



The

Criterion

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October 15, 2004

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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 Eucharist should have a transforming power that carries beyond Sunday Mass and into daily life, he said.

The 31-page letter, released in Italian at the Vatican on Oct. 8, was written to launch the eucharistic year that will run from Oct. 17 to October 2005.

Titled, "Stay With Us, Lord," from the words of the Apostles to the risen Christ,

it urged local Churches to promote respectful liturgies, adoration of the Blessed Sacrament and a better understanding of Christ's Real Presence in the Eucharist.

The pope did not call for specific celebrations or programs, and at one point he said he would be happy if the year served only to revive interest in Sunday Mass and eucharistic adoration outside of Mass.

The Eucharist, the pope said, furnishes Christians with spiritual energy and a plan for living. It is the ideal way for the faithful to identify with Christ's message and his saving sacrifice, which should in turn have an impact on peace and justice issues in the wider society, he said.

"The lacerated image of this world,

which has begun the new millennium with the specter of terrorism and the tragedy of war, calls on Christians more than ever to live the Eucharist as a great school of peace," he said.

This will help form men and women as architects of dialogue and communion, at every level of social and political life, he said.

The Eucharist should also bring Catholics closer to the world's poor because it manifests Christ's "extreme form of love"—one that replaced domination with service as the governing principle in human affairs, he said.

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

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Archdiocesan employees help get annual Called to Serve appeal rolling

By Brandon A. Evans

The employee phase of the annual Called to Serve: Parish Stewardship and United Catholic Appeal (UCA) is a way for the employees of the archdiocese to lead by example in helping the local Church

continue her mission.

The intention weekend for parishes—during which Catholics may make a pledge to the UCA and also offer their time, talent and treasure to their parish—is Nov. 6-7 for most parishes.

During a luncheon on Oct. 7 at the Archbishop O'Meara Catholic Center in Indianapolis, the employees of the various agencies of the archdiocese heard about the good work accomplished through the UCA.

Missionary Sister of Our Lady of Africa Demetria Smith, the chair for the employee phase and mission educator for the archdiocesan Mission Office, told

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Franciscan Sister Ann Marie Quinn, right, and a guest look out over the grazing pasture for the beefalo that are raised on Michaela Farm in Oldenburg. The farm, which is operated by the Congregation of the Sisters of the Third Order of St. Francis of Oldenburg, is celebrating its 150th anniversary.

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

By Brandon A. Evans

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

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Oldenburg Franciscans gather potatoes on Michaela Farm in this photo from the 1950s.

EUCHARIST

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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 intrusion 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."

"Our faith is not a contraband article. It is good news, joyful news, that we want to announce at midday. We have nothing to hide, and we aren't 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 Guadalajara, Mexico. The eucharistic year will close on Oct. 29, 2005, at the end of a monthlong Synod of Bishops on the Eucharist. †

UCA

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those gathered that they must take their enthusiasm for helping the Church to their parishes and other agencies.

St. Bartholomew parishioner David Milroy of Columbus, a co-chair of the 2004-05 campaign along with his wife, Teresa, said that they give to the appeal each year because they understand that "the Church is much larger than a local parish."

The goal of this year's UCA is \$5.5 million, about 40 percent of which will go toward the "home missions" of the archdiocese—parishes and schools which need to stay open for ministry but are struggling financially.

The rest of the money is earmarked for such things as Catholic education, seminarian education, family ministry, evangelization and Catholic Charities—which serves more than 200,000 people each year through 32 different social service programs.

By giving to this annual archdiocesan appeal, Catholics can see their money put into action all over central and southern Indiana.

One of those places is Holy Angels School in Indianapolis—a center city school—that has been helped by the generosity of those in the archdiocese.

St. Joseph Sister Gerry O'Laughlin, principal of Holy Angels, spoke at the lun-



St. Joseph Sister Gerry O'Laughlin, principal of Holy Angels School in Indianapolis, speaks during the employee phase luncheon of the 2004-05 Called to Serve: Parish Stewardship and United Catholic Appeal at the Archbishop O'Meara Catholic Center in Indianapolis. She spoke about the good things that her school can do because of funding from the appeal.

cheon about the important work that goes on at the school.

Eighty percent of the students receive financial aid, which is higher than it has ever been at the school.

Sister Gerry said that the struggles of the students are real and so are the struggles of the school.

"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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Eric Atkins named director of management services for archdiocese

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. 3. He succeeds David L. Hodde, a member of St. Malachy Parish in Brownsburg, who recently accepted a facilities management position with the Purdue Research Foundation in West Lafayette, Ind.



Eric L. Atkins

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, hospitality, duplicating and mail services for the Archbishop O'Meara Catholic Center as well as manage the property, liability, vehicular and workers' compensation insurance programs for the archdiocese.

"It's my home diocese, where I've been for the last 22 years," he said. "I'm honored to be here and to serve the archbishop 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 for 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. "Working on 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, schools and then churches. In fact, I said in an interview once that if I could spend all my time working on Catholic churches, I would be doing that."

Atkins said it is very fulfilling to be able to create a new church or take an existing church and renew it.

"It's an awesome but very rewarding challenge," he said. "I hope to be able to take the skills and insights I have 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 Lafayette 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 Americas, 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

as a means of understanding how health care practices are administered in Haiti and learn about construction practices there," Atkins said. "I toured several hospitals in Haiti and toured the site for the future hospital. On my second trip, I went back to concentrate on the hospital site, doing some extensive field measuring of the site, and analyzing how we were going to get water and electricity to the site."

Atkins also was involved in the early programmatic and preliminary design of the hospital, which he said has been modified extensively now because it had to be moved to a new, more accessible location at the base of a mountain south of Belle Riviere.

"Both times, I went with Teresa Patterson [director of the Parish Twinning Program of the Americas] and worked extensively on trying to get the hospital project going," he said. "It's still in process. Relocating to the new site has taken more time."

Atkins and his wife, Liz, are the parents of three children, Katie, Nathan and Sam, who attend Catholic schools in the Indianapolis North Deanery. Katie is a senior at Bishop Chatard High School and Nathan is a freshman at the North Deanery interparochial high school. Sam is a second-grader at St. Thomas Aquinas School, where Liz Atkins serves as librarian. †

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

By Mary Ann Wyand

Standing beneath a crucifix in the Marian College Chapel in Indianapolis, Father Frank Pavone told students, faculty members and guests on Oct. 4 that electing pro-life candidates on the local, state and national levels in the Nov. 2 election is vitally important to the future of the country.

The founder and director of Priests for Life, an international pro-life organization based in Staten Island, N.Y., reminded the gathering that the fate of important pro-life issues hangs in the balance depending on the results of the 2004 election.

"Obviously, for us as a nation and for us as a pro-life group, this is a critically important moment in our history," Father Pavone said. "That is not to say that politics is the only activity that the pro-life movement may be engaged in, nor is it to say that it is necessarily the way that we will end this tragedy of abortion."

However, he said, "as I've been saying in these days and weeks across the country, while politics is not our salvation, Jesus Christ is. Nevertheless, our response to him demands that we be politically active, that we respond to his call to actually do something to make a change in the laws, the policies and the leaders that we live with here on Earth as we organize

ourselves politically."

On Sept. 23, Priests for Life and a coalition of other religious and pro-life organizations announced a national month-long \$1 million pre-election educational campaign that Father Pavone said is intended to defeat political candidates who support keeping abortion legal.

This pro-life campaign includes a television series titled "Election 2004: The Catholic Vote" broadcast on Eternal Word Television Network to an estimated 80 million U.S. households as well as pro-life advertisements and voter registration drives at churches.

Priests for Life also organized a nine-week pro-life novena on Aug. 31 as a "spiritual bouquet for America" leading up to the Nov. 2 election.

Father Pavone said "the Second Vatican Council, in its key document, *The Constitution on the Church in the Modern World*, told us decades ago that human activity should never be confused with the progress of the kingdom of God, but at the same time they should never be disconnected.

"Human activity and anything we can do to bring about a measure of peace, justice and righteousness in our society, building ... a culture of life, is of vital importance to the kingdom of God," he said. "And anything that we are able to do

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."

God uses the good that we have done in life, however limited and imperfect, Father Pavone said, to build upon the things that he has brought about through us for the culture of life.

"This is some 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 you Lord, God of all creation. 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 political work," Father Pavone said. "It includes educating and mobilizing and registering and assisting voters to have an impact, and this is 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 office, including the office of the President of the United States, really makes a difference to the [pro-life] cause."

Every baby in the womb can be legally aborted at any stage of pregnancy in the United States, he emphasized, but pro-life supporters can and do affect changes for the better in the war against the culture of death in society.

"We can change minds and hearts through pulpits," he said, "and preaching and proclamation of the truth in the Word of God."

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Editorial

CNS photo by Frank J. Mehe, *Criterion Herald*



Pope John Paul II has encouraged Catholics to pray the rosary, a meditation on the events and mysteries in the lives of Jesus and Mary. The rosary dates back to the 12th century. Beads are used to aid in counting the prayers without distraction.

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 her who was closer to the Lord than all others."

The meditations are usually divided into four groups, the joyful, 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 kingdom 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 into 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, 2002, Pope John Paul wrote: "The cycles of meditation proposed by the rosary are by no means exhaustive, but they do bring to mind what is essential and they awaken in the soul a thirst for a knowledge of Christ continually nourished by the pure source of the Gospel."

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."

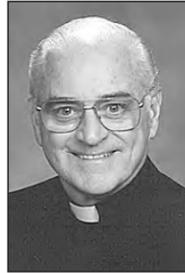
The rosary has been a popular devotion through the centuries. It's a devotion that honors Mary but, as all true devotion to Mary must do, it leads us to Christ.

— John F. Fink

Spirituality for Today/Fr. John Catoir

Rediscovering the Eucharist

The blessed Eucharist is called the "bread of angels," but you don't have to be an angel to draw strength from this heavenly food. What 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 as to 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 miss so much.

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 topic 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 help in prayer and meditation, in fact a quite indescribable privilege. The people who dilute the idea of the Real Presence, it seems to me, are the ones who have forgotten the meaning of prayer" (*The Tablet of London*, December 1968).

Letters to the Editor

Life is the key issue

During the second presidential debate, Democratic Sen. John Kerry stated proudly that he is a Catholic. 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 abortions. He also admitted that he voted against a ban on partial-birth abortions. This is a pro-abortion stance.

