Devotion to Eucharist can help heal ills of terrorism, poverty

VATICAN CITY (CNS)—Pope John Paul II said greater Christian devotion to the Eucharist can help heal a world torn by terrorism and racked by poverty.

In a document offering spiritual guidelines for the upcoming Year of the Eucharist, the pope called for more intense public witness of the faith. As the center of the Christian experience, the pope said that the Eucharist should have a transforming power that carries beyond Sunday Mass and eucharistic adoration outside of Mass.

The pope urged local communities to adopt concrete expressions of solidarity and charity for the poor during the eucharistic year.

“I am thinking of the drama of hunger that torments hundreds of millions of human beings, of the diseases that afflict developing countries, of the loneliness of the elderly, the needs of the unemployed and the misfortunes of immigrants,” he said.

He told Catholics that the authenticity of eucharistic celebrations will be demonstrated largely by the love shown to others and by the care given to the needy.

The pope touched briefly on many points he developed in greater detail in his encyclical on the Eucharist last year, including the need to understand the Eucharist not simply as a shared meal or a sacrifice, but also as a school of communion with service as the governing principle in human affairs.

For 150 years, Oldenburg Franciscan sisters have shared religious values through farm

Michaela Farm was founded 150 years ago after 40 acres of land was donated by a priest to the Sisters of the Third Order of St. Francis of Oldenburg.

The farm was originally used to provide food for the sisters and the orphans they cared for, but history has redrawn the use of the farm to include more global goals.

The food grown there—both plants and animals—is still used to feed the sisters, but the farm is also the site of educational programs, a farm store and tours.

A celebration took place on the grounds of Michaela Farm on Sept. 18, and the festivities included a professional storyteller, a man who has a car that runs on vegetable oil, hayrides, the farm store and a Mass.

The sisters have remained good stewards of the land and the farm, providing for the needs of the sisters and the orphans they cared for.

Oldenburg Franciscans gather potatoes on Michaela Farm in this photo from the 1950s.
symbol, but as a real encounter with Christ.

He urged obedience of liturgical norms, including those on reception of Communion, and suggested that every local parish use the eucharistic year to study in depth the Church’s rules on proper liturgy. The respect shown the Eucharist as the real presence of Christ should be evidenced in such things as tone of voice, gestures and moments of silence during the Mass or eucharistic adoration, he said.

The pope urged Christians to publicly witness the faith and the presence of God during the eucharistic year—for example, in eucharistic processions.

“We are not afraid to speak of God and to hold high the signs of the faith,” he said. Those who think public professions of faith represent an invasion on civil society or encourage intolerance are wrong, he said.

At a Vatican press conference to present the papal letter, Cardinal Francis Arinze, head of the Congregation for Divine Worship and the Sacraments, said the pope’s words did not mean that every parish must have a eucharistic procession this year.

In places where Christians are a small minority, prudence may dictate that there be no processions, he said, adding that the decision had to be made by local bishops and pastors.

“What we cannot accept is being unable to practice our faith,” the cardinal said. “This is not a concession made by governments or by other religions.

“Of course our faith is not a contraband article. It is not a political or social good that we want to announce at midday. We have nothing to hide, and we are not hiding our identity,” he said.

The pope officially will open the eucharistic year with a Mass at the Vatican on Oct. 17. The same day, he will greet via satellite the closing session of the International Eucharistic Congress in Colorado Springs. The eucharistic year will close on Oct. 29, 2005, at the end of a monthlong Synod of Bishops on the Eucharist.

“We must credit the Church for the success of this endeavor,” the cardinal said. “At the same time we must be practical; we can’t forget the Church is a community and people should take the initiative to be like these people who are more important than any other people.”

“Let the Church be the Church,” he said. “And let the Eucharist be the Eucharist. God is not afraid to be incarnate.”

The pope encouraged Christians to search for “the ‘home missions’ of the archdiocese.”

“From my own experience, the church is much larger than a local parish,” the pope said.

The Church, he said, is the Body of Christ and “we must support them as much as we can,” she said.

“Our families have the same hopes and dreams for their children as you do for your children,” she said. “So many of our parents have told me they enrolled their children in Holy Angels because they want their child to have a better chance at life than they’ve had.

“Our call to serve means we listen to their stories, we walk with them and we support them as much as we can,” she said.

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National pro-life education campaign urges Americans to cast votes carefully

By Mary Ann Wyand

Architect Eric L. Atkins, a member of St. Thomas Aquinas Parish in Indianapolis, is the new director of management services for the Archdiocese of Indianapolis.

His appointment was announced by Msgr. Joseph F. Schaedel, vicar general, on Oct. 5. He succeeds David L. Hoddle, a member of St. Michael of the Assumption Parish in Brownsburg, who recently accepted a position as management position with the Purdue Research Foundation in West Lafayette, Ind.

Atkins formerly served as director of facilities management for the Diocese of Lafayette from December 2001 until September 2004.

In his new position, Atkins will work with John Wahl, associate director of management services, and will be responsible for coordinating all construction projects within the archdiocese, coordinating the purchase and sale of all real estate, and supervising maintenance of the Archbishop O’Meara Catholic Center, SS. Peter and Paul Cathedral Parish and other archdiocesan properties as designated.

Atkins also will coordinate purchasing, hospital, diocesan and religious facilities for the Archbishop O’Meara Catholic Center as well as manage the property, liability, insurance, and provides compensation insurance programs for the archdiocese.

“I’ve been home diocese, where I’ve been for the last 22 years,” he said. “I’m honored to be here and to serve the archdiocese and the parishes and pastors of the archdiocese . . . to be able to share my talents and skills as well as I possibly can to meet the needs and mission of this archdiocese.”

A graduate of Ball State University in Muncie, Ind., Atkins earned bachelors degrees in architecture and environmental design there.

After graduating from Ball State in 1982, he spent three years primarily working on architectural projects for hospitals in a firm in Indianapolis then worked for CSO Architects in Indianapolis for 16 years.

During the last number of years I was with CSO Architects, I was concentrating on religious facilities, mostly Catholic facilities,” Atkins said. “Religious sacred spaces was probably the most satisfying work that I did as an architect. I had done everything from designing hospitals, office buildings, banks, hotels, and schools and then church buildings in an interview once that if I could spend all my time working on Catholic churches that would be fantastic. . . . Atkins said it is very fulfilling to be able to create a new church or take an existing church and refresh that.

“It is an awesome but very rewarding challenge,” he said. “I hope to be able to take the skills and insights that I’ve learned working as an architect and apply them to the needs of this archdiocese and the future work that we have down the road.”

While working with CSO Architects, Atkins designed the renovation to Immaculate Heart of Mary Church and the addition to St. Luke School, both in Indianapolis.

He also was the architect for the new St. Simon the Apostle Church and the St. Joan of Arc Parish Community Center and school addition in Indianapolis as well as renovation and new construction projects at several parishes in the Lafayetttte Diocese.

Atkins also has experience with repairs caused by fire and storm damage, which he describes as opportunities for parishes to renew sacred worship space.

With the Parish Twinning Program of the Americans, he made two trips to Haiti to design a new health care facility to be called Visitation Hospital.

“The first trip was meant to be utilized by our efforts in and through God’s grace, to advance truth and life and justice and peace, is used by God himself as building blocks for the eternal Jerusalem. Christ comes back again, in other words, to bring human history to its completion.”

“Some is of the theology behind our political activism,” he said. “The Eucharist itself that we celebrate here on this altar, and on altars throughout the world, tells us something about our political activity.

At Mass, Father Pavone said, the priest says in the eucharistic prayer, “Blessed are the poor in spirit,” because “Through your goodness, we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life.”

Just as human hands made the bread that the priest consecrates as the Body of Christ, he said, human hands must defend the sanctity of life created in the image and likeness of God.

“Brothers and sisters, the work of human hands includes care, and work,” Father Pavone said. “It includes educating and mobilizing and registering and assisting voters to have an impact and not be the work in which so many are engaged very intensely now until the election.”

People need to understand what is at stake in this election, he said, because “who is in is office, including the office of the President of the United States, really makes a difference to the [pro-life] cause.”

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Our Lady of Fatima Retreat House
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Indianapolis, IN 46226

Eric Atkins named director of management services for archdiocese

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Pray the rosary

October has traditionally been observed as the month of the rosary. It’s encouraging to see more Catholics, especially younger Catholics, praying the rosary again because, for some unfathomable reason, that devotion fell out of favor with some Catholics for a while.

The entire rosary includes 150 Hail Marys, divided into 15 decades with an Our Father between each decade, but the rosary most of us are familiar with is only one-third of the entire rosary. The rosary developed in about the 12th century. At first, peasants around a monastery would recite 150 Our Fathers while the monks in the monastery sang the 150 Psalms. Then the practice arose of praying Hail Marys instead of Our Fathers. When three groups of mysteries were attached, one-third of the complete rosary was said at one time—50 Hail Marys—the common practice today. St. Francis de Sales wrote, “The rosary is a very useful form of prayer provided you know how to say it properly.” It’s not easy to say the rosary properly. The purpose of the rosary is to help us meditate on the mysteries of our salvation, on the events in the lives of Jesus and Mary. Although the prayer said most often with the rosary is the Hail Mary, addressed to Jesus’ mother, the main focus is on the birth, life, death and resurrection of Jesus. These are the “mysteries” or events that the person thinks about while praying the rosary.

The rosary has been called the perfect Christian prayer because it combines prayer, meditation and Scripture. The repetition of prayers is meant to create an atmosphere in which to meditate on the mysteries of our salvation, as revealed in Scripture. Pope Paul VI said, “By its nature the recitation of the rosary calls for a quiet rhythm and a lingering pace, helping the individual to meditate on the mysteries of the Lord’s life as grasped by the heart of Mary. The rosary dates back to the 12th century. Beads are used to aid in counting the prayers without distraction.”

The meditations are usually divided into four groups, the joyous, luminous, sorrowful and glorious mysteries of our salvation. The joyful mysteries, all taken from Scripture, are the appearance of the archangel Gabriel to Mary to ask her to be Jesus’ mother, Mary’s visitation to Elizabeth, the birth of Jesus in Bethlehem, the presentation of Jesus in the Temple and the finding of Jesus in the Temple when he was 12-years-old.

