



The

Criterion

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Loving your spouse

Showing Christ's love through marriage is a challenge, writes Lori Lowe, page 4.

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Pope unveils new agency to promote 'new evangelization'

VATICAN CITY (CNS)—Pope Benedict XVI unveiled a new Vatican agency to promote "new evangelization," and assigned it the task of combating the "de-Christianization" of countries that were first evangelized centuries ago.

In an apostolic letter released on Oct. 12, the pope warned of a progressive detachment from religious faith, especially in countries marked by scientific and economic progress.



Pope Benedict XVI

The new council, he said, will encourage a clearer understanding of the faith and help "remake the Christian fabric of human society."

One of the specific tasks of the agency, called the Pontifical Council for Promoting New Evangelization, will be to favor the use of the *Catechism of the Catholic Church*, the pope said.

Speaking at a news conference the same day, the president of the council, Archbishop Rino Fisichella, said missionary activity in modern societies requires a systematic effort against "the lack of awareness of the basic contents of the faith" among many Catholics.

"We need to avoid, above all, that 'new evangelization' comes across like an abstract formula. We need to fill this idea with theological and pastoral content, and we'll do it on the strength of the magisterium of these last decades," he said.

The archbishop said the council would work closely with modern communications media—an explicit request of the pope—and that the council's staff would operate in several languages.

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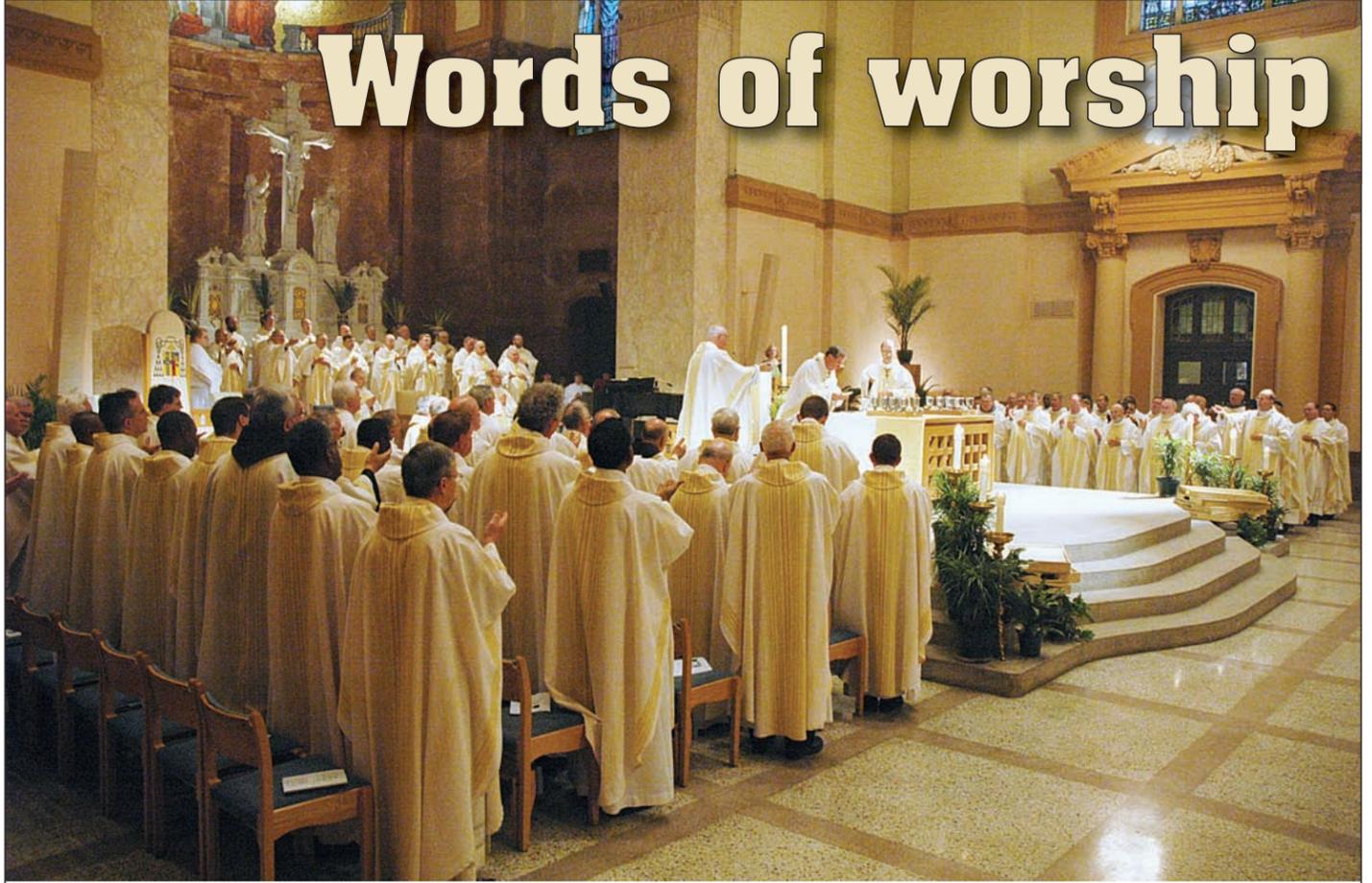
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See POPE, page 8

File photo by Sean Gallagher



Words of worship

Scores of priests who minister in the Archdiocese of Indianapolis join Archbishop Daniel M. Buechlein in praying the eucharistic prayer during the annual chiasm Mass on April 7, 2009, at SS. Peter and Paul Cathedral in Indianapolis. Father Patrick Beidelman, the archdiocesan director of liturgy, is leading a series of workshops to help priests in central and southern Indiana prepare to use the new English translation of the *Roman Missal*—the texts for the Mass—which will take effect during the weekend of Nov. 26-27, 2011.

Workshops help priests learn about and prepare for new Mass texts

By Sean Gallagher

When the new English translation of the *Roman Missal*—the texts for the Mass—is first used on the weekend of Nov. 26-27, 2011, it will be priests who will experience the greatest amount of change.

Many of the prayers that priests have proclaimed, in many cases for 40 years, will be significantly different on that first weekend in Advent in 2011.

At the same time, priests who minister in the archdiocese's 151 parishes are in a prime position to help the laity prepare for the changes that they will find in the new translation.

The staff members of the archdiocesan

Office of Worship have worked hard to organize a series of small-group workshops to help priests with the important task that awaits them.

Father Patrick Beidelman, the archdiocesan director of liturgy, is in the middle of leading 18 workshops in each of the archdiocese's 11 deaneries.

Most of the workshops last close to eight hours. They include time for priests to share how they learned to celebrate the Mass, an explanation of how and why the new translation came about, and an opportunity to practice praying and chanting some of the new prayer texts.

The workshops are also a time for

priests simply to enjoy the company of their brother priests, including sitting down for a meal together.

"We also chose these small-group gatherings to give priests the opportunity to spend some time together," Father Beidelman said, "and to learn from each other and to be supported by one another in the time that we have together."

On Sept. 16, a dozen priests, many of whom minister in the Indianapolis North Deanery, gathered in the rectory of St. Simon the Apostle Parish in Indianapolis for a workshop.

Some of these priests spoke with

See MISSAL, page 2

Synod members discuss threats to Christian communities' survival in the Middle East

VATICAN CITY (CNS)—The survival of the Christian communities of the Middle East is threatened not only by violence and political repression, but also by the Churches' weakened sense of mission, failure to work ecumenically and loss of their traditional liturgical heritage, bishops told the special synod for the Middle East.

"The Palestinian events, the civil war in Lebanon, the Islamic Revolution in Iran, the invasion of Iraq ... Christians of all Churches without distinction are martyred, forced to emigrate, forced to leave," Armenian Archbishop Boutros Marayati of Aleppo, Syria, told the synod on Oct. 11.

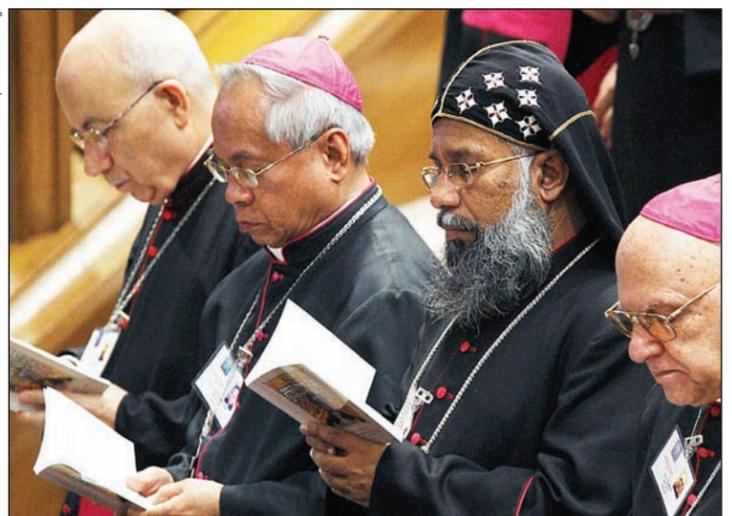
"This is a real ecumenical concern," the archbishop said. He urged synod members to find ways to strengthen the bonds among all Christians in the Middle East, "encouraging a spirit of fraternity, dialogue and communion among the Churches."

After a morning of listening to formal presentations on Oct. 11, the 185 synod members began making their own speeches to the synod during the afternoon session.

Archbishop Marayati said that while Christians throughout the region share many similar challenges, the situation of the

See SYNOD, page 8

CNS photo/Paul Haring



Participants use prayer books during the opening session of the Synod of Bishops for the Middle East in the synod hall at the Vatican on Oct. 11.



‘What we need to do is not let that be something that divides us, but rather makes us pause and truly peer into the gift that we are being given by this opportunity for growing in our understanding of the Mass and of our brothers and sisters in Christ.’

—Father Patrick Beidelman, archdiocesan director of liturgy

MISSAL

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The Criterion during breaks at the meeting and in the days following it.

Father Noah Casey, the pastor of St. Luke the Evangelist Parish in Indianapolis, was pleased with the conversation among his brother priests about how they learned to celebrate the Mass.

“It gave us a chance in a smaller group setting to have some quality sharing and interaction on questions [about liturgy] that we don’t usually have the opportunity to talk about,” he said. “The initial session of sharing was really quite outstanding.”

Many of the priests who came together at St. Simon were ordained in the 1970s. One priest was ordained only two years ago. Retired Father William Munshower was the senior priest present, having been ordained in 1958.

That was six years before the Mass began to be celebrated in English, and many of the rituals were changed.

With that broad array of changes in mind, Father Munshower put the adjustment to the new translation into perspective.

“I don’t anticipate that much change. There will [only] be some linguistic changes,” he said.

Father Michael O’Mara, the pastor of St. Mary Parish in Indianapolis, brought his own point of view to the meeting. For years, he has celebrated Mass in Spanish, and the texts are much closer to the original Latin texts.

When the new English translation begins to be used in a little more than

13 months, it will be closer to the Spanish that he regularly prays. The bilingual priest thinks this will be a help to the Hispanic children and youths in his parish.

“For our younger kids, as they’re learning the Mass in English, maybe it’s going to make more sense to them because they’re bilingual,” Father O’Mara said. “The kids are always the hope for the future.”

Father Casey is hopeful for a different reason. He foresees parishes in the archdiocese doing much more work to prepare their members for the new translation than what happened during and immediately after the Second Vatican Council—the last time that major changes in the Mass occurred.

“In general, we’re taking a much more systematic approach to the catechesis on this than we did [during] the Second Vatican Council,” said Father Casey, who was a high school seminarian during Vatican II. “One week, you came to church and the communion rail was there. And the next [week], you came and it wasn’t, and nobody said anything about it.”

At St. Luke, Father Casey plans to schedule an adult faith formation speaker series next Lent that will focus on the new translation. He also said that bulletin inserts on the Mass and other reading material on liturgy will be distributed to his parishioners during the coming year.

Father William Marks, the pastor of St. Simon Parish, said a similar effort will be undertaken at his parish.

Nevertheless, he realizes that the changes in the Mass texts may be difficult for some of his parishioners.

“How do you make them feel comfortable as soon as possible in their own church?” Father Marks wondered. “I think that’s the challenge that we have. How do we get them

Changes Coming

Some changes in wording at Mass that will come with the new Roman Missal in English at Advent 2011

PART OF MASS	PRESENT WORDING	NEW WORDING
People’s response at the Greeting, Preface Dialogue, Sign of Peace and Concluding Rites	And also with you.	And with your spirit.
Penitential Act (form A)	... I have sinned through my own fault...	... I have greatly sinned... through my fault, through my most grievous fault...
Gloria	Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. ...	Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. ...
Nicene Creed	We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen. one in being with the Father. Through him all things were made. ...	I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. consubstantial with the Father; through him all things were made. ...
Sanctus	Holy, holy, holy Lord, God of power and might. ...	Holy, holy, holy Lord God of hosts. ...
Mystery of Faith (Memorial Acclamation, form A)	Christ has died, Christ is risen, Christ will come again.	We proclaim your death, O Lord, and profess your Resurrection until you come again.

Source: U.S. Conference of Catholic Bishops

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to be comfortable with the changes?”

In his comments after the meeting, Father Beidelman said that the discomfort that some archdiocesan Catholics may experience when the new Mass translation is used can be an opportunity to deepen their relationship with Christ because “God doesn’t visit us with gratuitous disorientation.”

“People’s first reactions to this new translation ... have fallen and will fall all across the spectrum,” he said. “What we

need to do is not let that be something that divides us, but rather makes us pause and truly peer into the gift that we are being given by this opportunity for growing in our understanding of the Mass and of our brothers and sisters in Christ.”

(For more information about the new translation of the texts for the Mass, log on to www.usccb.org/romanmissal or call the archdiocesan Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483.) †

New Mass translation has many reasons, provokes hopes and fears

By Sean Gallagher

Why are the words of the Mass changing?

Father Patrick Beidelman succinctly addressed this basic question at the start of his presentation to 12 priests who gathered on Sept. 16 at the rectory of St. Simon the Apostle Parish in Indianapolis for a workshop on the new English translation of the Roman Missal that will be used beginning the weekend of Nov. 26-27, 2011.