As a Catholic, I know that supporting abortion is inconsistent with Catholic teaching. Kerry's position is an insult to the Catholic Church and its faithful members.

Kerry's position on stem cell research is also inconsistent with Catholic teaching. 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 country. Many women who have chosen abortion now suffer physically or emotionally from that decision. Life is a precious gift from God. If we do not have the basic right to life, then none of the other issues in this campaign matter.

As Pope John Paul II said: "The common outcry, which is justly made on behalf of human rights—for example, the right to health, to home, to work, to family, to 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

Pope John Paul II said that "every commitment to holiness, every activity aimed at carrying out the Church's mission, every work of pastoral planning, must draw the strength it needs from the eucharistic mystery. ... Were we to disregard the Eucharist, how could we overcome our deficiency?" (*Ecclesia de Eucharistia*).

St. Paul saw the Eucharist's meaning so clearly: "In him we live and breathe and have our being." The sacrament of the Church confirms God's immanence. With Christ's presence among us, we learn that the Eucharist is infinitely more than a pious symbol; it is truly the body and blood of Christ under the appearances of bread and wine. Jesus shares his very life with us in a most intimate, life-giving way.

The fathers of the Second Vatican Council back in the 1960s consisted of 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 anointing of the sick to Christians who are not in full communion with the Catholic Church, but who greatly desire to receive these sacraments and freely request them and manifest the faith which the Catholic Church professes."

We are a truly privileged people. Let us be on guard to profess with courage our true faith in this precious gift.

(Father John Catoir is a columnist for *Catholic News Service*.) †

Eucharist has many meanings

John Fink and Archbishop Daniel M. Buechlein spoke about the importance of Eucharist in the Oct. 8 issue of *The Criterion*. We were reminded in the archbishop's column that in the Second Vatican Council we "rediscovered the Eucharist as an assembly in which the Lord acts upon us and brings us together and makes us one."

How has that meaning of Eucharist been translated into a host in a golden monstrance? Why are we not emphasizing the Real Presence in the eucharistic assembly of the people of God? 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 toward extinction? According to recent statistics, the number of active diocesan clergy is down 40 percent since 1965 and there are now 3,000 priestless parishes (even with the recent number of parish closings). In 20 years, will Eucharist in the United States be a monthly or even quarterly event as it is already in many countries?

Since Pope John Paul II has declared this the Year of the Eucharist, I would challenge all Church leaders to consider emphasizing the multidimensional meaning 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 Welter, Indianapolis

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Without the priesthood, there would be no Eucharist

I continue to offer some doctrinal reflections on the Eucharist borrowed from a premiere Church theologian, Cardinal Joseph Ratzinger, in his book *God Is Near Us*.

Without the priesthood, there would be no Eucharist. But the priesthood 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 himself with such authority; no one else can give it to him; no congregation or community 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 person who does not speak in his own name, who does not come on his own authority, 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 arrogates to herself all kinds of privileges and restricts the activity of the Spirit” (Ratzinger, *God Is Near Us*, Ignatius Press, p. 53ff.).

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 understanding about the Mass says something 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 concern about a perceived de-emphasis of the sacredness of the Eucharist in recent decades, in order to restore a balance between reverence and human celebration, 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, intercommunion 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 was given over to 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 . . .

“Communion and adoration do not stand side by side, or even in opposition, but are indivisibly one. For communicating means entering into fellowship. Communicating with Christ means having fellowship with him. That is why Communion and contemplation belong together: a person cannot communicate with another person without knowing him. He must be open for him, see him, and hear him. Love or friendship always carries within it an impulse of reverence, of adoration. Communicating with Christ therefore demands that we gaze on him,

allow him to gaze on us, listen to him, get to know him. Adoration is simply the personal aspect of Communion” (ibid. pp. 96-97).

In response to those who would say, “I can just as well pray in the forest, in the freedom of nature,” the cardinal says, “Certainly, anyone can. But if it were only a matter of that, then the initiative in prayer would lie entirely with us; then God would be a mental hypothesis—whether he answers, whether he can answer or wants to, would remain open. The Eucharist means, God has answered: The Eucharist is God as an answer, as an answering presence” (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*.

Sin el sacerdocio no existiría la Eucaristía.

Esta semana continúo presentándoles 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*.

Sin 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, proclamar que el pan es Su Cuerpo, pronunciando en primera persona, el ‘yo’ de Jesucristo. 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. Sólo puede tratarse de una dádiva 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 manifieste por su propia autoridad, sino que 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 vinculado 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”

Jesucristo a través de la ordenación ante la Iglesia, autoriza al sacerdote a

celebrar la Eucaristía en su persona. Esto nunca podría ser el mero acto de una congregación. Este entendimiento sobre la misa nos habla acerca del humilde papel del sacerdote en la Eucaristía. La misa le 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 inquietud 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 minúsculos de la celebración.

Nuestra creencia en este extraordinario obsequio de la Iglesia y la seriedad 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 la comunión recíproca con otras tradiciones de fe.

Asimismo, me gustaría mencionar algunas palabras tomadas del cardenal Ratzinger acerca de la adoración. “Confinada al espacio del rito 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 ajetreados de nuestras actividades mundanas. Si hoy en día miráramos hacia atrás y observáramos este adelanto, nos daríamos cuenta de que

la adoración del sacramento no estaba compitiendo con la celebración viva de la comunidad, sino por su condición, su ambiente indispensable. La Eucaristía únicamente puede sobrevivir dentro del espacio de sosiego de la adoración. La invitación a reunimos sólo puede conllevarnos al abrigo de Jesucristo y de la Iglesia, precondition para dicha invitación, si la iglesia, y por tanto la congregación en pleno, se encuentran constantemente absortas 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 entidad única e indivisible. Porque comunicar significa entrar en una hermandad. Comunicarse con Cristo significa entrar en una hermandad con él. Por esta razón, 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 un impulso de reverencia, de adoración. Por lo tanto, comunicarnos 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 de la naturaleza”, el cardenal nos dice: “Ciertamente se puede. Pero si sólo se tratara de eso, la iniciativa de la oración dependería 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. Ya no estamos frente a un Dios imaginado, sino frente a un Dios que verdaderamente se ha entregado a nosotros y quien se ha convertido en comunión por nosotros.

La próxima semana: algunas reflexiones sobre la observancia del Año de la Eucaristía en nuestra arquidiócesis. †

Traducido por: Language Training Center, Indianapolis

Retiro para vocación sacerdotal del Arzobispo Buechlein

Si es usted un hombre adulto y ha considerado la vocación sacerdotal, tal vez le interesaría asistir al retiro de discernimiento ofrecido por el Arzobispo Daniel M. Buechlein del 19 al 20 de noviembre en la casa de retiro Fatima Retreat House en Indianapolis. Podrá encontrar más información y una solicitud de inscripción en la página 9 de esta edición de *The Criterion*.

Check It Out . . .

Msgr. Joseph F. Schaedel, vicar general, will celebrate a Mass to mark **World Mission Sunday** at 2 p.m. on Oct. 24 in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Dorothy Kelly, youth minister at St. Gabriel Parish in Connersville, will speak after the Mass on how "Eucharist and Mission Are Inseparable." A reception will follow in the SS. Peter and Paul rectory. Priests are invited to celebrate, and are asked to bring their alb and Jubilee stole. An R.S.V.P. is required by Oct. 18. For more information or to R.S.V.P., call the Mission Office at 317-236-1485 or 800-382-9836, ext. 1485.

In honor of the recently proclaimed Year of the Eucharist, St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis, will have **eucharistic adoration** from

noon to 4:30 p.m. on Oct. 17. Evening prayer and Benediction will be held at 4:30 p.m., and the sacrament of reconciliation will be available on the hour from 1 p.m. to 4 p.m. For more information, call 317-635-2021.

Jim Sedlak, founder and director of American Life League's STOPP International, will speak at several locations in the archdiocese about "Winning Strategies to Stop Planned Parenthood in Your Community." Sedlak will speak at 7 p.m. on Oct. 21 at the Tabernacle Praise Church, 1381 E. Highway 50, in Bedford; at 6:30 p.m. on Oct. 22 at St. John the Apostle Parish, 4607 W. State Road 46, in Bloomington; at 6:30 p.m. on Oct. 23 at the Holiday Inn, 2480 Jonathan Moore Pike, in Columbus; at 4 p.m. on Oct. 24 at St. Mary Parish, 212 Washington St., in North Vernon; at 7 p.m. on Oct. 25 at Our Lady of the

Greenwood Parish, 335 S. Meridian St., in Greenwood; and at 7 p.m. on Oct. 26 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. For more information, call the respective parish, church or organization.

Single Catholic women ages 19-40 who want to experience the Benedictine way of life are invited to attend a **Benedictine Life Weekend** on Oct. 22-24 at Monastery Immaculate Conception in Ferdinand, Ind., in the Diocese of Evansville. The weekend will focus on the theme "Mindful Living: Being Present to the Moment." There is no cost for the program. For more information or to register, call Benedictine Sister Anita Louise Lowe or Benedictine Sister Agnes Marie Dauby at 800-738-9999 or e-mail vocation@thedome.org. †

Providence Sisters welcome two new postulants



Dana Augustin

the Puyumba tribe.

Augustin's mother attended Providence Aspirancy, the former high school at Saint Mary-of-the-Woods, and an aunt on her father's side of the family was a member of the congregation for a period of time.

She has a background in music, has worked in parish groups, and has experience in accounting, human resources and computer design work.

Huang grew up in a Catholic family. She worked with the Good Shepherd sisters, who minister to sexually abused children. She also spent several years ministering at St. Teresa's Children's Center helping children from economically poor families, victims of

The Sisters of Providence welcomed Dana Augustin and Rosa Huang as postulants on Sept. 16 at Saint Mary-of-the-Woods.

A native of Richmond, Augustin graduated from DePauw University in Greencastle with a bachelor's degree in music education.

Huang is a native of Taiwan and is a member of



Rosa Huang

natural disasters, and children who have suffered from physical, mental and sexual abuse.

She also was hired by St. Teresa Parish to teach catechism and music, and prepare liturgies for Sundays, special feasts and morning and evening prayer.

Augustin and Huang are living at the congregation's Formation House in Palos Heights, Ill., and will partici-

participate in prayer, Sabbath days of quiet, study and integration of all they are learning.

