Catholic School Values awards to honor individuals for achievements

Awards dinner raises tuition assistance to help families throughout the archdiocese
By Brandon A. Evans

The 10th Celebrating Catholic School Values: Career Achievement Awards Dinner will be held on Nov. 8 at the Indiana Convention Center in Indianapolis.

Paula Corley, James Curtis, Msgr. Lawrence Moran and Thomas Zupancic will be given career achievement awards, and Vincent Caponi will receive the community service award.

The keynote speaker at the event will be George Weigel, a senior fellow of the Ethics and Public Policy Center. Weigel is a Catholic theologian, the author, biographer, of the late Pope John Paul II, and one of America’s leading commentators on issues of religious and public life. Through his understanding of Catholic education and his commitment to the Church, he will demonstrate the importance of the mission of Catholic education.

Weigel’s most recent book, God’s Choice: Pope Benedict XVI and the Future of the Catholic Church, will be available for purchase as well as his international bestseller Witnesses to Hope: The Biography of Pope John Paul II.

This year’s Celebrating Catholic School Values awards will provide tuition assistance grants to help needy families throughout the archdiocese to send their children to a Catholic school. More than $2.75 million in such needs-based assistance has been distributed in the last nine years from this event—and the funds have gone to more than 2,500 students. Each of the honorees at the dinner has made a significant impact on Catholic education in their lifetime.

Paula Corley, a member of St. Matthew Parish in Indianapolis, is receiving a career achievement award. Corley attended the former St. Rita School in Indianapolis and graduated from Bishop Chalard High School. She received her bachelor’s degree, master’s degree and certification in supervision from Indiana University-Purdue University Indianapolis.

Pope Benedict XVI urges children to cultivate lifelong friendships with Jesus

VATICAN CITY (CNS)—Pope Benedict XVI urged children to cultivate a lifelong friendship with Jesus because he was God and would guide them, help them make the right decisions in life and help them become better people.

“We need this friendship with God, who helps us make the right decisions, to mature as human adults,” he said on Oct. 15 to a crowd of nearly 150,000 people, mostly young children who had just celebrated their first Communion earlier this year.

During a colorful, festive ceremony in St. Peter’s Square featuring clowns, people on stilts, singers and dancers, the pope led eucharistic adoration as well as a warm and informal catechesis based on the questions posed to him by several children.

One by one, seven children came up to the pope and asked him questions on the microphone about why it is important to go to Mass and to confession, and what their teachers mean by the real presence of Jesus in the Eucharist.

“But how can that be?” asked one boy. “I can’t even see him.”

With a polite laugh, the pope smiled and explained that there were lots of important things that exist even though they cannot be seen. Intelligence and understanding of Jesus in the Eucharist are important things that exist even though they cannot be seen.

Jesuit magazine calls boxing ‘attempted murder’

ROME (CNS)—An influential Jesuit magazine condemned professional boxing as “a form of legalized attempted murder,” saying it has left more than 500 boxers dead over the last 100 years.

The magazine, La Civilta Cattolica, said in an editorial that the moral judgment on boxing can only be “gravely and absolutely negative.” In addition to suffering tremendous violence, boxers are first exploited and then abandoned by huge economic interests, often finished their days punch-drunk and impoverished, it said.

The magazine’s articles are reviewed before publication by the Vatican Secretariat of State and are thus thought to reflect Vatican opinion. The editorial against boxing appeared in the Oct. 15 issue, about three weeks after U.S. boxer Levander Johnson died from brain injuries suffered in an lightweight title fight.

The magazine called Johnson the latest victim of a sport that seems to accept the death of boxers.

“The dead don’t count for anything in boxing. Instead, what count are the enormous interests that lie behind boxing matches,” it said.

The magazine said boxers typically absorb more than 1,000 punches in an average fight, many of them to the head, provoking the certain death of brain cells that are not replaced. Victory consists in striking the opponent with such violence that he falls to the ground or loses consciousness, it said.

A knockout is often the direct result of damage inflicted to the brain, it said.

Unlike other sports that also include an element of risk, the violence of boxing is intended and inevitably provokes physical damage inflicted to the brain, it said.
damage, the magazine said. For that reason, it goes against the basic commandment, "Do not kill," it said.

The magazine distinguished between professional boxing and boxing done as a hobby, saying the sport has been impossible to date because of the economic interests involved, it said.

The magazine said modern boxing is reminiscent of the bloody and brutal combats of the ancient gladiators, but the modern boxing matches often incite sentiments of violence among spectators.

The magazine said professional boxing is not reformable because of its intrinsic cruelty. But suppressing the sport has been impossible to date because of the economic interests involved, it said. The magazine said modern boxing is reminiscent of the immorality of boxing because “the human conscience cannot fail to rebel against the passion of spectators,” it said.

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It said modern boxing is reminiscent of the bloody and brutal combats of the ancient gladiators, but the ancient gladiatorial battles disappeared as Christianity spread. 

Tom Zupancic

Catholic Youth Organization (CYO) baseball and basketball teams at his parish, and in 1978 was honored with the Msgr.

Msgr. Lawrence Moran

attended Lourdes School in Indianapolis and continued his education—for high school, college and theological studies—at Saint Meinrad Seminary. He was ordained a priest in 1952 by Archbishop Paul C. Schulte. Early on, he served as the assistant pastor of St. Michael the Archangel Parish in Indianapolis while also serving as a teacher at Cathedral High School. In 1985, he became pastor of St. Patrick Parish in Terre Haute, and through fundraising and construction efforts helped the parish grow, build a new parish life center and add on to the parish school.

From 1978 to 1990, Msgr. Moran did the sign-on and sign-off for “Focus on Faith,” a Sunday morning television program, and recently was influential in promoting a Catholic radio station in the area (WIXO) and seeing the development of John Paul II Catholic High in Terre Haute.

He also started a citywide soup kitchen and has spent the past 30 years supporting people seeking help through Alcoholics Anonymous. In 1997, he was named a prelate of honor by Pope John Paul II, and has also received a “Sagamore of the Wabash” from the governor of Indiana.

Zupancic, a member of St. Malachi Parish in Brownsburg, is receiving a career achievement award. Zupancic attended the former Holy Trinity School in Indianapolis and graduated from Cathedral High School. He continued his education at the University of Indianapolis. He ranks 14th in the world among all-time super heavies and was a finalist for the 1980 and 1984 USA Greco-Roman Olympic wrestling teams. He served as the strength and conditioning coach for the Indianapolis Colts from 1984 to 1999. He then became the director of business development for the NFL team, and has since been promoted to senior vice president of business development. Zupancic serves on the boards of the Catholic Youth Organization, Leagues of NW Indiana Sports and Speedway Exchange Club as well as serving on the board of trustees for the University of Indianapolis. He also serves on the capital campaign committee at his parish. He was named the National Football League’s Strength and Conditioning Coach of the Year in 1995 and was inducted into the Indiana Football Hall of Fame as a player in 2000. He was awarded a “Sagamore of the Wabash” in 1996, and in 2000 received the Jefferson Award for his commitment to charity.

He has also written a book titled Strength and Conditioning for Boxing and Then Some. Zupancic and his wife, Carrie, have three children.

Vincent Caponi, a member of St. Monica Parish in Indianapolis, is receiving the community service award. Caponi began his education at St. Paul School in Owosso, Mich., and also attended St. Paul High School. He received his bachelor’s degree from Xavier University in Cincinnati and his master’s degree from Central Michigan University.