He expects Catholics across the archdiocese to put this question to their pastors in the year to come, and wanted to offer the priests a helpful answer.

The words of the Mass are changing, Father Beidelman said, “because two popes looked at the various translations of the Roman Missal around the world for a number of years, and they thought that the missals could be done better because some content was missing and, at times, some of the prayers were skewed.”

Father Beidelman also recommended that the priests have realistic expectations about the quality of any

translation of the Mass from its original Latin texts into English.

“No matter what you do when you translate from one language to another, you’re going to lose something,” he said. “Any translation is going to be imperfect. If you’re striving for something that is perfect, I think you’re going to be disappointed.”

On the other hand, Father Beidelman noted that having a more accurate English translation of the Mass is important because Latin scholarship in some regions around the world is relatively poor. Therefore, many people responsible for translating the Mass into other languages base their work on the English translation since English is becoming more and more an international language.

“So the stakes are a little higher for the English texts,” he said. “And [the Vatican] is going to be a little more strict with what they allow and don’t allow, where there’s permission given and what adaptations are granted.”

But according to some priests who attended the workshop at St. Simon the Apostle Parish to help them

prepare for the new translation, many Catholics across the archdiocese may have a difficult time with the changes after having used the current translation for decades.

Father Michael O’Mara, the pastor of St. Mary Parish in Indianapolis, recalled getting used to a new Mass



Fr. Michael O’Mara

translation in the 1970s while growing up at St. Mary Parish in Greensburg and, from that, draws hope for the upcoming changes.

“I can remember making the changes at our parish in Greensburg and having new little prayer cards with the responses on them,” he said. “I felt a lot of energy there [back] in junior high.

“I’m hoping that this is going to [give us] a new energy. Yeah, we’re going to have to get our noses back into the books. But I think that this is going to be a great opportunity for us to bring some new life back into it.” †



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Annual appeal helps schools form students into saints

By Sean Gallagher

In his first encyclical letter, “*Deus Caritas Est*” (“God is Love”), Pope Benedict XVI wrote that proclaiming the word of God is an essential component of the “deepest nature” of the Church (#25).

A primary place in which this vital ministry takes place in the Church in central and southern Indiana is in the Catholic schools operated by scores of parishes and at interparochial high schools.

Students of all ages learn of God’s love for them in the person of Jesus Christ, and are formed to become strong in their faith and dedicated citizens in their communities.

In the “Christ Our Hope: Compassion in Community” annual appeal, Catholics in the 151 parishes of the archdiocese will have the chance to support Catholic schools close to their homes. The staff of the archdiocesan Office of Catholic Education (OCE) helps the schools achieve their important mission.

For Harry Plummer, the executive director of the Office of Catholic Education, the goal is clear.

“A Catholic school cannot be understood apart from its obligation to form kids in a manner consistent with their destiny to become saints,” Plummer said. “If we’re not doing that, then ... we really aren’t doing what we’re supposed to be doing.”

A new aspect to Christ Our Hope this year is that contributions over the appeal’s goal for each of the five geographic regions will stay in that region to support the Catholic schools there. Those regions include Batesville and Connersville, Bloomington and Seymour, Indianapolis, New Albany and Tell City, and Terre Haute.



Harry Plummer

Plummer sees this as a good way for Catholics in the archdiocese to help their schools achieve their lofty goal.

Such added assistance would be welcome in schools, where teachers find helping their students to become saints is a real challenge.

Nancy Buening, the principal of St. Mary School in Greensburg in the Batesville Deanery, finds ready assistance in accomplishing this task from the OCE staff even though they work approximately 45 minutes away at the Archbishop O’Meara Catholic Center in Indianapolis.

Despite this distance, Buening knows that help is just a phone call or e-mail away.

“Sometimes being this far away, you do kind of feel left out,” she said. “It’s not like it’s a quick drive over



Students study in a classroom at Pope John XXIII School in Madison. The grade school, neighboring Father Michael Shawe Memorial Jr./Sr. High School, also in Madison, and schools across the archdiocese receive support from the “Christ Our Hope: Compassion in Community” annual appeal.

to talk with them. But because of the technology that’s available, they’re right there with a response. You still feel like they’re behind you.”

That technology has been ramped up recently as OCE offers web-based seminars to further the training of Catholic school faculty and staff. It has also made available to schools across the archdiocese a “value-added” method of analyzing student performance that Buening appreciates.

“[You can] estimate how much educational gain they should have had in a year’s time, what would have been expected and what they had,” Buening said. “You can say, ‘They passed ISTEP, but they didn’t gain nearly as much as what they were expected to. What’s going on there?’ ”

Overall, Buening sees the OCE staff members as helping her and her staff in Greensburg in a variety of ways to serve their students in the best way possible.

“They are always trying to go above and beyond with everything they do,” she said. “And they want us to do that, too.”

Pope John XXIII School and Father Michael Shawe Jr./Sr. High School, both in Madison, also benefit from

the annual appeal.

Jerome Bomholt, the principal of Shawe, said that layoffs at factories in and around Madison have made it hard for families to send their children to the schools.

So Shawe’s tuition assistance initiatives, such as a summer work-study program, have become critical in many families’ efforts to keep their children enrolled.

“We’ve had kids that were able to attend school here that, had those things not been available, probably would not have been able to afford it,” said Bomholt. “But they were allowed some tuition assistance.”

And that assistance has been made possible in part through support that Shawe has received through contributions to Christ Our Hope.

Bomholt praised the help from the appeal, saying “it’s allowed us to do some things that we would never have gotten done ... The archdiocese has been very good to us.”

(For more information about the “Christ Our Hope: Compassion in Community” annual archdiocesan stewardship appeal, log on to www.archindy.org/ChristOurHope.) †

Archbishop says UN has obligation to do more to help world’s poor

UNITED NATIONS (CNS)—The United Nations must fulfill its responsibilities to address extreme poverty, said the Vatican’s new representative to the United Nations.

Archbishop Francis Chullikatt said on Oct. 5 that although the global financial and economic crisis has shown signs of recovery, “many of the poorest within society remain outside the benefits of this recovery, with an additional 64 million people falling into extreme poverty by the end of this year.”

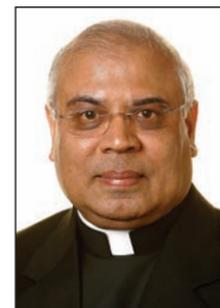
“This challenge presents a need for new focus by the international community to return to authentic humanitarian programs and financial systems, which place the person at its center rather than at its service,” he said.

The archbishop, named to the post in July, delivered the statement to a session of the General Assembly that was addressing a report on the work of the world body.

Focusing on military expenses around the world, he called the \$1.3 trillion spent in 2007 for arms and other military expenditures particularly troubling in light of the fact that more than 1.4 billion people around the world live on less than \$1.25 per day.

“This never-ending ability to find funds for military programs highlights yet again the need for individuals and governmental leaders to refocus their priorities and financial commitments,” he said.

Archbishop Chullikatt noted that issues facing the world’s poor—such as lack of education and access to clean drinking water and sanitation—have not been met “even though the capacity to provide remains within our grasp.” †



Archbishop Francis Chullikatt

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Editorial

The Church is called to evangelize permanently in words and in action

"The Church always evangelizes and has never interrupted the path of evangelization. She celebrates the Eucharistic mystery every day, administers the sacraments, proclaims the word of life—the Word of God—and commits herself to the causes of justice and charity. And this evangelization bears fruit: It gives light and joy, it gives the path of life to many people; many others live, often unknowingly, in the light and the warmth that radiate from this permanent evangelization."

(Cardinal Joseph Ratzinger, now Pope Benedict XVI)

The Church always evangelizes, the Holy Father tells us, because it is the nature of the Church to give witness to the person of Jesus Christ and his saving message.

When we celebrate the sacraments, especially the holy Eucharist; when we proclaim the Good News that God's kingdom is in our midst, here and now; when we give generously to the poor and work to build communities of justice and peace in our world, we are evangelizing. The result? Light and joy, life and love, healing, forgiveness and peace.

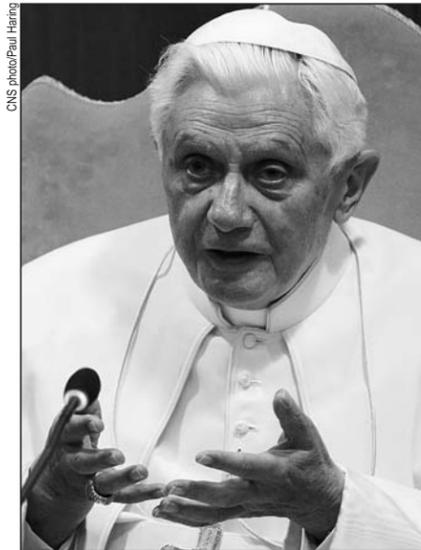
Why do we hesitate to evangelize, to share our faith in God, to proclaim by our words and the way we live that we are disciples of Jesus Christ? Why do so many of us fail to practice our faith by staying away from the Sunday Eucharist, the sacrament of penance and the common life of our parishes? Why do we give in to despair, nurture feelings of anger and resentment, or buy in to the false promises of a secular culture that tells us happiness can be bought or manipulated?

We know better. True happiness comes from living the Gospel, from following the commandments and the beatitudes, from serving others, and from being grateful, generous and accountable in our stewardship of all God's gifts. Why do we fail to evangelize when we know that our Lord has commanded us to be his faithful witnesses and to make disciples of all nations?

Pope Benedict XVI has warned of a "silent apostasy" that exists in secular cultures where Catholics live as though they had never heard the word of God or learned to practice their faith in an open and active way. In these cultures, the pope says, lay Catholics have an "irreplaceable" duty to evangelize—at home, in their neighborhoods, at work and in the public square.

"Participation in public and political life is a specific task of the laity," the Holy Father says. "The Church does not identify with any party, with any political community," the pope says. "Rather, she always reminds us that lay people involved in political life must give a courageous and visible witness of Christian values, which must be affirmed and defended in case they are threatened."

The work of evangelization takes on an especially important character during an election time. Not only do candidates who profess that they are Catholics have to reflect their beliefs publicly and in their political agendas, but those of us who are among the electorate must



Pope Benedict XVI speaks during the opening session of the Synod of Bishops for the Middle East in the synod hall at the Vatican on Oct. 11. The pope offered an off-the-cuff reflection on the threat of "false gods" that beset the modern world.

vote—and be seen to vote—according to our religious and moral convictions as disciples of Jesus Christ and members of his Church.

The "new evangelization" that Pope Benedict proposes in solidarity with his immediate predecessor, Pope John Paul II, requires the active collaboration of bishops, priests, deacons, religious and laity. Starting with the diocesan bishop, who must "model Christ in his virtues—chastity, the practice of poverty, the spirit of prayer, simplicity, and the delicacy of conscience," all who wish to follow Christ must embrace the responsibility to evangelize.

Today, as always, evangelization requires reaching out to those who have not yet heard the Good News of Jesus Christ. But today, as perhaps never before, evangelization also means reaching out to those Catholics among us who have "fallen away," and to all of us whose observance of Church teaching and practice is not what it should be.

Let's participate actively in the "permanent evangelization" of the Catholic Church: her sacraments, her preaching, and her witness to right living and social justice. Let's actively resist the silent apostasy of our secular culture and not hesitate to make it known that we are followers of Jesus Christ who have accepted the Great Commission he has given us: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age" (Mt 28:19-20).

If we are faithful evangelists—witnesses to the Gospel in our words and our actions—the result will be light and joy, life and love, healing and forgiveness.

Then we will know with the certainty of faith that the kingdom of God is in our midst, and that our Lord is with us until the end of the age.

—Daniel Conway

Be Our Guest/Lori Lowe

Show Christ's love through marriage

"This is how all will know that you are my disciples, if you have love for one another" (Jn 13:35).



The popular hymn, "They will know we are Christians by our love," is based upon the above verse. The admonition to love our neighbor as ourselves is similar.

As a result, we as Christians are urged—rightly so—to clothe the

naked, care for strangers and pray for our enemies.

We must not forget to love the ones closest to us. Love your spouse like no other. This sacred union requires care and feeding, and should not be neglected among our other responsibilities, including child rearing.

Unfortunately, Christian and Catholic marriages end in divorce nearly as often as those in the general population. As a group, we are not doing a great job of witnessing for Christ by our marital love.

At times, we allow the concerns of the world, such as financial gain or keeping up public appearances, to overwhelm our sacramental promises to be devoted to one another. We may allow our selfish tendencies to stand in front of God's will.

"Preach the Gospel always, if necessary use words." Many have attributed this quotation to St. Francis of Assisi. I believe the saint wanted to remind us that actions speak louder than words, that our lives must demonstrate God's word in action.

Showing genuine, sacrificial love is the primary way we can do this. However, words are often necessary.

We shouldn't be ashamed to speak up for marriage in general, and our marriage in particular. And we should be prepared to verbally share our hope and the source of

our hope in Jesus Christ.

However, others won't care to dig deeper if our lives don't reflect love. In fact, others—including children in broken homes—may conclude that Christianity holds empty promises.

When we genuinely, sacrificially love our husband or wife, placing their needs above ours, we model Christ's love. When we use our words to explain biblical love to our children, we instill a firm foundation in them.

When we use lovely words but do not show love or when we spend our time complaining about our spouse instead of building him or her up, we become part of the negative culture that devalues marriage.

We are all challenged daily by the enemy and by the culture in which we live, and may take for granted the clear instructions that we are given in the Bible regarding exactly how to love.

Focusing on each of the following words in the First Letter of St. Paul to the Corinthians is a good start. I know as I celebrate 15 years of marriage that I am still working on achieving the first sentence.

"Love is patient, love is kind. It is not jealous, [love] is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things" (1 Cor 13:4-7).

