arrested for preaching against the establishment or simply for disturbing the peace. This passage from Philippians was written while Paul was in prison.

Being jailed, humiliated and abused were Paul's plight. Nevertheless, he says that his faith in God never lessens nor

does his commitment to proclaiming the Gospel. Nothing else matters, not even his comfort or personal well-being. God gave Christ to the world. Paul must extend this gift far and wide.

St. Matthew's Gospel furnishes the last reading. The reading is a parable with three parts.

In the first part, a "king," who represents God, invites guests to a wedding banquet for his son. These people reject the invitation. The king invites guests again. The invitation is ignored again. Then, in the second part, the king invites outcasts and strangers to the feast. They come to the banquet.

However, in the third part, the king sees a guest at the banquet that is improperly dressed. He orders this guest to be thrown outside.

The king's servants represent the prophets. The prospective guests who spurn the invitation represent the people of Israel. The outcasts and strangers represent the aliens and the sinful.

The message is that God's mercy extends to everyone. Even so, God drags no one into the kingdom of heaven. Even repentant sinners must reform to be worthy of heaven.

Reflection

These readings call us to several basic facts. The first is that God never fails in his mercy. He does not disown the promise, spoken long ago through the prophets, and then finally by Christ, to guide people to everlasting life by revealing to them the laws of righteousness and by strengthening their resolve to be righteous.

The second fact is simple, and constant throughout history. Humans just cannot accept it. The fact is that humans sin. The sin of Adam and Eve weakens humans. Their nature is distorted. They are myopic. They exaggerate their own powers, discounting their need for God.

Conversion requires a frank realization of who and what humans are. They are sinful, but God loves them.

In this realization, humans come to the firm conviction that drove St. Paul to proclaim the Lord in spite of all. Nothing matters other than to be with God. There is no life apart from God. Everything other than God is fickle and impermanent, here but for a while. †

Daily Readings

Monday, Oct. 13
Galatians 4:22-24, 26-27,
31-5:1
Psalm 113:1b-5a, 6-7
Luke 11:29-32

Tuesday, Oct. 14
Callistus I, pope and martyr
Galatians 5:1-6
Psalm 119:41, 43-45, 47-48
Luke 11:37-41

Wednesday, Oct. 15
Teresa of Jesus, virgin and
doctor of the Church
Galatians 5:18-25
Psalm 1:1-4, 6
Luke 11:42-46

Thursday, Oct. 16
Hedwig, religious
Margaret Mary Alacoque, virgin
Ephesians 1:1-10
Psalm 98:1-6
Luke 11:47-54

Friday, Oct. 17
Ignatius of Antioch, bishop
and martyr
Ephesians 1:11-14
Psalm 33:1-2, 4-5, 12-13
Luke 12:1-7

Saturday, Oct. 18
Luke, Evangelist
2 Timothy 4:10-17b
Psalm 145:10-13, 17-18
Luke 10:1-9

Sunday, Oct. 19
Twenty-ninth Sunday in
Ordinary Time
Isaiah 45:1, 4-6
Psalm 96:1, 3-5, 7-10
1 Thessalonians 1:1-5b
Matthew 22:15-21

Question Corner/Fr. John Dietzen

Marriage of divorced Catholics requires approval by Church tribunal

Q Is it possible for the Catholic Church to annul a duly performed marriage between two Methodists?



(Missouri)

A In Catholic belief, the marriage of two Methodists who are free to marry—which takes place before a minister, judge or any other legally qualified person—is as true and valid a marriage as one between two Catholics who are married before a priest.

Furthermore, if both the man and woman are baptized, we believe that the marriage is a sacrament.

If the Methodist marriage ends in divorce, and one partner wishes to marry a Catholic in the Catholic Church, the new marriage could not take place without a declaration of nullity (an annulment) or other process initiated through the Catholic tribunal or marriage court of the local bishop.

I presume a situation something like this is what prompts your question.

The answer to your first question is, therefore, yes. The Catholic process, outlined extensively in canon law, would enter the picture, of course, only because some action would be needed to enable the future Catholic partner to celebrate a Catholic marriage with a Christian of another faith tradition, who is presumably already married.

You ask whether a Methodist Church tribunal could annul a Catholic marriage. In the Methodist tradition, there is no formal procedure or tribunal similar to that in the Catholic Church so the question is impossible to answer.

In Protestant communities generally, such questions as to whether a previously married and divorced person might enter a new marriage are commonly answered more informally case by case on the local level.

Thus, the marriage of divorced

persons involving a potential Catholic spouse always requires some action by a Catholic tribunal before a Catholic marriage may take place.

Q I attend Mass occasionally at a university church where the celebrant stands in front of the altar and recites the Gospel from memory, rather than reading the Scripture passages from the *Lectionary*.

It is well done by the priest, but I wonder if this is liturgically correct?

It is distracting. It calls too much attention to the priest and seems to me as too personalized.

For one thing, we're never sure whether he is saying the words of the text or giving his own interpretation.

Are my concerns out of place? (Ohio)

A I have also experienced what you describe. It is certainly not illegal, and probably doesn't directly violate any rubrics.

But plenty of opportunities present themselves for making the proclamation of the word personal without making an obvious point of not referring to the text at all.

The forward to the *Lectionary* says, "In the readings, God speaks to his people of the mystery of salvation and nourishes their spirit; Christ is present through his word" (#33).

Some actors present the words of Scripture powerfully and effectively from memory on the stage. Perhaps some liturgical ministers are able to do the same in an appropriate way.

But effective personal communion between the biblical word of God and the hearers of that word is the essence of the Liturgy of the Word at Mass.

Anything that threatens to come between them, or distracts from that hearing, needs to be carefully avoided.

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

My Journey to God

We Also Walk With Him

How blest were they that walked with Him
On the dusty roads of the land that He made holy!
They witnessed the miracles He performed:
A dead man break the bonds of death,
A paralytic take up his bed and walk,
A blind man first behold the wonders of creation.
And they believed!

But we also walk with Him
In this time and place,
And witness a miracle
When we receive His Body and Blood
And become one with Him and all creation.
And we believe!

By Hilda L. Buck

(Hilda L. Buck is a member of St. Lawrence Parish in Lawrenceburg. Christ the King parishioner Carolyn Noone of Indianapolis, who is special events coordinator for the Archdiocese of Indianapolis, took this photograph at Capernaum during the archdiocesan pilgrimage to the Holy Land in September.)

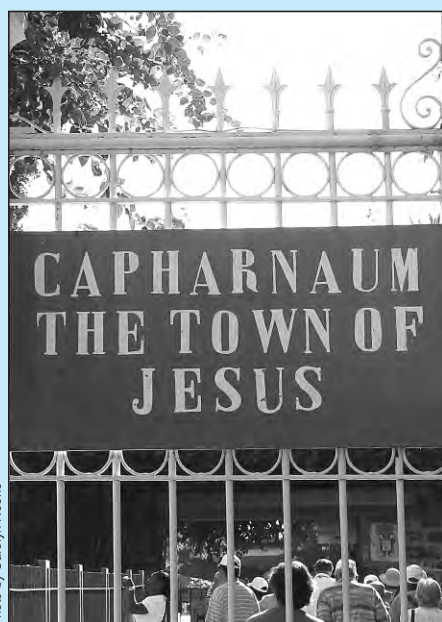


Photo by Carolyn Noone

Films can deepen and challenge our faith, priest says

By John Shaughnessy

The connection between faith and films struck Father Jeffrey Godecker again as he watched a poignant segment from the documentary, *The Power of Forgiveness*.



Fr. Jeffrey Godecker

The segment captured the Amish response to the 2006 tragedy in Pennsylvania, in which a gunman entered an Amish, one-room schoolhouse in Pennsylvania, took hostages then killed five children before committing suicide.

"It's so powerful and provocative," says Father Godecker, the chaplain of the Catholic community at Butler University in Indianapolis.

"It talks about the Amish and their efforts to forgive—and how it's a struggle, a day-to-day thing for them. It's flesh and blood and tears, and they're working with it.

"It has such an impact because it's about children. Losing a child is a traumatic experience for parents. I relate to my own parents, who lost a child at 10 years old in a gun accident—how they lived with it, how they tried to move on from it. There are places where I have to re-do the forgiveness in my own life."

The documentary provided one more example for

Father Godecker of how films can be used to take a deeper look at faith—a theme that is the essence of an upcoming mini-course that Father Godecker will be leading called "Images That Provoke Faith."

"I'm a great believer in how the arts can deepen our spirituality," Father Godecker says. "Films carry powerful imagery that speaks to and challenges our faith. They can be used for our spiritual growth. I've done similar things with poetry and photography. This will be the first time I've used film or DVDs."

The course will run four consecutive Monday evenings, starting Oct. 13 at 7 p.m. at Christian Theological Seminary, 1000 W. 42nd St., in Indianapolis.

Some of the films that Father Godecker plans to use include *To Kill A Mockingbird*, *Tender Mercies* and *Into Great Silence*, a movie about life inside a Carthusian monastery that *Newsweek* described as "breathtaking."

"Remember the movie *The Mission* about the Jesuits defending the natives against the Spaniards in Uruguay?" Father Godecker asks. "There's a powerful image in that film where a slave trader has committed murder and goes to confession.

"For penance, the Jesuit father has him gather all the implements of his slave trading into a bag. Then he makes him carry this bag up a trail that goes straight up along this very large waterfall. The rocks are slippery, they're on the edge and they're risking falling off. When they finally get to the top, the Jesuit priest cuts the bag off the slave trader's

shoulders and the bag goes off the cliff. It's an image for sin, an image for release, an image of what one needs to go through for release."

Such images can be sacramental, Father Godecker says. "In a way, images can be reminders of God's presence," he says. "They can function as eucharist with a small 'e,' nourishing the spirit."

He promises time for prayer and reflection during the weekly two-hour sessions.

"I want them to use the images as a form of prayer, to reflect on our lives," Father Godecker says. "Stay with the image long enough to let it ferment. If you take an image and stay with it, you have prayer."

He believes the approach of connecting faith and films can make a difference, especially against the background of a society where people are constantly bombarded with images that don't often show humanity at its best.

"This is the type of teaching that aims at experience and reflection on experience," Father Godecker says. "It's how people reflect and grow. People want their own experience and their own life valued. We'll talk about why this is important. I think it fits very well with Catholic thought. Catholic thought can change a person and help them grow."

(The cost of the course, which is open to people of all ages and faiths, is \$50 or \$40 for students and senior citizens. Register online at www.cts.edu/events and click on "Images that Provoke Faith" or call 317-931-4224.) †

CABINET

continued from page 3

campaign. "It was just humbling to be a part of a group of so many successful, talented people who were all committed to making this campaign a [success]," he said.

But he was even more impressed by the thousands of people in parishes across the archdiocese who invested so much of their time and talent for Legacy for Our Mission.

"I know that at every parish there were people who put in as much, if not more, time than I did to try to make this thing successful," Milroy said. "It was a good opportunity for me, and it was an honor to be a part of it. But I was just one small story in the whole broader Church that came together."