Each of the luminous mysteries, which Pope John Paul II added in 2002, is a revelation of Jesus. They include his baptism, the wedding feast at Cana, the proclamation of the king- dom of God, the transfiguration and the institution of the Eucharist. The sorrowful mysteries are Jesus’ agony in the garden, his scourging by the Roman soldiers, the crowning with thorns, the carrying of the cross, and his crucifixion and death on the cross. The glorious mysteries are Jesus’ resurrection from the dead, his ascension into heaven, the descent of the Holy Spirit on the Apostles, the assumption of Mary to heaven, and her coronation as queen of heaven and earth. The last two mysteries are not scriptural, but are part of the Catholic tradition.

Besides the joyful, luminous, sorrowful and glorious mysteries, some people meditate on other events in the life of Christ. Other common mysteries are the salvation, healing, eucharistic and consoling mysteries. Because of the emphasis on meditating on the life of Christ, Pope Pius XII once called the rosary a compendium of the Gospel. In his apostolic letter of Oct. 16, 1943, Pope Pius XII wrote: “The cycles of meditation proposed by the rosary are so many ways of contemplative prayer which enable us to enter into the heart of Jesus Christ, to listen to his words, to meditate on the meaning of the events he has accomplished and to be moved by the path of his way.”

And later he wrote, “The rosary is simply a method of contemplation. As a method, it serves as a means to an end and cannot become an end in itself.”

The rosary has been a popular devotion through the centuries. It’s a devotion that honors Mary but, as all true devotion to Mary must do, it leads us to Christ.

—John F. Pinta

OPINION

Spirituality for Today/Fr. John Catioir

Rediscoving the Eucharist

The blessed Eucharist is called the “bread of angels,” but we don’t understand how to be an angel to draw strength from this heavenly food. What do you have to be, however, is a true believer in the real presence of the risen Christ under the appearances of bread and wine.

Many Catholics are losing their faith in this holy sacrament. Like the secularists all around them, they reason falsely that faith itself no longer needs an actual theological object in order to be personally useful. They go so far in their claim that we don’t need a personal Savior or a belief system in order to be spiritually alive. To me, the idea that you can cut the branch off the vine and still hope to produce grapes makes no sense.

Many Catholics who receive holy Communion weekly do not have a clear conviction that the risen Jesus is truly present in the Eucharist. They don’t seem to connect with him on the level of true faith. They don’t want to. In one of Trappist Father Thomas Merton’s final letters, written before his journey to the Orient from which he never returned, he expressed his views on the Eucharist this way: “As for the theme of the Real Presence, I am living in a hermitage where I now have the Blessed Sacrament, which is a great blessing, a very great gift in prayer and meditation, in fact a quite indescribable privilege. The people who dilute the idea of the Real Presence by claiming to me, are the ones who have forgotten the meaning of prayer” (The Tablet of London, December 1968).

Eucharist has many meanings

John Fink and Archbishop Daniel M. DiNardo of Galveston-Houston said that the importance of Eucharist in the Oct. 8 issue of The Criterion. We were reminded in the assembly of the people of God: “Eucharist is about much more than the collection of Eucharist in ways which will enable us to perpetuate Eucharist in a near-priestless Church. According to Vatican II, Eucharist is about much more than perpetual adoration. Helen Wolter, Indianapolis

Life is the key issue

During the second presidential debate, Democratic Sen. John Kerry stated proudly that he is pro-life. He also said that he supports a woman’s right to abort her child, a minor’s right to secure an abortion without her parent’s consent and the use of our tax dollars to pay for abor-tions. He also admitted that he voted for abortion without her parent’s consent and that he supports a woman’s right to abort her child.

Letters to the Editor

Kerry’s position on stem cell research is also inconsistent with Catholic teach-ings. Embryonic stem cell research, which he supports, destroys a human life. The Church opposes embryonic stem cell research for that reason, but does support adult and umbilical cord stem cell research. In fact, thousands of people have been helped by these latter two methods, but using embryonic stem cells has helped not one person.

Nearly 4,000 innocent children are killed each day by abortion in our coun-try. Many women who have chosen abor-tion now suffer physically or emotionally from that decision. Kerry is a product of that from God. If we do not have the basic right to life, then none of the other issues in this campaign is a priority.

As Pope John Paul II said: “The common outcry, which is justly made on behalf of human rights—for example, the right to breathe freely, to family life, to human culture—is false and illusory if the right to life, the most basic and fundamental right and the condition of all other personal rights, is not defended with maximum determination” (Christifideles Laici, 1988).

Margie Schmitz, Indianapolis

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Perpetual adoration seems to present a very narrow view of the meaning of Eucharist and certainly not the meaning “rediscovered” in Vatican II.

As Archbishop Daniel states, “Without the Eucharist, there would be no Church.” Where, then, are we going when statistics and demographics tell us that the American priesthood is heading as a near-priestless Church. According to recent statistics, the number of active diocesan clergy has dropped from about 2,000 bishops from all over the world. In union with Pope Paul VI, they proclaimed the Eucharist as “the source and summit of the Christian life” (Lumen Gentium).

The section of Pope John Paul II’s new encyclical on the Eucharist that really appealed to me was when he said, “It is also a source of joy to note that Catholic ministers, in certain particular cases, are able to administer the sacrament of the Eucharist, penance and the Sacrament of the Sick to Christians who are not in full communion with the Catholic Church, but who genuinely desire to receive these sacred mysteries and freely request them and manifest the faith which the Catholic Church pro-

Are we truly privileged people? Let us be on guard to profess with courage our true faith in this precious gift.

(Father John Catioir is a columnist for Catholic News Service.)
E I continue to offer some doctrinal reflections on the Eucharist borrowed from a premiere Church theologian, Cardinal Ratzinger, in his book God Is Near Us. 

Without the priesthood, there would be no Eucharist. The priest is not self-chosen. “No one can, for his own part, declare his body to be the Body of Christ, declare the bread to be his Body, speaking in the first person, the ‘I’ of Jesus Christ. This saying, in the first person—my Body—only he himself can say. … No one can endow him- self with such authority; no one else can give it to him; no congregation or com- munity can give it to him. It can only be the gift of the Church as a whole to whom the Lord communicated himself. For this reason the Mass needs the per- son who does not speak in his own name, who does not come on his own author- ity, but who represents the whole Church, the Church of all places and all ages, which has passed on to him what was communicated to her. The fact that the celebration of the Eucharist is tied to ordination as a priest is not, as we have sometimes heard, something that the Church invented, by means of which she appears to have handed down all kinds of priv- ileges and restricts the activity of the Spirit” (Ratzinger, God Is Near Us, Ignatius Press, p. 53f).

Jesus Christ, through ordination in the Church, authorizes a priest to pronounce the Eucharist in his person. This is never merely what a congregation does. This universal Church, not a part of some- thing about the humble role of the priest at Eucharist. The Mass belongs to the Church and not to the priest. It also says something about the magnitude of what happens at the Eucharist and the respect and new sense of reverence we should bring to its celebration. Because of con- cern about a perceived de-emphasis of the sacredness of the Eucharist in recent decades, in order to restore a balance between reverence and human celebra- tion, the Holy See issued the recent instruction recalling us to pay attention to the respect shown even in the minute details of the celebration.

Our belief about this awesome gift to the Church, and the seriousness of it, can help us understand and accept the fact that because of significantly different beliefs, intercommunication with other faith traditions is not acceptable.

I also want to say a few words about adoration borrowed from Cardinal Ratzinger. “Confined to the space of the sacred rite, the Eucharist was becoming a tiny island of time on the edge of the day, which as a whole is discomposed in the profane and hectic business of our worldly activity. If, today, we look back on this development, we realize that the adoration of the sacrament was not in competition with the living celebration of the community, but its condition, its indispensable environment. Only within the breathing space of adoration can the Eucharistic celebration indeed be alive; only if the church and thus the whole congregation is constantly imbued with the living presence of the Lord, and with our silent readiness to respond, can the invitation to come together bring us into the hospitality of Jesus Christ and of the Church, which is the precondition of the invitation …” (ibid. pp. 90-91).

And so, whenever we pray in the eucharistic presence, we are never alone. We no longer stand before an imagined God, but before the God who has truly given himself to us, who has become for us Communion.

Next week, some thoughts about our archdiocesan observance of the Year of the Eucharist. ☞

Archbishop Buechlein’s retreat for vocations to the priesthood
If you are an adult male and have considered a vocation to the priesthood, please consider attending a discernment retreat led by Archbishop Daniel M. Buechlein on Nov. 19-20 at Our Lady of Fatima Retreat House in Indianapolis. An application and more information can be found on page 9 of this issue of The Criterion.

E sta semana continuó presentando algunas reflexiones doctrinales sobre la Eucaristía, tomadas de uno de los principales teólogos de la Iglesia, el cardenal Joseph Ratzinger, en su libro La Eucaristía centro de la vida: Dios está cerca de nosotros.

Si el sacerdocio no existiría la Eucaristía. Pero el sacerdocio no es una elección propia. “Nadie puede, por sí mismo, proclamar que su cuerpo es el cuerpo de Cristo, declarar que su sangre es la sangre del Eucaristía. Todas estas palabras, en primera persona, ‘mi’ cuerpo, sólo Él mismo las puede pronunciar … Nadie se puede dotar a sí mismo de semejante autoridad; nadie más se la puede otorgar; ninguna congregación o comunidad puede entregarle este poder. Solo puede tratarse de una diábula de la Iglesia como un todo, con quien el propio Señor se ha comunicado. Por esta razón, la misa requiere de una persona que no hable en su propio nombre, que no se hable de su propia autoridad, sino que se represente a la Iglesia toda, la Iglesia de todos los lugares y de todas las edades y quien le ha transmitido todo lo que a ella misma le ha sido transmitido. El hecho de que la celebración de la Eucaristía esté vinculada a la ordenación como sacerdote no es, como hemos escuchado en ocasiones, algo que la Iglesia ha inventado y por medio de lo cual se atribuye todo tipo de privilegios y restringe la actividad del espíritu” (Ratzinger a través de la ordenación ante la Iglesia, autoriza al sacerdote a celebrar la Eucaristía en su persona. Esto nunca podría el mero acto de una congregación. Este entendimiento sobre la misa nos habla acerca del humilde papel del sacerdote en el contexto en el que pertenece a la Iglesia y no al sacerdote. También nos habla sobre la magnitud de lo que sucede en la Eucaristía, así como del respeto y el nuevo sentido de reverencia que debemos presentar durante su celebración. Debido a la inquieta observada en las décadas recientes en cuanto a la pérdida de énfasis en lo sagrado de la Eucaristía y a fin de restituir el equilibrio entre la reverencia y la celebración humana, la Santa Sede emitió recientemente unas instrucciones en las que se nos llama a prestar más atención al respeto debido, aun en los detalles más minuciosos de la celebración.