They also will travel to various Providence ministry sites, have a volunteer ministry and receive instruction on religious life, in particular the charism and life of the Sisters of Providence. †



Duck pond

Sadie Randall, one of the youngest participants at the St. Roch Parish "Festa Week," picks out her own special duck at the Family Night activities on Aug. 19. The week of events, which included a senior citizen luncheon, a teen night, a Mass and an Italian dinner dance, was originally started by Father James Wilmoth, the pastor of the Indianapolis parish, in 2001.

VIPs . . .



Marvin and Dorothy (Bruns) Steinmetz, members of St. Martin Parish in Yorkville, celebrated their 50th wedding anniversary on Sept. 11 with a Mass and gathering of friends. The couple was married on Sept. 11, 1954, at St. Mary-of-the-Rock Church in Franklin County. They have six children: Daniel, Donald, James, Ralph, Russell and Thomas Steinmetz. They have 18 grandchildren. †

BACK BY POPULAR DEMAND Archdiocese of Indianapolis HOLIDAY PILGRIMAGE — CHRISTMAS IN NEW YORK DECEMBER 10-13, 2004

Led by Rev. Msgr. Joseph F. Schaedel, Vicar General

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 **DaNico's** restaurant. Motor coach transport to midtown Manhattan for afternoon of 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 transfer 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 great tradition of freedom and opportunity. 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 includes:

Round trip airfare
Three nights deluxe hotel accommodations
Three breakfasts
Two Dinners
One Lunches
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
\$899 per person double occupancy
\$839 per person triple occupancy
\$1,169.00 per person single occupancy

For more information call: Carolyn Noone at 317/236-1428 or 800/382-9836 ext 1428

Payment is due in full at time of reservation. Make check payable to: Archdiocese of Indianapolis
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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 football violence, some underage 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 firefighting 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. †

FARM

continued from page 1

stewards of the land to this day, said Franciscan 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 God.

"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 place itself at what she calls "the cutting edge of the whole area of food and 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 shouldn't 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, "If 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." †



Three novices and a postulant in the community of the Sisters of the Third Order of St. Francis of Oldenburg take a break after harvesting corn stalks on Michaela Farm in this undated photo. The farm has provided food for the sisters for 150 years.

Woman brings message of sister killed at Columbine to Indianapolis

By Brandon A. Evans

Dana Scott knows how God can use a tragedy to affect a triumph.

Scott spoke to the students at St. Pius X School in Indianapolis about what she



Dana Scott

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 to 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 showed the students testimony of people Rachel knew—people whose lives were changed by her simple acts of kindness and decency to them.

"I want people to see that it is the little stuff that we so often take for granted that speaks 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." †



The Value of a Catholic Education

They prepared me to make a difference in others' lives.

As an international student from the Republic of Georgia (former Soviet Union), I appreciate my professors' ability to teach courses in light of their global significance. This perspective, combined with critical thinking skills and encouragement from the faculty, serve as the foundation for my career goals—involvement in international law and human rights.

MARIA KARAPETYAN

Currently working in a one-year, exclusive internship with Franciscans International at UN headquarters in New York and will study international law.

Marian College, B.A. in Sociology (summa cum laude), minors in Political Science and Social Justice, Honors Program, Prelaw concentration '04 South Putnam High School in Greencastle, Indiana '00

Maria stands with a few of her favorite professors.

From left to right are Pierre Atlas, Ph.D., Carolyn Johnston, Ph.D., and Bill Mirola, Ph.D.

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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 sister is completing 25 years in the order.

The golden jubilarians are Sisters Kathleen Dede, Ruth Ellen Doane, Betty Donoghue, Joseph Fillenwarth, Mary Rita Griffin, Carolyn Kessler, Dorothy Larson, Maria Smith, Suzanne Smith and Marilyn Trobaugh. The ruby jubilarians are Sisters Carole Ann Fedders, Mary Beth Klingel, Constance Kramer, Mary Mundy, Rosemary Nudd, Loretta Picucci, Barbara Reder, Joan Slobig, Marsha Speth and Ann Sullivan. The silver jubilarian is Sister Anne Therese Falkenstein.

A native of Terre Haute, Sister Kathleen Dede, the former Sister Marie Arthur, currently ministers 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 social work from St. Louis University and master's degree in theological studies from the Franciscan School of Theology.

In Indianapolis, she taught at the former St. Anthony School from 1956-58 and St. Andrew the Apostle 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 Doane 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 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 Meinrad.

In the archdiocese, Sister Ruth Ellen taught at the former St. Patrick School in Indianapolis from 1961-68 and Our Lady of Providence High School in Clarksville from 1970-77. She served as assistant principal there from 1973-77. She also ministered in Illinois, Massachusetts, Louisiana and Dusseldorf, Germany.

A native of Melrose, Mass., Sister Betty Donoghue, the former Sister Clare Patrice, currently serves as a minister of care at Saint Mary-of-the-Woods.

She entered the congregation on July 22, 1954, from St. Joseph Parish in Malden, Mass., and professed perpetual vows on Jan. 23, 1962. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education.

In Indianapolis, she taught at St. Philip Neri School from 1963-69. At Saint Mary-of-the-Woods, she served as a nurse's aide from 1976-80, nursing assistant from 1981-2001 and local coordinator for health care from 2001-02. She also ministered in Illinois, New Hampshire and Massachusetts.

A native of Indianapolis, Sister Joseph Fillenwarth currently ministers as pastoral administrator for Holy Redeemer Parish in Vanceburg, Ky.

She entered the congregation on Jan. 4, 1954, from Holy Cross Parish in Indianapolis 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 Muncie, Ind.

In Indianapolis, she taught at Holy Spirit School from 1963-67 and served as principal at St. Joan of Arc School from 1967-78. She also served in Oklahoma.

A native of Washington, D.C., Sister Mary Rita Griffin, the former sister Mary Paula, currently ministers as a social worker and teacher at Mother Marie Gratia Center in Taishan, Taiwan.

She entered the congregation on July 22, 1954, from St. Ann Parish in Washington, D.C., and professed perpetual vows on Jan. 23, 1962. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in science from Virginia State University in Petersburg, Va.

In the archdiocese, Sister Mary Rita taught at Our Lady of the Greenwood School in Greenwood from 1957-58. She also ministered in Washington, D.C., Maryland, Massachusetts, North Carolina and Illinois.

A native of Evansville, Sister Carolyn Kessler's family moved to Erie, Pa., shortly after her birth. The former Sister Ann Carolyn currently ministers as an English as a Second Language consultant in Holmes Beach, Fla.

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 Carolyn served as assistant professor of linguistics from 1971-72. She also ministered in Illinois, Washington, D.C., California and Texas as well as Taichung, Taiwan, and Rome, Italy.

A native of Chicago, Sister Dorothy Larson, the former Sister Margaret Marian, 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 Richmond from 1964-67 and 1970-73, the former St. Ann School in Indianapolis from 1967-70 and St. Simon the Apostle School in Indianapolis from 1977-79.

In Terre Haute, she taught at St. Patrick School from 1979-82 and served as a treatment coordinator from 1997-2001.

In New Albany, Sister Maria served as activities director at the Providence Retirement Home from 1982-94 and at Providence Self Sufficiency Ministries as a foster parent and director of child care from 1994-95 and a house parent from 1995-96. She also ministered in Oklahoma and Illinois.

A native of Washington, 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



Sr. Kathleen Dede, S.P.



Sr. Ruth Ellen Doane, S.P.



Sr. Betty Donoghue, S.P.



Sr. Joseph Fillenwarth, S.P.



Sr. Mary Rita Griffin, S.P.



Sr. Carolyn Kessler, S.P.



Sr. Dorothy Larson, S.P.



Sr. Maria Smith, S.P.



Sr. Suzanne Smith, S.P.



Sr. Marilyn Trobaugh, S.P.



Sr. Carole Ann Fedders, S.P.



Sr. Mary Beth Klingel, S.P.



Sr. Constance Kramer, S.P.



Sr. Mary Mundy, S.P.



Sr. Rosemary Nudd, S.P.



Sr. Loretta Picucci, S.P.



Sr. Barbara Reder, S.P.



Sr. Joan Slobig, S.P.



Sr. Marsha Speth, S.P.



Sr. Ann Sullivan, S.P.

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 business 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 1982-93, director of finance from 1993-99, consultant and computer services 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 elementary education then

received a master's degree in elementary 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 Carole Ann Fedders, the former Sister Joseph Marie, currently serves as a minister of care in health care services at Saint



Sr. Anne Therese Falkenstein, S.P.

Mary-of-the-Woods.

She entered the congregation on Sept. 12, 1964, from Holy Spirit Parish in Louisville, Ky., and professed perpetual vows on Oct. 29, 1972. 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 Carole Ann served as director of Christian development from 1975-76, assistant to the director of pastoral care from 1991-97 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 1968-70 and served as pastoral associate at St. Margaret Mary Parish from 1976-2004. She also served on the corporate renewal team at Saint Mary-of-the-Woods from 1972-76.

A native of Dayton, Ohio, Sister Constance Kramer, 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 State 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 1989-91.

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 ministered in the business office and taught at Our Lady of Providence High School in Clarksville from 1970-73, and also served in Illinois.

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

She entered the congregation on Sept. 12, 1964, from St. Celestine 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 Indianapolis, she taught at All Saints School from 1971-81 and served as provincial councilor for the congregation's St. Gabriel Province from 1990-91. At St. Mary-of-the-Woods Village Parish, she taught at the former St. Mary-of-the-Woods Village School from 1968-69.

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.

At Saint Mary-of-the-Woods College, Sister Rosemary served as an instructor from 1981-85, assistant professor from 1985-89 and associate professor from 1990-96. She also ministered in Illinois, Missouri and Tennessee.

A native of Chicago, Sister Loretta Picucci, the former Sister Loretta Joseph, currently ministers as an instructor in English as a Second Language in Cherry 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 Reder, the former Sister Alexa Marie, currently is on sabbatical.

She entered the congregation on Sept. 12, 1964, from St. Vivian 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 Slobig, the former Sister Denis Mary, currently ministers as administrator and clinic coordinator at St. Ann Clinic in Terre Haute.

She entered the congregation on Sept. 12, 1964, 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 Marsha 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 Falkenstein 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 a master's degree in religious education from Boston College and master's degree in language education from Indiana 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 Dirail 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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Archdiocese of Indianapolis pilgrimage to Germany and Switzerland



Photo by Carolyn Noone

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.