(For more information on Legacy for Our Mission, log on to www.archindy.org/legacy.) †

Cabinet members who led campaign came from throughout archdiocese

By Sean Gallagher

Several people from across the archdiocese served as leaders in the Legacy for Our Mission: For Our Children and the Future Campaign.

From helping to oversee the effort as a whole to promoting major gifts, to aiding parishes in their participation in the campaign, these parish leaders worked hard to help Catholics in central and southern Indiana come together in the campaign to further the mission of the archdiocese.

The following is a list of those who served on the campaign's cabinet:

Archbishop Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis

Msgr. Joseph F. Schaedel
Vicar General
Pastor, Our Lady of the Most Holy Rosary Parish, Indianapolis

Jerry D. Semler
St. Pius X Parish, Indianapolis
Campaign Chair

Richard Pflieger
St. Simon the Apostle Parish,
Indianapolis
Campaign Vice Chair
Leadership Gifts Phase Chair

Father J. Daniel Atkins
Pastor, St. Joseph Parish, Corydon;
St. Peter Parish, Harrison County;
Most Precious Blood Parish,
New Middletown
Clergy Promotion Co-Chair

L. H. Bayley
St. Luke the Evangelist Parish,
Indianapolis
Pacesetter Gifts Chair

Dan Conway
President and Chief Executive
Officer, O'Meara, Ferguson,
Whelan and Conway Inc.

John M. Duffy
St. Simon the Apostle Parish,
Indianapolis
Major Gifts Co-Chair

Tom F. Hirschauer Jr.
St. Luke the Evangelist Parish,
Indianapolis

Communications Phase Chair

Mary Horn
St. Charles Borromeo Parish,
Bloomington
Major Gifts Prospect Review
Chair

W. Tobin (Toby) McClamroch
St. Luke the Evangelist Parish,
Indianapolis
Major Gifts Awareness Chair

J. Timothy McGinley
St. Luke the Evangelist Parish,
Indianapolis
Pacesetter Gifts Awareness Chair

William K. McGowan Jr.
St. Luke the Evangelist Parish,
Indianapolis
Corporate and Foundation
Awareness Chair

David Milroy
St. Bartholomew Parish, Columbus
Parish Phase Chair,
Southern Indiana

James A. Schellinger
Immaculate Heart of Mary Parish,

Indianapolis
Parish Phase Chair,
Central Indiana

Eugene R. Tempel, Ed.D.
St. Joan of Arc Parish,
Indianapolis
Corporate and Foundation Phase
Prospect Review Chair

John M. (Jack) Whelan
St. Monica Parish, Indianapolis
Pacesetter Gifts Prospect Review
Chair

Father James R. Wilmoth
Pastor, St. Roch Parish,
Indianapolis
Clergy Promotion Co-Chair

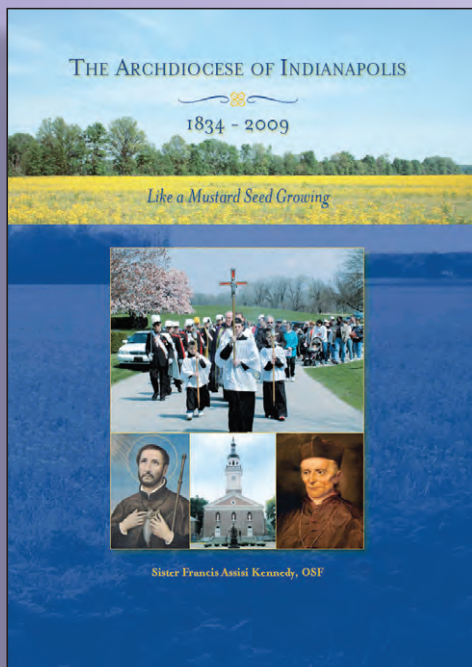
Paul Votaw
Vice President
O'Meara, Inc. Ferguson, Whelan
and Conway Inc.

Joseph S. Therber
Our Lady of Lourdes Parish,
Indianapolis
Executive Director, Stewardship
and Development, Archdiocese
of Indianapolis †

History book recounts 175 years of Catholicism in the archdiocese

"This history will help all of us learn how our ancestors in the faith revealed the face of the Lord to others and how, over the years, they invited people to 'come and see.'"

— Archbishop Daniel M. Buechlein



The nearly 200-page hardcover, tells the story of Catholicism in central and southern Indiana from the arrival of Jesuit missionaries in the mid-1700s to the present day.

The history book sells for \$27 (plus 6 percent for shipping and handling). The coffee-table book contains glossy, full-color photographs and graphics. The first half of the book is an historical account of the founding of the archdiocese and the growth of the Catholic Church in Indiana. The second half of the book contains historical information and photographs of each parish in the archdiocese.

Books are going fast! Reserve your copy today!

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Speakers implore men to recommit their lives to faith and family

By Mike Krokos

The tears still flow for Rich Donnelly. They come, too, for Mark Hart. And both husbands and fathers are not afraid to wear their emotions on their sleeves as they discuss what the Catholic faith means to them.

Donnelly's love for his late daughter, Amy, is apparent as he talks about her impact on his life years after she has gone home to the Lord.

Hart fights back tears as he talks about being able to break open the Scriptures with his father, a cradle Catholic who, until a few years ago, showed no interest in such a thing.

"The greatest gift you can give to your sons and daughters is the gift of faith," Donnelly said. "All the other stuff is temporary."

"Grace is God's life in us. Our faith teaches us it is God's very life within us," Hart said.

The men, along with Ken Ogorek, Father Christopher Weldon and Marian of the Immaculate Conception Father Donald Calloway, were among the speakers at the third annual Indiana Catholic Men's Conference on Sept. 27 at the Indiana Convention Center in Indianapolis. (A story on Father Calloway's address was published in the Oct. 3 issue of *The Criterion*. Go to www.criteriononline.com to read it.)

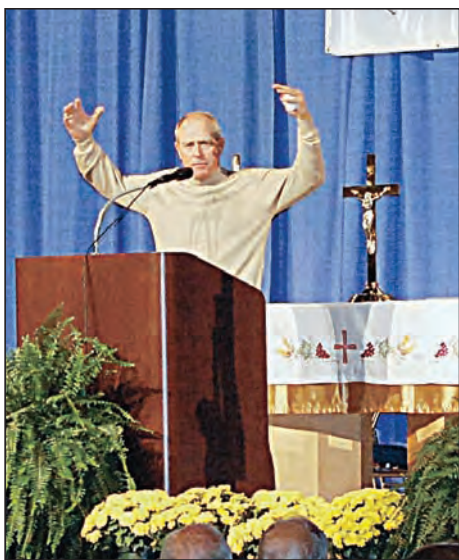
Sponsored by the Marian Center in Indianapolis, the title of the conference was "Lions Breathing Fire: Christ Our Hope." Taken from a homily of St. John Chrysostom, it describes what people should be like after receiving Communion.

The event attended by nearly 900 men included Mass and the opportunity for confession as well as exposition of the Blessed Sacrament and Benediction.

A daughter's faith, a father's mission

When his 17-year-old daughter, Amy, was diagnosed with a brain tumor in 1992, Rich Donnelly and his family were devastated.

The Major League Baseball coach, who



Major League Baseball coach Rich Donnelly says his daughter Amy's death helped him get his priorities back in order.

attended Catholic schools through college, also learned an important lesson that he says applies to both baseball and life. There are two kinds of people in the world: those who are humble and those who are about to be humbled.

"Nobody could get my attention. God couldn't get my attention. My daughter [and her illness] got my attention," he said.

Donnelly said he had heard people say that there is nothing worse for a parent than losing a child, but he didn't think that he would have to experience that heartache firsthand.

"Until you have to walk in that [hospital] room and the doctor tells you [that] your daughter is in a coma and she's not going to make it. ... You want to talk about feeling small, you want to talk about feeling nothing," Donnelly said as he choked back tears. "I hope everybody in here doesn't have to have that kind of sign to get their attention."

The father of eight children, Donnelly said he believes Amy's witness of living courageously with her illness was meant to wake him up, and spur him on to share his message of living as a parent who has lost a child.

"That's why I go around [speaking]," Donnelly said. "When Amy passed away, I said, 'I can put my head in the sand or maybe I can help people.'"

His daughter and her witness of faith changed him, Donnelly said.

"I needed to be humbled," he said. "I was as bullheaded as they come."

Amy changed him by the example she set, he added. "She showed me by the way she lived."

Amy, who wanted to be a teacher, "became the greatest teacher I ever had," Donnelly added.

"She taught me how to live," Donnelly said as tears streamed down his face, "and she taught me how to die."

Amy spent her final days at Children's Hospital in Dallas, where she was the oldest child in the terminally ill unit. The teenager especially liked seeing the younger children being led by their parents in a red wagon they shared.

After she died, her parents found a note and a check for \$250 that Amy had left for Children's Hospital. In the note, Amy wrote, "Dad, make sure all the kids have their own wagon."

She knew how much that wagon meant to each one of the children, Donnelly said.

"It was all because of her faith," Donnelly said, with emotion in his voice.

Donnelly told the men in attendance not to be afraid to share their faith with others, including their families.

"We are the leaders. We are the ones that take our families by the hand," he said. "Show them the right way, show them faith."

Ordinary sainthood

The goal of a Catholic is to become a saint, and Mark Hart hopes to lead people



Marian of the Immaculate Conception Father Donald Calloway processes through the Indiana Convention Center in Indianapolis with the Blessed Sacrament before Benediction at the third annual Indiana Catholic Men's Conference on Sept. 27. Nearly 900 men attended.

down that road.

As executive director of Life Teen International, a youth ministry program used by parishes throughout the nation, Hart is committed to sharing God's Word.

Also known as the Bible Geek for his online ministry of breaking open Scripture and answering questions about the Bible,

Hart said virtue only happens in people's lives when there is "constant and consistent exposure to God's grace, most specifically through the sacraments of the Catholic Church."

Every time that we suffer and die here on Earth, every time we are humbled, every time we go before the Lord in the sacraments and he pours out grace, "there might not be applause on Earth, but my God, there is applause in heaven," he added.

Becoming a saint is not about hoisting a trophy on this Earth, Hart continued. It is about getting up every day and seeking God's grace.

True Christianity, Hart explained, "is about learning how to die to yourself. ... It's about me being so amazingly appreciative of Christ, and his unwavering love for me, that I now offer my body back to him as a living sacrifice."

We are all called to lives of virtue, Hart said. The speaker said he painfully learned a few years ago that he was failing in that regard when he returned home to Arizona after being a speaker at a conference for several days.

The father of three daughters, Hart said his wife let him know that he was lacking in communication skills at home and wasn't being present to his family.

"She called me to true, authentic presence," he said.

When it comes to faith, it is not just about our physical presence, but our

emotional presence, too, Hart noted.

We need to have the "humility that you want to go to God as often as possible, to want to avail yourself of his grace as often as possible, to be so emotionally present to God, to be so filled with grace, that you can't help but be emotionally present to those around you," he said.