(Lori Lowe is an author and marriage advocate who writes research-based marriage tips at www.lifeegems4marriage.com. She and her husband, Ming, and their two children are members of St. Simon the Apostle Parish in Indianapolis.) †

The Human Side/Fr. Eugene Hemrick

Experiencing the joy of living and taking control of our lives

Do you feel life is becoming more hectic by the minute? Have the poor economy,



wars, erratic weather, gridlock, divisions and scandals dampened your joy? If so, it is time to reflect on joy's true meaning.

St. Thomas Aquinas states that joy is to desire as motion is to rest. The first principle of joy is the peace of

mind that comes from possessing that which we desire. A restless yearning no longer reigns.

When true joy is achieved, a calming sense of harmony courses through us. These days, the No. 1 question being asked is how do we achieve this in practice?

Pope Paul VI counseled us to practice three pivotal principles in our daily lives.

The first is the joy of elation. Simply put, it means valuing the beauty of Mother Nature. This translates into savoring our food, being grateful for a clear, crystal blue sky, the sound of waves crashing against the shore or the majesty of mountains.

Elation means to take delight in, raising the question of when have we last delighted in the beauty around us? So often, our chaotic world deflects us away from this, causing us to forget to stop, smell and appreciate the roses. Stopping to smell the roses is one of the most basic ways for becoming uplifted and fortified against our frantic existence.

The joy of austerity is another of joy's qualities. It means taking pride in work well done. Here we have the picture of stepping back and admiring the fruits of our labors.

As a gardener in my youth, it was my practice to step back after planting a flower bed, and to admire the way it

enhanced the surroundings of the mansion where I worked. Here, joy would ask us, when last have we taken pride in a job well done?

Our hectic life often deprives us from celebrating life by prodding us to forever race ahead without stopping to reflect and value in our accomplishments.

The joy of sharing and serving is a third quality of joy. Here, we are reminded of the most basic way to stay happy—by devoting oneself to others.

The joy of sharing and serving moves us from being overly concerned about our welfare to being equally concerned about the welfare of others. It is antithetical to narrowness, which deprives us of enjoying the exhilaration of expansiveness.

When we summarize Pope Paul VI's thoughts on joy, one thing is common—to be joyful we need to pause every so often, to move outside of our narrow world and, in doing so, to take control over our perplexing life.

(Father Eugene Hemrick writes for Catholic News Service.) †

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 1410, Indianapolis, IN 46206-1410.

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

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

New chapel at Cardinal Ritter is lasting reminder of school's mission

The blessing of the new chapel at Cardinal Ritter Jr./Sr. High School a month ago gave me the opportunity to think about the Catholic identity of our mission of education.

The ritual blessing for a chapel speaks to important aspects of the uniqueness of a Catholic school. In my homily for the event, I suggested three points for reflection: 1) How Jesus is present in the chapel; 2) How the high school chapel is a call to holiness; 3) How the chapel signals the true nature of Cardinal Ritter High School.

The presence of Christ in the chapel is suggestive of his presence in any Catholic school. Christ said that where two or three gather in his name, he is there among them.

In addition, Jesus is present in the chapel in three distinct ways.

Obviously, we speak of the Real Presence of Jesus in the Eucharist celebrated there, and as he is reserved in the tabernacle. It is also true that the altar which we blessed is itself a symbol of Christ as the center of the chapel. And when a priest celebrates Mass, he does so in the person of Christ, in *persona Christi*. Indeed, the real celebrant of the Eucharist is Jesus himself.

In the eucharistic prayer, a priest says in the person of Christ, "This is My Body, this is My Blood." He does not say this in reference to himself.

This noble chapel also stands as a striking symbol that everyone who enters

the campus of Cardinal Ritter High School is called to holiness by virtue of their baptism. The simplest way to understand the call to holiness can be taken from the words of Pope Benedict XVI in his encyclical "God is Love." He said the Church's deepest nature is expressed in our task to proclaim the Word, to celebrate the sacraments and to participate in the ministry of charity. Our call to holiness is lived doing these three tasks according to our state in life. In a real sense, the mission of a Catholic school is to educate and form students to live their call.

The chapel at Ritter is an awesome and striking reminder about the integral nature of the mission of the high school. Academic excellence is important and fundamental. The personal human development of the students is fundamental. Development and encouragement of moral integrity and good character is fundamental.

But crowning these aspects of Ritter's mission, like any of our Catholic schools, is the spiritual development of students, faculty and administration.

The spiritual formation of all who make up the Ritter family distinguishes this excellent high school from its secular counterparts. The prominently visible chapel stands as a lasting reminder of the integral nature of the special mission of Cardinal Ritter High School for all who are and who will become part of the Ritter family.

The chapel at Cardinal Ritter High

School is an extraordinary gift. But whether or not a Catholic school has a chapel, the mission of the school reflects the same features of its Catholic identity. Intentional consciousness of Christ's presence is a matter of our faith. Having this presence lifted up by the regular celebration of Mass is important. The presence of religious symbols, such as crucifixes and statues, remind teachers and students of Christ among them.

A fundamental purpose of a Catholic school is to remind our children and youth that their baptism inaugurated for them the call to holiness. The school not only reminds them of the call, but also helps them learn how to live this call in everyday life.

Catechesis in the Catholic faith is at the heart of the evangelizing mission of our schools as it is also the reason for our parish religious education programs. Not only is catechesis intended to provide information to our students, it also proposes gradually to lead children and our youth into a closer relationship with Jesus.

Of course, we are proud of our academic efforts as well. A review of the ISTEP scores of our elementary schools is truly encouraging. But that doesn't tell the story of Catholic education in itself.

We sometimes speak of "value-added" features of our educational mission. We not only care about the intellectual development of our students; we help them in the development of their character and overall moral integrity. We care about their physical development and good health. We care about their social development.

The mission of Catholic education comes at a price. Our parishes work hard to make our schools and religious education programs available as widely as possible.

A lot of folks simply can't afford school tuition. And so our parishes provide solid religious education and faith formation programs to enable our shared call to holiness. †

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 nueva capilla en la secundaria Cardinal Ritter es un recordatorio perdurable de la misión de la escuela

La bendición de la nueva capilla de la escuela secundaria Cardinal Ritter hace un mes me brindó la oportunidad para pensar acerca de la identidad católica de nuestra misión de formación.

El ritual de la bendición de una capilla expresa aspectos importantes sobre la singularidad de una escuela católica. En mi homilía para la ocasión, sugerí tres puntos para la reflexión: 1) De qué manera se encuentra Jesús presente en la capilla; 2) Cómo la capilla escolar representa un llamado a la santidad; 3) La forma en que la capilla señala la verdadera naturaleza de la escuela secundaria Cardinal Ritter.

La presencia de Cristo en la capilla es indicadora de su presencia en todas las escuelas católicas. Cristo dijo que donde hayan dos o más reunidos en mi nombre, allí estaré yo entre ellos.

Además Jesús se encuentra presente en la capilla en tres formas específicas.

Obviamente, hablamos de la Presencia real de Jesús en la Eucaristía que se celebra allí y al reservarse en el Sagrario. También es cierto que el altar que bendicimos es en sí mismo un símbolo de Cristo como el corazón de la capilla. Y cuando un sacerdote celebra la Misa, lo hace en representación de Cristo, en *persona Christi*. De hecho, el verdadero oficiante de la Eucaristía es el propio Jesús.

En la oración eucarística el sacerdote dice en el nombre de Cristo: "Este es mi Cuerpo, esta es mi Sangre." Esto no lo dice refiriéndose a sí mismo.

Esta noble capilla también se erige como un símbolo impresionante de que todo aquel que ingresa en las instalaciones de la escuela secundaria Cardinal Ritter está llamado a la santidad en virtud de su bautismo. La forma

más simple para comprender el llamado a la santidad puede extraerse de las palabras del papa Benedicto XVI en su encíclica "Dios es amor." En ella señaló que la naturaleza más profunda de la Iglesia se expresa en nuestra tarea de proclamar la Palabra, de celebrar los sacramentos y de participar en el ministerio de la caridad. Nuestro llamado a la santidad se vive mediante el ejercicio de estas tres tareas, conforme a nuestra situación en la vida. En un sentido real, la misión de una escuela católica es educar y formar estudiantes para que vivan su llamado.

La capilla de Ritter representa un recordatorio maravilloso e impactante sobre la naturaleza integral de la misión de la escuela secundaria. La excelencia académica es un aspecto importante y fundamental. El desarrollo de la persona humana de los alumnos es algo fundamental. El desarrollo y el fomento de la integridad moral y de la buena conducta son fundamentales.

Pero en la cima de estos aspectos de la misión de Ritter, al igual que los de cualquiera de nuestras escuelas católicas, se encuentra el desarrollo espiritual de los alumnos, del personal docente y administrativo.

La formación espiritual de todos los que conforman la familia Ritter distingue a esta excelente escuela secundaria de sus equivalentes seculares. La capilla que se destaca visualmente se erige como un recordatorio perdurable de la naturaleza integral de la misión especial de la escuela secundaria Cardinal Ritter, para todos aquellos que forman parte de la familia Ritter ahora y en el futuro.

La capilla de la secundaria Cardinal Ritter es un obsequio extraordinario. Pero independientemente de si una escuela católica tiene una capilla, su misión refleja las mismas

características de su identidad católica. La toma de conciencia intencional de la presencia de Cristo es un asunto de nuestra fe. Resulta importante elevar esta presencia mediante la celebración regular de la Misa. La presencia de símbolos religiosos tales como crucifijos y estatuas recuerda a maestros y alumnos que Cristo se encuentra entre ellos.

Uno de los objetivos fundamentales de una escuela católica es recordar a nuestros niños y jóvenes que su bautizo inauguró su llamado a la santidad. La escuela no sólo les recuerda este llamado, sino que también contribuye a que aprendan cómo vivirlo en el quehacer cotidiano.

En la fe católica, la catequesis ocupa el corazón de la misión evangelizadora de nuestras escuelas y constituye también la razón de nuestros programas parroquiales de educación religiosa. La catequesis no solamente está destinada a proporcionar formación a nuestros estudiantes; también se propone guiar a niños y jóvenes para que mantengan una relación más estrecha con Jesús.

Por supuesto, estamos igualmente orgullosos de nuestros esfuerzos académicos. Una revisión de las calificaciones de ISTEP para nuestras escuelas elementales resulta verdaderamente alentadora. Pero eso no relata la historia de la educación católica en sí misma.

A veces hablamos de las características "de valor agregado" de nuestra misión de formación. No sólo nos preocupamos por el

desarrollo intelectual de nuestros alumnos; contribuimos al desarrollo de su carácter y a su integridad moral en general. Nos preocupamos por su desarrollo físico y su buena salud. Nos preocupamos por su desarrollo social.

La misión de la formación católica tiene su precio. Nuestras parroquias trabajan arduamente para lograr que nuestras escuelas y programas de formación religiosa se encuentren tan ampliamente disponibles como sea posible.

Muchas personas simplemente no pueden costear una matrícula escolar. De este modo, nuestras parroquias ofrecen sólidos programas de educación religiosa y formación de fe para facilitar nuestro llamado colectivo a la santidad. †

¿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 15

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, Gerry Dick, host and creator of "Inside Indiana Business," presenter, 6:30-8:30 a.m., online reservations only. Reservations and information: www.catholicbusinessexchange.org.

St. Rose of Lima School, 114 Lancelot Drive, Franklin. **Movie night, Facing the Giants**, 7 p.m., free admission, concessions available. Information: 317-738-3451 or amyreg@yahoo.com.

October 15-17

Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Sisters of Providence, "Discernment Weekend—How Do I Know What God Wants Me to Do?"** Information: 800-860-1840, ext. 2897, or jhoward@spsmw.org.

October 16

Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. **Indiana Catholic Men's Conference, "Lions Breathing Fire,"** 8 a.m.-4:30 p.m., \$50 per person includes lunch. Information: 317-924-3982 or

317-888-0873.

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

Knights of Columbus Hall, 1040 N. Post Road, Indianapolis. **Ladies Auxiliary, garage sale and electronic recycling drive**, 8 a.m.-2 p.m.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Women's Club, ham and bean supper**, 6 p.m., \$5 per person, hot dog dinner, \$2 per person. Information: 317-831-4142 or stmmsha@sbcglobal.net.

St. Charles Borromeo Parish, 213 Ripley St., Milan. **"Harvest Dinner,"** Mass, 5 p.m., dinner, 4-7 p.m. Information: 812-623-8007.

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **"Alumni Cookout,"** Mass,

4:30 p.m. cookout following Mass, no charge. Information: 812-339-5561, ext. 14, or tdoyon@hoosiercatholic.org.

October 16-21

St. Margaret Mary Parish, 2405 S. Seventh St., Terre Haute. **"Parish Mission—What Is the Mission of Jesus Today?"** Maryknoll Father Dennis Moorman and Father Jim Madden, presenters. Information: 812-232-3512.

October 17

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **"Our Lady of Fatima Rosary Rally,"** chapel, 3 p.m. Information: 317-872-6420.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Carmelite Secular Order, meeting**, noon-4 p.m. Information: 317-259-4936 or cshock803@att.net.

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.

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic**

prayer group, 7 p.m. Information: dicksoncorp@parallax.ws.

Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Day Care/Preschool, open house**, noon-3 p.m. Information: 812-535-4610 or www.woodsdaycare.org.

Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, "Mary, One Who Trusted the Lord,"** Benedictine Father Prior Kurt Stasiak, presenter, 2 p.m. Information: 812-357-6501.

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

October 18

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **RSVP of Central Indiana, Caregiver Support Group**, 5:30-7 p.m. Information: 317-261-3378 or

mwoodsworth@archindy.org.

October 20

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

St. Charles Borromeo Parish, 2222 E. Third St., Bloomington. St. Paul Catholic Center Student Life Team and St. Charles Borromeo Parish, **eucharistic procession from St. Charles Borromeo Church to Indiana University campus**, exposition of the Blessed Sacrament at the church, 6:30 p.m. Information: 765-252-9187.

October 21

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

October 22-24

Flaget Center, 1935 Lewiston Drive, Louisville, Ky. **"Catholic Charismatic Conference,"** Archbishop Joseph E. Kurtz of Louisville, keynote speaker. Information: 502-535-6186 or bgarvey@aol.com or www.cclouisville.org.