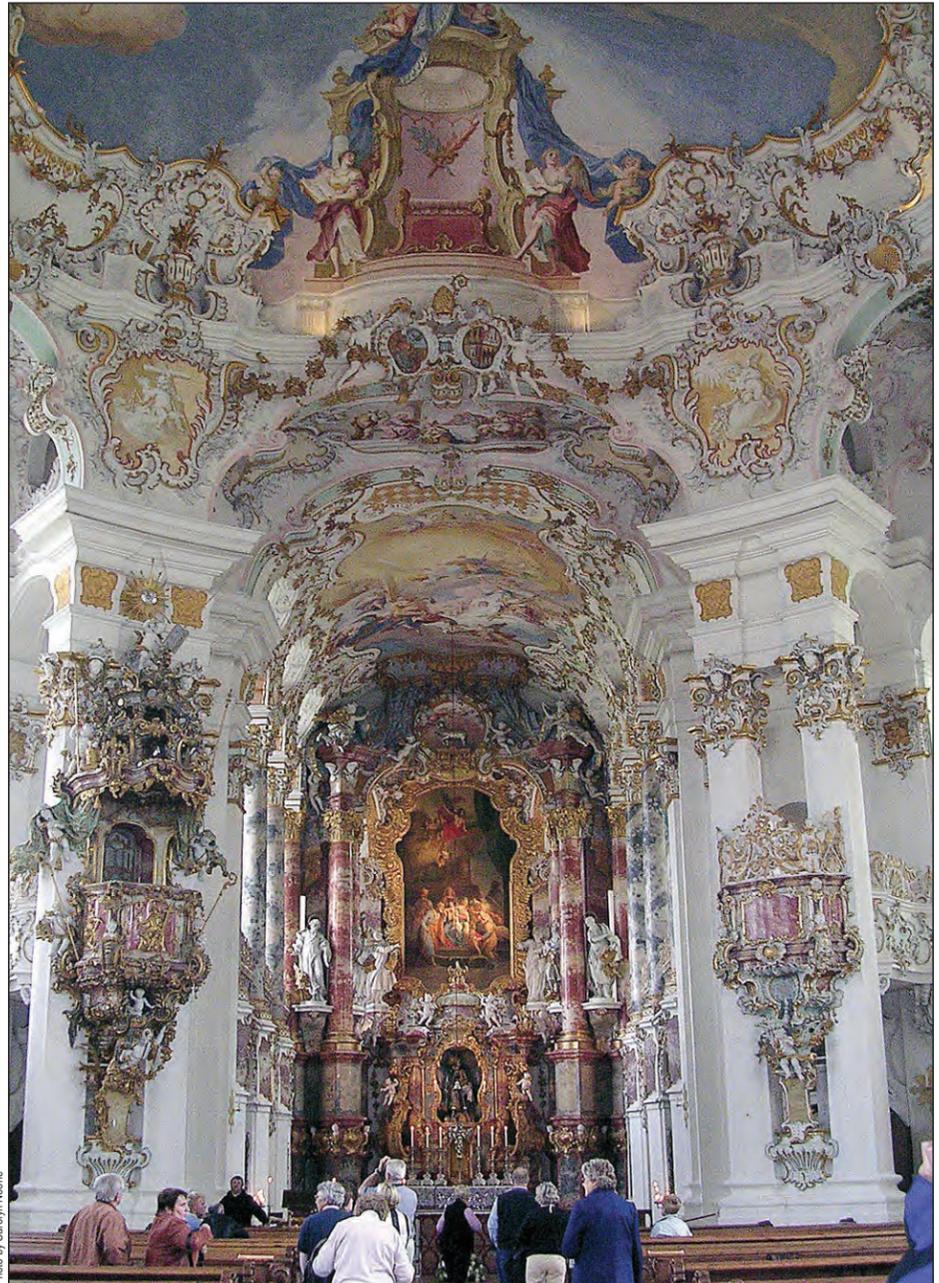


Photo by Carolyn Noone

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.



Photo by Jeff Stumpf

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.

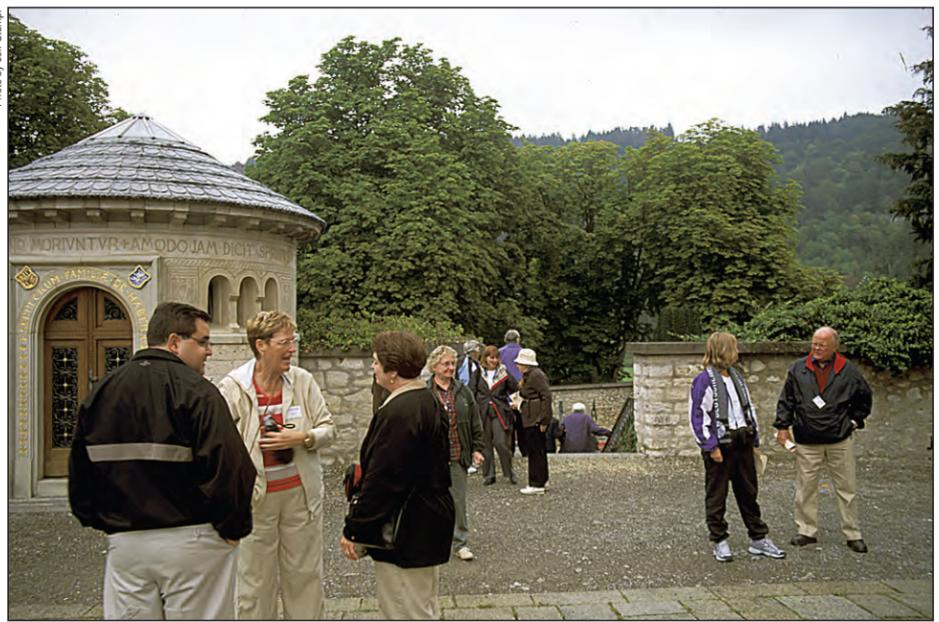


Photo by Jeff Stumpf

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.



Photo by Jeff Stumpf

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

Editor's note: Daniel Conway, a member of the editorial committee of the board of directors of Criterion Press Inc., traveled with Archbishop Daniel M. Buechlein and other pilgrims from the archdiocese on a Sept. 23 to Oct. 2 pilgrimage to Germany and Switzerland. Conway interviewed the archbishop for The Criterion about the importance of pilgrimages and how pilgrimages remind us of our call to hand on our Catholic faith.

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

Archbishop Buechlein: A pilgrimage is a journey to a holy place undertaken by people of faith who want to express their prayerful devotion and grow in holiness. It is also an opportunity for individuals with special problems or difficulties (physical, mental or spiritual) to seek God's help. The inspiration and graces that the pilgrims receive on their physical journey (for example, from Indianapolis to the shrine of Our Lady of Guadalupe in Mexico City) are intended to strengthen and renew the spiritual journey, or pilgrimage of faith, that all Christians are called to travel during our lifetime.

During the past eight years, the Archdiocese of Indianapolis has sponsored nearly two dozen pilgrimages to holy places in the United States, Mexico, Europe and the Holy Land. We began this series of pilgrimages in 1996 as part of our millennium celebration, Journey of Hope 2001, and we will continue to sponsor these very special spiritual journeys as we celebrate A New Moment of Grace 2007. That will mean more than 10 years (and 100,000 miles) of archdiocesan pilgrimages.

The Criterion: Why are pilgrimages important to you as archbishop?

Archbishop Buechlein: Until becoming a bishop, I had never led a pilgrimage of any kind. I have come to experience and understand the spiritual value of visiting revered shrines and holy places. I believe that pilgrimages can provide enormous spiritual benefits for the pilgrims and for those they represent "back at home."

As a bishop, my first responsibility is to be a man of prayer. All of my other responsibilities (celebration of the sacraments, teaching the faith and providing pastoral leadership for our archdiocese) depend on my ability to be faithful in prayer. I am called to fulfill this primary responsibility every day through my celebration of the Eucharist, through my observance of the prayer of the Church (the Divine Office) and through other devotional prayers—public and private.

In addition to these daily prayers, the Church urges me (and all Christians) to make time for special periods of prayer and reflection. Retreats, days of recollection, parish missions and pilgrimages are all examples of special opportunities for prayer and renewal. I think it is especially important in our busy (often frenetic) lives to take time out to grow spiritually. A pilgrimage is one very special way to give ourselves "a moment out of time" away from the distractions and concerns of everyday life so that we can devote some concentrated time to the spiritual journey that is at the heart of Christian life.

Since 1996, as archbishop of Indianapolis, I have had the privilege of leading pilgrimages to holy places in Europe, Mexico, the Holy Land and our National Shrine of the Immaculate Conception in Washington, D.C. These have been wonderful opportunities to travel in the footsteps of millions of faithful Christians who have gone before us—physically and spiritually. I enjoy the company of my fellow pilgrims (always a diverse group), and I treasure the opportunities for prayer and devotion that present themselves—some planned and some unplanned—along the way.

The Criterion: What is a typical day

like for the people who journey with you on one of these pilgrimages?

Archbishop Buechlein: Well, every day is a little bit different. That's one of the things that helps us to break out of our daily routines. But, generally speaking, there are three major activities on every pilgrimage: 1) the physical journey—usually by bus, 2) prayer, including the daily Eucharist and the recitation of the rosary, and 3) visits to revered shrines and holy places—usually 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 Sienna, Italy, or St. John Neumann in Philadelphia).

I should also point out that most of the pilgrimages we sponsor offer special opportunities for devotion to the Blessed Virgin Mary. It's amazing how people of so many different races, cultures and languages have developed their own particular ways of venerating the Mother of God. Devotion to Mary is a universal experience among Christians, but in Mexico, for example, each diocese or region has its own distinctive way of honoring the Virgin. On our recent pilgrimage to Germany and Switzerland, we visited several different Marian shrines as well as other pilgrimage sites. Every day, at each holy place, 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 visiting the homeland of many of our 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 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 churches 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 Altötting. 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 Mother, and offered special thanks for the gift that Saint Meinrad continues to be for our archdiocese and for the whole Church.

Pilgrimages to holy places have long been experienced as a stimulant of deeper faith, hope and blessing, not only for the pilgrims themselves but also for those who benefit from pilgrim prayers. Each day we had a special prayer intention—for the people of our archdiocese, for our priests, religious and seminarians, for the sick and dying, and for the success of our proposed capital campaign, Legacy for Our Mission: For Our Children and Our Future.