Living that way can help you on the path to becoming a saint, Hart added.

"The truth is that [saints] can inhabit every suburb, on every cul de sac, in every parish," he said.

It all comes through being a hero of virtue, Hart noted.

"All it takes is one heroic life—one—to save a family's soul," he added. "All it takes is one heroic life to change a parish, all it takes is one heroic life to change a culture."



Mark Hart

'Faithful men, faith-filled Catholic leaders'

As director of catechesis in the Archdiocese of Indianapolis, Ken Ogorek is eager to provide solid resources for people to understand the Catholic faith.

In his presentation, Ogorek shared the themes of loyalty, leadership and life when discussing faith and catechetical resources.

Where loyalty is concerned, the director of catechesis said part of his job entails reviewing new books, new speakers and new Web sites.

While doing that, Ogorek is "looking for a very open loyalty to the magisterium, a genuine enthusiasm for the Church of today."

Just because something says it is "Catholic" does not mean it is good enough to use as a catechetical resource, he added.

"We need to be loyal to God, and one main way to show that loyalty to God

See CONFERENCE, page 23

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Photo by Anthony Campo



Photo by Julie Johnson

Above, an outdoor altar near the Church of Peter's Primacy, overlooking the Sea of Galilee, was one place where the pilgrims were able to pause for reflection.

Left, during the archdiocesan pilgrimage in September, a man casts a fishing net on the Sea of Galilee.



Photo by Carolyn Noone

Archbishop Daniel M. Buechlein greets St. Joseph parishioners Justine and James Koeberlein of Indianapolis during a Mass at a church in Cana. They celebrated their 50th wedding anniversary on the pilgrimage and, along with other married couples, renewed their vows at the site of Jesus' first miracle.

HOLY LAND PILGRIMAGE

Archbishop Daniel M. Buechlein led a pilgrimage to the Holy Land from Sept. 17-27 to launch the observance of the 175th anniversary of the Archdiocese of Indianapolis. He and 42 other pilgrims from the archdiocese and Diocese of Evansville traveled throughout Israel visiting sacred sites where Jesus walked and where the Catholic Church was born.

FOR MORE PHOTOS, LOG ON TO WWW.ARCHINDY.ORG/HOLYLAND



Photo by Carolyn Noone

The young adult bloggers take a quick break on the walk down from the Mount of Olives in Jerusalem. From left, back row, are Roger Neal, Julie Johnstone, Archbishop Daniel M. Buechlein and Josh Swaim, and front row, from left, Anthony Campo, Joshua Schaffner and Father Rick Nagel.



Photo by Carolyn Noone

Father Scott Nobbe, left, and Father Rick Nagel ride camels near Jericho not far from a gas station.



Photo by Carolyn Noone

The Dome of the Rock, a Muslim shrine, accents the old city of Jerusalem.



Photo by Joshua Schaffner

Father John Beitans, left, Father Scott Nobbe, Archbishop Daniel M. Buechlein and Father Rick Nagel celebrate Mass at the Church of the Visitation in Ein Karem.



Photo by Anthony Campo

The Upper Room is where Christ instituted the Eucharist, sharing his last meal with the disciples.



Photo by Anthony Campo

A procession of Armenian priests celebrating the Exaltation of the Cross walk along the streets of Jerusalem.



Photo by Carolyn Noone

A man prays in front of a tomb in a Jewish cemetery near the old city in Jerusalem.



Photo by Anthony Campo

The River Jordan winds through vegetation and appears serene.

Moral questions regarding Iraq in an election year

(Editor's note: In preparation for the 2008 U.S. elections, experts at the United States Conference of Catholic Bishops have drafted essays on several topics to guide voters in the decision-making process by using the bishops' 2007 statement "Forming Consciences for Faithful Citizenship" as a blueprint on how Catholic social teaching should affect political participation by Catholics. The following is the seventh article in a 10-part series. For more information, log on to www.faithfulcitizenship.org/media.)

By Stephen M. Colecchi

U.S. Conference of Catholic Bishops

The war in Iraq remains a major issue for voters in this election year.



Stephen M. Colecchi

For U.S. Catholics bishops, however, Iraq is not primarily a partisan or political matter. For them, the war is a moral and human concern.

In late 2007, the bishops offered

pre-election moral guidance on Iraq and a range of important issues facing our nation in their statement "Forming Consciences for Faithful Citizenship."

They stated "the war in Iraq confronts us with urgent moral choices. We support a 'responsible transition' that ends the war in a way that recognizes the continuing threat of fanatical extremism and global terror, minimizes the loss of life, and addresses the humanitarian crisis in Iraq, the refugee crisis in the region and the need to protect human rights, especially religious freedom. This transition should reallocate resources from war to the urgent needs of the poor."

This statement marks the most recent of several that the bishops have issued reflecting their consideration of Iraq.

In a letter and three statements issued prior to the war, the bishops' conference repeatedly "raised serious moral questions" regarding the possibility of war and expressed concerns for the

"unpredictable and uncontrollable negative consequences of invasion and occupation."

Pope Benedict XVI and the bishops

have questioned whether the resort to war could meet the strict conditions in Catholic teaching on the use of military force.

In particular, they questioned the moral legitimacy of "preventive war" to counter gathering threats.

As the *Compendium of the Social Doctrine of the*

Church teaches: "[E]ngaging in a preventive war without clear proof that an attack is imminent cannot fail to raise serious moral and juridical questions" (#501).

We should continue to learn from the decisions that were made prior to the war. However, now that our forces are in Iraq, we face new moral questions and responsibilities toward the Iraqi people.

The bishops use the term "responsible transition" as a shorthand

way to refer to a moral framework regarding the war.

This framework is rooted in the Church's commitment to protect the life and dignity of the human person.

The word "responsible" refers to our obligations to minimize loss of life and to address the urgent humanitarian needs of the Iraqi people. The word "transition" reminds us that our nation should withdraw its troops as soon as possible.

Achieving a responsible transition will not be easy. The surge in U.S. troop levels has reduced large-scale military conflicts and created openness for political reconciliation in Iraq.

However, smaller, decentralized acts of violence remain widespread. Out of a total population of about 27 million, more than 2 million Iraqis are internally displaced from their homes, and another 2 million are refugees who have fled the country. A disproportionate number of displaced families and refugees are Christians and other religious minorities.

For more than two and a half years, the bishops have called for bipartisan cooperation to break the political stalemate in Washington.

They have urged leaders of both

parties to find ways to promote a "responsible transition" that minimizes further loss of human life, and addresses the humanitarian crisis in Iraq and the region-wide refugee crisis. An effective plan will promote political reconciliation and engage international support, including that of Syria and Iran, to stabilize Iraq.

The bishops are acutely aware of the sacrifices of military personnel. In addition to our responsibilities toward Iraqis, our country has moral obligations to provide for the human, medical, mental health and social needs of military personnel and their families.

The bishops' moral framework does not provide a detailed roadmap out of Iraq, but it does suggest important moral questions for Catholic voters to ponder.

For example, in light of the traditional moral principle of "probability of success," we should ask: Is it likely that a given course of action will contribute to a "responsible transition" and withdrawal as soon as possible? Will it save lives, promote reconciliation, protect religious freedom and help stabilize Iraq?

The bishops' moral analysis has some practical relevance. The bipartisan Iraq Study Group explicitly promoted "responsible transition." Some members of Congress have attempted to craft bipartisan approaches.

Perhaps if enough voters ask the right moral questions, a new Iraq policy might engender broad bipartisan support. It could even help our next president unite our nation on a path to peace.

(Stephen M. Colecchi is Director of the Office of International Justice and Peace for the United States Conference of Catholic Bishops.) †



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LIFE

continued from page 1

The morality of war is a complex issue, Archbishop Buechlein said, quoting Pope John Paul II's statement that "war is never a solution to human conflict," but innocent people must still be protected from aggression.

Regarding the immigration debate, he said that "approaches to resolve the complex situation of immigration must respect the human dignity of our foreign sisters and brothers. Some folks don't want to hear this, but the search for solutions to the complex immigration situation in our country must be fair and workable."

The Church's position opposing the death penalty also is not negotiable, the archbishop said. "Only in the rarest of circumstances is capital punishment necessary to protect the innocent. Revenge is not a justifiable reason nor does it bring solace to those whose loved one has been murdered."

Concern for the poor is another serious moral issue that is often overlooked in political discourse, he said. "Responsible citizenship and political leadership calls for a pro-active search to provide opportunities for gainful employment, health care and the just treatment of the poor by our society, especially by those of us who embrace the Gospel of Jesus Christ."

As Americans prepare to vote on Nov. 4, the archbishop said, "prayer is the most

important context for our preparation to meet that challenge. So is prayer for the candidates."

At the conclusion of the liturgy, Archbishop Buechlein presented the Archbishop Edward T. O'Meara Respect for Life Award to St. Patrick parishioner Cecelia Lundstrom of Terre Haute, who founded a Birthright chapter in Vigo County 34 years ago to help women experiencing crisis pregnancies choose life for their babies.

As part of Birthright's pro-life ministry, Lundstrom arranged transportation for a Latino woman to return home to Puerto Rico, where family members could help her raise her child.

Lundstrom accepted the award on behalf of all the Birthright volunteers.

The archbishop also presented the Our Lady of Guadalupe Pro-Life Youth Award to St. Agnes parishioner Sherry Bube of Nashville, a 16-year-old home-schooled student, for her pro-life activism and dedicated Church and community service, which includes visiting Alzheimer's patients at a Brown County nursing home.

After the Mass, Sherry said she is thankful for her God-given talents and grateful for guidance from her parents and other mentors.

"I am constantly reminded that each and every moment in life is precious," she said. "Whenever I see a baby, I thank God for the gift that he has given to the world. And

whenever I see an elderly person, I am thankful for the years of their life and hope that they have touched the lives of others in a positive and meaningful way."

Father Eric Johnson, archdiocesan vocations director and the sacramental minister and priest moderator at St. Agnes Parish, said Sherry's award "recognizes somebody who is very generous in spirit, very generous in heart."

Holy Cross Sister Eileen Flavin, parish life coordinator at St. Agnes Parish, said parishioners are proud of Sherry and appreciate her faithful service to Church ministries as a teenager.

Also on Respect Life Sunday, thousands of Catholics and Christians from other denominations prayed for an end to abortion during one-hour prayer vigils in Indianapolis, Bloomington, Columbus, Connersville, Greencastle, Greenfield and Terre Haute. †



Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, poses for a photograph with St. Agnes parishioner Sherry Bube, left, of Nashville and St. Patrick parishioner Cecelia Lundstrom of Terre Haute after the archdiocesan Respect Life Sunday Mass on Oct. 5 at SS. Peter and Paul Cathedral in Indianapolis. Sherry and Lundstrom received awards for their distinguished service to the cause of life.