October 23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis.

"60th Anniversary Celebration." Information: 317-545-7681 or spasotti@archindy.org.

St. Ann Parish, 6350 S. Mooresville Road, Indianapolis. **Ladies Guild, "Women's Day of Reflection and Retreat—Doing God's Will in Our Daily Lives,"** 9 a.m.-3 p.m., \$15 per person includes lunch. Information: 317-243-6534.

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **Cardinal Ritter High School Scholarship Dinner and Dance**, 6:30-10:30 p.m., \$25 per couple, \$5 per child, \$40 maximum charge for family. Information: 317-455-KOFC or webmaster@stmonicaokfc.org.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Visiting Nurse Service, flu vaccination program**, 9-11 a.m. Information: 317-888-2861. †

Retreats and Programs

October 16

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Spa Day,"** 8 a.m.-4 p.m., \$100 per person, register by Oct. 1 for special fee of \$80. Information: 317-788-7581 or benedictinn@benedictinn.org.

Oldenburg Franciscan Center, Oldenburg. **"Autumn Meditations of God's Creation—The Splendor of God Is Alive Today!"** Franciscan Sister Marya Grathwohl, 9:30 a.m.-3:30 p.m., \$45 per person includes lunch. Information: 812-933-6437 or center@oldenburgosf.com.

Kordes Retreat Center, 802 E. 10th St., Ferdinand, Ind. (Diocese of Evansville). **"Saturday Morning at the Dome—Inner**

Peace: Staying Sane Amidst Turmoil,"

9 a.m.-12:15 p.m. Information: 812-367-1411 or www.thedome.org.

October 18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile—Silent Reflection Day,"** 8 a.m.-4 p.m., \$25 per person includes breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

October 19

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine—Navigating the Potholes: Living a Moral Life,"** Session 3 of four programs, Benedictine Sister Susan Marie Lindstrom, presenter, 6:30-9 p.m., \$25 per person includes dinner and presentation. Information: 317-788-7581 or benedictinn@benedictinn.org. †

All Girls High School Mass and brunch are Nov. 7

Alumnae who attended the former Our Lady of Grace Academy in Beech Grove as well as the former St. Agnes Academy, St. Mary's Academy, St. John's Academy, Ladywood School and Ladywood-St. Agnes Academy, all formerly in Indianapolis, are invited to attend the fourth annual All Girls High School Mass at 10:30 a.m. on Nov. 7 at St. Mary Church, 317 N. New Jersey St., in Indianapolis.

After the Mass, a breakfast brunch will be served at The Rathskellar restaurant,

located in The Athenaeum at 401 E. Michigan St. The cost is \$20 per person.

Reservations are required by Oct. 24 and may be sent to Wilma Peacock, 1030 N. Leland Ave., Indianapolis, IN 46219. For more information, call her at 317-359-5800.

Reservations should include current name and maiden name, school attended, year graduated, address, telephone number and e-mail address, which is optional. Checks should be addressed to All Girls High School Brunch. †

VIPs



Albert and Rita (Seubert) Back, members of St. Paul Parish in New Alsace, celebrated their 60th wedding anniversary on Oct. 14.

The couple was married on Oct. 14, 1950, at St. Paul

Church in New Alsace.

They are the parents of three children: Diane Warrenburg, Dale and Daren Back. They also have seven grandchildren and five great-grandchildren. †



80th birthday

With members of St. Charles Borromeo Parish in Milan looking on, Father Francis Eckstein, a retired diocesan priest, blows out the candles on his birthday cake during a Sept. 25 celebration to mark his 80th birthday. The party followed the Saturday evening Mass at St. Charles Borromeo Church. Father Eckstein lives at the parish, and continues to minister there as well as at St. Pius Parish in Ripley County.



Bloomington Life Chain

Motorists on heavily traveled Third Street in Bloomington drive by members of St. Charles Borromeo Parish holding pro-life signs during the annual Life Chain prayer vigil on Oct. 3, which took place on Respect Life Sunday in many towns and cities across Indiana and throughout the country.

Catechesis is essential to nurture relationship with Christ, speaker says

By Mary Ann Wyand

Catholics need to learn anew what it means to be in relationship with Christ, Therese Polakovic told “Treasuring Womanhood” participants on Sept. 18 at Cathedral High School in Indianapolis.



Therese Polakovic

To know God better is to love him even more, said Polakovic, the co-founder and executive director of ENDOW, a national catechetical ministry dedicated to “Educating on the Nature and Dignity of Women.”

“Every new thing learned about God is another reason for loving him,” she said. “Our mission is to transform the culture by educating

women about their true nature and dignity as persons made in the image of God.”

During her keynote address at the seventh annual Indiana Catholic Women’s Conference, Polakovic said ENDOW distributes study guides based on the teachings of Pope Benedict XVI, the late Pope John Paul II, and other Catholic theologians and philosophers.

“We help ordinary women of faith to stretch intellectually as they learn more about the theological underpinnings of the faith that they profess and love and live,” she said. “Our aim is to put study guides into their hands that accurately reflect authentic Church teaching with the goal of helping to make them more knowledgeable and thus more fervent in the practice of their Catholic faith.

“We have found that when this happens they fall more deeply in love with God,” Polakovic said, “and thus elevate society as Catholic women ... in the home, the

Church and the world.”

Since ENDOW was started seven years ago in Denver, she said, more than 6,500 Catholic women have participated in its educational programs and benefited from its publications.

In 2008, Polakovic attended a conference hosted by the Pontifical Council of the Laity in Rome in honor of the 20th anniversary of the promulgation of Pope John Paul’s apostolic letter “On the Dignity and Vocation of Women.”

The international conference addressed the challenges of living out the late pope’s message advocating a new Christian feminism in contemporary society.

“Cardinal Stanislaw Rylko, the president of the Pontifical Council of the Laity, began by stating that we are living in a crucial time when ‘nothing less than the human person is hanging in the balance,’” Polakovic said. “It was a shocking start to the conference, and it was meant to be.”

Conference speakers examined a variety of societal problems, she said, including lack of respect for the sanctity of life as well as the ongoing fight over women’s identity during the past half century.

“During these years, the relationship between men and women has been skewed, devolving into one of antagonism and resentment,” she said. “In fact, they explained, we are in a great war over the dignity of the human person, and the war is being waged around women ... because life is transmitted through women. So, if you deconstruct women, you deconstruct the family, which is the basis of society.”

This cultural attack on family life is a result of contemporary society’s emphasis on relativism and free will, she said, which excludes God as the author of life and negates moral codes.

“These are all very grave concerns,” Polakovic said,

“concerns which will ultimately define our society and the world as we know it. However, nothing unnerved me quite as much as when we were told point blank that we now have an entire generation of women who are unable to pass the faith on to their children because they don’t know the [tenets of the] faith. ... We are completely unprepared for the cultural battle that lies before us.”

In addition to nurturing children’s physical and emotional needs, she said, mothers must care for their spiritual needs.

“We have our children under our roofs, in our nests, where we can influence them daily, for a very short period,” Polakovic emphasized. “The time we have with them is finite, but the consequences are eternal. ... [But] many of us were never taught the deep and beautiful truths found within the Catholic faith so it is no wonder that we aren’t able to pass them on.”

Mothers must continue to tell their children the story of what it means to be Catholic, she said, so the truths of the faith can be passed on to a new generation that is searching for meaning and purpose in their lives.

“Not to know the traditions—the story—[of our faith] threatens our identity as people of God,” Polakovic said. “... The Second Vatican ... was meant to be a wake-up call to all Catholics of our primary role, which is to be on the front lines evangelizing the culture.”

It is a profound blessing to be Catholic, she said, and to share the faith of Jesus and the saints with others.

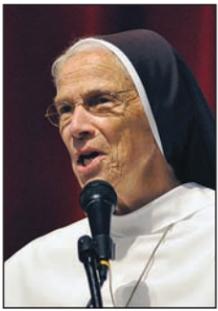
“We need to rededicate ourselves to learning about our faith for the sake of our children,” Polakovic said. “They are entitled to know their [faith] story. It is their birthright.”

(For more information about ENDOW, log on to www.endowonline.com.) †

Conference participants encouraged to know, live and preach the faith in their lives

By Mary Ann Wyand

Women must know the faith, live the faith and preach the faith, Dominican Sister Mary Assumpta Long told “Treasuring Womanhood” conference participants on Sept. 18, in order to set the world on fire with love for God.



Sr. Mary Assumpta Long, O.P.

Sister Mary Assumpta, the prioress general of the Dominican Sisters of Mary, Mother of the Eucharist, in Ann Arbor, Mich., presented two keynote addresses during the seventh annual Indiana Catholic Women’s Conference at Cathedral High School in Indianapolis.

The goal of spirituality is union with God, she said, and authentic spirituality must be based on the teachings of the Church.

A nationally acclaimed speaker at Catholic conferences, Sister Mary Assumpta said she is committed to promoting the reclamation of a truly Catholic culture through religious education, and by igniting one soul at a time with love for Jesus and his Church.

“Every single person is called to holiness, to a unique holiness,” she said. “Where is God calling you? What do you have to contribute ... to make the world a little better

because you lived here during this age in history? ... It’s exciting and wonderful how God’s grace is working in each individual.”

People approach the mystery of God in many different ways, Sister Mary Assumpta said, but Catholic spirituality must start with the truths of the faith—the Father, the Son and the Holy Spirit as well as the Cross of Christ.

The Holy Trinity and Calvary are at the epicenter of authentic spirituality, she said, and the will of God—the Cross—is with us every day until we die.

See related story, page 15.

Part of God’s will for your life is carrying your unique crosses, she said, but his grace is sufficient to help you cope with those physical, mental, emotional or spiritual burdens.

“I think God calls people to carry the Cross to help with the salvation of souls,” Sister Mary Assumpta said. “It might be for your children, it might be for yourself, ... to take up [your] cross and carry it. But it only gets heavier when it is dragged.”

Remember that the Cross is a precious gift from God, she said, and although your personal cross can become very heavy at times, it will get lighter if you embrace it.

“Always look for the Cross,” Sister Mary Assumpta said. “It’s a sign that God is very near.”

When you make the sign of the cross, she said, you are

strengthening your belief in the Trinity and your belief in Christ.

“If your spirituality is authentic, the Eucharist will always be present,” she said. “The Eucharist is the source and the summit of the Christian life. ... You receive the Body and Blood, the Soul and Divinity, of Christ in the Eucharist.”

Catholics must love the Church, which was founded by Christ, Sister Mary Assumpta said, and should turn to God and Mary for spiritual strength.

“Authentic spirituality has to include both truth and love,” she said. “... Everyone knows and loves God in a slightly different way. God has put into your nature, your heart and your mind a unique way to love him.”

Ask God in prayer how he wants you to become holy, Sister Mary Assumpta said, then examine your life and your role in the Church.

Seek spiritual inspiration from the lives of the saints, she emphasized, especially from the examples of Mary, the mother of God, and the other women saints.

“No matter how small our gift is to God, he can make it so beautiful,” Sister Mary Assumpta said. “... You have something precious to offer to God.”

We’re all children before God, who extends the call of holiness to every person, she said, and we must become holy because it’s the only way to change our culture for the better. †

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November 8, 2010
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 with
Fr. William Munshower
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I certify that the statements made by me above are correct and complete.

Mike Krokos

Signed: Michael A. Krokos, Editor

POPE

continued from page 1

widening of individual freedom and lifestyle choices, profound economic changes, the mixing of cultures and ethnic groups brought about by migration, and the growing interdependence among peoples.

While such changes have brought about benefits for many people, they have often been accompanied by "a worrisome loss of the sense of the sacred," he said.

This erosion of religious values has led to a questioning of fundamental truths that once formed the basis of human society, such as "faith in God the Creator, the revelation of Jesus Christ as the unique Savior, and the shared understanding of such fundamental experiences of man as living, dying and living in a family," he said.

Although some have hailed these changes as a liberation, the pope said, others have seen that an "interior desert" is formed when people try to live without such essential values.

He said the new pontifical council will address these expressions of religious indifference, which he said today were more worrisome than "declared atheism."

The pope added that the situations were different in each country so a "single formula" of new evangelization is impractical.

In some traditionally Christian countries, he said, the faith still shows vitality; in others it shows signs of weakness; and some areas, unfortunately, have become "almost completely de-Christianized." He asked the pontifical council to work closely with local bishops' conferences to promote evangelization strategies. †

SYNOD

continued from page 1

communities varies from country to country. He suggested the synod be followed by ecumenical conferences in each country to offer specific, united responses to local needs.

Melkite Archbishop Elias Chacour of Haifa, Israel, told the synod that 2,000 years ago "my ancestors started spreading around everywhere the exciting news revolving around an empty tomb and a risen man."

Despite oppression and persecution throughout the centuries, the Christians of the Holy Land continue to proclaim to the world the good news that Jesus rose from the dead, he said.

"He is risen, but his cross is still high in our sky. Our Christianity is hanging on that terrible cross," the archbishop said. Christians in the Holy Land "still live under daily threats" from governments who want to transfer Arabs from their ancestral lands, he said.

Archbishop Chacour called the small Arab Christian communities in Israel and the Palestinian territories "the remnant of the family of Christ," and asked the universal Church to be more supportive of the land's native Christians.

"We need your friendship more than your money," he told the bishops.

Coptic Bishop Youhannes Zakaria of Luxor, Egypt, said national conflicts, doctrinal differences among Christians and the rise of Islam have combined to weaken the missionary enthusiasm of the region's Christians, an enthusiasm that was responsible in the first place for the spread of Christianity around the world.

"The Church in the Middle East today is a minority living in the midst of a non-Christian majority, and is fighting against the danger of its own decline, and is struggling to maintain Christian faith in the hearts of its faithful," he said.

Nevertheless, the Church "must not be afraid or be ashamed, and must not hesitate in obeying the mandate of the Lord, which asks it to continue teaching the Gospel," he said.