Nuestra creencia en este extraordinario obsequio de la Iglesia y la santidad que le reviste, pueden ayudarnos a entender y aceptar el hecho de que, debido a las diferencias significativas que existen con otras creencias, no es aceptable una comunión recíproca con otras tradiciones de fe. Asimismo, me gustaría mencionar algunas palabras tomadas del cardenal Ratzinger a acerca de la adoración: “Confina el espíritu. Rita sagrado, la Eucaristía se estaba volviendo una pequeña isla de tiempo al margen del día, el cual, como un todo, se dedicaba a los asuntos profanos y ajenos de nuestras actividades mundanas. Si hoy en día miramos hacia atrás y observamos esto adentro, nos daríamos cuenta de que la adoración del sacramento no estaba compitiendo con la celebración de la comunidad, sino por su condición, su ambiente indispensable. La Eucaristía única y absolutamente no puede ser separada del espacio de sosiego de la adoración. La invitación a reunímos sólo puede conllevarnos al abrigo de Jesucristo y de la Iglesia, precondition para dicha invitación, si la Iglesia, y por tanto la celebración en pleno, se encuentran constantemente absorbidas en la presencia viva del Señor y demostramos nuestra disposición a responder.”

“La comunión y la adoración no son paralelas, ni son opuestas. Son una unión única e inmediata. Porque comunicar significa entrar en una hermandad. Con dicha comunión y contemplación van juntas: una persona no puede comunicarse con otra sin conocerla. Debe estar abierta a ella, verla y escucharla. El amor o la amistad siempre llevan consigo una interpretación de reverencia, de adoración. Por lo tanto, comunicar con Cristo exige que lo miremos, dejar que él nos mire, escucharlo y conocerlo. La adoración es simplemente el aspecto personal de la comunión” (ibid. Pp. 96-97).

Ante la aseveración de que “puedo rezar igualmente bien en el bosque, en la libertad, en la comunidad)” el cardenal nos dice: “Ciertamente puede. Pero si sólo se trata de eso, la iniciativa de la oración depende totalmente de nosotros, por lo tanto, Dios sería una hipótesis mental. Si responde, si contesta o quiere hacerlo, es cuestionable. La eucaristía significa que Dios ha respondido: ‘La eucaristía es Dios como respuesta, es su presencia como contestación.” (ibid. pp. 991)

Por lo tanto, cuando rezamos en la presencia eucarística, nunca estamos solos. Nos estamos encontrando en un Dios imaginado, sino frente a un Dios que verdaderamente se ha entregado a nosotros y quien se ha convertido en nosotros como congregación. La próxima semana: algunas reflexiones sobre la observancia del Año de la Eucaristía en nuestra arquidiócesis. ☞

Traducido por: Language Training Center, Indianapolis

Sin el sacerdocio no existiría la Eucaristía.

El arzobispo Daniel M. Buechlein, O.S.B.
Check It Out . . .

Back by Popular Demand

Archdiocese of Indianapolis

HOLIDAY PILGRIMAGE — CHRISTMAS IN NEW YORK

December 10–13, 2004


Daily Activities:

Friday: Flight from Indianapolis to Newark. Upon arrival pick up by motor coach for transport to St. Lucy’s Church (national shrine of St. Gerard patron saint of expectant mothers) for Mass. After Mass travel to downtown Manhattan for lunch. Following lunch attend the Radio City Music Hall Christmas Spectacular with the glorious Living Nativity. Dinner and overnight at hotel.

Saturday: Breakfast at the hotel followed by transport to Mass at Most Holy Crucifix Church in Little Italy. Mass followed by a wonderful Italian lunch in the neighborhood at the famous DaNeio’s restaurant. Motor coach transport to midtown Manhattan for shopping or theatre. Dinner on your own prior to meeting our bus at an assigned location for transport to hotel for overnight.

Sunday: Mass at the magnificent Gothic St. Patrick’s Cathedral, the seat of the Roman Catholic Archdiocese of New York. Immediately after Mass board coach for trip to Camden N.J. A stop will be made for lunch. This afternoon we will attend the magnificent “Christmas: The Spirit of the Season” concert of the Jubilate Deo Choral and Orchestra. Following this wonderful concert enjoy a splendid dinner at the historic City Tavern connected with the founding of the United States of America in Philadelphia. Evening ends with transport to the hotel for overnight.

Monday: Breakfast at the hotel with checkout followed by transport to Mass at the Church of Our Lady of the Rosary—Shrine of St. Elizabeth Ann Seton. Mother Seton was foundress of the parochial school system in the United States. After Mass board ferry for trip to Ellis Island that stands as a constant reminder of our nation’s immigrant history and the freedom Sister Anna Louise Loretta and I had. The museum tells the inspiring story of the largest human migration in modern history. Time will be allowed on Ellis Island for touring and lunch in the island cafeteria. After lunch transport to the airport for our flight to Indianapolis.

Trip Inclusions:

Round trip airfare
Three nights deluxe hotel accommodations
Two Dinners
One Luncheon
Admission to Jubilate Deo Choral and Orchestra “Christmas: The Spirit of the Season” concert
Admission to Radio City Music Hall
Fare and Admission to Ellis Island
All taxes and tips

Cost: Same low cost as 2000 pilgrimage

Payment is due in full at time of reservation. Make check payable to: Archdiocese of Indianapolis
Mail to: Archdiocese of Indianapolis, Carolyn Noone P.O. Box 1410, Indianapolis, IN 46206-1410

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U.S. Conference of Catholic Bishops’ Office for Film and Broadcasting

Movie Ratings

Friday Night Lights (Universal)
Rated A-III (Adults) because of much violent behavior, some under-age drinking, two sexual situations, one with partial nudity, an abusive father-son relationship and some crude language.

Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the Motion Picture Association of America (MPAA).

Ladder 49 (Touchstone)
Rated A-III (Adults) because of a couple of instances of crude language, an implication of pre-marital sex and some intense frightening scenes.

Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the MPAA.

Raise Your Voice (New Line)
Rated A-II (Adults) and Adolescents because of a fatal car crash, an instance of drunkenness and some mildly crude language.

Rated PG (Parental Guidance Suggested) by the MPAA.

Taxi (20th Century Fox)
Rated A-III (Adults) because of recurring vehicular violence, two robberies, a sexually suggestive frisk sequence, crude language and an instance of profanity.

Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the MPAA.
stewards of the land to this day, said Francisca Sister Claire Whalen, who served as the farm’s director a couple of years ago. She is now retired, but helps on the farm part-time.

For her, the farm is a place that has a deep spiritual connection to her. “Modern humans have gotten away from creation as the first revelation of God,” Sister Claire said. “The Franciscan spirit within us is what propels us, I think, to reach out and work with the land.”

Sister Ann Marie Quinn, who works with public relations, education and spirituality for the farm, said that the farm shows her that “God’s goodness is bountiful.”

Working on the farm also has shown her all the things that are not in her control, she said. “I can only do, bit by bit, what’s before me to do,” Sister Ann Marie said. Humanity is a part of creation, Sister Claire said, and we need to take care of the resources that the Earth provides, lest we squander them and suffer the consequences.

It is that concern, which is not exclusive to Sister Claire, which has led the farm to focus on issues like the cutting edge of the whole area of food spirituality, and the whole politics of food and the global aspect of it.” She is concerned that many current ways of farming and obtaining food are harming the planet and depleting the resources in the soil. Also, she is worried about the effect that unhealthy food or poorly grown crops are having on the people who eat them.

“It means to me that we’ve got to hang in there and educate people until people are aware of what they’re doing to the land and what their lack of awareness of where their food comes from is doing to them,” she said.

Sister Claire runs a program called “Share the Bounty,” which she created. It is a food distribution program for people on a limited budget.

Anyone can sign up for a 10-week course in which they learn how to prepare vegetables and eat healthy foods. At the end of each class, each family receives about $15 worth of produce grown especially for them at Michaela Farm.

Sister Claire said the sisters have done well to “seed” the ideology of Michaela Farm. She said that they are able to reach a variety of people each year—youth groups, Scout groups, schools and families.

The farm, she said, is always looking for people who want to take advantage of the opportunity to partner with them. In recent years, the farm has shifted some of its focus to education.

Production began to decrease in the 1970s, and by the end of the 1980s it was simply not possible financially to keep the farm afloat.

But in 1991, the sisters decided that the resources of Michaela Farm should be given up, so they developed the farm into what it is today: a place grow food, raise beefalo and to teach others about good farming and eating.

And so the farm named after Sister Michaela Lindemann, one of the first women to join the sisters in 1851, continues to serve the community of sisters. Still, there is a definite shift that people need to make when they begin living out of a garden, or for the Franciscan sisters, when they live out of the farm, Sister Ann Marie said.

“Living out of the gardens isn’t like living from the grocery store,” she said. She sees the work of the farm as being “a model of other ways of eating and being.”

“Scripturally,” Sister Ann Marie said, “I see my body as a temple…. [then it is important what I choose to put in it].”

For her, the spirituality that flows from her work at Michaela Farm and her awareness of food issues is a constant experience.

“The spirituality isn’t something that you turn on and off,” she said, “but it’s consistent in your life choices.”

A woman from Indiana brings message to students

Dana Scott knows how God can use a tragedy to affect a tragedy. She spoke to the students at St. Pius X School in Indianapolis about what she calls the worst day of her life:

April 20, 1999. It was the day that her sister, Rachel Scott, was killed by two teenage boys who tore through Columbine High School in Littleton, Colo.

The boys killed 12 students and a teacher before ending their own lives.

Scott’s presentation was the fifth through eighth-graders on the afternoon of Oct. 4. She talked to adults about the tragedy that evening.

Using videos and pictures, Scott showed the students the news coverage from that day in Littleton, and gave them information about who her sister was.

Rachel Scott said, was someone who cared about everyone, and believed in her ability to change the world.

Scott shared the statements testimony of people Rachel knew—people whose lives were changed by her simple acts of kindness.