New president-rector inaugurated at Saint Meinrad School of Theology

Special to The Criterion

ST. MEINRAD—Benedictine Father Denis Robinson was inaugurated as the 14th president-rector of Saint Meinrad School of Theology on Oct. 4 in St. Bede Theater on the campus in St. Meinrad.

Attending were more than 400 guests, including faculty, students, fellow Benedictine monks, members of the school's board of overseers and board of trustees, bishops, co-workers and delegates from other institutions of higher education.

Benedictine Archabbot Justin DuVall of Saint Meinrad Archabbey, who is also chairman of the board of trustees, presented Father Denis with the school's presidential medallion. The new president-rector was introduced by his predecessor, Benedictine Father Mark O'Keefe, who served in the position for the past 12 years.

"I hope that today is more than the inauguration of one person, but—as all inaugurations must be—the opportunity to renew the charisma of an institution, the spirit of a place and the mission of a school that has served the Church for almost 150 years," Father Denis noted in his inaugural address.

He said that Saint Meinrad will commit itself to formation as a way of living.

"Saint Meinrad is not a place to prepare ministers. It is a place to be ministers. It is not a place to train future disciples. It is a place to live discipleship," Father Denis said. "We are already into the work of ministry when we step on this hill. We learn to live with one another, put up with one another, take care of one another, love one another."

During the tradition-laden ceremony, salutations were given by representatives of the student body

(archdiocesan seminarian John Hollowell), faculty (Dr. Robert Alvis), alumni (Benedictine Sister Francis Marie Pifer), board of overseers (John Chappell) and higher education (Benedictine Father Raymond Studzinski).

During Mass earlier in the day, Father Denis, as rector of a Catholic seminary, publicly declared his profession of faith and took an oath of fidelity. He began his term as president-rector on June 1.

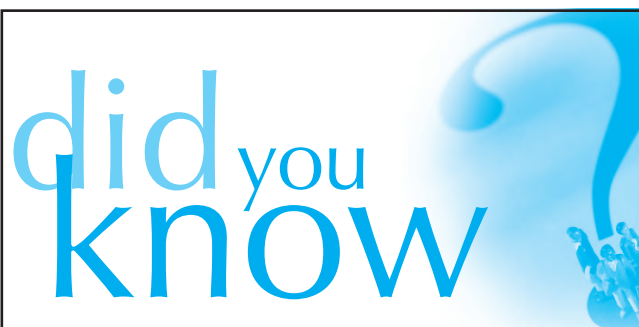
An assistant professor of systematic theology, Father Denis earned two doctoral degrees in the field from the Catholic University of Louvain in Belgium.

Previously, he was the director of continuing education and director of the permanent deacon formation program at Saint Meinrad. He has been a Benedictine monk of Saint Meinrad since 1997.

Saint Meinrad School of Theology, begun in 1861, offers initial and continuing education for Catholic priests, permanent deacons and lay ministers. The school is owned and operated by the Benedictine monks of Saint Meinrad Archabbey. †



Benedictine Father Denis Robinson smiles at well-wishers at the conclusion of the inaugural convocation on Oct. 4.



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SCRIPTURE

continued from page 1

Christian Churches.

In his homily, the pope said the purpose of the synod was to consider "how to render more effective the proclamation of the Gospel in our own time," and to underline the need to "place the word of God at the center of our life."

Like St. Paul, who evangelized with enthusiasm and urgency, the Church today senses new opportunities for spreading the Gospel, he said. But it also recognizes that, in some parts of the world, Christians have fallen away from the practice of faith, he said.

The pope's homily centered on the image of the vineyard in the day's liturgical readings. The prophet Isaiah described the divine project of salvation as a vineyard that was planted and cared for with love, but which brought forth only "wild grapes."

In a New Testament parable related by St. Matthew, Christ describes a struggle over a vineyard to illustrate unjust behavior and the rejection of God, the pope said.

These images remain relevant today, he said, especially for Christians who have been given the gift of the Gospel.

"If we look at history, we are forced to notice the frequent coldness and rebellion of

incoherent Christians. Because of this, God, while never shirking in his promise of salvation, often had to turn toward punishment," he said.

The pope noted that some flourishing early Christian communities have disappeared, and asked: "Could this same thing not happen in our day and age?"

"Today, nations once rich in faith and vocations are losing their own identity under the harmful and destructive influence of a certain modern culture. There are those who, having decided that 'God is dead,' declare themselves 'god,'" he said.

The pope, turning to a dominant theme of his pontificate, asked whether people who remove God from their lives can truly be happy, and really can build a just and peaceful world.

"Is it not more likely—as demonstrated by news headlines every day—that the arbitrary rule of power, selfish interests, injustice and exploitation, and violence in all its forms, will extend its grip?" he said.

The pope then returned to Scripture, pointing out that the biblical passages promise that God "does not abandon his vineyard," and that "if in some areas faith weakens to the point of vanishing, there will always be other peoples ready to embrace it."

He said the message from Scripture is ultimately a positive one: "the certainty that



Israeli Rabbi Shear-Yashuv Cohen, center, the chief rabbi of Haifa, walks in front of Pope Benedict XVI, right, during the Synod of Bishops on the Bible at the Vatican Oct. 6. Rabbi Cohen was the first Jewish representative to address a synod.

evil and death will not have the last word, but it will be Christ who wins in the end. Always!"

At his noon blessing at the Vatican the same day, the pope asked Catholics around the world to pray for the success of the synod. He said synodal assemblies were particularly important because they brought together representatives from every culture and population in a direct exchange of information about local realities.

On the evening of Oct. 5, the pope read from the Book of Genesis as he led off a Bible-reading marathon on the Italian state television. He was followed by Russian Orthodox Bishop Hilarion of

Vienna and Austria.

The synod got down to business on Oct. 6, with the reading in Latin of a lengthy pre-discussion report. Prepared and presented by Cardinal Marc Ouellet of Quebec, the synod's recording secretary, it synthesized the main themes that have emerged during months of preliminary consultations.

The synod's first week was to be dedicated largely to individual speeches by synod members and invited guests. In an extraordinary move, one of the first speakers was a Jewish scholar, Rabbi Shear-Yashuv Cohen, the chief rabbi of Haifa, Israel, who talked about the role of Scripture in Jewish life. †

Preaching should change lives, inspire, U.S. bishop tells synod

VATICAN CITY (CNS)—After the current Church year dedicated to St. Paul, the Catholic Church should dedicate a year to the art of preaching, Bishop Gerald F. Kicanas of Tucson, Ariz., told the world Synod of Bishops on the Bible.

"Unfortunately, preaching in our day can lose its savor, become formulaic and uninspired, leaving the hearer empty," Bishop Kicanas, vice president of the U.S. Conference of Catholic Bishops, told synod members meeting to discuss "The Word of God in the Life and Mission of the Church."

Bishop Kicanas and Cardinal Francis E. George of Chicago, USCCB president, were among the 23 synod members to address the assembly on Oct. 7.

Each member submitted a summary of

his address, which was released to the press, and a synod briefing officer provided further details to reporters.

Pointing to an account in Chapter 20 of the Acts of the Apostles, Bishop Kicanas told the synod members that even St. Paul "on occasion was known to talk on and on."

"We are told that Paul was preaching in Troas on the first day of the week and one of his listeners—the young lad Eutychus—was sitting on the windowsill listening. He became drowsier and drowsier, and finally fell asleep," the bishop said.

"He fell from the third-story window to his death," he said. "God, through Paul, brought the young boy back to life."

The bishop said that while people still tend to nod off during a boring homily, no one usually dies.

But the liturgy is supposed to build people up, he said. Preaching is supposed to comfort, heal, bring hope, inspire, challenge, teach and confront.

"Through grace, it changes lives," he said.

Bishop Kicanas said that preaching in the Catholic Church must improve, and he asked what would happen if the Church dedicated a year to improve preaching.

Bishops and priests, working together, should study what makes a homily effective in "this distracted world," he said. They should ask laypeople what matters to them and what they would suggest to improve homilies.

With a global, concerted effort to improve preaching, "the new springtime for Christianity, about which the Holy Father speaks, could burst forth and bloom throughout our Church," Bishop Kicanas said.

Cardinal George spoke to the synod about the importance of pastors working to ensure that biblical texts become part of the lives of believers, something that is more difficult today when biblical language and imagery are disappearing from popular culture.

"A generation ago, the world of art and theater were replete with biblical images," for example, the good Samaritan or references to Sodom and Gomorrah, he said.

"Those images have now disappeared," and so has "the image of God as an actor in human history," the cardinal told the synod. People are losing an understanding of the world as the place where the Holy Spirit is active, where angels and demons are present, where people must seek to do God's will.

By proclaiming and explaining the word of God, pastors must help people come to a "conversion of the imagination, the intellect and the will," the cardinal said.

"Too often, the contemporary imagination has lost the image of God as an actor in history," his summary said. "The contemporary intellect finds little consistency in the books of the Bible and is not informed by the 'regula fidei' [rule of faith]. The contemporary heart has not been shaped by worship and the submission to God's word in the liturgical year."

Cardinal George urged synod members and all Catholic pastoral workers to teach people the art of "lectio divina," a prayerful, meditative way of reading the Bible in groups as well as individually.

"If the power of God's word in holy Scripture is to be felt in the life and mission of the Church," he said, "pastors must attend to personal context as well as to inspired text." †

Growth and expansion grants are now available

The Archdiocese of Indianapolis Growth and Expansion Fund was established to provide financial support to parishes, schools and agencies of the archdiocese to grow or expand their ministries which are vital to the mission of the Church. Growth and expansion grants will be awarded through an application process.

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will be accepted through Nov. 14. Distributions will be made in January.

The application and award criteria are available on the archdiocesan Web site at www.archindy.org by clicking on a link for the finance office page.

(For more information, contact Stacy Harris at 800-382-9836, ext. 1535, or by e-mail at sharris@archindy.org.) †

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This workshop will focus on teaching communication dynamics that not only enhance our relationship with our children, but also enhance our children's sense of confidence, improve compliance, and teach independent thinking. We will address talking with our children about difficult topics such as alcohol, drugs, and sexual behavior.

January 8, 2009 - VALUE BASED CONSEQUENCES

During this workshop we will talk with parents about the concern of doing the best job of parenting they possibly can. We will discuss teaching the children a value system that will help them grow to be happy, productive and contributing members of our culture.

March 12, 2009 - MYTHS THAT ENDANGER OUR CHILDREN

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Charting a course

Lost in retirement planning? Stop and get directions

Catholic Spirit Syndication Service

Whether you're retiring next year or in 30 years, preparing for retirement during this economic downturn can be daunting.

You need current information and clear recommendations for mapping out what could be one-third of your life. If you don't have an employer who offers information sessions on retirement-related topics, several community resources could help you learn and develop a plan.

Financial, retirement and estate planning courses are offered through community education programs throughout the state. Check in newspapers, at area schools or online to find a program near you.

Future and current retirees also can attend seminars on Social Security and Medicare. In addition, some financial planners in the area offer free sessions on retirement planning issues.

Wherever you are in the planning process, the important thing is to keep going.