As pilgrims, we were conscious of the fact that we were not simply a "tour group," a collection of individuals who just happen to be traveling together. The characteristic of pilgrims as people who pray together and look after each other symbolizes our more fundamental identity as members of the Church, the pilgrim people of God, who are "on the way" to

the kingdom of heaven and who have not yet arrived. Like our ancestors in the faith, we pilgrims praise God *together* and we share a legacy for our mission in central and southern Indiana.

The Criterion: You mentioned the 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 others who have journeyed before us, but we also lead others and develop new pathways for those who will come after us.

A New Moment of Grace 2007 invites all Catholics in central and southern Indiana to accept personal responsibility for handing on the legacy of faith that is our mission. It will also provide people of faith with concrete opportunities to exercise responsible stewardship of the time, talent and treasure that God has given us as disciples called to carry on Christ's saving work. On the pilgrimage to Germany and Switzerland, we prayed that the Church's mission will continue here in Indiana and throughout the world until our Lord comes again in glory on the last day.

This is the pilgrim journey of the Church throughout the ages. It is also the spiritual odyssey of every Christian—from the moment of conception until the



Archbishop Daniel M. Buechlein celebrates Mass with archdiocesan pilgrims on Sept. 25 in the gothic Cologne Cathedral. The archbishop led a pilgrimage to Germany and Switzerland from Sept. 23 to Oct. 2.

moment that God calls us home. May the Mother of God, the special guardian and protector of all pilgrims, show us the way to hand on our mission—for our children and our future.

The Criterion: Thank you, archbishop, for taking the time to share your thoughts with us in this interview.

Archbishop Buechlein: You're welcome. I'm grateful for this opportunity to share these reflections with readers of *The Criterion*. I'm confident that, with God's help, our work together in the years to come will be a new moment of grace for our children and for our future! †

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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 Catholic legislators are guilty of grave sin if they do not work to reform laws that permit abortion and therefore should not present themselves for Communion.

In a recent interview with *The Criterion*,

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.]



George Weigel

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 Crosse [Wisc.] and St. Louis seems to have given a lot of other bishops 'permission,' 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 position that they eventually took in "Catholics in Political Life."

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 gung 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 Catholics can follow in the weeks leading up to the election to get voters to seriously consider abortion in the upcoming election.

"We can talk about abortion as the great civil rights issue of our time," he said. "We can describe *Roe vs. Wade*, accurately, as the *Dred Scott* decision of our time—the decision that declared an entire class of

human beings beyond the protection of the law. What *Dred Scott* did for Americans of African descent, *Roe* did for unborn children.

"We can talk about all the work that the pro-life movement does 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 men, 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.

"The first thing to do is to stop 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." †

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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.

This 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 journey begins when the fact of a death hits home.

The end of the journey is not a state in which all pain is gone, but the point at which a person has found a way to continue life without the loved one's physical presence.

The path through grief is unique for each person, but some common elements are shared. The rituals that the Catholic community celebrates in the face of death offer an opportunity to begin to experience three of those common elements.

The Catholic funeral rite contains three major ritual moments commonly celebrated in different places:

- The Vigil for the Deceased usually is celebrated at the funeral home.
- The funeral liturgy, with or without the Mass of Christian Burial, normally is celebrated at church.
- The Rite of Committal is celebrated at the graveside or the crematory.

The brief journey through these three ritual moments offers a kind of rehearsal for the full journey through grief.

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.

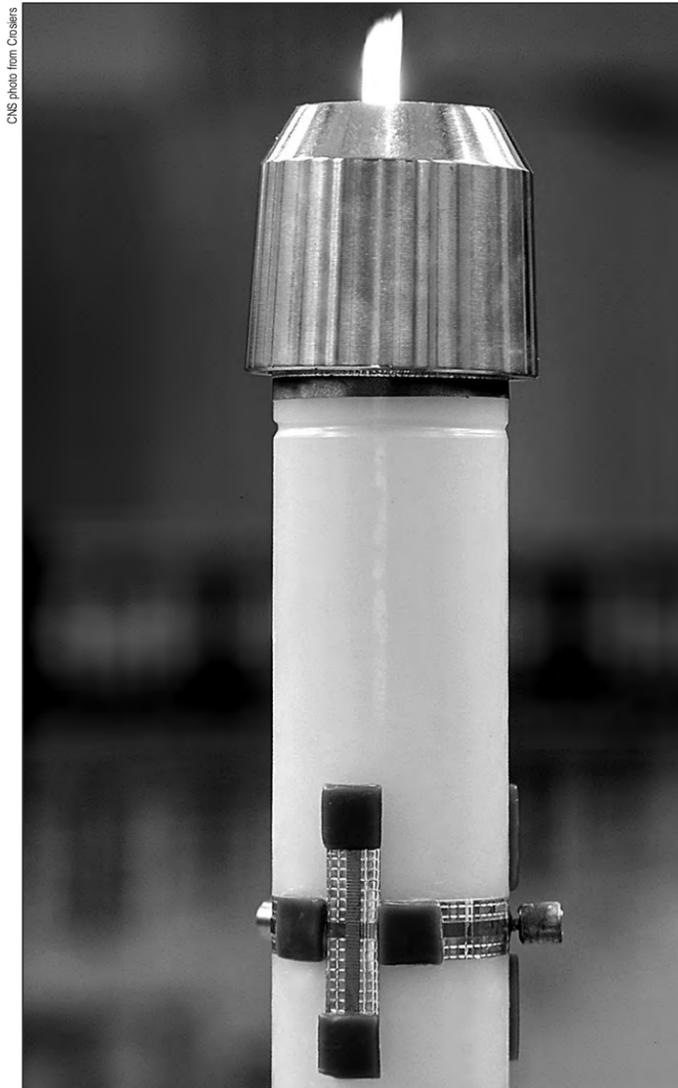
This does not mean that the pain is over, but the liturgy reminds us that death does not have the last word. This celebration of faith and hope can be a memory that sustains mourners in the days and months ahead.

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 paschal candle is lit during the funeral liturgy as a symbol of Christ's promise to lead us through death to eternal life. The journey through grief is never easy. The Church's rituals offer us some guidance for the journey along with prayers and support of our brothers and sisters. In reaching out to those who are facing their own death or grieving the death of a loved one, people become more thoroughly engaged in a sense of community and learn the richness of compassion.

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.

I went to his home to be with his wife, Darcy, and their family, to lead them in prayer and help them deal with those first moments of shock.

In the next few days, many parish members would respond to the family's tragic loss. Sister Angie would meet with the family to help plan the funeral liturgy and begin the bereavement process. One of the parish deacons would lead the family in the vigil service. Servers and the parish sacristan would prepare the church for the funeral. The funeral choir would

be alerted and ready to sing at the Mass. Members of one of the funeral luncheon teams would cook a meal. Other parishioners would attend the funeral to pray with the family.

Various families in the parish, on their own, would likely take food to the family over the next few days. The following week, other widows and members of the bereavement and loss teams would call on Darcy and spend time talking with her.

The death of a parishioner calls forth a complete parish ministry. A death is viewed as a key moment in the life of someone's family and in the parish family as well. It is a time when family members are vulnerable. They need support and comfort. For many, it is a time when the strength of others has to be shared with

those overwhelmed by loss.

Virtually everyone in the parish is involved in some way, even if only through intercessory prayers for the deceased at Mass. Often, this ministry begins before an ill person has died.

Ministry to the dying and bereaved is not simply for those who are suffering. In reaching out to those who are facing their own death or grieving the death of a loved one, people become engaged in a sense of community and learn compassion.

For parishes to be fully immersed in ministry to the dying and their families, there first has to be a sense of community. People have to be conscious of the connection between someone else's loss and their own lives.

Parishes have to be creative in finding

ways to inform parishioners of someone's needs. Parish prayer lists keep the names of the sick before people's eyes and in people's hearts. Annual memorial Masses or books of remembrance during November are ways for the entire parish to participate in recalling the deceased.

A parish that wants to minister to those dealing with death must have parishioners trained with helping skills. Through programs like Stephen Ministries, parishioners can learn how to listen attentively and walk with someone in crisis. Those who work with the bereaved often become the best reminders that the parish community truly cares.

(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 members 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' diocesan 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. †



CNS photo by Elizabeth Wells, Catholic Voice

From the Editor Emeritus/John F. Fink

The story of Father Patrick Peyton (III)

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 together, Father Patrick Peyton, with the permission of his religious superior, began to spread the word and ask for help. From personal experience, I know that he could be extremely persuasive.



He had already gotten encouragement from Bishop Edwin O'Hara of Kansas City. Next he went to Bishop (later Cardinal) John O'Hara, the Indianapolis native who had been president of the University of Notre Dame and was then 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 of Catholic Men, the National Council of Catholic Women, the Catholic Daughters of America, the Legion of Mary, the Knights of Columbus and other Catholic organizations. The Knights made promotion of the family rosary one of their objectives.

Msgr. Fulton J. Sheen agreed to announce on his "Catholic Hour" radio program that he would send copies of 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 Albany, 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 Sullivans 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 agree to be part of the program. It was a resounding success.

Father Peyton was then encouraged to go to Hollywood to get other stars to help him with his radio apostolate. It wasn't long before he convinced about 30 stars (eventually more than 100) to contribute their services on any free time he could get on radio networks. They included Crosby, Loretta Young, Irene Dunn, Pat O'Brien, Maureen O'Sullivan, Jane Wyatt, Gregory Peck, Ethel Barrymore, Shirley Temple, Jimmy Durante and many more.

Tom Lewis, Loretta Young's husband, who worked for Young and Rubikam, put together a team of scriptwriters and "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. †

Cornucopia/Cynthia Dewes

We're such a universal Church

The fact that we are part of a catholic (lower case "c") or universal Church never fails to astonish me because of the numerous ways it's displayed. We're reminded all the time of how varied a faith community 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 our American-style catholicity came from a cousin who told me about The Society for Scandinavian-American Roman Catholics. This group is dedicated to prayer, converting Scandinavia back to the Catholic Church, and fostering dialogue with Lutherans and Orthodox Christians.

Members encourage devotion to Scandinavian saints. Last year, they celebrated a Mass on the Feast of St. Olaf in a Norwegian Stave Church in Minnesota. It featured sung Latin,

Gregorian chant and a reading in Norwegian. However, their literature admitted slyly, "Next year, we won't use incense and set off the fire alarm."

In addition to ethnic differences, our Church includes many opinions on orthodoxy. One example is a recent newsletter from Karl Keating to Friends of Catholic Answers in which he describes "A Tale of Two Dioceses."