Another Coptic bishop from Egypt, Bishop Kyrillos William of Assiut, told the synod that the liturgies of the Coptic and other Eastern Catholic Churches always

have been the primary means of drawing the faithful together, educating them and inspiring them to go out to evangelize.

From early in the 10th century, he said, the Copts translated their liturgy into Arabic and into the dialects spoken by the people.

The fact that the liturgy was in the vernacular, he said, "helped to preserve the faith, and if we compare our situation with that in neighboring countries of North Africa, we observe that several centuries later, Christianity, which flourished at the outset, has vanished because a foreign liturgy in a little-known language had been imposed on them."

The problem today, Bishop William said, is that Latin-rite missionaries have come into Egypt and have started celebrating the Mass in Arabic just like the Copts do. "They celebrate Mass for our Eastern faithful, helping them separate from their Churches and weakening their belonging to them."

In a country where almost all the Christians are Copts—Catholic or Orthodox—it makes no sense to offer the Latin [rite] Mass in Arabic, he said.

The question of Latin-rite Catholic communities expanding at the expense of the Eastern Churches also was addressed by Cardinal Roger M. Mahony of Los Angeles, who represented the U.S. bishops at the synod.

The cardinal acknowledged that in the countries

where Middle Eastern Christians have immigrated, the dominant Latin Church often unwittingly encourages the newcomers to switch rites.

For example, he said, while the Archdiocese of Los Angeles has supported and even offered financial assistance to the Chaldean, Coptic, Melkite, Maronite and Syrian Catholic communities in southern California, most of the Catholic schools are operated by Latin-rite parishes that give a significant tuition break to families who are active members of the parish.

The cardinal also called for "greater sensitivity" to the specific rites and practices of the Eastern Churches and for a greater effort to educate all Catholics about the Eastern Churches.

Catholic colleges and universities, he said, "are keen to offer courses and seminars on other religions—be it Judaism, Islam, Buddhism or Hinduism—but little if any attention is given to the theology, liturgy or spirituality of the Eastern Churches."

The cardinal also called for greater efforts to help Middle Eastern Christian immigrants reconcile with their past, and become models of forgiveness and dialogue.

"Often, Middle Eastern Christians come to North America with attitudes and opinions toward both Muslims and Jews that are not in keeping with

In impromptu synod meditation, pope cites threat of 'false gods'

VATICAN CITY (CNS)—Before the speech-giving began at the Synod of Bishops for the Middle East, Pope Benedict XVI offered participants an unusual reflection on the threat of "false gods" that beset the modern world.

After leading prayers in the synod hall on the morning of Oct. 11, the pope spoke off-the-cuff for about 20 minutes about the meaning of the psalms that were chanted by the 185 synod fathers. He traced humanity's historical move away from polytheism, and focused on the meaning of Christ's entry into human history.

But he said the modern world is still threatened by an array of destructive powers based on "false divinities that must be unmasked." These include the ideology of terrorism that purports to act in the name

of God, drug abuse that devours human lives like a beast, as well as a widespread view of marriage that no longer values the virtue of chastity, he said.

They also include the "anonymous" economic interests that, instead of belonging to man, enslave and even massacre people, he said.

He said the battle against such forces is part of a constant struggle for the Church and for the faith. The Book of Revelation, he said, sheds light on this struggle against false gods, particularly in its image of the serpent who creates a river to drown a woman in flight, and of the earth that swallows up the river.

"I think the river is easily interpreted as these currents that dominate everyone and that want to make the Church and the faith disappear," he said. "And the earth that absorbs these currents is the faith



The tower of a church and the minaret of a nearby mosque are seen in the West Bank city of Ramallah on Oct. 6. Survival of Christian communities in the Middle East is threatened not only by violence and political repression, but also by the Churches' weakened sense of mission, said bishops attending the special synod for the Middle East.

the Gospel or with the strides we have made in the Church's relations with other religions," he said.

Like with any immigrant who fled oppression or persecution, "the biggest challenge is helping them respond to the grace of giving witness to the Gospel by forgiving those enemies who quite often are the principal reason for their leaving their homeland to find peace and justice on our shores," Cardinal Mahony said. †

of ordinary people, which doesn't allow itself to be overcome by this river.

"The faith of ordinary people is the true wisdom," he said.

The pope added that the climate change being experienced by humanity today is another type of threat, one evoked in the language of Psalm 82, which speaks of a time when "all the foundations of the earth are shaken" (Ps 82:5).

"And today, we see that with the climate problems, the foundations of the earth are threatened, threatened by our behavior," he said.

"These exterior foundations are shaken because the interior foundations are shaken—the interior foundations of morality and religious values, of the right way of living according to the faith," he said. †

What were the top stories that the newspaper featured in the 1970s?

As part of documenting the 50-year history of *The Criterion*, online editor Brandon A. Evans is compiling major headlines that appeared during the last five decades in the archdiocesan newspaper.

This week, we feature some of the top stories that appeared in the archdiocesan newspaper during the 1970s.

1970

January 1970—Archbishop Paul C. Schulte's resignation is accepted by Pope Paul VI.

From a news story by Paul G. Fox: "Pope Paul VI accepted the resignation of Archbishop Paul C. Schulte after 23 years of service as the eighth bishop of Indianapolis. He was succeeded by Archbishop George J. Biskup. ... Archbishop Schulte, who will be 80 on March 18, indicated that he will make his residence at St. Augustine's Home for the Aged, conducted by the Little Sisters of the Poor at 2345 W. 86th St., Indianapolis."

From an editorial: "Almost 55 years have passed since Paul C. Schulte dedicated his life to the service of the Church and its people. Catholics in the Archdiocese of Indianapolis have been the direct beneficiaries of that dedication for 23 years, a period which now comes to a close with his retirement. Like the two wise servants in Matthew's parable of the three servants, Archbishop Schulte has served his Master well."



Archbishop Paul C. Schulte

March 1970—Permission is granted for Saturday evening Mass to fulfill the Sunday obligation.

"General permission has been granted by Archbishop George J. Biskup for the liturgical observance of the Sunday Mass obligation on Saturday evening in all parish and mission churches of the archdiocese. ... The Sacred Congregation for the Clergy recently granted an indult to all U.S. bishops to grant the permission, which also applies to holy days of obligation and the evenings preceding them."

February 1971—Lay people are allowed to distribute Holy Communion in the archdiocese.

"Archbishop George J. Biskup announced this week that the Holy See has granted permission for the use of Lay Ministers to distribute the Eucharist in parishes and institutions of the Archdiocese."



CNS file photo by Christine Duran

October 1971—The bishops of the U.S. voice support for conscientious objector status for Catholics.

"WASHINGTON, D.C.—The American Catholic bishops, in a formal declaration here, have strongly reiterated their 1968 call for revisions in U.S. Selective Service laws to allow selective conscientious objector status for Catholics. The documents also urged 'amnesty' for those who have left the country or gone to prison after refusing to serve in the Vietnam War on moral grounds."

January 1973—The U.S. Supreme Court rules that abortion is a constitutionally protected right.

From the editors: "Stunned disbelief. That was the first reaction to the United States Supreme Court decisions on the Texas and Georgia abortion laws. Could the court really have ruled as indicated in the early news stories? Did the court actually say in effect that a mother has the right to dictate life or death for her unborn child?"

From a news story: "INDIANAPOLIS—The six bishops of Indiana reacted 'with the greatest concern to the apparent denial of the right of life' contained in the U.S. Supreme Court rulings on abortion. Speaking in a joint statement published [in *The Criterion*], the bishops noted the confusion that exists pending a precise legal interpretation of the rulings."

September 1975—Mother Elizabeth Ann Seton becomes the first American-born saint.

"VATICAN CITY—Pope Paul VI, making Mother Elizabeth Seton the first native of the United States to be proclaimed a saint, called her living proof that the United States can produce holiness. 'This most beautiful figure of a holy woman,' he told the 15,000 Americans in a crowd estimated at 120,000 in St. Peter's Square for the canonization ceremony, 'presents to the world and to history the affirmation of new and authentic riches that are yours: that religious spirituality which your temporal prosperity seemed to obscure and almost make impossible. Your land, America, is indeed worthy of receiving into its fertile ground the seed of evangelical holiness.'"



Mother Elizabeth Ann Seton

November 1976—Opposition to the death penalty receives backing from Vatican Commission.

June 1977—Option of receiving Communion in the hand wins the approval of the U.S. bishops.

"WASHINGTON—Optional Communion-in-the-hand has been approved by the bishops of the United States and will now go to the Vatican for final approval before going into effect. ... The practice will become available on an optional basis, with heads of dioceses free to introduce it or not, and communicants free to continue receiving Communion on the tongue even if the change is approved in their dioceses."



CNS file photo/Gregory A. Smeritz, Long Island Catholic

August 1978—The first test tube baby is born.

From a news story: "The birth of five-pound, 12-ounce Louise Brown, the world's first test tube baby, and the events that led up to it promise to keep the medical community and Catholic moral theologians talking for quite a while. ... 'It is not the conception of a child as nature intended, and I am opposed to it,' said Bishop Gerard McClean of Middlesbrough, England, who said it falls among actions covered by Pope Pius XII's 1949 condemnation of artificial insemination."

August 1978—Pope Paul VI dies.

"He described himself as an 'apostle of peace,' but Pope Paul VI knew scarcely a peaceful day in more than 15 years as head of the world's 700 million Catholics. Called to the papacy in 1963 to succeed the universally popular Pope John XXIII, Giovanni Battista Montini faced a Church and a world experiencing a period of self-criticism and upheaval. His years as Pope were most notably marked by the Second Vatican Council—its hopes, reforms and crises."



Pope Paul VI

September 1978—The newly elected Pope John Paul I dies only 34 days into office.

"Unexpected passing of Pope John Paul I leaves Church, world in shock." "In the brief time of his pontificate, Pope John Paul I won the hearts of so many." Archbishop George J. Biskup points out in a pastoral letter which will be read in parish churches at Masses during the coming weekend.

The reign of Pope John Paul I was not the shortest in history, though it was the shortest in nearly four centuries. Seven other pontificates were shorter, led by Pope Celestine IV, who reigned for 17 days in 1241.



Pope John Paul I

October 1978—Karol Wojtyla, a Polish cardinal, is elected as Pope John Paul II; he is the first non-Italian pope in 455 years.

From Archbishop Biskup: "I share in the surprise that a non-Italian, and even that a Cardinal from behind the Iron Curtain, was chosen to be our leader of the Catholic Church. At the same time, I share the confidence shown by the Cardinals meeting in Conclave under the inspiration of the Holy Spirit."



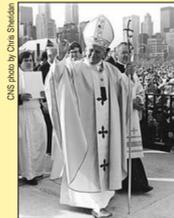
Pope John Paul II

March 1979—Archbishop George J. Biskup resigns due to health reasons.

He writes: "God is and has been good to me. My years as Coadjutor Archbishop and as Archbishop of Indianapolis have been truly happy ones. They have been made happy because of you, the priests, religious sisters and brothers, and laity, young and old. I have so many reasons to be grateful to so many."

October 1979—Pope John Paul II visits the United States, stopping in Boston, New York City, Philadelphia, Des Moines, Ia., Chicago and Washington, D.C.

A rare, full-color front page is accompanied by the headline " 'Cyclone Wojtyla' whirls through USA " "Covering 12 cities and more than 11,200 air miles in 10 days ... he delivered more than 70 speeches, rode in more than a dozen motorcades and celebrated more than a dozen Masses—most of them open-air affairs that drew crowds from 80,000 at Yankee Stadium in New York to 1.2 million or more in Chicago."



CNS photo by Chris Scharf

October 1979—Archbishop George J. Biskup dies.

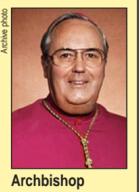
From an editorial: "Tributes accorded to Archbishop George Biskup at the time of his death may seem somewhat vague. Some of them read almost as if the man were an unknown. And they are not far wrong. Archbishop Biskup remained an enigma to many people. He was an incredibly shy leader, a man who shunned the public forum. His only real failure was perhaps his inability to see himself as a public figure. ... No one would ever have accused Archbishop Biskup of being a dynamic leader. But neither would anyone accuse him of being insensitive either to current issues or to individual problems."



Archbishop George J. Biskup

November 1979—Bishop Edward T. O'Meara is appointed the next archbishop of Indianapolis.

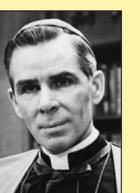
"Pope John Paul II has appointed Auxiliary Bishop Edward T. O'Meara of St. Louis, national director of the Society for the Propagation of the Faith for the past 12 years, to be archbishop of Indianapolis. From Msgr. Francis Tuohy, archdiocesan administrator: "We are all quite pleased that the Holy Father has appointed a man of his experience and background to be our new Archbishop. Archbishop O'Meara will bring to Indiana not only his Midwestern background, but also a wealthy experience of the Church throughout the world, particularly in the developing and third-world nations where his work and ministry have been centered in recent years."



Archbishop Edward T. O'Meara

December 1979—Archbishop Fulton Sheen dies.

"NEW YORK—Archbishop Fulton J. Sheen, who was the foremost Catholic preacher and one of the most powerful speakers of his time, died [on] Dec. 9 at his home in New York City. He was 84. Archbishop Sheen rose to national prominence in the 1950s as host of a weekly television program, "Life is Worth Living," which by 1956 was reaching 30 million people a week. His mail averaged from 8,000 to 10,000 letters a day, with a high of 30,000."



Archbishop Fulton J. Sheen

December 1979—Mother Teresa of Calcutta receives the Nobel Peace Prize.

"OSLO, Norway—When Mother Teresa of Calcutta received the Nobel Peace Prize [on] Dec. 10 in Oslo, she spoke out against abortion and accepted the prize 'in the names of the hungry, of the naked, of the homeless, of the blind, of the lepers, of all those who feel unwanted, unloved, uncared for throughout society.' Norwegian Nobel Committee chairman, John Sanness, said she deserved the prize 'because she promotes peace in the most fundamental manner—by her confirmation of human dignity.'"



Mother Teresa of Calcutta

What was in the news on Oct. 14, 1960? The Church in Cuba, Cardinal Newman and seminarians studying atheism in Rome

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.