"If you're taking a driving trip and you're lost, what's the first thing you would do?" asked Bill Muske, a financial and investment adviser at AIG Advisor Group in Forest Lake, Minn. "You'd walk in somewhere and ask for directions. That's the first step, and then figure out where you are."

In providing direction for retirement, some community education programs in the Twin Cities area are offering classes based on the book *Mapping Your Retirement*, edited by Mark and

Janet Skeie, who are members of Guardians Angels Parish in Oakdale, Minn.

Published last year, the book is really a workbook written by 15 experts, and offers a holistic approach to retirement planning focused on maintaining your health, managing your money and living life fully.

Course participants will develop their own retirement plan with the option of seeking more detailed financial advice, Mark Skeie said.

"We're trying to give people the tools and allow them to reach their own level for saving," he said. "What amount of money do you really need to really sustain yourself over this period of time? What are your goals? What are your objectives?"

Retirement planners may also benefit from learning about Social Security and Medicare. Seminars are offered frequently through community education and senior centers, as well as many employers, according to

James Czechowicz, a Social Security public affairs specialist who gives about 100 presentations a year to groups ranging from high school students to senior citizens.

Czechowicz said he tries to group participants by age so he can better address their questions. To schedule a presentation, log on to www.ssa.gov.

In addition to offering presentations, the Social Security Administration broadcasts information through cable TV and radio as well as its Web site, he added. This summer, it launched an

online Social Security benefits estimator.

Some financial advisers also offer free information sessions to the public. Muske's office in Minnesota offered quarterly seminars on financial and retirement topics at libraries and restaurants until interest dwindled, he said.

Now, the firm brings in an expert to speak on a different topic each quarter. In January, the company will host a seminar on trimming your budget, said Muske, who attends St. Peter Parish in Forest Lake.

Wherever you seek assistance, program organizers agree that having a retirement plan and saving consistently are even more important in this tumultuous market.

"Trying to guess the market is like going to Las Vegas," Skeie said. "For most people, you get into some kind of strategy [and] hold to that strategy at least until you see where it's moving."

Even in the current economic climate, people must prepare for retirement, Muske said.

"If you seek out help and you develop a plan and you stick to it, you'll probably be OK," he said. "But doing nothing isn't going to help anyone. One of the No. 1 reasons people don't come in is because they don't understand. Seek someone who's willing to teach." †

Inside the Supplement

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For more information, log on to:

www.ssa.gov/retirement

www.ssa.gov/estimator

www.mappingyourretirement.org

www.money.cnn.com/retirement

www.retireplan.about.com

www.cfp.net/learn/SavingsFitness/StrengthenYourPlan.asp

www.ezinearticles.com/?The-Retirement-Plan:-How-to-Prepare-ForRetirement&id=625120

Catholic agencies cautiously prepare for economic future

By Regina Linskey

Catholic News Service

WASHINGTON (CNS)—Officials at Catholic aid agencies said it is too early to tell how the shaky economy will affect their donations and investments, and noted that they are cautiously preparing for the future.

John F. Galbraith, president and chief executive officer of the New York-based Catholic Medical Mission Board, said nonprofit organizations tend to react more slowly to market punches than other sectors of the economy.

Although “it is premature to look at our results [of donation revenue] in the past two months,” he told Catholic News Service on Sept. 30, the board has “to be prudent at this point in time.”

“The psychology of the stock market is just as important as the reality of the stock market; if people think they have less money, we have to prepare for it—that they will give less money,” Galbraith said. “If they are on a fixed income, they will be much more diligent. We’re not going to lose them [as donors], but they will be more careful of how they allocate that portion of money they can afford to be charitable with.”

The Catholic Medical Mission Board sends medical supplies and volunteers to poor missionary countries. Like many U.S.-based aid agencies, it uses its donations to fund programs abroad.

CMMB officials “always project conservatively [and] evaluate on a close basis weekly and monthly,” Galbraith said. The small revenue the agency earns from dividends will not be

included in the next fiscal year budget, which began on Oct. 1, said Galbraith, adding that any money earned from stocks will be a bonus.

Just in case of revenue loss, the board will have “contingency plans as far as programs in the works” and will “delay future programs if need be,” he said.

“When programs are up and running, the last thing you want to do is shut them because of lack of money,” he said.

Regardless of what might happen with the stock market and the economy, the

need to fund programs at home and abroad has not waned.

Patricia Hvidston, senior director of development for Catholic Charities USA, said the agency is intensifying its focus to garner donations “because the need is there and increasing exponentially.”

She cited an increase in need for mental health counseling since the cost of living has

increased. More and more of the working poor need assistance.

“They just can’t stretch the dollar far enough,” Hvidston told CNS.

Jack Jackson, senior vice president for finance and administration for Catholic Charities USA, said Catholic Charities has taken “a moderate-sized hit” in reaction to the shaky economy, and is looking to reduce expenses and potentially dip into its reserves and move funds.

“We are prepared to ride through the market ups and downs,” he said.

Although investment revenues are down for Catholic Relief Services, the U.S. bishops’ international relief and development agency has seen growth in donor contributions over the last fiscal

year, which ended on Sept. 30, said Michael Wiest, executive vice president of charitable giving for CRS.

Wiest said he credits people’s faith for the continued donations from both major and direct-mail givers. More than 90 percent of CRS donors are Catholic, he noted.

“It is part of their faith identity” to participate in charitable giving, he told CNS on Oct. 1. “I see it as being similar to going to Mass. It is a little less optional for them” whether or not to give, he said.

Ronald Ferreri, director of development for Jesuit Refugee Service, expressed nervousness over the recent tumultuous economic times.

On Sept. 29, the U.S. House of Representatives rejected a financial-bailout plan to stabilize financial systems. U.S. markets strongly rose on Sept. 30, but not enough for stockholders to forget Sept. 29’s record 778-point loss.

“At this point, all bets are off” and there’s no telling what will happen with donations, Ferreri told CNS on Sept. 30. “Quite frankly, I am a little nervous.”

Ferreri said he thinks that educational institutions and Churches, which have a long-term commitment from loyal donors, might fare better than aid agencies like JRS, an international Catholic organization that serves refugees.

Only since the December 2004 Asian tsunami has JRS been able to gain a commitment from donors, he said. Although its revenue from donations has continued to grow over the past few

‘The psychology of the stock market is just as important as the reality of the stock market; if people think they have less money, we have to prepare for it—that they will give less money.’

—John F. Galbraith, president and chief executive officer of the Catholic Medical Mission Board



Traders talk on the floor of the New York Mercantile Exchange on Sept. 30.

years, “we are concerned that we [won’t] be able to maintain it,” he said.

According to some analysts, when U.S. markets sneeze, the world catches a cold.

Wiest said the drop in the value of the U.S. dollar has dramatically affected CRS programs abroad.

“It is sad” the money crisis “is happening at a time when the poor are suffering from a food crisis,” he said. Families worldwide are struggling to feed themselves, he said.

Although strong donations help make up for the weak dollar’s losses, the agency’s “ability to counter that trend has been muted,” he said.

Eleonore Fournier-Tombs, communications officer for Development and Peace in Canada, said the economic crisis increases Development and Peace’s mandate to help the world’s poor. Development and Peace is the international development organization of the Canadian Catholic Church.

“It will make us work harder” for the poor, who will be hit the worst, she said. †

Placing profit before values ensures failure, says Vatican official

ROME (CNS)—The financial crisis rocking the United States and sending



Cardinal Tarcisio Bertone

tremors through the world financial markets is proof that placing profit before any other value is an attitude bound to fail, said the Vatican secretary of state.

“When God is ignored, the ability to respect the rule of law and

recognize the common good begins to vanish,” Cardinal Tarcisio Bertone said on Sept. 30 in an evening address to the Italian section of The Aspen Institute, which promotes values-based leadership on public policy issues.

“I think this is confirmed by today’s financial crisis,” the cardinal said.

When a person’s only goal is his own quick profit and when short-term profit is “practically identified as a good in itself, one ends up wiping out the profit itself,” he said.

Cardinal Bertone insisted that the Catholic Church did not want to impose

its moral values on society and has no desire to dictate public policy, but it has an obligation to remind people that God created the world and that God is the final arbiter of what is good.

“Religion is not like smoking, which one can tolerate in private, but must be strictly limited in public,” he said.

The Church “cannot and must not take the state’s place, but it cannot and must not remain on the margins of the struggle for justice,” Cardinal Bertone said.

The values the Church promotes, he said, are those that correspond to human

nature and to the dignity and truth about the human person created by God.

Without that firm reference to God, he said, “human action loses itself in vagueness and often ends up in the hands of the forces of evil.”

“Human nature does not change with parliamentary majorities nor with the passing of time [nor] with a change of latitude or longitude,” he said, which is why some values—like the sacredness of human life and the importance of the family founded on the marriage of a man and a woman—are “non-negotiable values.” †

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Economic crisis makes voters take harder look at presidential race

WASHINGTON (CNS)—Voter registration is up nationwide and the U.S. presidential election captured the world's attention some time ago, but the current economic crisis that prompted Congress to approve a \$700 billion financial recovery package seems to be creating a more intensive focus by voters on the candidates.

"I have friends who were pretty passive about the election before all of this came up, and now the presidential race dominates most of our conversations," said Phylis Perry, 55, a member of Our Lady Queen of Peace Parish in Pitman, N.J.

Democrats, Republicans and Independents are looking for a president who will navigate the country out of what they see as a bad economic storm and protect them from potential raging unemployment, business failures, drying up retirement funds and frozen credit markets, said Thomas A. Foster, 68, of Southfield, Mich., a member of St. Alexander Parish in Farmington Hills, Mich.

"If there could possibly be a good effect from this mess, I'd say it's that it seems to have gotten more people involved in the political process," Foster, an Independent, told Catholic News Service on Oct. 3. "So that is a good thing."

Though Sean Ballard of Baldwin, Md., is pleased that

U.S. citizens are giving the candidates a more thorough examination, the 51-year-old Republican, who is a member of St. Matthew Parish in Baltimore, fears voters will zoom in on just the economy when casting their ballot on Nov. 4.

"This does look like it's becoming a single-issue election," said Perry, a Republican who lives in a predominantly Republican

New Jersey community. "This is a pretty small town where most people know their neighbors, and I've recently seen a lot of Obama signs go up on the lawns of people I know are Republicans. It's been interesting to see how fast this all came

about."

The economy may have been on a down cycle for the past several months, but the recent failure of major financial institutions and the resulting credit crunch created havoc on Wall Street and moved President George W. Bush to tell Congress and the American public that the federal government needed an unprecedented amount of cash to stabilize the markets.

Bush predicted that without federal intervention there would be grave economic consequences, which he said could result in a painful recession with stifling unemployment.

Both presidential nominees—Democratic Sen. Barack Obama and Republican Sen. John McCain—voted in favor of the largest bailout of financial institutions since the Great Depression, but national polls have indicated support is shifting in Obama's favor and that a majority of Americans believe the Democrats have a stronger economic plan.