He served as administrator, president and chief executive officer of St. Joseph Hospital in Augusta, Ga., chief executive officer of United Memorial Hospital in Memphis, Tenn., an assistant administrator of The Memorial Hospital in Owosso, Mich. He began his service to St. Vincent Health in Indianapolis as chief executive officer in 1998 from St. Vincent Hospital in Birmingham, Ala., where he served as president and chief executive officer.

While at St. Vincent Hospital in Birmingham, as part of his commitment to supporting community health-care needs in the area, Caponi helped start a network of medical homes for the city’s poor. He also created a primary care center with the local public hospital and renovated St. Vincent’s Primary Care Center.

Caponi recently visited Honduras with a close friend to work on a Habitat for Humanity project in which two houses were built in one week.

He also serves as a board member of many organizations, including Boy Scouts of Central Indiana, Indiana Hospital Association and Brebeuf Jesuit Preparatory School in Indianapolis. For the archidiocese, he has co-chaired the annual Spirit of Service event to benefit social services; he is a past chair of the Catholic Community Foundation (CCF) board of trustees and is chair of the CCF board development committee.

He received the St. Mary Louise Award from St. Joseph Hospital in Augusta, which is given to an individual within St. Joseph Hospital that moves the organization forward by focusing on the mission, vision and values of the organization.

Caponi and his wife, Robyn, have three children.

(For table or ticket information, call Jolinda Moore at the Archdiocese of Indianapolis at 317-216-4176 or 800-382-9383, ext. 1462, or email ironeto@archindy.org.)
Archdiocese plans pilgrimage to Poland and the Czech Republic

By Brandon A. Evans

Archbishop Daniel M. Buechlein will lead an archdiocesan pilgrimage to Poland and the Czech Republic from May 12-21, 2006.

The cost of the trip, which includes air fare, hotels, some meals, sightseeing fees, transportation and a tour guide, is $3,399 for a double room and $4,584 for a single room.

It will be the first time that the archdiocese has hosted a pilgrimage to these countries.

The archbishop wanted to visit the home of Pope John Paul II, specifically where he was born, baptized and went to school,” said Carolyn Noone, associate director of special events for the archdiocese.

“I very much want to visit the sites where Pope John Paul II lived his life as well as visit these two beautiful countries,” Noone said.

Because of this unique aspect of the trip, Noone thinks that the available spots may fill up quickly even though the deadline to register for the trip is Jan. 31, 2006.

The pilgrims will leave Indianapolis on May 12 and arrive the next day in Warsaw, Poland.

The day will include a driving tour of the capital of Poland and Mass at the Cathedral of St. John, one of the city’s oldest churches.

The next day, the pilgrims will visit the small town of Szymanow to visit the Shrine of Our Lady of Jazlowiec.

On the morning of May 15, the group will drive to Czestochowa to see the Jasna Gora Monastery that contains the famed Black Madonna. Mass will be celebrated at the monastery.

Later that day, the pilgrimage will continue to Krakow.

On May 16, the pilgrims will celebrate morning Mass then enjoy sightseeing in Krakow, including the Main Market Square, St. Mary’s Church and Wawel Hill.

That afternoon, the group will travel to the distant suburb of Tyniec to visit an 11th-century abbey that was the Benedictines first base in Poland.

The next morning, the pilgrimage will continue to Zakopane to visit Poland’s premier mountain resort where the late Pope John Paul II spent time hiking as a young man.

Mass will be celebrated and there will be time for exploring.

On May 18, the group will start the day with morning Mass and a trip to Wadowice, the birthplace of Karol Wojtyla.

The pilgrims will have a chance to see the house where the future pope was born as well as the church where he was baptized.

They will then travel to Katowice by motorcoach and board trains to Prague, Czech Republic.

The next morning, there will be a time for sightseeing in the city that used to be the capital of the Holy Roman Empire. Part of the touring will include St. Vitus Cathedral, which contains the tombs of the Czech kings.

On May 20, the group will celebrate Mass in the Loreta Church in Prague, which is fashioned to resemble the home of the Blessed Virgin Mary. The afternoon is free.

The next day, the pilgrimage group departs for home, arriving in Indianapolis in the early evening.

(For more information about the pilgrimage or to register, call Carolyn Noone at the Archdiocese of Indianapolis at 317-236-1428 or 800-382-9836, ext. 1428, or e-mail cnnoone@archindy.org.)†

Sister Judith Mary of St. Paul Meredith, L.S.P.

Little Sister of the Poor Judith Mary of St. Paul Meredith is the new mother superior of the Little Sisters’ home for the Aged in Indianapolis. Her appointment was effective on Sept. 28.

She succeeds Sister Geraldine Harvie, who served at the Little Sisters’ home in Mobile, Ala. and two new sisters who will arrive later this year.

After completing her training as a licensed practical nurse, she began her studies as a novice at St. Anne’s Institute in Queens, Long Island, N.Y., then made her first vows at age 26.

“I was attracted to nursing. … I’ve been in administration now for the past 19 years, but nursing is my first love,” Sister Judith said.

Sister Judith said she also was inspired by the life and ministry of Blessed Jeanne Jugan, who founded the Little Sisters of the Poor.

“Blessed Jeanne Jugan, who founded the Little Sisters of the Poor is much wider and embraces much more than the sisters and the residents,” she said. “We have wonderful volunteers. We have wonderful benefactors. So many people are donating their time and talents.”

The Association of Jeanne Jugan, St. Augustine Guild and volunteer gardeners have been especially helpful.

Sister Judith said: “It’s beautiful to see the way these people are all our extended hands. Our numbers are fewer and our sisters are getting older, and we could not begin to accomplish the beautiful mission that we have and all that we do for our residents without all these lay collaborators… who save us from having to have extra employees. … We could not do it without them. We would have to close our doors if we did not have all these people to help us. There’s a beautiful spirit here in Indianapolis. It really is remarkable.”†

New mother superior appointed to St. Augustine Home for the Aged

By Mary Ann Wyand

Little Sister of the Poor Judith Mary of St. Paul Meredith is the new mother superior of the Little Sisters’ home for the Aged in Indianapolis. Her appointment was effective on Sept. 28.

She succeeds Sister Geraldine Harvie, who served at the Little Sisters’ home in Mobile, Ala. and the Little Sisters’ home in Pittsburgh and Mobile, Ala.

A licensed practical nurse, Sister Judith also served at the sisters’ homes in Philadelphia, Cincinnati, Baltimore and Evansville, Ind.

She attended Mercy High School in Detroit and entered the order after graduation. She completed her training as a licensed practical nurse at theפילד Hospital in Cincinnati and earned a Bachelor of Science degree in Health Care Management at St. Francis College in New York.

“I had been helping the Little Sisters since I was in the seventh grade,” she said of her childhood in Louisville. “A whole group of us from our grade school decided that we were going to go and help the sisters. … it felt so good about helping the residents.”

She said getting to know the residents and seeing the dedication of the Little Sisters attracted her to religious life and the international order dedicated to serving the elderly poor.

After completing her training as a licensed practical nurse, she began her studies as a novice at St. Anne’s Institute in Queens, Long Island, N.Y., then made her first vows at age 26 and her final vows at age 28.

“There was a real commitment in these women, a great desire to serve God through serving the residents as well as they could and showing [them] a lot of love,” Sister Judith said. “I really felt that this was a beautiful mission. … I loved the old people. I always wanted to be a nurse. Even before I thought about being a sister, I was attracted to nursing. … I’ve been in administration now for the past 19 years, but nursing is my first love.”