Here are some of the items found in the Oct. 14, 1960, issue of *The Criterion*:

• Obstacle to Reds: Castro agents launch campaign of persecution against Church.

• HAVANA—Agents of Cuban Premier Fidel Castro are waging a vigorous campaign of persecution against the Church, which they see as the main obstacle to a Red Cuba. ... Persecution efforts, however, have not been entirely successful. People generally support the priests and nuns who have been targets of attack, and many previously lukewarm Catholics are rallying to the defense of the Church. The regime's attempt to isolate the Bishops and priests from the laity is being answered by a flood of Catholic pamphlets published in secret."

• Catholic, Orthodox link seen in love of Mary.

• Pope said to be for cooperation with Anglicans.

• Monsignor from England brings Newman's message to Indiana.

By Paul C. Fox: "Were Cardinal John Henry Newman living today, he would stress the importance of the individual soul before God. This is the message that the 19th century scholar and churchman would have for modern Catholics, according to his most enthusiastic supporter, Msgr. H. Francis Davis, a recent visitor to Indianapolis. Msgr. Davis, vice postulator of Newman's Cause since 1958, is perhaps the foremost authority today of Newman's life and works. He stated in an interview that there is a great need to popularize

the voluminous writings and sermons which made Newman the outstanding intellectual of his day."

• St. Mary's, Richmond to observe centennial. • Seminarians taking course in atheism.

"ROME—Less than a thousand yards from St. Peter's Basilica, a priest is teaching militant atheism to hundreds of seminarians with the Church's blessing. For the first time in the history of Christian Rome, denial of the existence of God has been given the status of an academic subject. ... Aim of the course is to equip the future priests of Africa and Asia to deal with the rapidly mounting problem of atheism in lands which once had some form of pagan religion."

• Jesuits chart skies for travel in space.

• CASTEL GANDOLFO, Italy—Removed somewhat from the clamor of the cold war missile race, a team of Jesuit scientists is quietly preparing the way for man's first venture into space. They are the astronomers and astrophysicists who staff the Vatican Observatory near the pope's summer residence here. Their job of charting the heavens may seem a bit academic to the casual observer. But the missile experts engaged in the more practical business of space travel are relying heavily on this painstaking work."

• Cities need to aid modern woman to fulfill her role in life.

• Protestant Dean: Says Church has a right to influence legislation.

• Catholic lay head wants churches out of politics.

(Read all of these stories from our Oct. 14, 1960, issue by logging on to our archives at www.CriterionOnline.com.) †



Sisters of St. Benedict weigh options for activity center in Beech Grove

By John Shaughnessy

Do you or your organization have a use for an activity center that has a pool, gymnasium and two conference rooms?

If so, the Sisters of St. Benedict of Our Lady of Grace Monastery in



Sr. Juliann Babcock, O.S.B.

Beech Grove are interested in hearing from you.

While the Benedictine sisters will continue their commitment to spiritual ministry through the Benedict Inn Retreat and Conference Center, they have decided

that they can no longer maintain the activity center at the facility.

In sharing this news with the Catholic community, the sisters are open to discussing possibilities with anyone interested in leasing the activity center. The sisters plan to make a final decision regarding the activity center by Dec. 31.

"If no inquiries are forthcoming, all rentals and use of the center building will cease on March 31, 2011, and the demolition of the center building will begin with completion by Dec. 31, 2011,"

noted a press release from the sisters.

The sisters stressed that their efforts to serve the spiritual and retreat needs of men, women and children will continue at the main retreat building, which has 43 bedrooms, nine conference rooms, a chapel, a gift shop, a full-service kitchen and dining areas.

"Even though we are dealing with the difficult decision to divest ourselves of the center building, we are so grateful to report that the Benedict Inn Retreat and Conference Center's spirituality and hospitality ministries are thriving," said Benedictine Sister Carol Falkner, the administrator of the Benedict Inn.

"As we look to the future, we plan on continuing to serve the people of the archdiocese and greater Indianapolis through our religious programs, retreats, spiritual direction internship program and rental facilities," she said, "providing a peaceful, prayerful environment for those seeking God."

The announcement regarding the activity center came after the sisters "seriously engaged in a prayerful decision-making process," according to Benedictine Sister Juliann Babcock, the prioress.

"Although it's a difficult choice, we feel it is necessary in order to focus our financial and ministerial resources on

Photo by John Shaughnessy



The Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove have decided they can no longer maintain the activity center at the Benedict Inn Retreat and Conference Center so they are open to discussing possibilities with anyone interested in leasing the facility, which has a pool and a gym.

spirituality programming," Sister Juliann noted. "We are interested in talking with any group or person about a collaboration through a lease, but we do have a definite deadline."

All serious inquiries should be made before Dec. 31 and directed to Sister Carol Falkner at 317-787-3287. E-mails can be sent to her at carol@benedictine.com.

Book-length interview with Holy Father to be released in several languages

VATICAN CITY (CNS)—*Light of the World*, a book-length interview with Pope Benedict XVI, will be released on Nov. 23 in the world's major languages, including English, the head of the Vatican publishing house said.

Addressing journalists on Oct. 7 at the Frankfurt Book Fair, Salesian Father Giuseppe Costa, the director of the Vatican publishing house, said the text of the book, based on interviews conducted in July by the journalist Peter Seewald, had

already been consigned to 12 publishing houses from around the world.

In the United States, the book will be published by Ignatius Press, which also published the two book-length interviews Seewald conducted with then-Cardinal Joseph Ratzinger before he became pope.

The book is based on conversations Seewald and the pope had during the week of July 26-31 at the papal summer villa in Castel Gandolfo, south of Rome.

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Supporting marriage has ‘ripple effects’ in the family, the Church

By Louise McNulty

Earlier this year, Father Stephen Banet, the pastor of St. Jude Parish in Indianapolis, had a long conversation with his parish’s director of religious education, Annette Calloway, concerning the marriages of parishioners.

“He had been experiencing increasing requests for help from couples who were struggling in their marriages,” Calloway said. “He also believed that we were seeing an increase in divorces in our parish. Every year, we host a retreat in January. He asked that we host a marriage enrichment day.”

To prepare for that program, Calloway attended marriage-building sessions offered by the National Association of Catholic Family Life Ministers in a neighboring state.

“There, I met many parish administrators trying to create support of marriages,” she said.

Calloway realized the need to make marriage enrichment a parish priority, but also saw a bigger picture.

“In order for people to be at a level where they can pursue a greater [spiritual] relationship with God,” she said, “they must first be on solid ground in their families and homes.”

Although St. Jude Parish is “just getting started” in this new ministry program, Calloway is recruiting a core team of couples to focus on marriage enrichment.

One of their first ventures will be working with Mary Ortwein, a facilitator that Calloway met at the conference.

Ortwein developed a program called “Mastering the Mysteries of Sacramental Love,” and will visit St. Jude Parish to launch it there in January.

Another parish committed to increasing marriage support is St. Monica Parish in Mercer Island, Wash.

Frank DiGirolamo, a pastoral associate at the parish, said that ultimately such programs are “about recognizing that Christ in the sacraments is the model for the relationship between a husband and wife—sacrificing for each other.”

DiGirolamo said he benefited from attending a recent conference on building marriages that was sponsored by the U.S. bishops.

“We are nationally the eighth parish to adopt the ‘Six Dates’ program created by John Bosio, the author of the book *Happy Together*:

The Catholic Blueprint for a Loving Marriage,” DiGirolamo said.

“Six Dates” is just what it sounds like—a program that offers opportunities for couples to look back on why they fell in love, but also to look forward at how they can follow the spiritual model of Christ and strengthen their union.

Participating couples attend their parish’s Saturday vigil Mass then remain in church to pray, watch a video presentation involving one aspect of the marriage relationship and receive educational materials.

Then they are encouraged to go out on a date, whether

‘In order for people to be at a level where they can pursue a greater relationship with God, they must first be on solid ground in their families and homes.’

—Annette Calloway, director of religious education at St. Jude Parish in Indianapolis



A family prays before sharing a meal together. Marriage enrichment programs offered by parishes can ultimately give greater strength to families and the broader Church.

to a restaurant or simply a coffee shop. Free childcare is provided at the parish.

The initial response from parishioners was overwhelming, and those who signed up ranged from newlyweds to couples celebrating their 50th anniversary.

Another parish that is serving married couples of all ages is St. Mark the Evangelist Parish in Plano, Texas.

Judy Clark, the co-director with her husband, George, of the parish’s office of family and adult ministry, says marriage enrichment is important because it teaches couples “the vision of Christian marriage and the relational skills to live out their vocation in a healthy manner. ... As we help strengthen the couple, it has a ripple effect on the family, friends, extended family and the Church.”

St. Mark Parish offers periodic marriage enrichment programs and professional counseling services in English and Spanish for married couples of all ages, Judy Clark said, as well as parenting courses “that focus on the life-cycle needs of the marriage and family.”

Besides observing World Marriage Day and encouraging couples to renew their marriage vows, she



A married couple lies down in a corner of a conference room to write letters expressing their feelings for one another during a Worldwide Marriage Encounter program in Santa Clara, Calif.

said the parish recommends that couples benefit from Marriage Encounter, which aims to make a good marriage better, or Retrouvaille, which is designed to help bring a failing marriage back to life, as well as resources available at the U.S. bishops’ marriage website at www.foryourmarriage.org.

(Louise McNulty is a freelance writer in Akron, Ohio.) †

Discussion Point

Help is available for troubled marriages

This Week’s Question

If you and your spouse needed help in communicating or in navigating a particularly difficult situation, where would you turn for help?

“I’d look to Marriage Encounter first, the Church, then counseling.” (Donna Evans, Longview, Texas)

“We’d turn to our parish priest, who is very caring and a good listener. However, he isn’t always so available [because he is] kept very busy with his five parishes. Another choice would be a Catholic counselor or another more experienced married couple who ... reflected a good marriage.” (Mary Kay Kelly, Chester, Iowa)

“Initially, I’d go to Catholic girlfriends who share my strong belief that marriage is forever. Then I’d talk to a

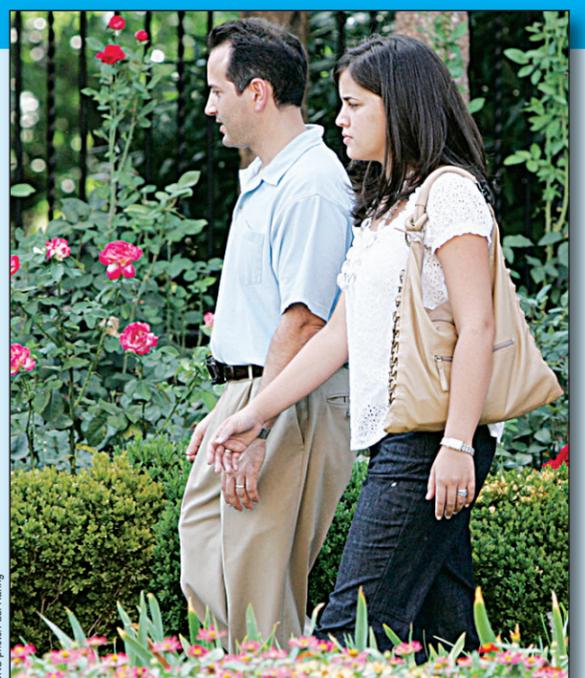
priest and look for a good Catholic counselor.” (Elizabeth Enders, Cincinnati, Ohio)

“We’ve had to face that. First, we went to a priest, seeking spiritual direction. Then [we] asked him to recommend a ... counselor because we weren’t looking for a secular view, but for Church teaching—what the Lord would be telling us.” (Lisa Flynn, Almont, Mich.)

Lend Us Your Voice

An upcoming edition asks: Where do you encounter the homeless? How do you feel when you see them?

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. †



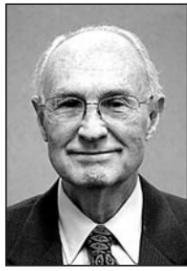
From the Editor Emeritus/John F. Fink

Wisdom of the saints: St. Teresa of Avila

St. Teresa of Jesus, also known as St. Teresa of Avila, was a remarkable woman, as the first woman to be declared a doctor of the Church would have to be. Pope Paul VI honored her in 1970. She displayed great sanctity while simultaneously accomplishing a great deal, especially the reformation of the Carmelite Order. The Church celebrates her feast on Oct. 15.

She was born in Avila, Spain, in 1515, and died there in 1582. She had poor health most of her life, and had to endure tremendous opposition from other members of the Church, including being examined by the Spanish Inquisition. She once prayed to Christ, "If this is how you treat your friends, it's no wonder you have so few."

Her principal writings were her autobiography, *The Way of Perfection*, written for the guidance of her Carmelite nuns, and



The Interior Castle, one of the masterpieces of mystical theology. I chose the following thoughts about prayer from *The Way of Perfection*.

She wondered if perhaps our prayer should simply be, "Father, give us whatever is good for us." After all, since God understands everything so perfectly, what need is there to say more than that? It is how Jesus prayed in the Garden of Gethsemane. Although he expressed his desire and fear, he surrendered himself to his Father's will.

But we are not perfect as Jesus was. We are less submissive to the will of God, and need to mention separately all the various things we desire.

It is true that the gift that God intends for us is by far the best, Teresa wrote, but "if it is not what we wanted we are quite capable of flinging it back in his face. That is the kind of people we are; ready cash is the only wealth we understand."

Therefore, she says, Jesus taught us to pray, "Hallowed be your name, your kingdom come." Jesus placed these

two petitions side by side, she says, "because he realized that in our inadequacy we could never fittingly hallow, praise, exalt or glorify this holy name of the eternal Father unless he enabled us to do so by giving us his kingdom here on Earth."

Teresa wrote that we must not only know what we are asking for when we pray, but also do everything in our power to please the one who is to give it to us.

She said that, of all the joys that will be found in the kingdom of heaven, the greatest for her is "the sense of tranquility and well-being that we shall experience when we are free from all concern for earthly things." In heaven, we will be glad because others are glad and forever at peace, and we will have a deep satisfaction of seeing that the Lord is honored and praised by all creatures.