The Republican administration that has been in power for the past seven-plus years has been blamed by many political pundits for the economic crisis, and Obama has taken ample opportunity to link McCain to the Bush policies.

But neither candidate has yet to come forward with a specific proposal on the economy in light of the crisis.

"I think that folks will vote Democrat, thinking that a Republican caused this, which I do not agree with," said Ballard, who is also considering voting for Obama.

"People also adopt this 'get-rid-of-the-bums' fever when something like this comes up," Perry told CNS. "That won't help McCain."

Political observers believe the financial-rescue package initially failed in the House of Representatives on Sept. 29 because all those members of Congress who are not vacating their seats are up for re-election on Nov. 4, and many feared reprisal in the voting booth by angry constituents who voiced their opposition to the measure.

The New York Stock Exchange plummeted that day by 777 points.



U.S. President George W. Bush signs the Emergency Economic Stabilization Act of 2008 in the Oval Office after the House passed the \$700 billion financial rescue legislation in Washington on Oct. 3.

The U.S. Senate passed the bill on Oct. 1 and when the House voted on Oct. 3 on the updated version of the legislation—complete with tax breaks designed to make the proposal more appetizing to queasy House members—it passed 263-171, a comfortable margin that was 58 more votes than the measure garnered the first time around. The president swiftly signed the bill into law.

Though Foster admitted he isn't happy that taxpayers will be responsible for a

\$700 billion bailout of Wall Street, he feared an all-out collapse of the U.S. economy without the action.

"I am concerned that if this does not work, the dollar will continue to be devalued and that will make the situation worse a year from now," said Ballard, a human resources professional. "The housing market must start to recover for Wall Street to be sustained as well as the consumer confidence in terms of spending for cars, electronics, etc." †

'I have friends who were pretty passive about the election before all of this came up, and now the presidential race dominates most of our conversations.'

—Phylis Perry



Sen. John McCain

Sen. Barack Obama

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Tighten the family budget in tough economic times

By Bill and Monica Dodds
Catholic News Service

Economists and politicians speculate and point to a variety of causes as they try to explain why prices have shot up so dramatically since spring.



Bill and Monica Dodds

Moms and dads know it is not a matter of the family spending less. It is that now they are buying less even though they are spending the same amount or more.

Frugal is "in" because being thrifty has become a necessity in most households. And frills are out. Large, gas-guzzling cars, motorboats and similar items are filling craigslist, eBay and other sites for online sellers. And if you have ever wanted a Humvee, now—price-wise—is the time to buy one.

But what most families want and need are groceries on the table and gas in the car. Folks considering the cost of heating fuel or natural gas next winter can only shudder.

What can you do? A few suggestions:

- Pray for those who had been living on the edge, and now this spike in costs has pushed them right over it; the ones who must visit the food bank for the first time or shop at the secondhand store for school clothes; and the ones who in the blink of an eye in the surging price of a barrel of oil have lost their homes or their jobs.

- Donate to your local food bank. Gather up your usable household items

and clothes, and drop them off at the St. Vincent de Paul Society store. Make a cash donation to St. Vincent de Paul, and other charities that help the poor and the recently-become-poor. (Remember: The charitable organization pays the same price for gas and food that your family does!) Keep donating to your parish, too! Don't cut back on your stewardship.

- Think back and try to remember if you ever promised or even prayed to live a simpler life. Good news! The state of the economy has just given you a large, solid nudge to help you do just that. Maybe it is time to use public transportation more, to bike or walk to the grocery store; to buy basic, healthy food and eat out less often, to cut back on the beer or wine, and to cut out the cigarettes.

Here is a good reason to not let the kids be overscheduled with so many costly activities, to drop the unused fitness center membership or cancel the deluxe cable TV subscription, and to no longer be a slave to fashion or the person who demands all the latest bells and whistles on electronic goods.

In the words of families in the midst of World War II, now may be the time for your family to "use it up, wear it out, make it do or do without."

And, finally, remember that getting to a simpler lifestyle isn't simple. And once there, it still has its challenging moments, its many temptations. But the benefits—financially, emotionally, physically and spiritually—can be tremendous.

Top five gas-saving tips

Looking for tips on how to spend less on gasoline? These are among our favorites.



CNS photo/Bill Wittman

How can we approach the tough economic times that many American families face at this moment? Pray for those who had been living on the edge, and now this spike in costs has pushed them right over it; the ones who must visit the food bank for the first time or shop at the secondhand store for school clothes; and the ones who in the blink of an eye in the surging price of a barrel of oil have lost their homes or their jobs.

- Don't drive with the car windows down.
- Lighten up! Take those unnecessary items out of the trunk.
- Keep the correct tire pressure.
- Keep the engine properly tuned.
- Stay home.

(Bill and Monica Dodds are the founders of the Friends of St. John the Caregiver and editors of My Daily Visitor magazine. Their Web site is www.FSJC.org. They can be contacted at MonicaDodds@YourAgingParent.com.) †

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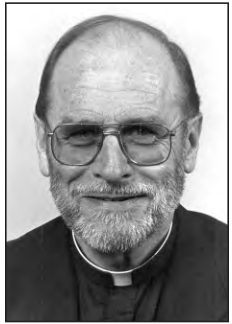
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St. Mary Parish is a pillar in the Greensburg community

By Sean Gallagher

St. Mary Parish in Greensburg is celebrating the 150th anniversary of its founding this year.

It is a pillar in the Greensburg community, according to its administrator, Msgr. Harold Knueven.



Msgr. Harold Knueven

He and other religious leaders in the town recently met with Greensburg's mayor to discuss how the city can better serve the poor, who often come to faith communities for help.

In 2007, St. Mary Parish gave \$10,000 in aid to those in need. Msgr. Knueven said the parish is respected in Greensburg.

"It's a beacon of light and a beacon of hope for the community," he said.

But it wasn't always seen that way.

At 94, Henry Ernestes has been a member of St. Mary Parish for more than half its history.

Ernestes recalled that in the 1920s when he was a youngster, he attended a public grade school in a one-room schoolhouse in rural Decatur County. At the time, its only teacher was a Catholic.

Local members of the Ku Klux Klan apparently disapproved of the Catholic teacher.

"They burned a fiery cross across from the schoolhouse one night [in 1924]," Ernestes said.

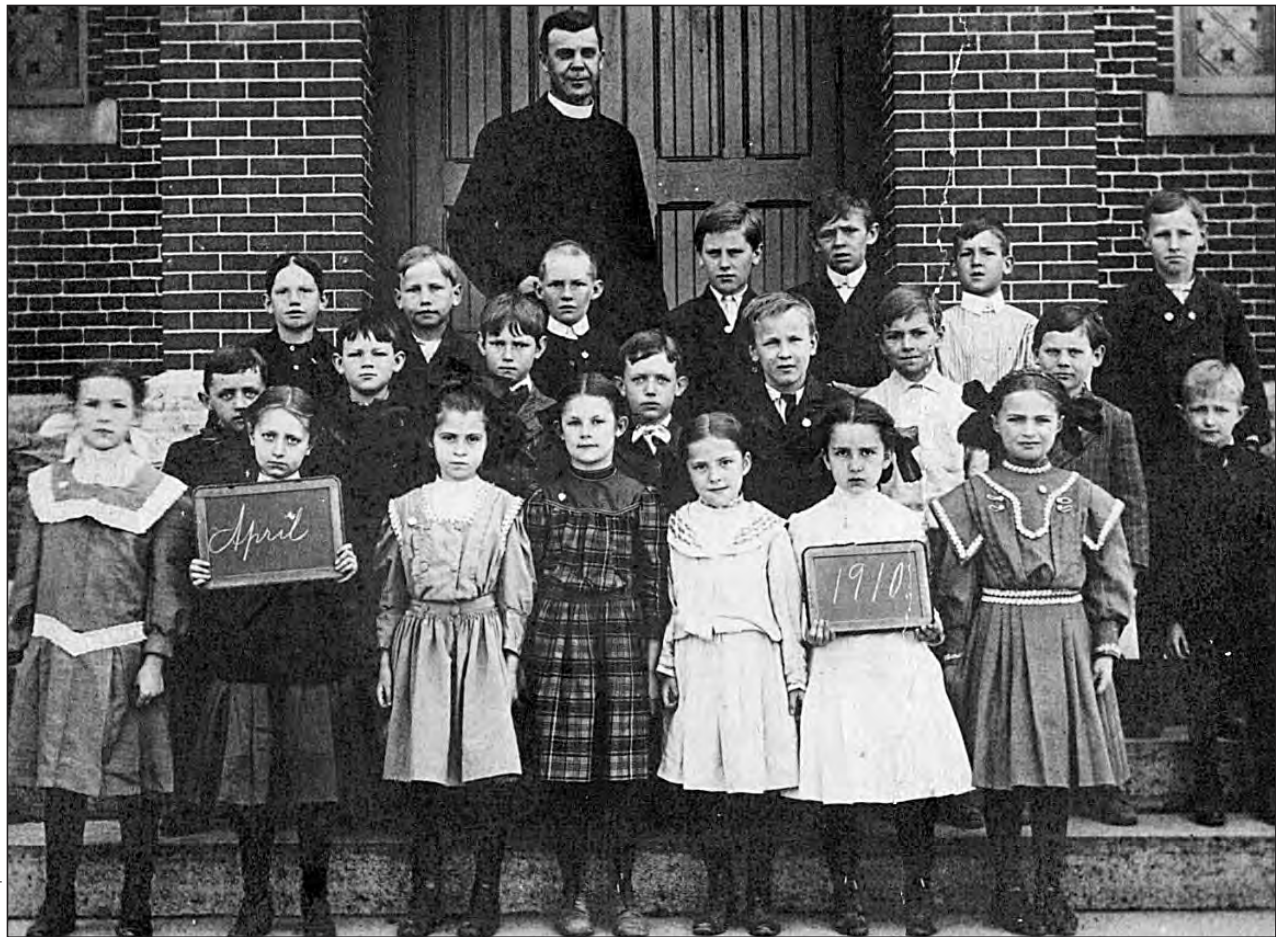
Herb Scheidler, 81, said the Klan unsuccessfully tried to burn down St. Mary School around the same time.

Scheidler, a lifelong member of the parish, attended the school from 1932-40 and later served in the U.S. Army shortly after the end of World War II.

While in high school during the war, he saw the women of the parish join with other women in the broader community in aiding the home front.

"We had a lot of troop trains come through town," Scheidler said. "And the ladies ... always met the troop trains with cookies and goodies and all. I thought that was very impressive."

He agreed with the conclusion of many historians that it was the patriotism shown



Students at St. Mary School in Greensburg pose outside their school building in 1910 with the parish's pastor, Father Lawrence Fichter. The Batesville Deanery parish is celebrating the 150th anniversary of its founding this year.

by many Catholic soldiers and sailors like himself, and Catholics supporting the war effort from home that changed societal attitudes toward the Church so that, by 1960, a Catholic could be elected president.

Scheidler was twice elected a member of the Greensburg City Council.