Sister Judith said she also was inspired by the life and ministry of Blessed Jeanne Jugan, who founded the order in 1842 in France.

She joins eight Little Sisters currently in ministry at the home in Indianapolis and two new sisters who will arrive later this month to help care for 93 residents.

Sister Claire Patricia Reilly was stationed in New Orleans and assisted with the evacuation before Hurricane Katrina in August, and Sister Mary Timothy Harrison served at the home in Mobile.

The Little Sisters have a great devotion to the Blessed Mother and St. Joseph, Sister Judith said. “The congregation is under the protection of St. Joseph and our Blessed Mother in the title of the Immaculate Conception. Our rule … says we will be mother, our model, our joy and our protection. St. Joseph still is the special patron for our material needs.”

Sister Judith said she enjoys “the wonderful spirit here in this home and in all the Little Sisters’ homes,” and is looking forward to meeting friends of the St. Augustine Home.

“The family of the Little Sisters of the Poor is much wider and embraces much more than the sisters and the residents,” she said. “We have wonderful volunteers. We have wonderful benefactors. So many people are donating their time and talents.”

The Association of Jeanne Jugan, St. Augustine Guild and volunteer gardeners have been especially helpful.

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Development vs. food aid

A plaque in the lobby of Catholic Relief Service’s headquarters in Baltimore explains in simple terms CRS’s mission: “For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me.” The quotation, of course, comes from the 25th chapter of the Gospel according to Matthew.

CRS has long understood that development aid in developing countries is far more important than just giving away food. It has always made it a priority to teach people how to improve their own lives. Nevertheless, the word “relief” is in its name because it too often has to give emergency relief to people caught up in a catastrophe. Lately, we have seen an abundance of such catastrophes, including the devastating tornadoes that hit Pakistan and India earlier this month, and the continuing crisis in Sudan. The result is that money originally earmarked for development has had to be transferred to emergency relief.

An article in the Oct. 10 issue of the Jesuit magazine America spells out some of the ways development aid is being affected. It was written by G. Jefferson Price III, a consultant to emergency aid and development. The private voluntary agencies are asking Congress to allot $2 billion so that money for emergencies doesn’t have to be taken away from development aid. This would be an increase of about $800 million, which seems like a lot of money, but it’s not much in comparison with what the United States is spending in Iraq.

Yes, the United States has experienced its own share of catastrophes this year, and charity begins at home. And yes, we do have to figure out how we’re going to pay for our emergencies. But we must not slack off on the help we give to the poor countries of this world. We are the wealthiest country in the world, and we have a responsibility to continue to help those less fortunate.

President George W. Bush has stressed that the humiliation and the stability that such elimination generates is not only the moral thing to do, but it is also essential to America’s national security. He said in this year’s State of the Union address: “If whole regions of the world remain in despair and grow in hatred, they will be the recruiting grounds for terror.” As Price said in his article in America, “Unfortunately, the overwhelming bulk of the constituency for a more realistic amount [of money in the U.S. budget] is not in the United States and it is not glamorous. It resides in practically inaccessible small villages in places like Angola, Madagascar and India. The beneficiaries of development aid don’t see it out of day-to-day existence without enough food, with inadequate water supplies, little health care and sanitation to speak of, little access to education and little preparation for the disasters that may strike them.”

There are the things that development aid programs are providing for millions of people. Price gives numerous examples of how that aid is working, especially through the so-called food-for-work programs in which villagers are paid with food to improve their communities and enhance their crops. Congress should make sure there’s enough in USAID’s budget so there doesn’t have to be a choice between development and food aid. We can provide both.

— John F. Fink

Letters to the Editor

Don’t compromise the truth for the sake of peace

I have heard some people say pro-life Catholics shouldn’t be so divisive. Jesus was the Prince of Peace and his followers should commend peace throughout the world.

Jesus said, “I leave you my peace, not as the world gives peace, but my peace I leave you.” So there are two different kinds of peace—the world’s and God’s. Jesus also said, “I have not come to bring peace but the sword, to turn mother against daughter or son against father.”

The world’s idea of peace is more the absence of war. Each side agreeing to fight no more for the sake of peace. To obtain this truce, each side agrees to compromise a little of what they believe. Jesus never compromised the truth for the sake of peace. If he had, he would never have died on the cross. It was after he overpowered the main tables in the temple and chased out the lenders that they sought to kill him. He never asked his followers to compromise. He said, “It is set aside for the sake of peace. He told us to take our cross and follow him even to death. He told us to let our lamps stand in the window so the whole household could see the light, not to cover it or hide it under a bushel basket for the sake of the world’s peace.”

The human soul is made in a way that requires the grace of presence or absence of God within it to be at peace. That is the peace Jesus gives. Without him, our soul is filled with darkness and confusion. We are in turmoil inside, and often we seek to

find peace everywhere but where we can find it. Sometimes people look for it in drugs or alcohol, money, power, possessions, amusements, every kind of touchable, edible, sex, even in relationships.

Like St. Augustine said, “Our hearts are sorely the sadness of human life or from you.” To some, like St. Paul, this peace comes like a lightening bolt from out of the blue, in an instant. To most of us, it comes in drips and drabs throughout our entire lives as we die to self, let go, and let God. It is by seeking the world’s peace that we impede the peace God gives.

On a person-to-person level, St. Augustine said if you see a brother sin and you fail to admonish them, then their sin is also on your head. But if it is apparent that they do not know what you believe or, after you have admonished them, they still refuse to believe the truth, however gentle or you will only harden their hearts.

On a larger scale, in society in general, Christians are called to be a light unto the nations. It is our mission to fight against all injustices, including defending the life of the unborn. The Constitution doesn’t say anywhere in it there should be a separation of Church and state. It says the government cannot make rules that establish a particular religion or prohibit the practice thereof.

Preventing Christians from defending the life of the unborn by fighting against any injustices is the prohibition of the practice of our religion.

Sandra Dudley, Summan

Looking Around/FR. William J. Byron

The Lewis and Clark Bicentennial

Last summer, conscious that we were in the middle of the Lewis and Clark expedition’s bicentennial years (2003-06), I decided to become a better informed citizen by reading Undaunted Courage: Meriwether Lewis, Thomas Jefferson and the Opening of the American West. Then I worked with Stephen E. Ambrose. I’m glad I did.

I also picked up the videotapes of the Ken Burns PBS film Lewis and Clark: The Journey of the Corps of Discovery to gain visual appreciation of the beauty of the Northwest Territory, and a better sense of the challenges on water and land that these courageous explorers overcame.

My motivation for turning to these resources was stimulated by reading the comments on In the Spirit of the Willamette River, a book by the late John Fink, Editor Emeritus of The Criterion.

The Corps of Discovery camped on their way west from St. Louis and on their return east in what is now the area of the Missouri River now known as Great Falls, Montana. Lewis and Clark and their companions spent the winter of 1805-06 on the Missouri, which meets the Missouri just north of St. Louis. It was upstream from the falls. When I visited the University of Great Falls last May, I spent an hour or two in the “interactivemuseum” located on the Missouri River in the midst of the now-domesticated falls and operated by the National Park Service.

I found myself wanting to learn more about this epic chapter in American history.

He chose the name Lewis and Clark to commemorate the President and the Secretary of War. Jefferson doubled the size of the country that he had inherited. And despite valuable contributions to our knowledge of geography by Clark’s maps and to scientific knowledge by Lewis’ collection of botanical and biological specimens, the major discovery was that there was no all-water route across the continent.