“I want people to see that it is the little things that we so often take for granted that matter the most about our lives,” Scott said in an interview with The Criterion.

It is things such as “how we act around, talk and treat our family, co-workers, friends, enemies and everyone in between,” she said.

It is God who uses us as imperfect vessels for his love to touch other people’s hearts, she said.

Scott said that it is touching to her that Rachel’s story is being told and retold to “literally millions of people since her death.” The tragedy of Rachel’s death has allowed a means of spreading her message, which is exactly what Scott has been doing.

She said that she has been to 46 states in the past four years, and is normally gone about 20 days out of each month in the spring and the fall giving talks about Rachel’s life and challenging people to treat each other kindly in everyday life.

Though public speaking was her biggest fear, Scott said she gave her anxiety to God and is motivated by the impact that she sees her testimony having on young people in particular.

“They are the future and I believe in reaching them one by one,” she said. “I have considered many times that these two gunmen at Columbine could have been different people if possibly they had had some real positive influences in their lives,” Scott said. “I think young people today have no real training in having moral values because our society glorifies many negative things.”

She mentioned the growing rift between education and religious principles, as well as the excessive violence in movies, music and games that may influence young people.

“The problem isn’t simple—I think it’s complex—but I think that believing that love can be an antidote to hate and kindness can be an antidote to violence are two things that can begin to change people’s hearts,” she said.

At the end of her presentation, Scott asked the students to think of someone who has meant a lot to them, or who has offered kindness to them, and make a resolution to express their thanks.

Scott said that traveling around the country and giving talks is a way for her—and her family and friends who also give these talks—“to give back to a community, country and world that wept and grieved with us on that tragic day.”

She said that even reaching one young person with Rachel’s message is a victory.

Scott did her best on Oct. 4 to share with the students of St. Pius X school how God was able to use just one person’s life to touch so many hearts.

“I believe,” Scott said, “that anyone who surrenders their will to God will have the same kind of incredible impact on people’s lives around them.”

Dana Scott
21 Providence sisters mark 50, 40 and 25 years in ministry

This year, 10 Sisters of Providence of Saint Mary-of-the-Woods are celebrating 50 years in the congregation, 10 sisters are marking their 40th anniversary and one is completing 25 years in the order.

The golden jubilarians are Sisters Kathleen Dede, Ruth Ellen Donahue, Betty Donoghue, Joseph Fillenwarth, Mary Rita Griffin, Carolyn Kessler, Dorothy Larson, Mary Smith, Suzanne Smith and Marilyn Trobaugh. The ruby jubilarians are Sisters Constance Kramer, Mary Beth Klinger, Consuelo Kramer, Mary Krohn, Rosemary Nudd, Loretta Picucci, Barbara Reder, Joan Slibog, Marsha Speith and Ann Sullivan. The silver jubilarians are Sister Anne Therese Falkenstein.

A native of Terre Haute, Sister Kathleen Dede, the former Sister Marie Arthur, currently serves as director of catechetical ministry in Dunedin, Fla.

She entered the congregation on Feb. 2, 1954, from St. Ann Parish in Terre Haute and professed perpetual vows on Aug. 15, 1961. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education then received a master’s degree in education. In Indianapolis, she taught at the former St. Anthony School from 1956-58 and Saint Andrew Apostolic School from 1964-67. At the former St. Mary-of-the-Woods Village School, she served as a teacher and principal from 1968-69. She served as a social worker at the Katherine Hamilton Mental Health Center in Terre Haute from 1978-79.

At Saint Mary-of-the-Woods College, Sister Kathleen served as a social worker and instructor from 1979-80 and director of the sociology department and instructor from 1980-82. She also served in Illinois, Missouri, California and Mississippi.

A native of Jasper, Ind., Sister Ruth Ellen Donahue currently ministers as parish life coordinator at St. Mary Magdalen Parish in Bloomfield, Iowa, and pastoral associate at St. Patrick Parish in Ottumwa, Iowa.

She entered the congregation on Jan. 4, 1954, from the former St. Joseph Parish in Jasper and professed perpetual vows on Aug. 15, 1961. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in mathematics then received a master’s degree in mathematics from Cornell University in Ithaca, N.Y., and master’s degree in theology from Saint Mary-of-the-Woods.

She entered the congregation on July 22, 1954, from St. Andrew Parish in Erie and professed perpetual vows on Jan. 23, 1962. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in French then received a master’s degree and doctorate in linguistics from Georgetown University in Washington, D.C.

At Saint Mary-of-the-Woods College, Sister Carol Ann served as assistant professor of linguistics from 1971-72. She also ministered in Illinois, Wisconsin, California and Texas as well as Taichung, Taiwan, and Rome, Italy.

A native of Chicago, Sister Dorothy Larson, the former Sister Margaret Anne, currently ministers as director of the extended day program at St. Zachary School in Des Plaines, Ill.

She entered the congregation on Feb. 2, 1954, from St. Angela Parish in Chicago and professed perpetual vows on Aug. 15, 1961. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education then received a master’s degree in education from Ball State University.

Sister Dorothy ministered in Evansville, Ind., and North Carolina, Illinois and Oklahoma.

A native of Lafayette, Ind., Sister Maria Smith, the former Sister Maria Goretti, currently ministers as administrator of Providence Hall at Saint Mary-of-the-Woods.

She entered the congregation on Jan. 4, 1954, from St. Mary Cathedral in Lafayette and professed perpetual vows on Aug. 15, 1961. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education then received a master’s degree in education from Indiana University in Bloomington.

In the archdiocese, Sister Maria taught at the former St. Mary School in Lafayette from 1967-70, the former St. Ann School in Lafayette from 1967-70 and St. Simon the Apostle School in Lafayette from 1970-73.

In Terre Haute, she taught at St. Patrick School from 1972-76 and served as a treatment administrator from 1997-2001.

In New Albany, Sister Maria served as assistant director of the Providence Retirement Home from 1992-94 and at Providence Self Sufﬁciency Ministries as a different director of the Social Services Department. In 1994-95 she cared for a house parent from 1996. She also ministered in Oklahoma and Illinois.

A native of Providence, D.C., Sister Suzanne Smith, the former Sister Louis, currently serves as a minister of care at Saint Mary-of-the-Woods and volunteers for the Women’s External Degree program at Saint Mary-of-the-Woods College.

She entered the congregation on Jan. 30, 1954, from the Shrine of the Blessed Sacrament in Washington, D.C., and professed perpetual vows on Aug. 15, 1961. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in chemistry then received a master’s degree in mathematics from the University of Notre Dame in Notre Dame, Ind., and master’s degree in education from Indiana State University in Terre Haute.

In the archdiocese, she taught at the former Ladywood School in Indianapolis from 1959-65. At Saint Mary-of-the-Woods, she served as business ofﬁce assistant from 1977-79, director of data processing from 1979-82, comptroller from 1982-83, director of finance from 1993-99, consultant and computer service staff member from 1999-2001 and in accounting services from 2001-02. She served as admissions assistant and adjunct instructor at Saint Mary-of-the-Woods College from 2001-03. She also ministered in Illinois, Washington, D.C., Maryland, Massachusetts and New Hampshire.

A native of Lafayette, Ind., Sister Marilyn Trobaugh, the former Sister Robert Louise, currently ministers as local residence accounts manager at Saint Mary-of-the-Woods.

She entered the congregation on Jan. 4, 1954, from St. Mary Cathedral in Lafayette and professed perpetual vows on Aug. 15, 1961. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education then received a master’s degree in education from Ball State University.

In Indianapolis, Sister Marilyn taught at St. Philip Neri School from 1956-59. She also served as a bookkeeper at Colonial Crest Nursing Center from 1976-83, Brookview Manor Nursing Center from 1983-86, Pine Tree Manor from 1986-92 and Nova Care Inc. from 1992-97. She served as bookkeeper at the Providence Retirement Home in New Albany from 1970-71, on the bookstore staff at Our Lady of Providence High School in Clarksville from 1971-73, and on the local residence accounts staff at Saint Mary-of-the-Woods from 1997-2002.

A native of New Albany, Sister Carol Ann Fedders, the former Sister Joseph Marie, currently serves as a minister of care in health care services at Saint Mary-of-the-Woods.
Mary of the Woods College

Sister Margaret Mary Parish

Sister Margaret Mary Parish entered the congregation on Sept. 12, 1964, from Holy Spirit Parish in Louisville, Ky., and professed perpetual vows on Oct. 29, 1970. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in elementary education then received a master’s degree in education from Indiana University. At Saint Mary-of-the-Woods, Sister Carol Ann served as director of Christian development from 1975-76, assistant to the director of pastoral care from 1993-97 and coordinator of pastoral care from 1997-2002. She also ministered in Michigan.

A native of Jasper, Ind., Sister Mary Beth Klingel, the former Sister Mary Hope, currently ministers as parish life coordinator at St. Margaret Mary Parish in Terre Haute.

She entered the congregation on Sept. 12, 1964, from St. Joseph Parish in Jasper and professed perpetual vows on Sept. 6, 1970. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education then received a master’s degree in liturgical studies from the University of Notre Dame.

In Terre Haute, Sister Mary Beth taught at the former St. Margaret Mary School from 1966-68. She also served on the corporate renewal team at Saint Mary-of-the-Woods from 1972-76.

A native of Dayton, Ohio, Sister Constance Kearns, the former Sister Marita, currently ministers as parish life coordinator at St. Ann Parish in Terre Haute.

She entered the congregation on Sept. 12, 1964, from Holy Angels Parish in Dayton and professed perpetual vows on Oct. 4, 1970. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in mathematics then received a master’s degree in mathematics from Indiana University and master’s degree in pastoral ministry from Trinity College.

In Indianapolis, Sister Constance served at Ladywood-St. Agnes School as a business officer and teacher from 1973-1975 and development director from 1974-75. She also served as pastoral minister at the Indiana University Medical Center from 1978-79, director of religious education at St. Simon the Apostle Parish from 1980-81, director of religious education and pastoral minister at St. Thomas Aquinas Parish from 1981-83, group consultant and facilitator from 1983-84, pastoral associate at Holy Spirit Parish from 1984-89, and group consultant, pastoral minister and facilitator from 1989-93.

In Terre Haute, Sister Constance served as associate administrator and director of religious education at St. Ann Parish from 1991-93. At Saint Mary-of-the-Woods, she served as a treasury office staff member from 1966-68. She also ministered in Illinois.