Here below, Teresa wrote, our love of our Lord must necessarily fall short of perfection. Nevertheless, "How different it would be, how much more like that of heaven, if we really knew our Lord." †

The Bottom Line/Antoinette Bosco

Brother André, Canada's 'miracle man,' to be canonized on Oct. 17

They called him the "miracle man," referring to Holy Cross Brother André



Bessette, an unassuming Canadian man who founded St. Joseph's Oratory in Montreal and worked there until he died at the age of 91 on Jan. 6, 1937.

Why the title of "miracle man"?

During his lifetime, it has been documented that he healed more people through prayer than could ever be counted. I would wager that a lot of people in the United States have never heard of him. But that may change soon.

This humble man was born in poverty in the French Canadian village of Saint-Grégoire d'Iberville, the eighth of 12 children of parents who died when he was still a child. He is to be canonized on Oct. 17 by Pope Benedict XVI.

I first heard of this remarkable Brother André back in 1948 when I was a teenager visiting Montreal. While there, I was particularly interested in seeing St. Joseph's Oratory. I joined crowds of people, all of us climbing many steps to get to this great building.

I was mesmerized and a bit chilled when I saw a glass-enclosed case that displayed Brother André's heart. The accompanying explanation said that his heart was battered and pockmarked because he had so internalized the pain of the people that he prayed for—and healed!

His start in life was indeed more than difficult. I learned this when I found a book about him many years after my Montreal visit. *The Life of Brother André, the Miracle Worker of St. Joseph* by C. Bernard Ruffin was published by Our Sunday Visitor in Huntington, Ind.

Ruffin wrote that, before he was 25 years old, Brother André, who was physically small, had lived in nine towns and two countries, and had tried to master at least 10 different trades. Then his life took an important turn when he met Father André Provençal from Quebec, who hired him to work as a farmhand at two schools that he had built.

After noticing the prayerful young Bessette's piety, the priest sent him to the Congregation of the Holy Cross with a note: "I am sending you a saint."

On Feb. 2, 1874, Brother André, then 28, professed his final vows. From then on, his life was devoted to alleviating human suffering by prayer and an ever-increasing devotion to St. Joseph.

In the years to come, he visited sick people in hospitals, nursing homes and private residences. He tirelessly prayed with hurting people who came to see him, often

hardly sleeping.

It has been said that the miracles that happened after his prayers are uncountable!

Now a new book, *Brother André: Friend of the Suffering, Apostle of Saint Joseph*, has been published by Ave Maria Press. It is written by Father Jean-Guy Dubuc of the Archdiocese of Montreal, with a foreword by Holy Cross Father Mario Lachapelle, the vice-postulator of the cause for Blessed André's canonization.

I think I have creased about every third page. The book is that engrossing. It brings out how this saintly man always carried with him that very simple, very precious, spirit of joy.

Brother André never failed to convey to others that God is very near to us, present in all creation. He believed that "there is so little distance between heaven and Earth that God always hears us. Nothing but a thin veil separates us from God. ... God is always working for our good, even when his actions seem incomprehensible to us."

These are the words of a man that I believe to be very rightly named St. André Bessette.

(Antoinette Bosco writes for *Catholic News Service*.) †

The book is ... engrossing. It brings out how this saintly man always carried with him that very simple, very precious, spirit of joy.

Faithful Lines/Shirley Vogler Meister

Bible-based book explores Journey Through Disability

Not long ago, I went through a stack of books and papers that I had placed in a corner of my computer room.



The best item that I found was a book, *Journey Through Disability: Stories and Meditations from Webb's Mommy*, by Tammy Smith. Her book reminded me of the times when I have

been personally involved with the challenges of other people's disabilities. Many of us have.

I especially recall my friend, Janie Coombs, whose daughter, Susie, was receiving care at the St. Augustine Home for the Aged in Indianapolis, where my husband's mother, Pauline, was living.

Susie's room was across the hall from Pauline's room, and Janie and I became good friends as well as advocates for the elderly and the infirm.

We presented programs at care centers,

mostly for staff members, and reminded them how much the families of nursing home residents depend upon professional caregivers to keep their loved ones well cared for and safe.

Susie suffered from multiple sclerosis. My mother-in-law had infirmities of age and dementia. I was her caregiver for a long time.

My mother, Irene, was living at a nursing home in Illinois. I thanked God that my sister was there to help her, and tried to divide my time between both places.

Janie was like an older sister or mother to me. I was awed by her faith and her love for her daughter, whom she cared for herself for many more years than I took care of my mother and Pauline.

When I found the book, I also discovered a memorial note about Janie's life. She died in December 2003. Susie survived her mother through the amazing care at the St. Augustine Home, where the Little Sisters of the Poor, their staff and volunteers provide wonderful care for the residents.

Smith's book about her son, Webb, is an inspirational story about living with complex disabilities.

The book's back cover notes, "It isn't fair" are words that come quickly to mind when it seems that God has dealt us an overwhelming blow. Here are stories of a mother with a severely handicapped son that offer hope, joy and the experience of the presence of God in the midst of needing to give 24/7 care. We follow a family in their discovery that, through [their] special-needs son, God taught them more about God's goodness than they might have learned any other way."

If I had read this book during my caregiving years, I would have recognized more blessings instead of challenges.

I admire the author, whose approach is beautifully biblical. Smith's book is available at www.pleasantwordbooks.com or by calling 877-421-7323.

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

Catholic Education Outreach/

Matt Faley

Young adults bring life to our Church

As Pope John Paul II lay on his death bed on April 1, 2005, he could hear tens of thousands of young people singing to him in St. Peter's Square in Rome.



Upon hearing the young people from his window, he uttered his last audible words, "I sought you out and now you come to me."

After a few concerted years of labor, prayer and willingness of young people to answer Christ's call, young adult and college ministry efforts in the Archdiocese of Indianapolis can start to share in the late pope's sentiments—at least in some small way.

"Young adult and college ministry requires that we go out and meet the young adult community where they are," writes Archbishop Daniel M. Buechlein in his pastoral letter on Young Adult and College Ministry.

"It requires a selfless, life-giving mission to care for and cure young souls who have been formed by a world, a culture, which does not always have Christ at the center."

While the people of the archdiocese continue to answer their shepherd's call to go out and seek the community where they are, it is becoming apparent that young adults are stepping forward to seek the face of the Lord more and more.

One of the most tangible signs of growth in the ministry could be seen at this year's Bishop's Bash, which took place on Sept. 19 at Bishop Simon Bruté College Seminary in Indianapolis.

More than 300 college students and young adults from throughout the archdiocese gathered for the second annual event, which featured a Mass celebrated by the archbishop, dinner, fellowship and the opportunity to watch an Indianapolis Colts football game on a big-screen television.

For Missy Brassie, a young adult active in young adult and college ministry who chaired the Bishop's Bash, this was more than just a reason to gather in fellowship and fun.

"It is meant to be a time when young adults from all over the archdiocese and all walks of life can come together to celebrate the vibrancy that is characteristic of this time in our lives," said Brassie, who is a member of St. John the Evangelist Parish in Indianapolis.

"And because the event highlights the many things that are going on in the Catholic Church for young adults," she said, "it is also a time for the Holy Spirit to reach out and grab anyone who is seeking a deeper relationship with Christ."

The Holy Spirit has a lot of room to work now as opportunities for young adults to become involved in ministry are flourishing in the archdiocese.

Close to 15 groups stepped forward to share their ministry opportunities, ranging from faith formation, service and missions, to name a few.

As the young adult and college ministry community continues to grow, one thing is certain—the support and prayers of the archbishop will always be present.

"I was really happy to meet so many more young adults," he said about the recent Bishop's Bash. "They love God and the Church. They bring life!"

(Matt Faley is the coordinator of Young Adult Ministry in the archdiocesan Office of Young Adult and College Campus Ministry. To learn more about opportunities in Young Adult and College Campus Ministry, log on to www.archindy.org/youngadult or send an e-mail to mfaley@archindy.org.) †

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

The Sunday Readings

Sunday, Oct. 17, 2010

- Exodus 17:8-13
- 2 Timothy 3:14-4:2
- Luke 18:1-8

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



One of the first five books of the Hebrew Bible, its concepts were attributed to Moses himself. As such, it is part of the Torah, the fundamental document of Judaism.

As its title implies, its focus is upon the

flight of the Hebrew people from Egypt, where they had been enslaved, to the land promised to them by God as a haven and as their own homeland, a land that is "flowing with milk and honey."

The journey from Egypt to the Promised Land was not at all easy for the Hebrew people. Often, the natural elements seemed to assail the refugees. The fleeing Hebrews also encountered hostile human forces. Dissidents among them sowed seeds of confusion and alarm. Armies pursued them.

This weekend's reading is about one such encounter. The Hebrews had to fight, and only when Moses held aloft the staff given to him by God did the people prevail in the battle.

After a while, Moses, by this time old and weary, could no longer lift his hands so his brother, Aaron, the first high priest, and Hur, another faithful disciple, helped Moses by holding up his arms as he held the staff.

For the second reading, the Church turns to the Second Epistle to Timothy.

As was the case in past readings, this weekend's selection reassures Timothy, and challenges him, in his task of discipleship and of serving as a bishop.

The reading stresses that Jesus alone is the hope of the redeemed, indeed the hope of all people.

St. Luke's Gospel furnishes the last reading.

During the first century A.D. in Palestine, widows were very vulnerable. Poverty was rampant. There was no "social safety net."

Since a wife could not inherit from her

husband under the law, she had to rely upon her children to survive. Virtually nothing was available to help a woman make her own living.

Therefore, the woman in this story surely was desperate. It is easy to assume that, frantic before her circumstances, she boldly confronted this judge.

It also was a time when women were not expected to speak, or indeed rarely to be seen, in public.

The judge is hardly admirable. Evidently, he was a minor judge and a Jew. The Torah would have required him to be particularly solicitous about widows.

Yet he was not at all interested in this widow's plight. But, at last, he acted as much to save his own image before the community as to still her entreaties.

Jesus uses the story to illustrate a lesson about God. Constant, loud pleas will not weary God. Unlike the judge, God will be merciful. He has promised mercy to his people. But in order to ask God for mercy, the people must believe in God and in God's promise to be merciful.

Reflection

The readings this weekend from the Book of Exodus and St. Luke's Gospel easily can create several rather simplistic, childish and incorrect views of God.

Exodus might give the impression that some seemingly foolish and unrelated gesture, such as holding arms aloft, will guarantee God's help in a crisis. But that is an invitation to magic, not to a trusting relationship with the divine person, the Almighty God.

St. Luke's Gospel then can be misconstrued to suggest that people must flood the kingdom of heaven with thundering calls for their petitions to be answered with the responses that they want in life.

Instead, these two readings call us to develop an attitude about prayer that is both humble and trusting.

In humility, we realize that we can do little on our own. We can do some things, but we cannot fully control our destiny. As did Moses, we must depend on God.

We also must trust God, even in moments of great concern. Unlike the indifferent judge, God will provide for us, giving us what we cannot achieve for ourselves—life eternal.

As we pray, so we must trust God. †

My Journey to God

Pieta

Into each life, we know sorrow will come.
Only heaven is eternal,
For this Earth is not our home.

If only we had not loved someone so much.
Then we could bear to let them go,
And we would never know the heartache
That now hurts us so.

But God had never promised us
That we would not feel pain.
He never said it would be easy
When he called us by our names.

This transitory, earthly life
Is really all we know,
But through the eyes of faith,
We see we have so far to go.

With eyes of faith, we see the cross,
The symbol of salvation, but also of pain.
The life of our dear Jesus is the cost
For an everlasting gain.

We see the sorrowful Mother.
She also shares our tears.
We can come to her for comfort.
We can give her all our fears.

We know the Savior conquered death
So we know our loved one lives.
Help us to feel the comfort of the
Father's love,
And all the peace God gives.

And someday we will see them again
In everlasting light.
On that day, we will laugh and sing
And love will conquer night.

And until that day, we pray that God
Will help us walk this road,
A road of sorrow, yes, but also love,
The love of Jesus and Mother Mary
As they guide us from above.

By Gina Langferman

(Gina Langferman is a member of St. Barnabas Parish in Indianapolis. She wrote this poem on Sept. 15, 2010, the feast of Our Lady of Sorrows.)

Daily Readings

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

Tuesday, Oct. 19
John de Brébeuf, priest and martyr
Isaac Jogues, priest and martyr and their companions, martyrs
Ephesians 2:12-22
Psalm 85:9-14
Luke 12:35-38

Wednesday, Oct. 20
Paul of the Cross, priest
Ephesians 3:2-12
(Response) Isaiah 12:2-3, 4b-6
Luke 12:39-48

Thursday, Oct. 21
Ephesians 3:14-21
Psalm 33:1-2, 4-5, 11-12, 18-19
Luke 12:49-53

Friday, Oct. 22
Ephesians 4:1-6
Psalm 24:1-4b, 5-6
Luke 12:54-59

Saturday, Oct. 23
John of Capistrano, priest
Ephesians 4:7-16
Psalm 122:1-5
Luke 13:1-9

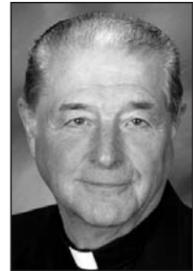
Sunday, Oct. 24
Thirtieth Sunday in Ordinary Time
Sirach 35:12-14, 16-18
Psalm 34:2-3, 17-19, 23
2 Timothy 4:6-8, 16-18
Luke 18:9-14

Question Corner/Fr. John Dietzen

Purgatory is a 'condition' of purification rather than a 'place' to go after death

Q We hear almost nothing about purgatory today.

When I was growing up, it was described as a place of fear and suffering because we were not yet ready for eternal life with God.



Is purgatory considered an obsolete concept now? (Ohio)

A The idea of purgatory is still very much a part of our Catholic faith.

One reason that less is said about it today, however, is that too much misinformation about purgatory has accumulated over the centuries and those mistaken perceptions need to be corrected.