They went up the Missouri and down the Columbia, but Lewis had to give his declaration of “complete success” with the phrase, “such as nature has permitted,” to Clark. He wasn’t in it for the money. He had an eye to the future. Clark lived a longer, happier life. We can only wonder whether religious faith would have rather changed the world and their great discovery even greater.

(Jesus Father William J. Byron is a columnist for Catholic News Service.)
Distinguido padre, nos agradecemos especialmente por la regla de sus oraciones, por el testimonio de su bondad, y por el profundo amor anímico que impregna sus sermones. Y, finalmente, nos agradecemos por el ejemplo que da en cuanto a las virtudes de la fe y del amor a Dios, que son inmortales.

La adoración a Dios es nuestra base para vivir una vida justa

Worshiping God is our foundation for living a just life

Durante la primavera, me parece que no existe otra época tan hermosa en Indiana. Luego llega el otoño y pienso que no existe otra estación tan hermosa en Indiana. (Para mí, el invierno gris aparentemente interminable es otra historia.) La belleza natural de Indiana es un obsequio que eleva nuestro espíritu. Me gusta pensar que nuestros ojos sienten la necesidad de ofrecer un agradecimiento especial a Dios, el arquitecto de la belleza de nuestra Tierra.

Pero no siempre nuestro mundo es hermoso. Hace un par de semanas reflexionaba sobre las tragedias naturales de los huracanes Katrina y Rita. Ellas son responsables por una enorme devastación y gran sufrimiento humano. El tratar de lidiar con el dolor de estos acontecimientos, los invito a que acudan a Dios en nuestras necesidades y nuestra diversidad. Para aclarar, la Eucaristía debe estar bien planificada y debe celebrarse bien. No hay una manera más eficaz de hacerlo. A veces escucho que “no voy a Mass” como si la Eucaristía fuera para nosotros como espectáculos deportivos. Como ya lo habían hecho, la Eucaristía puede ser un medio para expresar la ternura de Dios en nuestra necesidad de gracia. Dios no es lo suficientemente imponente en mi vida para sacrificar mi tiempo u otros deseos por amor o gratitud, para poder adorarlo. ¿Acaso no es esto una manera contemporánea de decir “no a Dios”? Decir que no necesitamos a Dios es, por lo menos, desconsiderado.

Nuestra fe no sobrevivirá si no la practicamos, porque la fe es como un músculo, si no se ejercita, se debilita. Así como nuestros cuerpos necesitan alimentar, agua y oxígeno, así nuestras vidas espirituales necesitan los sacramentos de la Iglesia y la oración para poder vivir y crecer fuertes. Iré más allá y diré que no solamente necesitamos (al menos) la misa semanal, sino también oración diaria. La oración es la única manera que tenemos de mantenernos cerca de Jesús.

El respeto a Jesús presente en otras personas, el respeto por la dignidad de la vida humana es otra manera de decir “sí” a Dios en nuestra vida cotidiana. Sin nuestra proximidad a Jesús no somos aptos para respetar a los miembros de nuestras familias con el amor que necesitan y merecen. Y sin Jesús, probablemente no podríamos reconocerlo en nuestro propio yo y en lo que necesitamos. Decir “no a nuestras familias, a nuestro prójimo y a los necesitados es otra manera de decirle “no” a Dios. No, la oración, el desafío resulta demasiado grande poder hacerle frente.

Jesús nos entregó la Iglesia y los sacramentos de la Iglesia para ayudarnos a vivir vidas verdaderas, para que los respetemos y practiquemos. Así como nuestros cuerpos necesitan alimentar, agua y oxígeno, así nuestras vidas espirituales necesitan los sacramentos de la Iglesia y la oración para poder vivir y crecer fuertes. Iré más allá y diré que no solamente necesitamos (al menos) la misa semanal, sino también oración diaria. La oración es la única manera que tenemos de mantenernos cerca de Jesús.

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October 21
Marion College, St. Francis Hall Chapel, 2100 Cold Spring Road, Indianapolis. Catholic Charis-
matic Renewal, prayer, worship, healing, and 7 p.m., rock, roll, and fun; benefits Hurricane Katrina Relief Fund, 6:30-10 p.m, $10 donation. Information: 317-545-4584.


Our Lady of the Greenwood Parish, 535 S. Meridian St., Greenwood. VNS 2005 Bug-
buster Fly and Pneumonia Shot Campaign, 10 a.m. Information: 317-888-2861.

St. John’s Hospital, 1600 Al-
tin Ave., Indianapolis. Marian Movement of the Unborn, 6-8 p.m., interview. Information: 317-543-0154.

St. Joseph Church, 125 E. Broadway, Shelby-
grove. Triarian (Latin Mass), 7 a.m., prayer; 9 a.m., morning prayer; 7 p.m., evening prayer. Information: 317-875-1505.


St. Francis Child and Adolescent Behavioral Health Center, 650 S. Airport Road, Suite C, Indianapolis. “Trens Grieving Trens” therapeutic program for high school students grieving from the loss of one or more teen friends, 7:30-8 p.m. Information: 317-783-8383.


Immaculate Heart of Mary, 592 Central Ave., Indianapolis. Marian prayer meetings, prayers after 7 p.m. Information: 317-273-8237.

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buster Fly and Pneumonia Shot Campaign, 10 a.m. Information: 317-888-2861.

Holy Rosary Church, 520 Stevens St., Indians-
polis. Trinitarian (Latin Mass), 7 a.m., prayer; 9 a.m., morning prayer; 7 p.m., evening prayer. Information: 317-636-5551.

St. Thomas Aquinas Church, Chapel, 46th and S. Meridian St., Indianapolis. Perpetual Adoration, 7:30 a.m., 11 a.m., 3 p.m., 5 p.m., 4:30 a.m., 5 p.m. Information: 317-634-8025.

St. Thomas More Church, 1200 N. Indiana St., Indianapolis. Marian prayers for priests, 7:30 a.m.-5 p.m., Benediction, 5 p.m., Mass, 5:30 p.m. Information: 317-784-5454.

St. Malachy Church, 326 N. Green St., Browns-
grove. Faith-sharing, 7:30-8 p.m. Information: 317-878-5580.

Holy Spirit Church, 724 E. 10th St., Indian-
apolis. Bible study, Gospel of John, 7:30-8 p.m. Information: 317-335-9904.

Cardinafe House of Prayer, 356 E. 46th St., Indianapolis. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

St. Joseph Church, 2100 Cold Spring Road, Indianapolis. Bible sharing, 7:30-8 p.m. Information: 317-253-5058.

St. Luke Church, 7577 Holiday Dr. E., Indian-
apolis. Marian Movement of Priests, eucharist, 7:30-8 p.m. Information: 317-842-5580.

St. John of Arc Parish, 4217 Central Ave., Indian-
apolis. Adoration, 7-8 p.m. Information: 317-598-4797.

St. Therese of the Little Flower (Little Flower) Church, Chapel, 4720 E. 13th St., Indianapolis. Perpetual adoration, Information: 317-357-3546.


Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. Perpetual adoration. Information: 317-888-2861.


St. Thomas the Apostle Church, 523 S. Merrill St., Fortville. Rosary, 7:30 p.m. Information: 317-488-4102.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. Prayer group.

October 22
St. Simon the Apostle Church, 8155 Oakwood Road, Indians-
polis. Family concert, contemporary Christian group “Myth,” 7 p.m., no charge, dinner reservations available at 6:30 p.m.; $5 adult, $4 child or $20 per family. Dinner reservations: 317-826-6000, ext. 152.