A native of Celestine, Ind., Sister Mary Mundy, the former Sister Jolene, currently ministers as an instructor of novices at Saint Mary-of-the-Woods.

She entered the congregation on Sept. 12, 1964, from St. Anne Parish in Celestine and professed perpetual vows on Oct. 7, 1973. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education then received a master’s degree in education from Indiana University and master’s degree in pastoral studies from the Aquinas Institute of Theology in Chicago.

In Indianapolis, she taught at All Saints School from 1971-81 and served as provincial councilor for the congregation’s St. Gabriel Province from 1981-91. At Saint Mary-of-the-Woods Village Parish, she taught at the former St. Mary-of-the-Woods Village School from 1968-91.

A native of Chicago, Sister Rosemary Nudd, the former Sister Elizabeth Mary, currently ministers as an associate professor at Saint Mary-of-the-Woods College.

She entered the congregation on Sept. 12, 1964, from St. Joseph Parish in Downers Grove, Ill., and professed perpetual vows on Aug. 25, 1973. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in English then received a master’s degree in English from George Peabody College and doctorate in English from Vanderbilt University in Nashville, Tenn.

A native of Dayton, Ohio, Sister Loretta Piccucci, the former Sister Loretta Joseph, currently ministers as an instructor in English as a Second Language in Chery Valley, Calif.

She entered the congregation on Sept. 12, 1964, from St. Daniel the Prophet Parish in Chicago and professed perpetual vows on April 24, 1976. She graduated from Loyola University with a bachelor’s degree in Latin.

In the archdiocese, Sister Loretta taught at Holy Cross School in Indianapolis from 1977-81 and Saint Mary-of-the-Woods Village School from 1967-68. She also served as a cook at the Providence Retirement Home in New Albany from 1991-92, and ministered in Washington, D.C., Illinois and Mississippi.

A native of Cincinnati, Sister Barbara Roder, the former Sister Alexia Marie, currently ministers in the Diocese of Covington.

She entered the congregation on Sept. 12, 1964, from St. Daniel the Prophet Parish in Cincinnati and professed perpetual vows on Dec. 27, 1975. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in home economics then received a master’s degree in public health from UCLA in Los Angeles and master’s degree in pastoral ministry from Seattle University in Washington.

In the archdiocese, she taught at the former St. Leonard School in West Terre Haute from 1967-68. She also ministered in California.

A native of Homewood, Ill., Sister Joan Sloibig, the former Sister Denis Mary, currently ministers as administrator and clinic coordinator at St. Mary-of-the-Woods Village in Terre Haute.

She entered the congregation on Sept. 12, 1964, from St. Sabina Parish in Chicago and professed perpetual vows on May 3, 1975. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in mathematics then received a master’s degree in English from Indiana State University and a licentiate in clinical psychology from the Pontifical Gregorian University in Rome.

At Saint Mary-of-the-Woods College, Sister Joan served as admissions counselor, coordinator and dean of admissions from 1971-75 and assistant professor of psychology from 1980-86. At Saint Mary-of-the-Woods, she served as director of novices from 1980-86, director of formation, while living in Indianapolis, from 1986-91 and a general officer from 1996-2001. She also ministered in Washington, D.C., and Illinois.

A native of Vincennes, Sister Marsha Speth, the former Sister Marcia Ann, currently ministers as a general officer at Saint Mary-of-the-Woods.

She entered the congregation on Sept. 12, 1964, from St. John the Baptist Parish in Vincennes, Ind., and professed perpetual vows on Nov. 9, 1974. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education then received a master’s degree in religious education from Seattle University.

In Indianapolis, Sister Martha taught at St. Thomas Aquinas School from 1972-77 and ministered at the congregation’s Central Catholic Complex from 1977-78 and South Central Catholic Complex from 1978-79. She also served as provincial councilor for the order’s St. Gabriel Province from 1986-91 and resource center assistant manager for the archdiocesan Office of Catholic Education in 1992. Also in the archdiocese, she taught at St. Mary-of-the-Woods Village School in 1969 and served as pastoral associate at St. Agnes Parish in Nashville from 1979-86. She also ministered in Illinois.

A native of Galesburg, Ill., Sister Ann Sullivan, the former Sister John Margaret, currently ministers as director of the White Violet Center for Eco-Justice at Saint Mary-of-the-Woods.

She entered the congregation on Sept. 12, 1964, from Immaculate Heart of Mary Parish in Galesburg and professed perpetual vows on Oct. 13, 1973. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education then received a master’s degree in counseling psychology from Illinois State University in Bloomington, Ill.

At Saint Mary-of-the-Woods College, Sister Ann served as chair of the psychology department from 1984-88 and assistant professor from 1992-95. She served the order as provincial councilor from 1988-92. She also ministered in Illinois and Oklahoma.

A native of Somerville, Mass., Sister Anne Therese Falkenberg currently ministers as an associate professor at Providence University in Shalu, Taiwan.

She entered the congregation on Aug. 27, 1979, from St. Polycarp Parish in Somerville and professed perpetual vows on July 4, 1991. She graduated from Emmanuel College with a bachelor’s degree in theology and education then received her master’s degree in religious education from Boston College and master’s degree in language education from Providence University. She also earned a doctorate in language education from Indiana University with a minor in Mandarin Chinese.

Sister Anne Therese also served in Illinois and California.

Sudanese refugee camp

A displaced woman walks through Diral camp, which houses tens of thousands of displaced Sudanese, in the Darfur region of Sudan on Sept. 21. Refugee camps are becoming permanent homes for people fleeing war, extreme poverty or persecution, and wealthier nations must make a greater commitment to helping refugees return to their own countries, a Vatican official said.

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Local people and tourists walk along the street in St. Goarshausen, Germany, on Sept. 25. Archbishop Daniel M. Buechlein led a pilgrimage to Germany and Switzerland from Sept. 23 to Oct. 2.

Local people and tourists walk along the street in St. Goarshausen, Germany, on Sept. 25. Archbishop Daniel M. Buechlein led a pilgrimage to Germany and Switzerland from Sept. 23 to Oct. 2.

Archdiocesan pilgrims look at the art and architecture of Wies Church, also known as the Church in the Meadow, on Sept. 28. They celebrated Mass in the church, which is a masterpiece of Bavarian Rococo. It is situated in the Allgäu region of Bavaria.

The castle Neuschwanstein in Hohenschwangau, Germany, was built by King Ludwig II of Bavaria in homage to his friend, composer Richard Wagner, in the late 1800s. The castle was one of many landmarks that archdiocesan pilgrims saw while in Germany and Switzerland from Sept. 23 to Oct. 2.

Archdiocesan pilgrims look at the art and architecture of Wies Church, also known as the Church in the Meadow, on Sept. 28. They celebrated Mass in the church, which is a masterpiece of Bavarian Rococo. It is situated in the Allgäu region of Bavaria.

Above, Ford Cox, executive assistant to the archbishop, from left, Mickey Lentz, executive director of Catholic education and faith formation, and Carolyn Noone, associate director for special events, share a conversation in the German village of Beuron on Sept. 27. The village is situated on the Danube River and is home to the well-known Beuron Benedictine Monastery.

Left, this view is from on board a Rhine steamer as seen by archdiocesan pilgrims as they made their way to Mainz, Germany, along the Rhine River on Sept. 25. Archbishop Buechlein led the pilgrimage, which that day included a tour of Mainz, the birthplace of Johannes Gutenberg, who invented the movable type printing press.
Pilgrimage reminds us of our responsibility to hand on the faith

The Criterion: Archbishop, you recently returned from leading a nine-day pilgrimage to Germany and Switzerland. What was the purpose of your pilgrimage?

Archbishop Buechlein: A pilgrimage is a journey to a holy place undertaken by people for devotion to a blessed person or a holy place. During my pilgrimage, I traveled in the footsteps of millions of faithful in Europe, Mexico, the Holy Land, and our Archdiocese of Indianapolis. It was a time to concentrate my time to the spiritual journey and to rest from the distractions and concerns of daily routines. But, generally speaking, there are three major activities on every pilgrimage: the physical journey—usually by bus, 21 prayer, including the daily Eucharist and the recitation of the rosary; and visits to revered shrines and holy places—churches or other popular pilgrimage sites renowned for miracles of healing or for the witness of a saint (like St. John Vianney in Ars, France, St. Catherine in Siena, Italy, or St. John Neumann in Philadelphia).

I should also point out that most of the pilgrimages we sponsor offer special opportunities for prayer and devotion that present themselves in various ways. For example, from Indianapolis to the shrine of Our Lady of Guadalupe in Mexico City, we are able to spend time there to pray and strengthen our personal lives, to be part of a larger community of faith, and to offer our pilgrimage to the Lord in the Spirit of Jesus' prayer: "Father, forgive them, for they know not what they do."

The Criterion: What is the most significant aspect of your pilgrimage to Germany and Switzerland?

Archbishop Buechlein: As Cardinal Heinrich Lehmann continues to be for our archdiocese, for our national Church throughout the world and for the whole Church, I should also point out that most of the Cardenal’s missions to Germany and Switzerland we visited several different shrines and churches as well as other pilgrimage destinations. On one of these holy places, we experienced in slightly different ways God’s love for His people through the marvelous witness of faith provided by Mary and all the saints.

The Criterion: What were some of the highlights of your pilgrimage to Germany and Switzerland?

Archbishop Buechlein: There is a strong German and Swiss heritage in the Archdiocese of Indianapolis, so we were able to explore the homeland of many ancestors who left their homes and families years ago to make a new home for our Catholic faith here in central and southern Indiana. Also, the city of Cologne, Germany, which we visited, is the European sister city of Indianapolis. We were greeted there by city officials and by Cardinal Joachim Meisner, the Archbishop of Cologne. The awesome beauty of the Cathedral of Cologne, and the Cardinal’s gracious hospitality to us, were definitely experiences that our pilgrims will never forget. Next year, in August 2005, Cologne will host World Youth Day with Pope John Paul II, so I will be leading a good-sized group of youth back to Cologne by way of Rome and Assisi.