The hoary pictures of pain, torture and a scourging God, which accumulated through the Middle Ages and later made purgatory a kind of mini-hell, may literally scare the devil out of someone, but they have little to do with the Catholic doctrine of purgatory.

Two things are clear about this in Catholic tradition.

First, some condition of cleansing is possible at or after death by which temporal punishment remaining for sins committed during life is satisfied.

By our prayers, we can assist those who are "in purgatory."

This is simply an application of our belief in the communion of saints, which unites all believers in Christ whether still on this Earth or in the next world.

It is revealed truth from God, about which we would know nothing without his telling us.

Second, it is equally clear that the official teachings of the Church do not intend to answer details about this.

Since the world after death would seem to have no hours or days or locations in our sense of these words, it is unlikely that purgatory involves time or place as we usually think of them.

We're out of our depth when we try to understand this concept.

It is possible that, in the burst of awareness of the majesty of God and creation that might occur immediately after death, or somehow even in the process of death itself, the pain that comes from the knowledge of our sins and infidelities might be so acute and intense that an entire purgatory—or cleansing, which is what the word "purgatory" means—could occur in an instant.

Such an understanding seems to square with what we might expect about the

threshold of eternity. We simply don't know, and the Church hasn't tried to satisfy our curiosity about such questions.

Eleven years ago, Pope John Paul II devoted three weekly audiences to our belief in heaven, hell and purgatory, making explicit what has been implicit all the time.

Does anyone really believe, for example, that hell or heaven are places somewhere out on a distant planet or in a galaxy on the other side of some black hole?

The same must be said of purgatory. It is not a "place," he explained, but a "condition" of purification whereby Christ frees the "saved" from their imperfections.

Does this nullify our prayers for the dead? Certainly not.

Since all time, past and future, is one present moment to God, all of our prayers, whenever they are said, go to a God who is not limited by "when" they happen to be offered.

Could you imagine God saying, "It's too bad your prayers are late. If you had said them yesterday or last year, I could have done something about it"?

Our prayers and Masses for the living or the dead "go back" over their entire lives, their final illnesses and their entrance into eternity.

Purgatory must be understood in that context.

(Catholic Q & A: All You Wanted to Know About Catholicism is a 560-page enlarged and updated collection of columns by Father John Dietzen and published by Crossroad Publishing Company in New York. Questions may be sent to Father Dietzen at Box 3315, Peoria, IL 61612 or by e-mail to him at jjdietzen@aol.com.) †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1410, Indianapolis, IN 46206 or e-mail to critterion@archindy.org. †

Rest in peace

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

BAUER, Roger Neal, 72, St. Mark the Evangelist, Indianapolis. Sept. 24. Husband of Charlotte (Walters) Bauer. Father of Beth Gramman, Jill Taylor, David and Keith Bauer. Son of Joyce (Gorton) Bauer. Grandfather of five. Great-grandfather of one.

CAITO, Ida Ann (Tantillo), 91, St. Matthew the Apostle,

Indianapolis, Oct. 3. Mother of Jo Ann, Fred, Joseph and Philip Caito. Grandmother of 10. Great-grandmother of 24.

CAREY, Patricia T. (Harding), 81, St. Lawrence, Indianapolis, Sept. 29. Wife of Joseph Carey. Mother of Andrew, Philip and Stephen Carey. Sister of Thomas Harding. Grandmother of one.

CHRAPLA, Adolph, 94, St. Joan of Arc, Indianapolis, Sept. 21. Father of Ann Long, Ellen, Margaret, Andrew and Michael Chrapla. Brother of Lillian Kazcka. Grandfather of eight. Great-grandfather of 11.

CLARK, Duane E., 35, St. Malachy, Brownsburg, Sept. 23. Husband of Kate Clark. Father of Mason and Molly Clark. Son of Dean and Denise (Harpenau) Clark. Brother of Diane Cram and Donna Tovar.

Grandson of Earl and Margaret Harpenau.

DOWELL, Lois Jean, 80, Sacred Heart of Jesus, Terre Haute, Sept. 19. Mother of Michael and Pat Dowell. Grandmother of several.

EMS, Carl F., 92, St. Mary, Navilleton, Sept. 27. Father of Linda Jones, Carol McMillin, Cindy Mills, Dotti Whitaker, Jake, Steve and Ted Ems. Grandfather of 23. Great-grandfather of 26.

FISHER, Mary Ann, 60, Holy Spirit, Indianapolis, Sept. 23. Sister of Ellen Dorsett, Bridgid Hughbanks, Julia Thornton, John Jr., Ralph, Thomas and Timothy Fisher.

FOREY, Harold L., 90, St. Joseph, Indianapolis, Sept. 24. Husband of Mildred Forey. Father of Anita Thompson and H. Allen Forey. Brother of Rose Harvey and Charles Forey. Grandfather of six. Great-grandfather of two.

GENET, Marjorie, 87, St. Isidore the Farmer, Bristow, Sept. 27. Mother of Geraldine

Brown. Sister of Donna Rae Pekau. Grandmother of seven. Great-grandmother of 12.

HURRLE, Barbara Jean, 56, Most Holy Name of Jesus, Beech Grove, Sept. 14. Wife of Steve Hurrle. Mother of Sarah Kegerreis, Sam and Steve Hurrle. Daughter of Robert and Jean Straight. Sister of Beth Armstrong, Cheryl Greene and Diane Miller. Grandmother of three.

JOSON, Romeo, 77, Our Lady of Lourdes, Indianapolis, Sept. 26. Husband of Purification Joson.

LAWRENCE, Terrence William, 57, St. Mark the Evangelist, Indianapolis, Sept. 29. Son of Henrietta (Steining) Lawrence. Brother of Ellen Krudy and Robert Lawrence Jr.

McCURDY, Margaret, 91, St. Barnabas, Indianapolis, Sept. 8. Mother of Linda Brittain and Jack McCurdy. Grandmother of three. Great-grandmother of two.

WILCOX, Frank Shirley, II, 73, St. Mary, New Albany,

Sept. 18. Father of Leigh Ann Faris-Quinkert and Frank Wilcox III. Brother of John Wilcox. Grandfather of three.

WILSON, Charlotte A., 71, American Martyrs, Scottsburg, Sept. 15. Wife of Robert Wilson II. Mother of Carol Osborne and Bobby Wilson. Daughter of Edward and Ethal (Whitson) Missi. Sister of Viola

Eckert, Evelyn Hodges, Edward and Roy Missi. Grandmother of three. Great-grandmother of two.

YOUNG, William, 77, St. Pius V, Troy, Sept. 15. Husband of Regina Young. Father of Debbie Froehlich, Sandy King, Mick and Roger Young. Brother of Robert Young. Grandfather of 11. Great-grandfather of five. †

Providence Sister Gertrude Eileen Getrey was oldest sister

Providence Sister Gertrude Eileen Getrey died on Oct. 2 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 102. Sister Gertrude was the oldest sister in the congregation, both in age and years of membership.

The Mass of Christian Burial was celebrated on Oct. 7 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Mary Helen Getrey was born on Sept. 7, 1908, in Jasonville, Ind. She entered the congregation of the Sisters of Providence on June 5, 1925, professed her first vows on Dec. 8, 1927, and professed her final vows on Dec. 8, 1932.

Sister Gertrude earned a bachelor's degree in education at Saint Mary-of-the-Woods College.

During 85 years as a Sister of Providence, she ministered as a teacher for 57 years at Catholic schools in Indiana, Illinois and Massachusetts.

In the archdiocese, Sister Gertrude taught at St. Patrick School in Terre Haute from 1939-42 and 1971-78, St. Thomas Aquinas School in Indianapolis from 1951-53, Holy Cross School in Indianapolis from 1953-54 and Gibault School in Terre Haute from 1978-84.

From 1985-92, Sister Gertrude ministered at Providence Health Care at the motherhouse.

In 1992, she began her ministry of prayer full-time at the motherhouse.

Surviving are a brother, John Getrey of Jasonville, and a sister, Joan Sears of Tampa, Fla.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †



Zena, her daughter, Aviana and their sponsored child, Angelica

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Voice of Virtue founder implores women to continue fight against culture of death

By Mary Ann Wyand

Do not be afraid to battle the culture of death in contemporary society, Voice of Virtue International founder Barbara McGuigan emphasized during the seventh annual Indiana Catholic Women's Conference on Sept. 18 in Indianapolis.



Barbara McGuigan

During her keynote speech at the "Treasuring Womanhood" conference at Cathedral High School, McGuigan reminded the women that Christianity is not for the faint-hearted.

By our baptism, she said, we are called to defend life and protect the special nature of each human life, born or unborn.

"We must join Jesus in the gesture of plunging ourselves into the Father's love," McGuigan said. "... Our calling to protect the image and likeness of God in every stage [of life] becomes a second baptism, a baptism of blood, the blood of over 51 million unborn children—those surgically aborted—and surely the blood of millions more chemically aborted children."

God gives us the grace to face all the obstacles that a culture of death presents in daily life, she said, as well as the courage and strength to wage a spiritual pro-life battle against Satan and his demons.

"The gifts [of the Holy Spirit] that you received at your baptism and that were activated at your confirmation make you a force to be reckoned with," McGuigan explained. "In a world steeped in heresy, apostasy and death, you must fight back with a strong mind in telling the truths of the faith. ... We need superhuman courage to carry out the gifts of the Holy Spirit in a sin-darkened world."

Sin has become so deeply rooted in our contemporary culture, McGuigan said, to the point that people accept the legalization of the wholesale slaughter of unborn babies by the millions.

"How else would science rather than God create human embryos to be frozen in liquid nitrogen until their parents are ready to claim them for *in vitro* fertilization?" she asked. "How else would we watch the court-ordered starvation and dehydration of a brain-injured woman ... Terri Schiavo? How else could our dear children be subjected to media that are hell-bent on rotting out their very souls by impurity? How else could the evil of materialism cause man to worship idols, and to covet his neighbor's wife and goods? How else could powerful organizations ... and judges banish God's commandments from public life? How else could disordered sexuality and perversions be accepted and even celebrated?"

God is calling us to use to the fullest the spiritual powers that we received at our baptism to battle the culture of death, McGuigan said. "Time is short. ... In order to be faithful to Christ, we must fight. ... There can be no mistake that he is sending us out into a war."

McGuigan, who also is the host of the EWTN radio programs "Open Line" and "The Good Fight," promotes virtuous living to teenagers, parents and educators.

"Sex without strings and relationships without rings didn't come from God," she said. "It's a demonic scheme to defile the human race."

Urging the women to "fight the enemy in these dark days" by becoming holy like the saints, she said, "We all know that the battle between good and evil has intensified. Our hearts are wounded by Original Sin. ... This is precisely why we ... need God's help through his Church to recognize sin clearly. ... We need to put on the armor of God. ... Our children need to be guided to be true in heart, sound in mind and pure in body."

Truth and grace and love will triumph over the culture of death, she said, and lead to peace.

"Holy Mother Church has always promoted the greatness and dignity of women," McGuigan said. "... In the mother's womb, a new creation receives his or her soul that will live forever. ... Women must teach others to love and accept each human being. ... We belong to God and must love as God loves." †



Bishop's Bash

Top, Archbishop Daniel M. Buechlein prays the eucharistic prayer during a Mass celebrated on Sept. 19 at Bishop Simon Bruté College Seminary in Indianapolis during the second annual Bishop's Bash. The event, which attracted more than 300 young adults and college students from across central and southern Indiana, was sponsored by the archdiocesan Young Adult and College Campus Ministry. The gathering included dinner, fellowship and the opportunity to watch an Indianapolis' Colts football game on a big-screen television.

Bottom, young adults go through the food line after Mass.

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Faith and fun are at the heart of middle school jamboree

Special to *The Criterion*

LANESVILLE—Emily Horine couldn't hide her excitement after attending the annual Middle School Jamboree on Sept. 18.

"The jamboree was a blast!" exclaimed Emily, a student at Henryville High School and a member of St. Francis Xavier Parish, also in Henryville. "It was an opportunity for me to grow as a Catholic, and help others grow in their faith as well."

Emily's reaction was typical among the 50 youths who participated in the day of fun and faith at St. Mary Parish in Lanesville, which was organized by New Albany Deanery Catholic Youth Ministries. The jamboree gave middle school students an opportunity to learn about their faith, celebrate being Catholic and meet new friends.

The jamboree included Mass and a talk by keynote speaker and Catholic vocalist Sarah Bauer of Carmel, Ind. There were also sessions to educate youths about the Catholic faith and allow them to reflect on their relationship with God. A dance party and games were also included in the activities.

"Sarah Bauer delivered an amazing message about the special plans that God has for each one of us," said Leah Cissell, coordinator of programming for New Albany Deanery Catholic Youth Ministries. "She shared that each of us has something special inside, and that God has already given us everything we need to fulfill his plan in our lives."

The jamboree was planned by high school students who are involved in the youth ministries' program.

"It was amazing by the end of the evening to see each of the youths up dancing, having fun and engaging with one another," Cissell said. "The difference from the moment they walked in, somewhat shy and unsure, to barely wanting to leave at the end of the night helped us know we had accomplished our goal that day. Many people contributed to making the day such a success."

Anyone interested in learning more about New Albany Deanery Catholic Youth Ministries can log on to the website at www.nadyouth.org.



Above, members of the 2010-11 Youth Ministries Activities Team perform a skit for Middle School Jamboree participants on Sept. 18 at St. Mary Parish in Lanesville. Fifty youths attended this year's daylong gathering.

Left, Jamboree participants Mary Lashley, from left, Amelia Voelker, Heather Jacobi, Frankie Simmons and Jami Fancher enjoy the New Albany Deanery's Middle School Jamboree on Sept. 18.

Knights of Columbus 2011 March for Life Washington, D.C.



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- Mon. Jan. 24:** Breakfast at the motel, board bus for ride to Youth Rally. Leave for The Mall at 11:30 am. March begins at noon. After the March, proceed to motel & dinner.
- Tues. Jan. 25:** Breakfast at the motel, board buses and head home, arriving about 8 pm.

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