St. Andrew Parish, Activity Hall, 4050 E. 38th St., Indianapolis. Knights of Columbus and Ladies of Knights of Peter Claver St. Andrew Council and Council 8871. “7 p.m., rock, roll, and fun; benefits Hurricane Katrina Relief Fund.

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Barbara McClain Memorial Scholarship will benefit Bishop Chatard

By Mary Ann Wyand

WRTV Channel 6 meteorologists in Indianapolis are forecasting a great night for a fundraising party on Nov. 3 when friends of retired meteorologist and St. Pius X parishioner Bob McClain sponsor a dinner and auction in his late wife’s memory at Bishop Chatard High School in Indianapolis.

The Barbara McClain Memorial Scholarship fundraiser at the Indianapolis North Deanery interparochial high school, located at 5885 N. Crittenden Ave., will feature a chicken dinner provided by Jug’s Catering at 6 p.m. followed by both a live and silent auction with a variety of unique items as well as music by the Carl Storie Band.

Barbara McClain was a former elementary school teacher. She died of pancreatic cancer on July 11.

The fundraiser will be a celebration of her life, and is scheduled on Bob McClain’s birthday. Event organizers are hoping for a great turnout to help him celebrate his special day and pay tribute to his wife.

He retired from WRTV Channel 6 in 2001, and still occasionally helps with weather reports.

St. Luke parishioner David James of Indianapolis, also a former meteorologist at the ABC affiliate station, said the event will raise scholarship money for students who want to attend Bishop Chatard High School, but whose parents cannot afford the full cost of the tuition.

Chatard’s president, said he appreciates this opportunity to remember Barbara McClain and also provide scholarship funds for students.

He currently works at the school as the assistant librarian and a media center staff member.

James said the idea for the memorial scholarship started after her death in July.

“We knew they were so close and were such a happy family,” James said. “Even after their kids graduated a couple of years ago, they still were active at Chatard. Bob works there now and does a lot of volunteer things for Chatard. They really were embraced by the Chatard family.”

James said he hopes the fundraiser “will be able to help at least a handful of students pay for part of their tuition to go to Chatard.”

In addition to working as a meteorologist at Channel 6 for three decades, McClain also has presented educational programs about the weather at area schools for many years.

“In the probably 30 years that Bob was on the air,” James said, “he’s probably one of the most well-known people in Indiana besides the mayor and the governor. If all the people in Indianapolis who love Bob show up and all the people who loved Barb show up, I don’t think there’s going to be anybody home that night to watch the evening news.”

James said auction items include sports memorabilia and the latest electronics items.

“We’re just trying to put together a good event that will raise some money for Barbara,” James said. “There’s been a good core group of current and former Channel 6 people that have been helping out, and all the different businesses and corporations that we’ve approached so far have been very receptive. It just seems that no matter where we look around the city, we find some connection with people who know Bob McClain.”

Holy Cross Brother Joseph Umile, Bishop Chatard’s president, said he appreciates this opportunity to remember Barbara McClain and also provide scholarship funds for students.

He currently works at the school as the assistant librarian and a media center staff member.

James said his wife “enjoyed volunteering here, working with the kids, and I’m sure that she will know that this will be a very wonderful thing in her memory here at Bishop Chatard. I can’t thank the people enough that have been working behind the scenes and putting this together. Hopefully, a lot of people will show up and make it a successful fundraiser because it will benefit some students here, and I know Barbie would like knowing that she is helping some students at the school.”

Tickets to the Barbara McClain Memorial Scholarship fundraiser on Nov. 3 are $20 in advance and $25 at the door. For reservations, e-mail Jim Spillman at jimspillman1illy.com.

By Tom Sceicina

Sceicina’s small community plays a big role

For years we’ve had to make tough choices and we can’t concentrate on education. Funds from campaigns such as Legacy for Our Mission continue to help the school to provide services to the parishes of the Indianapolis East Deanery.

“We pride ourselves on our community feel. Everyone knows everyone; everyone has a relationship.”

“We pride ourselves on our community feel. Everyone knows everyone; everyone has a relationship,” said John Hegarty, assistant principal, a rule on the high school’s dress code that is to be relaxed.

Sceicina also maintains a strong focus on Catholic traditions with morning prayer and daily Mass. The school even offers confession every Friday.

“Sceicina students are told their role in society is to be involved with the community and carry on the values they learned at Sceicina,” Hegarty said.

Despite older facilities, Sceicina thrives.

“Sceicina has a close-knit family atmosphere. They continue to be involved with the community and carry on the values they learned at Sceicina.”

Hegarty pointed to these two students as examples of Sceicina’s motto to give a little extra. Lockhart played soccer, ran track and acted in musicals and plays. Arendando played on the football team. And both were heavily involved in service projects — all while earning the grades that admitted them into one of the most prestigious schools in the country.

“Some of our students, even though they’re the academic cream of the crop, are typical of our students, because they work hard and do the right thing,” Hegarty said.

“Because they work hard and do the right thing, they find success.”

And as Sceicina looks ahead to sending young students such as Arendando and Lockhart, the school also looks to the outside community for support.

“The most important thing is not a material thing,” Hegarty said. “What we need is the support of members of the community that they understand that we have had, we will continue to have, and that we’re trying to improve strong academic programs. And if the community supports us, we will be a stronger school.”

But the support still lies on the inside, where this community continues to grow.

“Legacy for our mission, the archdiocese’s ongoing capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as Catholic education. By overreaching to Legacy for Our Mission through your local parish, a portion of your gift will be allocated to Catholic education programs and distributed to organizations such as Father Thomas Sceicina Memorial High School.”

submitted photo

Legacy for Our Mission:
For Our Children and the Future
Saint Meinrad Archabbey dedicates new guest house

By Sean Gallagher

On Oct. 8, the monks of Saint Meinrad Archabbey in St. Meinrad and approximately 250 guests celebrated the dedication of the new Archabbey Guest House and Retreat Center.

The $6.1 million facility includes 30 guest rooms, two conference rooms, a chapel and two dining rooms that allow for quiet meals for those on silent retreats.

Benedictine Archabbot Justin DuVall spoke to those gathered for the event and placed the dedication in the context of Saint Meinrad’s history of hospitality.

“For 150 years, this monastic community has been receiving guests as Christ in southern Indiana,” he said.

“From our earliest years, we have provided a place of quiet and retreat for those who seek refuge from the busyness of their lives.”

Benedictine Father Vincent Tobin, the manager of the new guest house, looked even further back in the history of monasticism for the purpose of the guest house, saying in a recent interview that it is a continuation of the “ancient monastic tradition of hospitality.”

The late Virginia Basso of Indianapolis received Benedictine hospitality at Saint Meinrad in the past and helped make possible the construction of the new guest house.

Over half the funds used to construct the new guest house were provided by Basso, who died in 2003. Last year, Saint Meinrad Archabbey received a bequest of more than $13 million from her estate.

Father Vincent sees in her making possible the new facility her desire to pass on the tradition of Benedictine hospitality to others.

“Father Vincent said that it is not new ideas or equipment that drive the ministry that will happen at the Archabbey Guest House and Retreat Center, but the wisdom of St. Benedict, who, in his sixth-century Rule, taught that “all guests … are to be welcomed as Christ.”

“That’s the brilliance of the Rule, as it goes back to the ancient monastic tradition,” Father Vincent said. “The basic idea is to come and pray with us, and together we’ll find our God.”
In Polish TV interview, Pope Benedict talks of legacy of JPII

VATICAN CITY (CNS)—Pope Benedict XVI said he does not plan to issue many new documents in his papacy, but instead will focus on assimilating the teachings of his predecessor, Pope John Paul II.