From Cologne, we traveled down the Rhine River valley into Bavaria. Along the way, we visited significant ancient cities and shrines such as the lovely Wies Church, a great masterpiece of Bavarian Rococo architecture located in a meadow in the Bavarian countryside, and the Frauenkirche, Munich’s 15th-century cathedral, and the Basilica of St. Anna in Atting. Our final stop before heading home was the Benedictine Monastery of Einsiedeln, which founded our own Saint Meinrad Archabbey 150 years ago. We celebrated Mass at the Chapel of Our Lady of Einsiedeln, a beautiful and centuries-old shrine to the Blessed Virgin. I offered special thanks for the gift that Saint Meinrad continues to be for our archdiocese and for the Church.

Pilgrimages to holy places have long been experienced as a stimulant of deeper prayer and renewal. I think it is especially important in our busy (often frenetic) lives and for the whole Church's mission. It will also provide people of faith with concrete opportunities to exert their responsibility to be witnesses of faith and to exercise their leadership. All of our experiences and prayers are a little bit different. That's one of the things that helps us to better understand why this pilgrimage is so different for everyone involved. What I especially like about the pilgrimage is the time we spend together as a group on the pilgrimage route. It helps us to break out of our individual lives and to find something that helps us to be closer to each other. We also learn from each other's stories and experiences.

The Criterion: In your pastoral letter after returning from the pilgrimage, you mentioned that the next pilgrimage is planned for Aug. 2005. Why are you trying to make this pilgrimage this year?

Archbishop Buechlein: It is the purpose of our archdiocese to celebrate the New Moment of Grace 2007 in A New Moment of Grace 2007 is an opportunity for our archdiocese to celebrate the New Moment of Grace 2007 in our archdiocese's celebration of A New Moment of Grace 2007. How did your recent pilgrimage help you prepare for this major undertaking?

Archbishop Buechlein: The purpose of our celebration of A New Moment of Grace 2007 is to strengthen our archdiocese’s mission for years to come (for our children and our future). We recognize that the Church is a precious gift that we have received from Christ through the faith and generosity of those who came before us. We believe that we are compelled to share this legacy with our children and with all who will come after us. Pilgrimages to holy places throughout the world remind us that we are stewards of a living tradition of faith. We follow in the footsteps of those who have journeyed before us, but we also lead others and develop new pathways for those who will come after us.

In addition to these daily prayers, the Archdiocese of Indianapolis has sponsored nearly two dozen pilgrimages as part of our archdiocese's celebration of A New Moment of Grace 2007. That will mean more than 10 years (and 100,000 miles) of archdiocesan pilgrimages. How do we prepare for such a journey? What is the unique aspect of each pilgrimage? How do the pilgrimages help you understand the special role that God plays in our lives?

Archbishop Buechlein: We all have the ability to be faithful in our daily lives. We have the ability to give our lives to God and to offer our prayers for the faithful. But, generally speaking, there are three major activities on every pilgrimage: the physical journey—usually by bus, 21 prayer, including the daily Eucharist and the recitation of the rosary; and visits to revered shrines and holy places—churches or other popular pilgrimage sites renowned for miracles of healing or for the witness of a saint (like St. John Vianney in Ars, France, St. Catherine in Siena, Italy, or St. John Neumann in Philadelphia).

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Catholic author suggests ways Catholics can shape the election

By Sean Gallagher

Second of two parts

In The Courage To Be Catholic, author George Weigel saw the clergy sex abuse crisis of 2002 as an opportunity for needed reform within the Church in the United States.

He contended in his book that the main focus of this reform should be among the American bishops. While calling for various changes in the ways that bishops manage the dioceses under their care, he ultimately made the case that they need to be strong in their public witness to the truths of the Gospel and the positive impact it can have on both the faithful and society at large.

In an afterword written at the end of 2003 for the recently published paperback edition of The Courage To Be Catholic, Weigel said that in the two years since the clergy sex abuse crisis emerged, the U.S. bishops have not “boldly seized the opportunity to turn this crisis into a moment of authentic Catholic reform.”

Yet in a debate with Jesuit Father Thomas Reese, editor-in-chief of America, held in June of this year at the Pew Forum on Religion and Public Life in Washington, D.C., Weigel expressed admiration for the bishops’ statement “Catholics in Political Life,” issued in June at their general meeting in Denver, in which they stated that “given the absolute priority that the Church considers abortion in the upcoming election… attaches to the life issues.”

Weigel noted that the Denver statement was a possible sign that the American episcopate is moving in the direction of the reforms that he recommended in The Courage to Be Catholic. [Weigel spoke on Sept. 15 at Marian College in Indianapolis to members of Legatus and Civitas Dei, two Catholic business organizations.]

However, some American bishops, such as Archbishop Raymond Burke of St. Louis, have gone so far as to declare that Catholic public officials who work to support permissive abortion laws should be denied Communion.

Weigel stated that these bishops did not necessarily represent a stronger embrace of the reforms laid out in his book.

“I’m not keeping a ‘Courage to be Catholic’ scorecard,” he said. “But, as a matter of observation, I will say that Archbishop Burke’s courageous leadership in La Crose [Wis.] and St. Louis seems to have given a lot of other bishops ‘permisison,’ so to speak, to say what’s been on their minds.”

At the same time that the American bishops were meeting in Denver, Cardinal Joseph Ratzinger, prefect of the Congregation of the Doctrine of the Faith, wrote a letter to them stating his agreement with the bishops’ statement “a Eucharistic mission.”

Yet much attention has been given to a footnote to that letter, which has been reported to have said, “When a Catholic does not share a candidate’s stand in favor of abortion and/or euthanasia, but votes for that candidate for other reasons, it is considered remote material cooperation, which can be permitted in the presence of proportionate reasons.”

Many have interpreted this statement as saying that it is generally morally permissible to vote for a candidate who favors permissive abortion laws. Weigel stated a different view on the matter.

“It’s hard for me to understand what the ‘proportionate reasons’ would be for voting for a gang ho pro-abortion candidate when a pro-life alternative is available,” he said, “given the absolute priority that the Church… attaches to the life issues.

“Cardinal Ratzinger was stating an abstract principle of moral judgment. Our immediate circumstances are quite clear, it seems to me,” Weigel said.

In any case, there are many people running for public office at all levels that support permissive abortion laws, he said, and in fact oppose attempts to defend life in the womb. At the same time, there are also candidates who are strongly pro-life.

Weigel made several suggestions that all individual Catholics to know that proclaiming the Church’s teachings in the public square

“We can talk about all the work that the Church has done for unborn children.”

“We can talk about the fact that the pro-life movement does work for women in crisis pregnancies. We can talk about the beauty of adoption. And we can ask our opponents why they think the abortion license, which lifts the responsibility for irresponsible behavior from man, is such a great deal for women,” he said.

Weigel said that it is important for individual Catholics to know that proclaiming the Church’s teachings in the public square can make a difference, despite the seeming power of a secular media that seem to either be opposed to the Gospel or at least consistently misunderstanding it.

“We need to do things thinking that The New York Times, the national TV networks, and MTV define ‘the culture,’” he said. “They have an enormous impact, but they’re not all-powerful. There are tens of millions of Americans who instinctively believe what the Church teaches in its social doctrine and its teaching on the life issues.”

Weigel went on to argue that the laws of the United States will start to be truly pro-life when there are changes made in the federal courts. These changes, however, start with the members of Congress, over which voters have a direct control.

“The imperial judiciary is a serious problem in our public life,” he said. “The burden of dealing with it doesn’t fall, in the first instance, on judges and lawyers, but on legislators and those who elect them.”
Church rituals offer guidance for grief journey

By Fr. Lawrence E. Mick

When loved ones die, we often say they are taking their final journey. The language reflects the faith that death is not really the end of life, but a transition to another experience of life that lasts forever.

Those left behind when a loved one dies also undertake a journey through the experience of grief. It is a journey that the bereaved travel—each in his or her own way—over an extended period of time.

The Vigil for the Deceased is a time for mourners to gather and remember the one who has died. It is a time to grieve, a time to acknowledge the loss that mourners have experienced.

Though moments of laughter may break the gathering’s heaviness, this is a time for mourners to allow themselves to experience their pain. Bearing the pain is made much easier by the presence of family and friends, who offer love and support.

The funeral liturgy at church invites mourners to move beyond the pain of loss to a sense of hope grounded in the resurrection and Jesus Christ’s promise to lead us through death to eternal life.

This does not mean that the pain is over, but the liturgy reminds us that death does not have the last word. This celebration of faith and hope can be a memory that sustains mourners in the days and months ahead.

The Rite of Committal at the cemetery or crematory confronts mourners with death’s finality. Though life continues for those who have passed beyond our sight, our loss is real. It is necessary to let go of the past to move ahead through life.

The journey through grief is never easy. The Church’s rituals offer us some guidance for the journey along with the prayers and support of our brothers and sisters in Christ.

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati, Ohio.)

The death of a parishioner calls forth a complete parish ministry

By Fr. Herbert Weber

The clock in my car read 4:15 a.m. as I returned to the rectory from Jim’s house. A young man and father of four, Jim had died suddenly in the middle of the night. A young man and father of four, Jim had returned to the rectory from Jim’s house.

The death of a parishioner calls forth a complete parish ministry. We are always ready to respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †

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The Church’s rituals offer us some guidance for the journey along with the prayers and support of our brothers and sisters in Christ.

(Father Herbert Weber is pastor of St. Peter Parish in Mansfield, Ohio.)

Discussion Point

Parishes need grief ministry

This Week’s Question

How does your parish/diocese serve people grieving the loss of a loved one?

“We [St. Nicholas Parish] have a Mass of Remembrance around the time of All Souls Day each year. Family and friends of the people who have passed away in the preceding year are invited, and the deceased are remembered with candles.” (Theresa Seidler, Garrison, N.D.)

“Under the umbrella of the ‘Care and Concern’ diocese initiative [Diocese of Erie], we [St. Stanislaus Parish] have a ‘Footsteps for Christ’ program, of which our bereavement ministry is a part. We contact the families of the deceased and make our presence known. We send a card. We are in contact with the grieving families for several weeks to several months following their loss.” (St. Joseph Sister Mary Ann White, Erie, Pa.)

“Following the service, our [St. Joseph Parish] Altar Society volunteers host a luncheon for the friends and relatives of the deceased. The families appreciate this so much.” (Kathie Leonard, Prineville, Ore.)