In the first diocese, a liberal bishop retired. During his tenure, he allowed the celebration of Tridentine Masses and other conservative matters, but also created advisory commissions on gay and lesbian issues, women, people with AIDS, blacks and various social justice issues.

The new bishop suspended all these commissions and restored the office of diocesan theologian, which had been vacant during the previous bishop's term. The theologian's job was to determine the orthodoxy of any speaker on Church property before giving them permission to speak, and to handle complaints about liturgical abuses.

The second diocese had a similar conflict about orthodoxy. The bishop required all those involved in parish ministries to sign an "Affirmation of Personal Faith," which contained a list

of 10 doctrinal statements and "all the teaching of the Catholic Church."

Not everyone in the diocese was cooperative. One group, including the former episcopal vicar of the diocese, even asked Rome to review the document. The bishop acknowledged that, while some in the Church claimed a right to "religious dissent," that did not include a right to "hold positions of esteem as a catechist or liturgical minister."

Now we are in a national debate involving the catholicity of opinions regarding political versus moral responsibilities. Some agree with those bishops who would deny Communion to political candidates who support abortion legally, even if they claim to oppose it morally. Others believe that the spiritual condition of anyone coming to Communion is a matter between them and God, and should not be determined by the bishop.

On and on go the examples of our wonderfully universal Church. It's a good thing God "has always loved those who were his own in the world" because we sure can be contrary.

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

Faithful Lines/Shirley Vogler Meister

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. However, he could always rely on the Mother of Jesus to be close to him—and to give him "hugs" when he's most in need. I wish I knew at what age he came to this realization, but I realize that doesn't matter. He will go through life with Mary's spiritual hugs calming and strengthening him.



Shortly after learning this, I was cleaning out files and came across a column I wrote in 1994 for the month of October so I'd like to share parts of it here. I mentioned how, coincidentally, on the Feast of the Assumption in August, I had read a small article in *The New York Times Book Review* about a unique book—*The Jewish*

100: A Ranking of the Most Influential Jews of All Time by Michael Shapiro.

The two most influential? Moses and Jesus! Somewhere between them and the last spot, Christ's mother is included. The author was criticized for this. An editor for *The New Yorker* magazine asked Shapiro "Why Mary?"—and he responded, "She made the Church user-friendly. She made it into a softer place."

Although this observation might not be theologically sound, it's beautiful nonetheless. Such an honor for Mary! Simply put—just like the young man who felt hugged by the Blessed Mother—men and women everywhere recognize God's mother's touch. Mary was a simple woman, but fully human:

- Faithful to God's will, despite concerns about her special role as announced by the Archangel Gabriel.
- Pregnant, braving a difficult journey to Bethlehem and lowly surroundings before and after giving birth.
- Frightened, fleeing to Egypt to prevent Herod's swords from

destroying baby Jesus.

- Worried, looking for her "lost" son at the Temple.
- Gracious, concerned about a meal detail at the wedding feast at Cana, and having faith in her son's ability to remedy the problem.
- Wrenched by her son's death, mourning as only a mother can.

Mary lived her life according to God's plan. She was and is a protector of life, a woman of love, gracious and faithful. Mary is a model of motherhood for women today.

Through her guidance and love, we—men and women, boys and girls—are capable of making the Catholic Church "a softer place" too, doing this by praying the rosary and remembering novenas and other connections with Mary. These—and Mary herself—have bolstered and softened Catholics for centuries.

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

Parish Diary/Fr. Peter J. Daly

Faith on film

I like the movies. A good movie can transport you away to another place and time. It can hold up a mirror to our world. A film can make us feel and see things we otherwise would miss.



The success last year of Mel Gibson's *The Passion of the Christ* reawakened a lot of us to the idea that movies can be a spiritual experience. That is why our parish is going to start a new program. We call it "Faith on Film."

Over the course of a year, we are going to show 20 movies. Afterward, if people want, they will be invited to discuss the themes raised by these films.

The movies will not just be about overtly religious themes, like the *Ten Commandments*. They also will be films that awaken in us a religious sense or explore a theme of our faith.

As part of preparing for this program, I asked our parish film critic, a 14-year-old boy named Daniel, to give me a list. Dan has seen practically every major movie ever made. He really knows his cinema.

He came back with some good ideas: *A Man for All Seasons*, *Lilies of the Field* and *The Shoes of the Fisherman*. He also wanted a *Lord of the Rings* festival.

I asked some older people. They wanted nostalgic films of their youth, including *Going My Way*, *The Bells of St. Mary's* and *The Song of Bernadette*.

Some others suggested sentimental favorites like *The Miracle of Marcelino*, *Boys Town* and *The Nun's Story*.

Historical classics about the Church are good candidates. That list might include *Ben-Hur* and *Becket*.

There are lots of movies about the saints, including *Brother Sun*, *Sister Moon* (about St. Francis of Assisi) and *Saint Joan*.

Some movies made for television are also on the list, like *Catholics* and *The Prisoner* (about Cardinal Mindszenty).

Catholic social teaching could be discussed with movies like *On the Waterfront*, *The Mission* and *Romero*.

Catholic novels on film also make the list, such as *Diary of a Country Priest*, *The Power and the Glory* and *Monsignor Quixote*.

Some films are not overtly religious, but they evoke a religious sensitivity. On that list, we might show *Chariots of Fire*, *A Raisin in the Sun* and *Babette's Feast* (a eucharistic theme).

Sports movies also have religious possibilities. Among the ones that come to mind are *Brian's Song* and *Rudy* (about a guy who wanted to play for Notre Dame).

The idea is to use entertainment to teach and edify.

If you are like me, you probably don't really like watching movies alone. With other people, the experience is better. It is nice to hear others react to the screen in their laughs, gasps and sighs.

Our parish is blessed to have a good theater with a great sound system so it will be just like a real movie experience. The only difference is that we won't charge anything for the movies (we will, of course, pay all the required royalties).

I think that this could be a good little experiment. When I was in Italy in the 1980s, I remember that a lot of parishes had a *salone del cine* (a movie room) where they showed films once a week. It was a great way to bring people together; a painless way to educate.

I'm looking forward to this series myself. During a cheap night out without going anywhere, we can be transported everywhere.

(Film suggestions can be e-mailed to Father Daly at sjv@chesapeake.net. Father Daly is a columnist for Catholic News Service.) †

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

The Sunday Readings

Sunday, Oct. 17, 2004

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

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



One of the first five books of the Hebrew Bible, its concepts 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 Hur, another 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 reassures Timothy, and challenges him, in his task of discipleship and of serving as a bishop.

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

St. Luke's Gospel furnishes the last reading.

In first century A.D. in Palestine, widows were very vulnerable. Poverty was rampant, in any case. Since women could not inherit from their husbands

under the law, they had to rely upon help from their children to survive their elder years. Virtually no opportunity was available to a woman to make her own living.

Therefore, the woman in this story surely was desperate. It is easy to assume that, frantic about her circumstances, she boldly confronted this judge. It also was a time when women were not expected to speak, indeed rarely to be seen, in public.

The judge is hardly admirable. Evidently, he was a minor judge and a Jew. The Torah would have required him to be particularly solicitous about widows. Yet he was not at all interested in this widow. He at last acted as much to save his own image before the community as to still her entreaties.

Jesus uses the story to illustrate a lesson about God. Constant, loud pleas will not finally weary God. But, unlike the judge, God will be merciful. He has promised mercy.

But, to ask God for mercy, anyone must believe in God and in God's promise to be merciful.

Reflection

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 some seemingly foolish and unrelated gesture, such as holding your arms aloft, will guarantee God's help in a crisis. It is an invitation to magic, not to a trusting 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 must depend on God.

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

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

Daily Readings

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

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

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

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

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

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

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

Question Corner/Fr. John Dietzen

The Church is cautious in speaking of indulgences

Your column several weeks ago on Qlimbo 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 our 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 crusades, were among the issues that led to the Protestant Reformation.

Traditional Catholic teaching on the subject arises from two Christian convictions.

First, every sin not only disobeys God's law, it also violates the harmony of creation established by the Creator and is, at least to some degree, a rejection of his love. True conversion, therefore, includes reinstating that divine order, a process involving some cleansing (purgation) either in this life or at death.

Pope Paul VI ("Doctrine of Indulgences," 1967) called for reform of the whole indulgence structure.

Pope John Paul II followed that lead before the 2000 Jubilee Year, pointing out that an indulgence is not a quick ticket to heaven, but is a help to authentic conversion of heart.

"Those who think they can receive this gift simply by fulfilling a few exterior requirements are wrong," he said. Receiving an indulgence "is not automatic, but depends on our turning away

from sin and conversion to God."

In his 1967 restructuring, Pope Paul VI reduced the number of indulgenced prayers and good works.

The main concern, he said, "has been to attach greater importance to a Christian way of life and lead souls to cultivate a spirit of prayer and penance, and to practice the theological virtues [faith, hope and love] rather than merely repeat certain formulas and acts" (*Manual of Indulgences*, 1967).

Pope Paul VI listed three categories of daily life as deserving of indulgence:

- invoking God's mercy and protection while fulfilling one's responsibilities and enduring difficulties;
- offering oneself and one's possessions to people in need;
- voluntarily foregoing some pleasure in a spirit of repentance and sacrifice.

A subsequent revised *Manual of Indulgences*, published in September 1999, added a fourth indulgence category: giving public witness to one's faith by frequent reception of the sacraments and by proclaiming one's faith to unbelievers by word and example.

"Partial indulgences" are referred to using only those two words, with no confusing mention of days or years as was common previously.

Contrary to what many Catholics assumed, an indulgence of one year, for example, did not mean "one year off of purgatory." It meant, rather, whatever alleviation of purgative suffering might be achieved by one year of fasting or other penance.

Today, the Church takes great pains to keep the understanding 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 Mary, the mother of Jesus, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

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
To surprise you with the words
That will tumble from your lips.

Words from My Spirit
That will find a resting place
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

(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.)



Photo illustration by Brandon A. Evans

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 5 p.m. Thursday one week in advance of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

October 15

Knights of Columbus, 2100 E. 71st St., **Indianapolis**. Catholic Business Exchange, Mass, 6:30 a.m., buffet breakfast, \$10 per person, Gary Varvel, political cartoonist for *The Indianapolis Star*, guest speaker. Information: 317-469-1244.