The pope also said he hopes to visit Poland, the late pontiff’s homeland, sometime next June.

He made the comments in an interview broadcast by Polish television on Oct. 16, the 27th anniversary of Pope John Paul’s election. Vatican Radio made a transcript of the interview available online.

Pope Benedict spoke movingly of his continued affection for the late pope and said he was engaged in a “permanent dialogue” with him.

“A man who goes to the Lord doesn’t disappear. I believe that someone who goes to the Lord comes even closer to us,” the pope said.

“The pope is always close to me through his writings. I hear him and I see him speaking, so I can keep up a continuous dialogue with him,” he said.

Pope Benedict noted that his predecessor wrote 14 encyclicals and countless other letters and documents, many of them aimed at helping the Church understand “what the Second Vatican Council wanted and what it didn’t want.”

“All this is a rich patrimony that has not yet been assimilated by the Church,” the pope said.

“My personal mission is not to issue many new documents, but to ensure that his documents are assimilated, because they are a rich treasure. They are the authentic interpretation of Vatican II,” he said.

Pope Benedict recalled his two last encounters with Pope John Paul. In early February, he visited the pope in the hospital because he needed his decision on some matters. Though unable to speak much, the ailing pontiff followed the briefing attentively and communicated his decision in a few words, he said.

He saw Pope John Paul again the day before he died and found him “visibly in great pain,” but very lucid.

“The patience he showed at this time of suffering was a great lesson to me: to see how he believed he was in the hands of God and how he abandoned himself to the will of God,” he said.

Pope Benedict said his predecessor had left his mark on the world and on the Church.

“Today I go to confession every time I go to Communion,” one girl asked the pope, “even when I commit the same sins because I’ve started to realize they’re always the same ones!”

Pope Benedict assured her that while it was good to make a habit of going to confession, “a sort of soul cleaning,” it was not necessary to go to confession every time, given that her sins were probably not grave.

Going to confession before Communion “is necessary only when one commits a truly grave sin that has deeply offended Jesus in such a way that the friendship has been destroyed and one must start all over again,” he said.

However, just as people clean house or children pick up their room “at least once a week, even if the mess is always the same,” the faithful should make a habit of going to confession “at” becoming a better person, the pope said.

“Church cleaning ... helps us live well.”

As the faithful answered questions at the event, telling children to cultivate a lifelong friendship with Jesus.

One girl told the pope that she was happy to go to Mass every Sunday, but she asked how she could convince her parents to go since they used Sunday as a day to “sleep in” or visit grandparents out of town.

Pope Benedict cautioned the child to be very loving and understanding of her parents, “who certainly have a lot to do.”

“Nonetheless, with respect and love,” a child could tell her parents that “meeting Jesus is enriching and offers an important element to everyone’s life,” he said.

He suggested the family work together to find how to go to Mass and make it “a sweet day for the whole family.”

In response to other questions, the pope explained what Jesus meant when he said he was the bread of life, saying, “Jesus is food for the soul.” Both the body and spirit need nourishment in order to both “grow and reach fullness.”

He also explained eucharistic adoration as “recognizing Jesus as my Lord who shows me the life to follow.” Adoration is a time to tell Jesus, “I am yours and I pray that you, too, will always be with me,” he said.

Some of the prayers offered by the children included an appeal to the faithful and to government leaders to remember and respond in some way “to all the children of the world who suffer from war, disease, and a lack of food, education, medicine and affection.”

Another child asked God “to grant us holy priests who can celebrate the Eucharist in your name and give to everyone the Word and Bread of Life.”

reason, for example, as well as electricity are all things that are invisible, but one knows they are there because one can see their effects, the pope said.

“We don’t see electrical current, but we see the light” it produces, he said.

Just as people cannot see Jesus with their eyes, they can see him through what he effects.

“We see that where Jesus is, people change, they become better, they become a bit more open to peace and reconciliation,” he said.

In the Eucharist, he said, “we meet up with this invisible but strong Lord who helps us live well.”

The pope was visibly delighted at the answers of the children, which in some cases drew a hearty laugh from the pontiff and his audience for their poignancy and sincerity.

“If I never go to confession, my soul becomes neglected to the point at which I know they are there because one can see their effects, the pope said.

“Do I have to go to confession every time I go to Communion?” one girl asked the pope, “even when I commit the same sins because I’ve started to realize they’re always the same ones?”

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They care about teaching and their students.

I actually found out about Marian College from an ad just like this one, which is kind of funny because the atmosphere on campus is like that of a family—very close and personable. The school’s Catholic heritage and emphasis on values are what make it different, and are the things that were the most important and memorable about my experience.

Brian Eliason

Currently working as a chemistry lab manager at Earlham College in Richmond, Indiana.

Marian College, B.S. in Chemistry (summa cum laude) ’05, minor in Psychology. Phi Chi honors society – Cotterelle Senior High School ’01 – Mount St. Mary’s Path to Right, Richmond, Indiana.

Brian is shown above with two of his favorite professors. On the left is Dr. Macary, Ph.D. and on the right is John Buiter, Ph.D.

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Daniel J. Eisenhower, President

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Pope offers special prayers for poor, urges governments to act

VATICAN CITY (CNS)—Pope Benedict XVI offered special prayers for poor people “fighting courageously to live in dignity and care for their families.”

At his Oct. 16 Angelus address, the pope spoke about the Oct. 17 International Day for the Eradication of Poverty, asking Christians to increase their solidarity and calling on government leaders “to hear the cry of the poor.”

The pope also sent a letter to the U.N. Food and Agriculture Organization, sponsor of the Oct. 16 World Food Day, praising the agency on its 60th anniversary.

In his messages for both international observances, Pope Benedict said recognizing the value of human life requires efforts to defend human dignity from the threats of hunger and poverty.

Pope Benedict, in a written message to the Food and Agriculture Organization, said hunger and malnutrition are among “the most serious scandals that still affect the life of the human family.”

In figures released for the 2005 observance, the FAO said some 850 million people in the world live with hunger and malnutrition.

The world must act, the pope said, “because all we have the duty to take care of our brothers and sisters.”

Hunger is not caused only by climate, drought and natural disasters, he said. Too often human actions—including the mismanagement of resources, misguided economic systems, corruption, an exclusive focus on profits and ideological political stances that see people only as workers or consumers—are to blame.

“Human beings must not improvidently compromise the balance of nature,” the fruit of God’s creation; “but rather must take care to hand on to future generations land capable of nourishing them,” he said.

Pope Benedict asked God to bless the work of the FAO and inspire government leaders to act “in order to guarantee each member of the human family their daily bread.”

Cardinal Angelo Sodano, Vatican secretary of state, represented the pope at the FAO’s Oct. 17 anniversary celebration in Rome.

To increase food production and a more equitable distribution of food resources, the cardinal encouraged the agency, its partners and governments to focus particularly on the family, the place where individuals learn solidarity and sharing.

“I have in mind an image of a rural family called to run with their own hands their small family operation, but called also to transmit the idea of relationships based on mutual understanding, values, assistance and respect,” he said.

Strong families, the cardinal said, will lead to strong communities and nations, ready and able to meet the needs of their weakest members.

LEGACY

Church. In addition to his contribution to the collapse of European communism, he said, Pope John Paul created a new sensitivity for moral and religious values and raised the profile of the papacy. He earned recognition as the spokesman of Christianity and as the spokesman of the great values of human- ity shared by non-Christians, too, he said.