But as much as he valued being a community leader, Scheidler said his parish was always high on his priority list.

"Parish life is very important to me," he said. "We raised five children, and all of them went to St. Mary's [School]. Our grandchildren are still going there."

He also talked about the vibrant spiritual life of the parish.

In 1947, he was engaged to be married and wanted to buy a house instead of renting one.

In his effort to find an affordable home, he and his fiancée went to the weekly Friday novena prayer services at St. Mary Church.

"I'll never, ever forget that," Scheidler said. "It was nine consecutive

Fridays. And on the Saturday morning after the ninth Friday, we found our house."

It was the prayerfulness of the members of St. Mary Parish during that time that, in part, influenced Franciscan Sister Christine Ernestes, Henry Ernestes' daughter, to discern a call to religious life.

"The example of prayer of the people and especially my parents and grandparents [influenced me]," said Sister Christine.

"When there were 40 hours devotions, the church was packed. You saw the people coming to the church to pray."

Sister Christine is now the parish life coordinator of Immaculate Conception Parish in nearby Millhouses, which will celebrate the 175th anniversary of its establishment next year, and of St. Denis Parish in Jennings County.

Approximately 800 St. Mary parishioners gathered on Sept. 7 at the Decatur County Fairgrounds in Greensburg to celebrate their faith community's 150th anniversary. Msgr. Joseph F. Schaedel, vicar general,

was the principal celebrant at an anniversary Mass celebrated on the occasion.

"It was just a joyful celebration," Scheidler said. "I was so glad to be able to witness it. I was pleased with the large turnout and the effort that went into it by the choirs. And Msgr. Schaedel does such a fantastic job."

Although he goes far back into the parish's history, Scheidler is not looking in the rearview mirror.

He is serving on a parish design committee that is helping make plans for a move of the entire Batesville Deanery parish campus to a 25-acre site that was donated to the parish and is a mile south of the current location.

"Since we are pretty active in this building program, I see so many young families really getting in there and taking part," Scheidler said. "It thrills me to no end to see it."

(For more information on St. Mary Parish in Greensburg, log on to www.stmarysgreensburg.com.) †

Indian-American Christians urge end to violence in homeland

BELLWOOD, Ill. (CNS)—Several hundred Indian-American Christians gathered outside the Syro-Malabar Catholic cathedral in the Chicago suburb of Bellwood on Sept. 28 to raise awareness about the Christians murdered and terrorized in the Indian state of Orissa.

Christians from several denominations came together to call for an end to the violence and a restoration of peace in the region.

"The central government [of India] remains a silent observer of this atrocious cruelty," said Father George Madathiparampil, vicar general of the St. Thomas Syro-Malabar Catholic Diocese of Chicago and rally coordinator.

"We have to raise our voices for the sake of these helpless victims—our brothers and sisters," he said.

Hindu extremist mobs have murdered Christians, vandalized churches, destroyed homes, and burned convents, orphanages and schools.

The Sept. 30 killing of a woman who was axed to death raised the number of confirmed deaths to 47 in the violence that began in the eastern Indian state on Aug. 24.

After a brief prayer service at the cathedral in Bellwood, several representatives from various Christian communities stood on the steps and addressed the crowd.

Many speakers emphasized the importance of freedom of religion, which

is written into the Indian Constitution. Even though Christians are a small minority in that country—accounting for about 2 percent of the population—they usually are able to practice their faith without fear.

"We have been living together for years and years," said Bishop Jacob Angadiath, head of Chicago's Syro-Malabar Catholic diocese.

He and representatives from the Federation of Indian American Christian Organizations of North America organized the rally.

"India is a land of Mahatma Gandhi, tolerance and nonviolence," said Divine Word Father Richard Vaz, who used to minister in Orissa.

He added that a small Hindu faction is causing the destruction in India. "I ask our Hindu brethren who are peace-loving to rise up and condemn this," he added.

Gwayne and Gail Rego are sisters whose family is from the area in India affected by the violence. Gail Rego said at first her family was angry about it, but now they are just filled with sadness.

The Rego sisters, members of St. Bernardine Parish in Forest Park, also spoke about the need for peace and not revenge.

"We don't believe in violence, we believe in forgiveness," Gail Rego told the *Catholic New World*, Chicago's archdiocesan newspaper.

Gwayne Rego thought the rally was a



Carmelite nuns listen to speeches on Sept. 28 as Catholics and Indian Christians gather for a prayer service and peace rally at the Syro-Malabar Cathedral in Bellwood, Ill. Carmelite Sisters Sophia James, Jyothi Maria, Navya Therese, Cicilia Murickanolicakal and Ann Jyothis gathered with several hundred Indian Christians to protest the persecution of Christians by Hindu extremists in the state of Orissa, India.

way to spread the word about what is going on.

"We want our voices to be heard, to spread it across the media and to our friends," she said. "I don't think that people are aware that this is happening."

The violence began on Aug. 24, the day after a Hindu leader and four associates were killed in Orissa's Kandhamal district.

The leader, Swami Laxmanananda Saraswati, had for decades opposed Christian missionary activities and Hindus converting to Christianity. A Maoist group claimed responsibility for

the murders, but the Hindu extremists blamed Christians for the murders and began attacking them.

By the end of September, extremists had burned down about 4,500 Christian houses, 100 churches and 20 other Church institutions, including convents and rectories. The violence has been concentrated in Kandhamal, where the slain swami was based.

The violence also has displaced an estimated 50,000 people, who are now hiding in forests, living in state-run relief camps or staying with relatives in cities and towns outside the troubled areas. †

Rest in peace

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

MEADE, Elizabeth, 85, St. Andrew the Apostle, Indianapolis, Aug. 23. Grandmother of one.

MEYER, Aloysius, 85, St. Nicholas, Sunman, Sept. 16. Husband of Virginia Meyer. Father of Karen Ensinger and Paul Meyer. Grandfather of eight.

MILLER, Galen, 79, St. Mary, Richmond, Sept. 14. Husband of June Miller. Father of Becky Jewison, Jim and Mick Miller. Brother of Phyllis Eberhardt. Grandfather of four. Great-grandfather of two.

NORDMEYER, Eleanor F., 93, St. Anthony of Padua, Morris, Sept. 17. Wife of John Nordmeyer. Mother of Mary Beth Brunsman, Charles, Clifford, James, Kenneth, Michael and Paul Nordmeyer. Grandmother of 22. Great-grandmother of 23.

OTT, Carl, 80, St. Mary, Lanesville, Sept. 7. Husband of Wilma (Kiesler) Ott. Father of Carol Fulkerson, Fred, John, Kenny, Larry and Tony Ott. Grandfather of 11. Great-grandfather of five.

PARA, Joseph A., Sr., 83, St. Anthony, Indianapolis, Sept. 3. Husband of Mildred Para. Father of Tom Hamilton and Joseph Para Jr. Brother of Mary Godby. Grandfather of four. Great-grandfather of six.

PHELPS, Frieda Helena, 53, St. Rita, Indianapolis, Sept. 16. Daughter of Clifton Phelps. Sister of Joanne Jamison.

POVINELLI, Rose E., 88, St. Bernadette, Indianapolis, Sept. 12. Wife of Anselmo Povinelli. Mother of Roberta Green, Raymond, Ronald and Vincent Povinelli. Sister of Jeanette Brown, Angelina Golf and Frances Frausto. Grandmother of eight. Great-grandmother of 10.

RAMSEY, David R., 51, St. Simon the Apostle, Indianapolis, Sept. 14. Husband of Lisa (Kuehr) Ramsey. Son of Jacqueline Ramsey. Brother of Melissa Burrell, Amy Denbow,

Robin Henderson, Lori and George Ramsey.

ROSENBERGER, Frank W., 84, St. Michael, Brookville, Sept. 8. Husband of Mary Rosenberger. Father of Brenda Belaire and Terry Rosenberger. Stepfather of LuAnn and Patricia Johnson. Brother of Franciscan Sister Mary Collista Rosenberger and Franciscan Sister Mary Helen Rosenberger.

ROTHBAUER, Delphine, 80, St. Paul, Sellersburg, Sept. 8. Mother of Jacqueline Riester and Tom Rothbauer. Sister of Martha Vest. Grandmother of three. Great-grandmother of seven.

St. John, Mary Louise, 92, Holy Spirit, Indianapolis, Sept. 9. Mother of Francis St. John. Sister of Frederick Englert. Grandmother of two.

SCHMIDT, Stephen E., 61, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 29. Husband of Betty Schmidt. Father of Stephanie Turner and Glen Schmidt. Son of Glen Schmidt. Brother of Ricky Schmidt. Grandfather of five.

SCHOPPENHORST, Francis L., 76, Holy Cross, Indianapolis, Sept. 9. Father of Kathy Duncan, Anna Hayman, Jean McGee and Michael Schoppenhorst.

STEARNS, Margaret, 81, St. Mary, North Vernon, Aug. 31. Wife of Donald Stearns. Mother of Peggy Hamilton, Bee Murphy, Keith and Wayne Stearns. Sister of Celia Walsh. Grandmother of four. Great-grandmother of two.

STUMLER, Marie C., 80, St. John the Baptist, Starlight, Sept. 20. Mother of Frieda Book, Paul, Philip and Robert Stumler. Sister of Martha Missi, Janet, John, Joseph and Paul Atkins. Grandmother of 10. Great-grandmother of 10.

TRABEL, Helen Rose, 85, St. Peter, Franklin County, Aug. 27. Mother of Marea Kamphaus, Barbara Prickel, Elaine Warren, Patricia and Gregory Trabel. Sister of Anne Biehle and Vincent Wissel. Grandmother of four.

VIERHILE, Joseph Benjamin, 40, St. Luke the Evangelist, Indianapolis, Sept. 14. Husband of Charleen (O'Brien) Vierhile. Father of Josie, Benjamin and Ryan Vierhile. Son of Lois Vierhile. Brother of Lisa Rhein, Andrew and Thomas Vierhile.

WISKER, Kenneth J., 78, St. Vincent de Paul, Shelby County, Sept. 17.

Husband of Jean Wisker. Father of Debbie Knopp, Linda, Dick, Don and Mike Wisker. Brother of Barbara Patterson and Raymond Wisker. Grandfather of six. Great-grandfather of one.

WOLFE, Mary, 91, St. Anthony, Indianapolis, Sept. 1. Mother of Marilyn Miller and Thomas Wolfe. Grandmother of four. Great-grandmother of three.

WURZ, John K., 83, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 1. Husband of Alvina Wurz. Father of Diane Gray, Maryellen Szentesy, Janet Wilkerson and Jay Wurz. Brother of Helen Allison and Kathryn Cento. Grandfather of six. Great-grandfather of four. †



Basilica of the Agony

A colorful mural decorates the exterior of the Basilica of the Agony adjacent to the Garden of Gethsemane in Jerusalem. Archbishop Daniel M. Buechlein and the archdiocesan pilgrims celebrated Mass at the church on Sept. 23.