St. Francis Hospital South Campus, 8111 S. Emerson Ave., **Indianapolis**. Couple to Couple League, Natural Family Planning (NFP), 7-9 p.m. Information: 317-865-5554.

October 15-16

St. Monica Church, 6131 N. Michigan Road, **Indianapolis**. Indianapolis Chapter of the National Pastoral Musicians, "Music for All Ages: Integrating Youth Into Parish Worship," liturgical musician and composer David Haas, presenter, Fri. concert, 7:30 p.m., \$7 per person, Sat. workshop, 9 a.m.-3 p.m., \$40 per person (non-Indianapolis NPM chapter member). Information: 317-787-3208.

Oldenburg Franciscan Center, 22143 Main St., **Oldenburg**. "Cultivating a Healthy Spirituality," \$105 per person, includes room and meals. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

October 15-17

Castleton Hotel, 7960 N. Shadeland Ave., **Indianapolis**. World Wide Marriage Encounter Weekend. Information: 317-576-9785 or e-mail JudiWillem@cs.com.

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** (Evansville Diocese). "Grief: A Catalyst of Transformation." Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

October 16

St. Charles Borromeo Parish, 213 Ripley St., **Milan**. Harvest dinner, fried chicken, country store, 4:30-7:30 p.m. (EST). Information: 812-654-2361.

St. Gabriel Parish, loft, 5505 Bardstown Road, **Louisville, Ky.** (Archdiocese of Louisville). Catholic Single Adults Club, party, 8-10:30 p.m. Information: 812-284-4349.

October 17

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Year of the Eucharist, eucharistic adoration, noon-4:30 p.m., evening prayers and Benediction, 4:30 p.m., sacrament of reconciliation, 1-4 p.m. on the hour. Information: 317-635-2021.

St. Isidore Parish, 6501 St. Isidore Road, **Bristow**. Shooting Match, ham and turkey shoot, 11 a.m.-6 p.m., closed match, beef and pork, lunch served, 10:30 a.m.

MKVS and DM Center, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or

e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

October 18

St. Pius X Parish, 7200 Sarto Drive, **Indianapolis**. Evening of Reflection for RCIA team members, "Celebrating and Sharing the Gift of Our Baptism," \$5 per person or \$40 per parish group. Information: 317-236-1483 or 800-382-9836, ext. 1483.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Archdiocesan Office of Family Ministries, "Divorce and Beyond," six-week series, session 4, 7-9 p.m., \$30 per person. Information: 317-236-1596 or 800-382-9836, ext. 1596.

October 19

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. "The Rosary," Indianapolis North Deanery parishes, sponsors, 7 p.m. Information: 317-257-2266.

St. Francis Hospital and Health Centers, 438 S. Emerson Ave., **Greenwood**. Bereavement Support Group, six sessions, 6:30-8 p.m. Information: 317-865-2092.

October 20

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, meeting, 7 p.m.

St. Michael the Archangel Parish, 3354 W. 30th St., **Indianapolis**. Saint Meinrad School of Theology workshop, "Eastern Christian Spirituality," Benedictine Father Matthias Neuman, presenter, 9:30 a.m.-noon, session 2, \$60, less for seniors. Registration: 317-955-6451 or indyprogs@saintmeinrad.edu.

October 20-21

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. "Introduction to Contemplative Prayer" series, Wed. 9:30-10:45 a.m. or Thurs. 7-8:15 p.m. Information: 317-543-0154.

October 21

Benedictine Room, Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Mission Office, mission talk on Nicaragua, Allison Vallier-Sears and daughters, presenters, 6-7:30 p.m., no charge. Information: 317-236-1485.

St. Vincent de Paul Parish, 1711 I St., **Bedford**. Lawrence County Catholic Women in Faith, "Forgive Us Our Trespasses," 6:15 p.m., child-care provided.

Information: 812-275-6539.

Tabernacle Praise Church, 1381 East Highway 50, **Bedford**. Bedford Knights of Columbus and Lawrence County Right to Life, "Winning Strategies to STOP Planned Parenthood in Your Community," Jim Sedlak, presenter, 7-8:30 p.m. Information: 877-734-2444.

October 22

St. Therese of the Infant Jesus (Little Flower) Parish, social hall, 1401 N. Bosart Ave., **Indianapolis**. Ladies Club, annual Fall Luncheon and Card Party, doors open 11 a.m., luncheon, noon, \$7 per person. Information: 317-359-5717.

The Atrium, 3143 E. Thompson Road, **Indianapolis**. St. Francis Hospital and Health Centers, Fall Health Festival, 9 a.m.-noon. Information: 317-782-6660.

St. John the Apostle Church, 4607 W. State Road 46, **Bloomington**. "Winning Strategies to STOP Planned Parenthood in Your Community," Jim Sedlak, presenter, 7-8:30 p.m. Information: 877-734-2444.

October 22-23

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** (Evansville Diocese). "Mary, Saint of Saints," Benedictine Archabbot Lambert Reilly, presenter. Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

October 22-24

Mount Saint Francis Retreat Center, **Floyd County**. Men's retreat, "We Are God's Chosen People." Information: 812-923-8817.

Saint Mary-of-the-Woods, **St. Mary-of-the-Woods**. Vocation Discernment Weekend. Information: 812-535-3131, ext. 124, or e-mail bkuper@spsmw.org.

Monastery Immaculate Conception, **Ferdinand, Ind.** (Evansville Diocese). Experience the Benedictine way of life, "Mindful Living: Being Present to the Moment," women ages 19-40. Information: 800-738-9999 or www.vocation@thedome.org.

October 23

St. Mark Church, 535 E. Edgewood Ave., **Indianapolis**. "The Cantor: Leader of Sung Prayer," Session I, Charles Gardner, presenter, 9:30 a.m.-3 p.m. Information: 317-236-1483 or 800-382-9836, ext. 1483.

Columbus Holiday Inn, 2480 Jonathan Moore Pike, **Columbus**. Bartholomew County Right

to Life, "Winning Strategies to STOP Planned Parenthood in Your Community," Jim Sedlak, presenter, 7-8:30 p.m. Information: 877-734-2444.

Saint Mary-of-the-Woods, O'Shaughnessy Dining Room, **St. Mary-of-the-Woods**. Woods Day Care/Pre-School spaghetti supper, 6:30-8:30 p.m., \$6.50 adults, \$3 children. Information: 812-535-4610.

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** (Evansville Diocese). Centering Prayer Day, "Praying Without Words," 8:30 a.m.-3:30 p.m. Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

October 24

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. World Mission Sunday, Mass, 2 p.m.

St. Mary Parish Center, 212 Washington St., **North Vernon**. "Winning Strategies to STOP Planned Parenthood in Your Community," Jim Sedlak, presenter, 7-8:30 p.m. Information: 877-734-2444.

October 25

Borders Bookstore, 7565 U.S. 31 South, **Indianapolis**. St. Francis Hospital and Health Centers, Spirit of Women's Wellness Book Club, *The Anatomy of Hope: How People Prevail in the Face of Illness*, 7 p.m. Information: 317-865-5864.

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. "Winning Strategies to STOP Planned Parenthood in Your Community," Jim Sedlak, presenter, 7-8:30 p.m. Information: 877-734-2444.

October 26

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Office of Pro-Life Ministry and Catholics United for the Faith, "Winning Strategies to STOP Planned Parenthood in Your Community," Jim Sedlak, presenter, 7-8:30 p.m. Information: 877-734-2444.

Mary, Queen of Peace Church, 1005 W. Main St., **Danville**. "The Early Church," Father Nicholas Dant, presenter, 7 p.m. Information: 317-745-4284.

October 28

Benedictine Room, Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Mission Office, mission talk on Cuba, Chuck Boehm, coordinator of arch-

diocesan Cuba partnership, presenter, 6-7:30 p.m., no charge. Information: 317-236-1485.

October 29-31

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "Reflections on the Word: The Spiritual Music of Ralph Vaughan Williams," Benedictine Father Noël Mueller, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

October 30

St. Mark the Evangelist Church, 535 E. Edgewood Ave., **Indianapolis**. "The Cantor: Leader of Sung Prayer," session II, Charles Gardner, presenter, 9:30 a.m.-3 p.m. Information: 317-236-1483 or 800-382-9836, ext. 1483.

Primo South Banquet and Conference Center, 2615 E. National Ave., **Indianapolis**. St. Francis Hospice luncheon fashion show, "The Many Colors of Autumn," 11:30 a.m.-2 p.m., \$25 per person. Information: 317-859-2874.

October 30-31

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Body-Mind-Spirit," Christian Brother Barry Donahue, presenter, \$150. Information: 317-545-7681.

Monthly

Third Sundays

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. Monday, rosary, 8 p.m. Open until midnight.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 10 a.m., sign-interpreted.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office of Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Tuesdays

St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

Third Wednesdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

St. Jude Church, 5353 McFarland Road, **Indianapolis**.

—See ACTIVE LIST, page 19

Advertisement

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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'Drobinak of Indianapolis with the organization's 2004 Charles E. Stimming Sr. Pro-Life Award during the Celebrate Life dinner on Sept. 30 at the Indiana Convention Center in Indianapolis.

O'Drobinak 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. Blowers, 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. Blowers 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 appreciate crowd laughed 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, 16, 14, 14, 14, 11, 9, 8, 7 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, ‘Being 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 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, ‘Daddy, 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 theirs.”

In today's permissive mass media society saturated with inappropriate movies, television, music and the Internet, he said, “your children will be raised right underneath 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. †

The Active List, continued from page 16

Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's and Coleman Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Prayers for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

Third Fridays

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction.

Fourth Tuesdays

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. “12-Step Spirituality” tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984. †

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Rest in peace

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

BARBER, Dorothy J., 61, St. Maurice, Decatur County, Oct. 3. Wife of Arnold L. Barber. Mother of Brenda Dance, Debra, Brian and Donald Barber. Daughter of Philomena Hermes. Sister of Ruth Fulton, Virginia Kellerman, Betty Martin, Mary McDonald, Cora Newby, Linda Newman, Anna Riggins, Charles, Johnny and Tom Hermes. Grandmother of nine.

BURKE, Kathleen, 85, St. Anthony of Padua, Clarks-ville, Sept. 25. Aunt of one.

GARCES, Anita, 79, St. Anne, New Castle, Oct. 3. Wife of Antonio Garces. Mother of Manuela Adams, Marta Benjamin, Melba Cruz, Kathy Griffin, Maria Kaelber, Margaret Pena, Antonio Jr., Jose, Juan and Pat Garces. Sister of Alicia Dominguez, Gualalupe Huskins, Marie Morales, Jose and Ramiro Rangel. Grandmother of 17. Great-grandmother of 14.