Inside the Church, Pope John Paul used his personality and charisma to “infuse enthusiasm for Christ in young people,” Pope Benedict said. At the same time, the late pope guided Catholics toward an “internalizing of the faith” by highlighting the Eucharist, divine mercy and devotion to Mary, he said.

Pope Benedict said he already had held talks with the pope’s former secretary, Archbishop Stanislaw Dziwisz of Krakow—Pope John Paul’s former archdiocese—about a possible trip to Poland next June. The pope said he has every intention of making the trip “if God wills it and if my schedule allows for it.”

Earlier in the day, the pope addressed tens of thousands of pilgrims in St. Peter’s Square, and praised his predecessor as “a contemplative and a missionary” who found spiritual strength in long hours of prayer.

Near his tomb in the Vatican grottoes, there is a continual pilgrimage of a great many faithful, and this, too, constitutes an eloquent sign of how much the beloved John Paul II has entered into people’s hearts, above all for his witness of love and devotion in suffering,” he said.

Pope Benedict said the late pope’s attachment to Mary was exemplary for the whole Church. He encouraged the praying of the rosary, which Pope John Paul promoted, saying it was an ideal complement to Scripture and the Mass.

The pope thanked God for having given the Church and the world “such a worthy successor to the apostle Peter.”

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ANNUAL CHRISTMAS PILGRIMAGE

OUR LADY OF THE SNOWS

THE SIGHTS AND SOUNDS OF ST. LOUIS, MISSOURI

DECEMBER 9-11, 2005

Dinner will be at the famous Bevo Mill built in the early 1900’s by August A. Busch which is a replica of a Dutch windmill. Following dinner we will proceed to the fabulous Fox Theatre for the spectacular performance of Riverdance. Overnight at our Lady of the Snows hotel.

Sunday: This morning will be spent at the shrine. Breakfast followed by guided tour of Our Lady of the Snows. Mass at The Church of Our Lady of the Snows. Lunch at shrine

Depart for Indianapolis

6:00 p.m. Arvivo Archdiocese O’Meara Catholic Center.

Trip includes:

 Deluxe Motor Coach Transportation

 Two nights hotel accommodations

 Two breakfasts

 Three lunches

 Guide, cookies, donation at 2 shrines

 Admission to Riverdance

 All taxes and tips

 Cost: $299 per person double occupancy

 $279 per person triple occupancy

 $359 per person single occupancy

 No refunds after November 22, 2005

Payment is due in full at time of reservation. Make check payable to: Archdiocese of Indianapolis

Complete form and mail to: Archdiocese of Indianapolis, Carolyn Noone, P.O. Box 1410, Indianapolis, IN 46206-1410

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Address: ____________________________________________________________

City: ___________________________________________ St. __ Zip: ____________

Telephone Home: ____________________________ Work: ____________________________

Email: ____________________________________________________________

Roommate Name: _______________________________________________________

Check enclosed: □ Visa □ MasterCard □ Card # __________________________

Expiration Date: ____________________________ Exact name on card: ____________________________

Need roommate: □

Signature: ______________________________________________________________________

Legends from page 10

Church

A replica of a Dutch windmill. Following dinner we will proceed to the fabulous Fox Theatre for the spectacular performance of Riverdance.

The Church of Our Lady of the Snows

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Cardinal Angelo Sodano, Vatican secretary of state, represented the pope at the FAO’s Oct. 17 anniversary celebration in Rome.

To increase food production and a more equitable distribution of food resources, the cardinal encouraged the agency, its partners and governments to focus particularly on the family, the place where individuals learn solidarity and sharing.

“I have in mind an image of a rural family called to run with their own hands their small family operation, but called also to transmit the idea of relationships based on mutual understanding, values, assistance and respect,” he said.

Strong families, the cardinal said, will lead to strong communities and nations, ready and able to meet the needs of their weakest members.
ROME, Italy (CNS)—Iraqis fleeing violence and terrorism in their country should not be turned away by other nations and sent back to face an unfolding tragedy, said the leader of Iraq's Chaldean Catholics.

"I pray that Western governments, including the United States, take pity on these Iraqis and at least offer them a stay permit for those who are already there and, if possible, a visa" for those wishing to arrive legally, said Chaldean Patriarch Emmanuel-Karim Delly of Baghdad, Iraq.

He told Catholic News Service on Oct. 17 that it was extremely difficult for Iraqis wishing to leave the country to obtain visas. Many travel to Syria or Jordan with the hope of eventually joining relatives in the United States, Australia or Europe. But "the way out is blocked," he said, "with thousands of lies."

Patriarch Delly, who was in Rome for the Oct. 2-23 Synod of Bishops on the Enrichment of All Christian Communities from Their Origins and Mission, said officials at foreign embassies in charge of issuing visas tell applicants that "the war is over, that Saddam [Hussein], the dictator, is finished, now Iraq has a democracy."

"What democracy," he asked, "when I can't leave my home and I'm afraid to leave my house" because of the daily attacks?

The patriarch said he had no information about the final results of the Oct. 15 referendum to approve an Iraqi constitution. Although initial results indicated the constitution was approved, some areas, such as the city of Fallujah, recorded an overwhelming "no" vote.

U.N. Secretary-General Kofi Annan said Oct. 17 that the constitutional referendum had not unified the country, and violence could be expected to continue.

Some Christian leaders estimate that just in the period from August to October 2004 between 10,000 and 40,000 Christians left Iraq.

Patriarch Delly said he would love for the Iraqi people to be able to stay and live in their home country, "but when your children get kidnapped or killed, when there's no security, no peace, well, of course [people] will want to spend the 20 or 30 years they have left to live on this earth abroad."

“We pray that governments let those who are living in their countries—to not send them back to Iraq and to have pity on them,” he said.

Many of the Iraqis who go to these churches are poor and desperate for the money, and only stay “converted” for a year or two for as long as they can. People in Iraq are afraid to accept employment being offered because they are afraid they will look like they are collaborating with the Americans, and they would be killed,” he said.

Relatives, parents—they are the ones sending help through the Church, through friends—to help these people live,” he said.

Patriarch Delly also told CNS that he was concerned about what he suspected was a moneymaking venture undertaken by some evangelical groups.

He said there are new evangelical groups arriving from Jordan, Syria, Lebanon and Egypt, supported with American, English or German funding, and they begin operations in Baghdad.

He underlined that the Chaldean Catholic Church has always had good relations with evangelicals that have established churches in Iraq. But he said these “new evangelicals” pouring in are engaged more in raising funds from foreign, rich donors than spreading the Gospel.

The groups first “give [Christians and Muslims] money, give them clothes, they promise them to find a way to get them a visa,” he said.

The groups take pictures of the large numbers of people flock to the centers and with the pictures the groups “write to their benefactors in Germany, France, America, saying ‘look how many people’ they have helped and converted, he said.

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LOS ANGELES Archdiocese releases files on priests accused of abuse

LOS ANGELES (CNS)—The Los Angeles Archdiocese on Oct. 13 released summaries of personnel files of 126 priests accused of sexually abusing minors.

Some of the files go back to the 1930s. They were released as part of settlement talks with attorneys representing some 560 people who have sued the archdiocese, claiming they were sexually abused as minors by Catholic clergy.

The files, posted on the archdiocesan website in a 155-page report, show that until recent years the archdiocese practiced a “zero tolerance” policy of permanently removing from ministry any accusation of abuse was lodged with the archdiocese.