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Father James Brune of Evansville was ordained in archdiocese

Father James Brune, who was ordained in the Archdiocese of Indianapolis then served in the Diocese of Evansville when it was established later, died in his sleep on Sept. 15 at the Villa Maria, the diocesan home for priests in Evansville, Ind. He was 85.

The Mass of Christian Burial was celebrated by Evansville Bishop Gerald A. Gettelfinger on Sept. 18 at St. Benedict Cathedral in Evansville. Burial followed at St. Joseph Cemetery in Evansville.

James Anthony Brune was born on May 22, 1923, in Evansville.

He studied for the priesthood at the former Saint Meinrad High School, the

former Saint Meinrad College and the Saint Meinrad School of Theology in St. Meinrad.

He was ordained to the priesthood by Evansville Bishop Henry J. Grimmelmsman on May 22, 1948, at Assumption Cathedral in Evansville.

His ministry assignments were at parishes in the Evansville Diocese.

He retired in 1995 and celebrated the golden anniversary of his ordination to the priesthood in 1998.

Surviving are three sisters, Elizabeth O'Daniel of Omaha, Neb., and Isabelle Preske and Jeanette Knapp, both of Evansville; and two brothers, Judge William Brune of Evansville and Thomas Brune of Poseyville. †

CONFERENCE

continued from page 11

during our earthly journey is loyalty to his Church, to the teachings of the Church," Ogorek said.

If you see good catechesis going on, affirm it, Ogorek said. But if you believe something is off base, don't be afraid to ask questions.

"When we're loyal to God, and we show that loyalty ... we are leading in a significant way."

In terms of leadership, Ogorek used the words of Pope John Paul II to share how good leaders need to have a clear idea of where they are headed. In the process, they have to bring as many people along with them as they can.

That is the way that the late Holy Father ministered, Ogorek said.

"He knew exactly where he wanted to go, he knew exactly where he wanted to lead the Church, and he just kept forging ahead

patiently, positively, affirming the good, and bringing as many people along with him as possible," Ogorek said.

Fathers need to be leaders in their families, Ogorek said. "When dad takes his faith seriously, when dad has [his] priorities in order, the positive impact on a household is really immeasurable."

Men need to get involved at their parish, too, he said.

"We need to be leaders in our parish. As faithful men and faith-filled Catholic leaders, part of that leadership should be in our parishes," Ogorek said.

In discussing the life theme, Ogorek shared one of his favorite quotations of Pope John Paul II from a vespers service that the Holy Father celebrated while visiting St. Louis in 1999.

"If you want peace, work for justice. If you want justice, defend life. If you want life, embrace the truth, the truth revealed by God," Pope John Paul II said.

To embrace what the Church teaches about life and life issues, the director of catechesis encouraged those in attendance to obtain a copy of the *U.S. Catholic Catechism for Adults*.

"You need to read that book," Ogorek said.

"We need to know what the Church teaches about life, and we need to revisit those teachings often," he added.

Fasting to fight pornography

The more that Father Christopher Weldon heard the pattern that had developed during the sacrament of reconciliation, the more enraged he became.

The associate pastor of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese, could not believe how the sins of pornography and masturbation were commonplace as he listened to the confessions from young boys, teenagers and men.

And after hearing the same sins present themselves while administering the sacrament of reconciliation, the priest was ready to do something about it.

"This combination of pornography and masturbation is one that has to be fought on



Ken Ogorek, archdiocesan director of catechesis, speaks at the third annual Indiana Catholic Men's Conference on Sept. 27.

the front lines," Father Weldon told the men in attendance.

He started fasting to fight against pornography, but Father Weldon said he knew God wanted him to do more.

The answer came when he turned on his radio and heard a preacher talking about how prayer and fasting can drive demons out of people's lives.

Father Weldon fasts every Tuesday for his brothers throughout the world "that they would be able to be set free" from the evils of pornography and masturbation.

The statistics the priest shared are staggering: The average age of children exposed to pornography on the Internet is 11. The largest consumer Internet group viewing pornography is men ages 35 to 49. Eighty percent of teenagers ages 15 to 17 have viewed hardcore pornography multiple times. Of children ages 8 to 16, 90 percent of them have viewed pornography online, he said.

"This is a multi-generational, multi-gender addiction," Father Weldon said.

What makes Internet pornography so addictive to many people, he said, is its anonymity, affordability and easy accessibility.

"It drives us further into despair. It separates us from our families, it separates us from our friends and it separates us from our work environment," he said.

Masturbation goes hand in hand with pornography, Father Weldon added. "The devil uses the mind and body to lure us away from God."

Fasting leads to spiritual strength, Father Weldon said. "Fasting is all about self-sacrifice, for myself and for the other."

"All of this is intended for the good of the other, and I get nothing out of it," he added. "By fasting, what I am doing is completely focusing on the other, and I'm learning to sacrifice for the other. Why? Out of love. Simply, out of love." †



Fr. Christopher Weldon

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Vocations cross initiative helps families pray for vocations

By Sean Gallagher

GREENWOOD—Throughout the upcoming year, one of the ways that parishes across central and southern Indiana will observe the 175th anniversary

of the founding of the Archdiocese of Indianapolis will be by encouraging their families to pray for vocations. The archdiocesan Office of Priestly and Religious Vocations is sponsoring a Parish

Vocations Cross Initiative in which families will receive a crucifix and a packet of prayers during their parish's weekend Masses that they will pray together in their home each day in the coming week.

They will then pass on the crucifix and prayer packet to another family at the following weekend's Masses.

Father Rick Nagel, the archdiocese's associate director of vocations, helped craft the program.

"I don't think you can help but move people's lives if they take it home and they're praying with it with their kids or their spouse," said Father Nagel, who also serves as associate pastor at Our Lady of the Greenwood Parish in Greenwood.

"The prayers are powerful," he said.

"In some cases, it will encourage parents to start using the language of vocations a little more in their home, [asking their children] 'What's your vocation?'"

Although there are days dedicated to praying for an increase of vocations to the priesthood and religious life, the prayers offer a broad vision of vocations.

There are prayers for those called to married life and to help those who are single to live a life of holiness. The universal vocation to holiness given to all the baptized receives special emphasis.

"God calls all to holiness," said Father Nagel. "And then we're asked to live that out in different ways."

The prayer packet also includes daily discussion questions, suggestions of Web sites to visit, and activities that families might do together, such as visiting a nearby religious community or praying for vocations as a family at a perpetual adoration chapel.

The vocations crosses were given to families beginning on Sept. 14, the feast of the Exaltation of the Holy Cross.

Brian and Jennifer Brown and their young sons, Joshua and Marcus, received a cross and prayer packet that Sunday at Our Lady of the Greenwood Church in Greenwood.

"I think it's a good learning experience for the boys," said Jennifer Brown. "It's good to pray for vocations because if we don't pray for them, then we don't get more people entering the priesthood."



Photo by Sean Gallagher

Father Rick Nagel presents a crucifix to Joshua Brown during a Sept. 14 Mass celebrated at Our Lady of the Greenwood Church in Greenwood during the opening weekend of the Parish Vocations Cross Initiative. Joshua received the crucifix on behalf of his parents, Jennifer and Brian Brown, and his brother, Marcus. The cross initiative is sponsored by the archdiocesan Office of Priestly and Religious Vocations. Father Nagel is Our Lady of the Greenwood's associate pastor and the associate director of archdiocesan vocations.

Father Stanley Herber, pastor of St. Gabriel Parish in Connersville, likes the initiative and is presenting vocations crosses and prayer packets to families at each of his parish's three weekend Masses.

"It builds an awareness [about vocations]," he said. "Hopefully, [families] will be able to talk about vocations, what they mean and so on. The materials kind of have that built into them. It will open up the subject a little bit."

Although as associate vocations director Father Nagel is approaching

encouraging vocational discernment from several directions, he knows that fostering prayers for vocations in an initiative like this is of the utmost importance.

"It's a foundation of our beliefs as Catholics that when we come to God in prayer, he will always listen," Father Nagel said. "He'll change lives."

"When the Archdiocese of Indianapolis comes together and storms heaven in prayer, we have to believe that God will hear that, and hopefully fulfill what we desire for our Church here in central and southern Indiana." †

Planting a seed: Archdiocesan vocations office launches new Web site

By Sean Gallagher

When Father Rick Nagel was discerning a possible call to the priesthood, he often went to the Internet for information about that vocation.

"It was anonymous," he said. "I didn't have to commit to anything. I was curious, and God was kind of planting a seed. That was a way I could figure out what it would look like to become a priest."

When Father Nagel ultimately became an archdiocesan seminarian in 2002 and started his formation at Saint Meinrad School of Theology in St. Meinrad, he met a lot of other men considering the priesthood who had followed the same path to the seminary.

"I was shocked at how many of my classmates said the same thing. They had started on the Internet," said Father Nagel, the archdiocese's associate director of vocations.

"Because of that, I think there's a tremendous sense that it's a tool today that our young people are using. The question is: How are we doing in providing them information and to be engaging in that?"

Father Nagel and seminarian Benjamin Syberg tried to provide a

positive answer to that question this summer by working with archdiocesan Web site manager Brandon Evans to totally revamp the archdiocese's vocations Web site. (Log on to www.hearGodsCall.com to see it and explore its many features.)

"We chose a name that would be memorable, that would be catchy and would engage someone to check it out," Father Nagel said.

Visitors to the new site, which is linked to the archdiocese's Web site, www.archindy.org, can watch interviews with many archdiocesan seminarians and priests, have frequently asked questions about discernment answered and learn about upcoming archdiocese-sponsored vocations events.

If vocational discernment took place on the Internet nearly a decade ago for a priest like Father Nagel, who is now 44, then it is even more likely the case for today's young men, who have grown up using online resources.

Just ask Syberg, a junior at Bishop Simon Bruté College Seminary in Indianapolis.

"For good or ill, that is where people are spending their time," he said. "People in general spend so much time on the Internet

and on computers that this is one major venue that we have to look at."

That was the thinking of Archbishop Daniel M. Buechlein, who asked Father Nagel to oversee creating the new site.

"More and more young people I meet, whether college age or young adults, spend a lot of time on the Internet," the archbishop said. "They grew up with it. They spend a lot of time there. And a couple of them mentioned that we could do better. That . . . motivated me to talk to Father Rick."

Father Nagel said one feature of the Web site that might help men discern the priesthood is that it shows the breadth of the archdiocese's seminarians.

"We've got all these seminarians and these 10 priests that each look a little bit different," he said. "But God called each one of them to a special ministry. So hopefully, there's enough diversity that [site visitors] say, 'Gosh. That could be me.'"

Father Nagel said that visitors should regularly visit the Web site since he expects updates and additions to it in the future.

Archbishop Buechlein has high hopes for the way that the vocations Web site



may encourage more young men to give God a chance as a seminarian.

"I hope that it will draw them in and want them to become part of what the seminarians are doing," he said. "One of the ways to do that is to get them to know the seminarians—who they are, what they're like, [that they're] fun-loving as well as profound as far as their faith goes." †


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