Lend Us Your Voice

An upcoming edition asks: How do you define “holiness?” To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
The story of Father Patrick Peyton (III)

Parish Diary

Faithful Lines/John F. Fink

Perspectives

From the Editor Emeritus/John F. Fink

Third in a series of five columns

In 1942, once he had decided that God was calling him to promote the idea of families praying the rosary, he went to see Bishop Peyton, with the permission of his religious superior, the permission of his religious superior. (On Bishop Edwin O'Hara of Kansas City.) John O'Hara, the Indianapolis native who had been president of the University of Notre Dame and was then the head of military chaplains. He ordered all chaplains to preach on the family rosary. He got Holy Cross Father Charles Sheedy (later dean of Notre Dame's College of Arts and Letters) to write an article about the family Rosary Crusade for Our Sunday Visitor. He made the rounds in Washington and got promises of financial support from the National Council to Catholic Men, the National Council of Catholic Women, the Catholic Daughters of America, the Legion of Mary, the Catholic Knights of Columbus and other Catholic organizations. The Knights made promotion of the family rosary one of their top goals.

Mgr. Fulton J. Sheen agreed to announce on his "Catholic Hour" program that he was going to break up the pamphlet "The Story of the Family Rosary" and rosary beads to any listener who wrote in. There were 50,000 requests! Realizing the power of radio at that time, Father Peyton decided to take advantage of it. He had been saying the rosary over a station in Atlanta, N.Y., but he wanted to go national. He convinced the Mutual network to give him airtime free of charge on Mother's Day of 1945. World War II was just ending and he got the parents of the five Sullivan who had been killed during that war to pray the rosary. Archbishop Spellman of New York participated. And Father Peyton got on the telephone, managed to contact Bing Crosby in Hollywood, and convinced him to appear on the program. It was a resounding success.

Father Peyton was then encouraged to go to the Vatican to talk to Pope Pius XII about his radio apostolate. It wasn't long before he had convinced about 30 (eventually more than 100) to contribute their services on any free time he could get on radio networks. They included Crosby, Lorenzo Fiori, Irene Dunne, Pat O'Brien, Maureen O'Sullivan, Jane Wyatt, Gregory Peck, Ethel Barrymore, Shirley Temple, Jimmy Durante and more.

Tom Lewis, Loretta Young's husband, who worked for Young and Rubikam, put together a team of the 'Mutual Hour of Friendship' -- "Family Theater" was broadcast over the Mutual network for the first time on Feb. 13, 1947. The stars of the first broadcast, a drama called "Flight from Home," were Loretta Young, Jimmy Stewart and Don Ameche. The commercials tried to sell the idea of the family prayer. Soon the show's slogan--"The family that prays together stays together"—was well-known throughout the country.

We're such a universal Church

The fact that we are part of a Catholic (lower case "c") Church never fails to astonish me because of the misunderstandings it's displayed. We're reminded all the time of how varied and complex we really are.

If Americans think they have a corner on multiculturalism, their differences pale in comparison to the composition of the Catholic Church worldwide. In fact, the United States may be a kind of microcosm of the Church, gathering many diverse people into one unit committed to the same goals. One example of that is how the late Pope John Paul II is revered by Lutherans and Orthodox Christians.

Many encourage devotion to Saint John Paul II because, many say, he celebrated a Mass on the Feast of St. Olaf in Minnesota. It featured sung Latin, eucharistic theme.

And strengthening him.

We're such a universal Church

The criterion

Bolstered and softened by the Blessed Mother

Recently, I learned about a teenager who has a special devotion to the Blessed Mother. When asked about this, he said he’d lost his own mother when he was a toddler so he had few real memories of her. One example of that is how the late Pope John Paul II is revered by Lutherans and Orthodox Christians.

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The Sunday Readings

Sunday, Oct. 17, 2004

- Exodus 17:8-13
- 2 Timothy 3:14-4:2

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 are attributed to Moses himself. It is part of the Torah, the fundamental document of Judaism.

As the name of the book implies, its focus is upon the flight of the Hebrew people from Egypt, where they had been enslaved, to the land promised them by God as a haven and as their own homeland.

The Hebrew people's journey from Egypt to the Promised Land was not at all easy. First, the natural elements themselves seemed often to mount against the refugees. Then the fleeing Hebrews encountered hostile human forces. This weekend's reading is about one such encounter.

Only when Moses held aloft the staff given to him by God did the people prevail.

After a while, Moses, by this time old and weary, could no longer lift his hands to hold the staff so his brother, Aaron, the first high priest, and Aaron's faithful disciple, held up his arms as he raised the staff.

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

During the past several weekends, this epistle has provided the second reading. As was the case in the past readings, this weekend's selection reasserts Timothy's faithfulness. He is not at all interested in this widow. He at last acted as much to save his own image before the community as to still her entreaties.

The reading stresses that Jesus alone can create several rather simplistic, childish and incorrect views of God. St. Luke's Gospel this weekend easily can explain a rather simplistic, childish and incorrect view of God.

An orthodoxy must be recognized that some seemingly foolish and unrelated gestures, such as holding your arms aloft, will guarantee God's help in a crisis. It is an invitation to magician to not stain our trust in a relationship with the divine person, Almighty God.

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

Exodus might give the impression that seeming foolish and unrelated gestures, such as holding your arms aloft, will guarantee God's help in a crisis. It is an invitation to magician to not stain our trust in a relationship with the divine person, Almighty God.

St. Luke's Gospel then can be construed to suggest that people must flood the kingdom of heaven with thundering calls to be answered with the response the person wants from God. Instead, these two readings call us to develop an attitude about prayer that is both humble and trusting. In humility, we realize we can do little on our own. We can do some things, but we cannot fully control our destiny. As did Moses, 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 ourselves, which is life eternal.

As we pray, then, we must trust God. †

My Journey to God

Consecrated Sons

Consecrated sons, Called by Me to minister In mercy to My people In the sacrament of Confession: Cherish well the gift I give When you lay aside all self, All your own wise counsel, And allow your Jesus All your own wise counsel, When you lay aside all self, All your own wise counsel, Yielding fruit that will last, Not because you are holy, But only when you are humble.

Words from My Spirit That will fill a resulting space In the heart of troubled penitents. Yielding fruit that will last, Not because you are holy, But only when you are humble.

Trust in Me, your Savior.

By Conor Ward

(C Conor Ward lives in County Sligo, Ireland. He sent this poem to his sister, Mary Gannon, who is a member of St. Rose of Lima Parish in Franklin. She sent it to The Criterion with his permission.)

Daily Readings

Monday, Oct. 18
Luke, evangelist
2 Timothy 4:10-17b
Psalm 145:10-13ab, 17-18

Tuesday, Oct. 19
John de Brebeuf, priest and martyr
Isaiah 49:1-6, 7-8
John 15:1-5

Wednesday, Oct. 20
Paul of the Cross, priest
Ephesians 3:2-12
(Respons) Isaiah 12:2-6

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 24:1-6
Luke 12:54-59

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

Sunday, Oct. 24
Thirteenth Sunday in Ordinary Time
Sirach 13:12-14, 16-18
Psalm 24:2-3, 17-19, 23
2 Timothy 4:6-8, 16-18
Luke 18:9-14

Question Corner/Fr. John Dietzen

The Church is cautious in speaking of indulgences

Your column several weeks ago on limbo was enlightening. Recently, I have been asked about gaining indulgences, particularly a plenary indulgence. We don't hear much about that anymore.

What is the Church's teaching now? Are there ways to gain an indulgence? I found nothing in the Catholic catechism about it. (New York)

For those unfamiliar with the word, "indulgences" traditionally are described as partial or total (plenary) remission of temporal punishment due to one's sins through prayers or good works performed by a Christian.

As you note, the Church is cautious in speaking of indulgences today because they have been wrongly understood in the past with tragic consequences.

"Indulgences" are a delicate theme," said Pope John Paul II, "about which there have been historic misunderstandings which negatively left their mark on communion among Christians."

"Abuses in granting indulgences, especially during and after the Councils, were among the issues that led to the Protestant Reformation."

Today, the Church takes great pains to keep the teaching of indulgences in harmony with the Gospel and teachings of the Church, including those of Vatican Council II. The Catechism of the Catholic Church treats indulgences very briefly in Section 1471.

Quotations from Pope John Paul II in this article are from his audience address on Sept. 29, 1999.

(A free brochure answering questions that Catholics ask about the mother of Jesus, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Poria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jdfietzen@aol.com)
The Active List

The Criterion Friday, October 15, 2004

October 15
Knights of Columbus, 210 W. 71st St., Indianapolis. Catholic Business Exchange, Mass, 6:30 a.m., buffet breakfast, $10 per person,Gary Valvolin, past chairman of the board. Inquiries must be in by 5 p.m. Thursday one week in advance of (Friday) publication: The Criterion, The Active List, 140 N. Meridian St. (E-mail).

October 16
St. Francis Hospital South Campus, 811 S. Emerson Ave., Indianapolis. Couples, single parents, natural family planning (NFP), 7-9 p.m. Information: 317-469-1244.

Indianapolis

Kordes Retreat Center, 841 W. 140 St., Ferdinand, Ind. (Evansville Diocese). “Grief: A Catalyst of Transformation.” Information: 812-226-2777 or 888-880-2777 or e-mail kordes@cs.com.

of Versailles). Mass, 3:30 p.m., located on 925 South, .8 mile south of St. Isidore Parish. Information: 317-341-2386.

St. Mark the Apostle Church, 4607 W. State Road 64, Bloomington. “Blessings of Parenting.” Information: 812-367-2777 or 888-880-2777 or e-mail kordes@cs.com.

October 24

October 25

October 26
Mount St. Mary of the Woods, Women’s Ministry, “The Rosary,” $5 per person ($3 for Indianapolis residents). Information: 812-365-5451 or e-mail smw.org/ rosary@smw.org.

October 27
St. Mark the Evangelist Church, 1827 E. 14th St., Indianapolis. “Music for All Ages: Integrating Catholic Women in Faith,” a day of prayer, 9 a.m.-noon. Information: 317-865-5454.

October 28
The Archpriest, 1435 E. Thompson Road, Indianapolis. St. Francz and Health Center, Full Health Festival, 9 a.m.-noon. Information: 317-782-6660.

St. John the Apostle Church, 8110 S. Emerson Ave., Indianapolis. “The Rosary,” sponsored by Catholic Women in Faith, 7:30 p.m. Information: 317-784-2777 or e-mail kordes@cs.com.