GOODIN, Kathryn E., 88, St. Vincent de Paul, Bedford, Sept. 28. Mother of Mary Fish,

Martha Hudson, Susan Parker, George, Michael, Patrick and Tim Goodin. Grandmother of 13. Great-grandmother of 11.

HENDRICK, James L., Sr., 81, Prince of Peace, Madison, Sept. 28. Father of Mary Shepherd, James Jr., Paul and Thomas Hendrick. Brother of Sarah Dattilo. Grandfather of eight. Great-grandfather of two.

JOHNSON, Gloria (Lumpford), 71, St. Andrew the Apostle, Indianapolis, Sept. 26. Mother of Barbara Burrell and Howard Earl Johnson. Sister of Maxine Ford. Grandmother of seven. Great-grandmother of six.

KAISER, John R., 77, Holy Family, New Albany, Sept. 28. Husband of Marietta Kaiser. Father of Carol Bruner, Mary Kay Dorgay, Barbara, Jean, John Jr. and Thomas Kaiser. Brother of Joyce Krementz, Darlene, George, Louis and William Kaiser. Grandfather of 11.

KANE, Edward Patrick, 76, St. Pius X, Indianapolis, Sept. 24. Father of Claire Miller, Julie Yates, David and Gayla Kane. Grandfather of six.

LUX, Virgil E., 86, St. Joseph, Shelbyville, Sept. 30. Husband of Juanita (Bray) Lux. Father of Janie Bartlett, Kathy Gardner, Vickie Horner, Pamela Lee, Wendy Stephenson, Debora, Leslie and Randy Lux. Brother of Bette and Leland Lux. Grandfather of 17. Great-grandfather of six.

PAGEL, Howard W., 88, St. Luke, Indianapolis, Sept. 30.

Brother of Georgine Halfman and Virginia Toll.

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

PIERCE, Emmett C., M.D., 82, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 24. Husband of Margaret Pierce. Father of Lauraclo Middleton, Suzanne Rau, Providence Sister Anastasia, John, Mark, Patrick, Robert and William Pierce. Grandfather of four.

TINIUS, Patricia Ann, 69, Holy Family, New Albany, Sept. 24. Mother of Barbara Bierman, Carol Sue Fountain, John Jr. and Steven Tinius. Sister of Dorothy Lawrence and Richard Voignier.

TRIPLETT, Michael Kevin, 49, Holy Family, New Albany, Sept. 26. Son of William and Barbara Triplett. Brother of Kathy Futral, Keith and Steve Triplett. Uncle of several.

VAN BENTON, Mark, 50, Our Lady of Lourdes, Indianapolis, Sept. 28. Husband of Lee Ann Van Benton. Father of Lauren and John Van Benton. Son of Ruth Van Benton. Brother of Diane Bradburn, Annie Hunt, Susan Odle, Bob, Joe, Kevin and Michael Van Benton.

VEERKAMP, George A., 80, St. Vincent de Paul, Shelby County, Sept. 28. Husband of Ruth Veerkamp. Father of James and Larry Veerkamp. Brother of John Veerkamp. Grandfather of four. Great-grandfather of four.

WOLFE, Dorothy A., 93, Christ the King, Indianapolis, Sept. 24. Mother of Suzanne Hering, Richard and Thomas Wolfe. Grandmother of two. †

LIFE

continued from page 3

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. Who is in the White House, who is in the Congress, who is sitting as justices on the Court, affect minds and hearts, and if they're going in the wrong direction it impedes and confuses and darkens minds and hearts, not only in the United States but throughout the world."

When America's leadership changes, he said, "the way that we in the United States treat children changes, not only on our soil but elsewhere by exporting abortion, by making the assistance we give to other nations dependent upon their permitting abortions in their countries and by other things that we do at the United Nations and other international agencies. A lot of that is determined directly and immediately by who sits in the White House."

Father Pavone said *Roe vs. Wade* and *Doe vs. Bolton*, the 1973 Supreme Court decisions that legalized abortion during all nine months of pregnancy, have forged a separation between the choice of the mother and the independent value of the life of the child.

"*Roe vs. Wade* does not speak of an absolute right to privacy," he said, "the way the pro-abortion propaganda talks about."

But pro-life efforts have achieved major legal breakthroughs in recent years.

"Back in 2002, when the Born Alive Infants Protection Act was passed by Congress and signed into law by the President," Father Pavone said, "... it said that, at any stage of pregnancy, if the child is born alive, even if the birth of that child is the result of a failed abortion, that child is to be regarded as a person and treated accordingly."

Passage of the partial-birth abortion ban into law, although challenged in court, is critical in a number of ways, he said, because "this is the first time since *Roe vs. Wade* that the Congress has acted, in fact, two branches of government—the legislative and the executive branch—have acted to actually ban an abortion procedure. What does that say? That says that they can."

Another new law, the Unborn Victims of Violence Act, significantly increases the status of the child in the womb.

"The Unborn Victims of Violence Act declares, for the purposes of federal law, that children injured or killed during the commission of a federal crime while still in the womb are, in fact, regarded as victims," he said. "What this law is doing on a psychological level is increasing what we call cognitive dissonance ... people see a contradiction."

He said common sense asks the question of how an abortion can be legal when this new law makes the death of a preborn child illegal.

"What's at stake here in this [presidential] election is the Supreme Court itself," he said. "There will be changes in the next few years."

If Americans vote to support the sanctity and dignity of life in this election, Father Pavone said, they will help to elect pro-life judges on the nation's highest court who will make judicial decisions on key policies that will affect us, our children and our children's children for years to come. †



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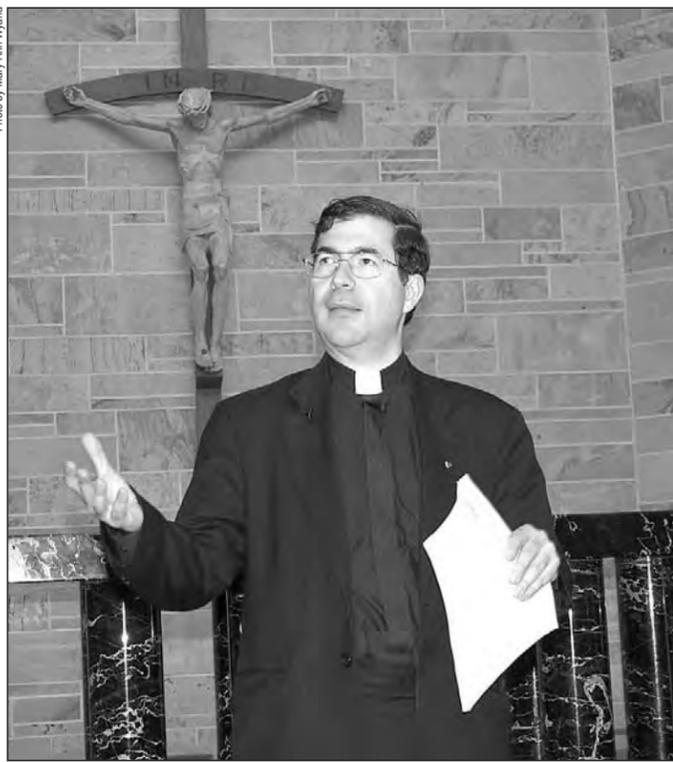
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Please contact the Calvary Cemetery and Mausoleum Office at **317-784-4439** for more information.



ARCHDIOCESE OF INDIANAPOLIS
The Church in Central and Southern Indiana

Photo by Mary Ann Wjand



During his Oct. 4 speech at Marian College in Indianapolis, Father Frank Pavone, the founder and director of Priests for Life, an international pro-life organization based in Staten Island, N.Y., discusses a national month-long \$1 million pre-election educational campaign organized by a coalition of religious and pro-life organizations that he said is intended to defeat political candidates who support keeping abortion legal. Priests for Life recently coordinated that campaign as well as a nine-week pro-life novena leading up to the Nov. 2 election.

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The position requires a minimum of a bachelor's degree in a related field and 5 or more years of business experience. Initiative, organizational skills, supervisory experience, and interpersonal skills are all essential.
The priority deadline for application is October 15, 2004. Please send cover letter, resumé, list of references, and salary history, in confidence, to:
Ed Isakson
Director, Human Resources
Archdiocese of Indianapolis
P.O. Box 1410
Indianapolis, IN 46206
E-mail: eisakson@archindy.org
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• A Master's degree in School Administration (or Administration courses)
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• Successful experience as a principal
• Experience working in Catholic education
• A philosophy of inclusiveness
Applications may be obtained on the St. Elizabeth Ann Seton webpage <http://seas.cdlex.org> and follow directions given or by calling 859-273-1318.
Additional information: contact Eileen Golby, OSF, ext. 25.
Applications and resúmes due November 5, 2004.
Salary will follow Diocesan pay scale.
Send to: Principal Search Committee, St. Elizabeth Ann Seton Parish, 1730 Summerhill Dr Lexington, KY 40515

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e-mail: jgehlhausen@evansville-diocese.org
phone: 812-482-1805
www.saintjosephjasper.com
Application deadline: Nov. 1, 2004 • Start date: Jan. 1, 2005

Youth Ministry Coordinator
St. Mary's Catholic Church in Greensburg, IN is seeking a full-time Youth Ministry Coordinator to work primarily with Junior High and High School youth. Candidates should be a practicing Catholic with team building, mentoring, relational, and leadership skills. Previous experience working with youth and teens is required. Certification in Youth Ministry or a related degree is helpful, but not required. A complete position description is available upon request. Salary is commensurate with experience and the position includes benefits. Applications may be picked up in person or requested from:
St. Mary's Catholic Church
Attention: Youth Minister Search Committee
302 E. McKee St.
Greensburg, IN 47240
Application and resumé with references should be turned in no later than October 31, 2004 to the address noted above.

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.

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.

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.

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.

To be sure, the economic and political situation in the Holy Land is complex. But Father Peter explained that it ultimately boils down to a denial of the human rights of the Christians there.

"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



Franciscan Father Peter Vasko

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.) †



An Israeli soldier turns away two Palestinians dressed as Mary and Joseph as they try to enter the West Bank town of Bethlehem last year. Their action was a protest of the lack of freedom of movement faced by Palestinians in the Holy Land at Christmas and other times.

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