October 29
Sunday School for Jesus Youth,” Jim Sedlak, presenter, 7:30-9 p.m. Information: 317-734-2444.

October 30

October 31

November

November 1
church, 6021 Main St., Indianapolis. “The Rosary,” sponsored by Catholic Women in Faith, 7:30 p.m. Information: 317-782-6660.

November 2
Benedictine Room, Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Catholic Widowed Organization, meeting, 7 p.m.

November 4

November 6

November 7
St. Mark the Evangelist Church, 1827 E. 14th St., Indianapolis. “Music for All Ages: Integrating Catholic Women in Faith,” a day of prayer, 9 a.m.-noon. Information: 317-865-5454.

November 8
St. Mark the Evangelist Church, 1827 E. 14th St., Indianapolis. “Music for All Ages: Integrating Catholic Women in Faith,” a day of prayer, 9 a.m.-noon. Information: 317-865-5454.

November 9
Benedictine Room, Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Mission Office, mission talk on Nicaragua, 7-8 p.m. Information: 317-865-5451 or e-mail smw.org/ rosary@smw.org.

November 10

November 11

November 12

November 13

November 14

November 15

November 16
Right to Life of Indianapolis honors longtime pro-life volunteers

By Mary Ann Wyand

Right to Life of Indianapolis honored St. Luke parishioner Patricia O’Drinakin of Indianapolis with the organization’s 2004 Respect Life Award for her volunteer work during the Celebrate Life Dinner on Sept. 30 at the Indiana Convention Center in Indianapolis.

O’Drinakin has served on the pro-life organization’s board of directors since 1994 and chaired the annual Rose Drive fundraising campaign for 11 years.

The organization also recognized Dr. Russell F. Bloomer, senior minister of the East 91st Street Christian Church in Indianapolis, with the 2004 Respect Life Award for distinguished volunteer service to the cause of life for many years. Bloomer serves as the master of ceremonies and leads pro-life supporters in prayer during the organization’s solemn memorial service for victims of abortion held annually in January.

During Dr. Ray Guarendi’s keynote address, the appraiser of Indianapolis had almost continuously as the nationally known Catholic psychologist, author and television talk show guest shared humorous stories about his childhood and memorable parenting experiences as the father of 10 formerly at-risk multicultural children—five boys and five girls ages 17 and 16, 14, 14, 11, 9, 8, 7, 5 and 5—that he describes as “blessings through adoption.”

Guarendi combined serious advice about morals, discipline and parenting with hilarious anecdotes about the problems that today’s parents face raising their children.

“Ninety-plus percent of the times people seek me out [for advice], this is the reason: discipline,” he said. “There has been a radical change in the way we view parents, in the way we view children. I don’t have time to talk about all of the factors, but let me give you a big one: me. The [parenting] experts. We’re everywhere. Urging parents to discipline their children in firm and consistent but loving ways, Guarendi said, “When one of my kids tells me I don’t like you, I say, ‘So what?’ I’ve got eight or nine who do.” At the moment, I’ve got a 60 percent approval rating.

During the years he has practiced psychology, Guarendi said, “I have watched God-given virtues take a bad, bad rap. … Psychological correctness is replacing moral correctness, and when that happens everything gets twisted.”

Praising his parents, Guarendi said he “learned an enormous amount of psychology” from them, but “the experts would not agree with my Dad,” who was a stern disciplinarian.

“My father was not bullied by the onslaught of psychological correctness,” he said. “For him, the question was, ‘How well will this work to teach the moral virtue I wish to impart to my child?’ He loved me desperately, and I knew that.”

Parenting is a relationship, not a psychological process, he said. “Dear people, is it possible that today there are so many strong-willed children because the big people have lost their will? … Lucille, a mother of 11 children … told me, ‘I’ve been a parent is the most important thing I have ever done. Taking that moral baton, holding on to it, handing it to the next generation, holding it until they’ve got it, is far too critical a call to be taken too seriously.’”

“So many of today’s parents don’t enjoy their kids because they’re psychologically wrapped in knots,” Guarendi said. “They over-think, they over-analyze, they over-talk, they over-negotiate, they under-enjoy and they don’t have authority.”

Authority is not a bad word, he said. “It’s a good word. If you have it, you don’t have to use it very often. If you don’t have it, you’re always chasing some counterfeit form of it.”

After the program, Guarendi reflected on the best advice his children ever gave him.

“My daughters said, ‘Dad, those pants don’t go with that shirt,’” he recalled. “‘My sons said, ‘Dad, you’re not as fast as you used to be.’ My son, Peter, said to me, ‘Dad, you don’t love me as much as God does, but you love me as much as you can.’ He was 6 at the time. He’s real thoughtful.”

Guarendi said shared meals and regular prayer time are important ways to strengthen family life.

“Without faith, without belief in God,” he said, “it’s very difficult to establish what morals you’re going to raise your children by.”

Parents must treasure the precious time they spend with their children, he said. “Every person in the world looks back and says, ‘I wish I would have spent more time with my family.’ Yet why is it we don’t learn from them? The universal warning is ‘Enjoy the moment with your children, and we still ignore it. So I’ll just add my voice to the chorus.’”

In today’s permissive mass media society saturated with inappropriate movies, television, music and the Internet, he said, “your children will be raised right under your nose by other factors counter to everything you believe in if you allow it. It’s not possible to screen enough of that stuff out. Never before in human history has a culture been able to reach inside your home and raise your children as it sees fit.”

Raising children responsibly requires faith, love and discipline, he said, as well as a good dose of humor.

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In negative ways, Father Pavone said, "Does it not affect the minds and hearts of our children when they learn that abortion is legal throughout all nine months of pregnancy? Doesn’t it affect people’s minds and hearts when institutions that are so respected in our society like the Supreme Court itself say that this activity is legal and constitutional? Of course it does. Laws and policies and court decisions affect minds and hearts. Those are separate obituaries that are natives of the archdiocese and have other connections to the army. There are separate obituaries on this page.


BURKE, Kathleen, 85, St. Anthony of Padua, Clarksville, Sept. 25. Aunts of one.


PEARCE, Helen E., 70, Annunciation, Brazil, Oct. 1. Sister of Lorraein Martin, Bernard and Edward Pearce.

Pierce, Emmett C., M.D., 82, St. Thomas of Villanova (Little Flower), Indianapolis, Sept. 24. Husband of Margaret Pierce. Father of Lauraculo Middleton, Suzanne Rain, Providence Sister Anastasia, John, Mark, Patrick, Robert and William Pierce. Grandfather of four.


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Please contact the Catholic Cemeteries and Mausoleum Office at 317-784-4439 for more information.

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Franciscan priest promotes aid to the Church in the Holy Land

By Sean Gallagher

Catholics who call the Holy Land home are leaving in steady numbers. It is estimated that within 60 years, the Church there could entirely disappear. According to Father Peter, this economic disparity is in large part due to the political and military tensions between the state of Israel and the Palestinian Authority. Terrorist attacks in Israel by Palestinian Muslims have resulted in the Israeli government’s policy of forbidding all Palestinians from having access to the places where good jobs, education and health care services can be found.

By Sean Gallagher

Franciscan Father Peter Vasko is working hard to make sure that this does not happen. The president of the Franciscan Foundation for the Holy Land (FFHL), Father Peter recently visited Indianapolis to help raise awareness of the difficulties that the faithful experience there. The picture that he painted of the Church’s life there would appear to be bleak. At the turn of the 20th century, Christians made up 25 percent of the Holy Land’s population. Today, it is under 2 percent.

Today, it is under 2 percent. Father Peter explained that the reasons behind this emigration are economic and political. The average annual income of Christian Palestinians is around $5,000 while the annual income of nearby Israelis is $25,000.

“We’re talking about basic universal human rights: the right for a gainful employment, the right for an education, the right for medical accessibility,” he said. “And these rights, which we all share in the great country of America, are not shared in that land. Innocent people, who are not militant Palestinians, are caught in the middle and they are being punished.”

Father Peter also said that Palestinian Christians face pressure from their fellow countrymen who are Muslim. “There’s been an undercurrent of Islamic militancy against Christian Palestinians that you don’t hear about,” he said. “Every week, there are fistfights in the old city [of Jerusalem] of Muslims beating up on Christian boys, calling them traitors, pro-West.”

Emigration under such circumstances is then a natural consequence. But Father Peter and the FFHL are seeking ways to change this situation. The foundation gives scholarships to Palestinian Christians so they can attend nearby universities. Upon graduation, it seeks to help them secure well-paying jobs in the region. The foundation also works to obtain adequate housing for them.

This program has served Palestinian Christians for eight years, with 75 scholarships having been awarded. The job-placement rate has been 60 percent, with much of the remaining 40 percent made up of women who later married and chose not to work outside the home.

Father Peter said that with more spiritual, moral and financial support from Catholics in the United States, the FFHL could expand its efforts to young Palestinian Christians, who without their work, might choose to leave the Holy Land.

“I can’t make this appeal to our Muslim neighbors and I can’t make this appeal to our Jewish neighbors,” he said. “I can only make this appeal to my fellow Christians because this is affecting our Church.

“And I would ask that they would make that difference today to help those young Christians who are desperately asking for their help, and that they would become an instrument of God to help rebuild the Church of Jerusalem, which is dying.”

One Catholic who has responded to Father Peter’s call is Mike Hirsch, a member of St. Luke Parish in Indianapolis. Hirsch has served as a volunteer regional representative of the FFHL for two years and is available to speak to individuals, groups and at parish Masses about the crisis in the Holy Land.

Hirsch has made two pilgrimages to the Holy Land, and his experience of the Catholics there had a significant impact upon him.

“It has a great effect on you when you see that these people are just like us,” he said. “They’re Catholics and they’re trying to eek out their livings and they’re trying to live out their faith. When you see them persecuted and in such squalor, unable to live with dignity, it really hits your heart and you want to do something for them.”

The connection that Hirsch now has with the Christians in the Holy Land is something that Father Peter said is important for all Catholics.

“Without the Church of Jerusalem, there’d be no Church in Indiana,” he said. “Our roots come from Jerusalem, so we have a stake in this land, a very important stake.”

(Anyone interested in supporting the work of the Franciscan Foundation for the Holy Land may call Mike Hirsch at 317-875-0878 or e-mail him at mike.hirsch@citigroup.com.)

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