In other cases, priests were removed from ministry or laicized. Some priests were already dead when the first accusation against a priest was made in 2002, when a priest was removed from ministry after treatment—a practice once common in almost all U.S. dioceses.

In recent years, the archdiocese has adopted a “zero tolerance” policy of permanently removing from ministry any priest who faces a substantiated accusation of sexually molesting a minor.

Most of the report posted on the Web consisted of one-page or two-page summations of the personnel records of accused priests: date of birth, date of ordination, dates of different parish, school or chaplaincy assignments, date and nature of any accusations found in the personnel record, disposition of the case and so on.

In some cases, the summaries make no reference to accusations at all. Tod M. Tamberg, archdiocesan spokesman, said that if an allegation came in the form of a lawsuit, it would be recorded in court filings, not in the confidential archdiocesan personnel records which formed the basis of the report.

In a number of cases, the summaries indicate that the first known accusation against a priest was made in 2002, when the clergy sex abuse scandal was making daily headlines across the country, or in 2003, the year in which California temporarily suspended its statute of limitations on civil law suits for sexual abuse of minors, opening the door for victims to make claims for abuse that occurred decades earlier.

Some 800 claims against Catholic dioceses were filed statewide that year, including more than 500 in the Los Angeles Archdiocese, the largest archdiocese in the nation.

The month of the Rosary

All rosaries, rosary cases, books about the rosary and statues of Mary in your home, read a book about the rosary. All rosaries, rosary cases, books about the rosary and statues of Mary

St. Vincent Physician Network

October
The Month of the Rosary
Celebrate this month: pray the rosary as a family, place a statue of Mary in your home, read a book about the rosary.

Is your doctor a St. Vincent doctor? Sure, there’s a lot of great medical news out there. But you’re really going to love this: It’s called open access, and it simply means same-day appointments are available at select offices near you. Plus, we’re even offering school physicals for only $10 at select locations as well. To find a doctor who’s right for you, visit physiciannetwork.stvincent.org.
Faith Alive!

We can learn much from the three Marys of the Gospels

By Fr. Thomas A. Thompson, S.M.

The Gospels—especially Luke and John—list many women who were followers of Jesus. Their lives illustrate Gospel themes.

After the Annunciation, Elizabeth recognized Christ’s presence in Mary. In Luke’s Gospel, there is a marvelous encounter of Mary with a spirit-filled Elizabeth, who proclaimed Mary as “mother of my Lord,” truly blessed for having believed that the words spoken to her by the Lord would be fulfilled.

The women who accompanied Jesus and the Apostles during Jesus’ public ministry were provided for them out of their own resources (Lk 8:3). This association of women in the ministry of Jesus appears to be most unusual for first-century Palestinian Judaism.

First mentioned was Mary, called Magdalene—a native of Magadala, a fishing village on the western side of the Sea of Galilee. She had been “freed from evil spirits and infirmities.” The “seven demons” which left Mary did not indicate demonic possession, but probably a type of chronic nervous disorder.

On Calvary, Mary Magdalene stood with Mary, the mother of Jesus—a witness as Christ entrusted his mother to John, the beloved disciple, at the cross. Because the Sabbath already had begun, Mary Magdalene was unable to anoint the body of Jesus immediately after his death. She came early Sunday morning and reported to Peter that the stone from the tomb had been removed. She conversed with the risen Lord, who told her to proclaim his resurrection to the Apostles. She did so with the words, “I have seen the Lord” (Jn 20:18).

At the center of Luke’s Gospel, with its themes of God’s mercy and love, is another woman—who is unnamed, known in the city as a “sinner” (Lk 7:38). She “bathed Jesus’ feet with her tears, wiped them with her hair, kissed them and anointed them with oil.” In response, Jesus said, “Her many sins are forgiven, she has shown great love.”

This woman, however, was not Mary Magdalene. One reason why she may have been thought to be so is because Mary Magdalene is mentioned in Luke, Chapter 8, right after the story of the sinful penitent cited in Luke, Chapter 7.

Now we come to Mary of Bethany, the sister of Martha and Lazarus. She is the classic representative of the contemplative person. She is not concerned about material things, but rather places herself “at the feet of Jesus, listening to him speak.”

In reply to Martha, much concerned about serving a meal, Jesus said that there is “only one thing” that is necessary: hearing God’s word. And Mary, her sister, had chosen the better part, it would not be taken away from her (Lk 11:42).

At the death of Lazarus, Mary of Bethany was identified as one who “had anointed the feet of Jesus” (Jn 11:2). And who, six days before Passover, again had anointed his feet “in preparation for his burial” (Jn 12:7). More than the Apostles, she is the woman who sensed and anticipated Christ’s salvific death.

But Mary of Bethany is also not the sinful woman of the Gospel. Down through the centuries, Christians haven’t always clearly identified these three women. Popular culture frequently makes reference to the three Marys. Because of their different places of origin and their characteristics, any identification of Mary Magdalene with Mary of Bethany is rejected. Mary of Magdala was active and was a practical seeker who intuited the mysteries of Christ.

For many centuries, Mary Magdalene was identified with the “sinner” who anointed Jesus’ feet (Lk 7:38). For the Western Church, this identification was sealed by a statement in a homily by Gregory the Great (540-604) identifying Mary Magdalene as the one who had been “the sinner in the city.”

This identification, now rejected by scholars, led to the popular representation of Mary Magdalene as the penitent and to the designation of a “Magdalene” as a repentant sinner. Whereas the Greek Church celebrated these three women on different days, the Roman liturgical calendar designated July 22 as the feast of “St. Mary Magdalene, Penitent”—with the Gospel of the penitent sinner.

After Vatican Council II, the 1969 liturgical calendar indicated that the feast of July 22 commemorated “only Mary Magdalene, to whom Christ first appeared after his resurrection, and not Mary of Bethany or the sinful woman mentioned in Luke (Lk 7:36-50).”

In the feast’s opening prayer, we pray that just as “the joyful news of the resurrection was first entrusted to Mary Magdalene,” so we too might proclaim Christ as “our living Lord.” Today, Mary Magdalene continues to be subject to many fanciful and false interpretations. But now that her identity is clearer, people are encouraged to imitate the two traits of this first witness of the Resurrection—her “loving worship” and “faithful love”—and to recognize her, as did an early writer, as the one who was “the apostle to the Apostles.”

By David Gibson

“It is impossible to be faithful to Scripture and not to take Mary seriously,” By David Gibson

ARCIC said that when at the time of the Annunciation “Mary said to the angel, ‘Let it be done to me according to your word,’ her response was not made without profound questioning, and it issued in a life of joy intermingled with sorrow, taking her even to the foot of her son’s cross.”

The group added that when Christians join Mary in responding to God’s call to them, “they not only magnify the Lord with their lips. They commit themselves to serve God’s justice with their lives.”

(David Gibson edits Faith Alive!) †

A church window depicts three female disciples of Jesus arriving at his tomb. At the cross, Mary Magdalene stood with Mary, the Mother of Jesus. Another Mary in Jesus’ life was Mary of Bethany, the sister of Martha and Lazarus. Down through the centuries, Christians haven’t always clearly identified these three women.

Mary is model for all Christians

By Sandy Hanley, Burlington, Vt.

Addressing someone who never had heard of Jesus before, how would you begin?

“I would ask them if they ever encountered true love face to face, if they ever longed for truth in their heart. I would tell them that having a personal encounter with Christ is what the soul longs for and the reason it was created. St. Augustine says the soul is always ‘praying that it rests with God.’” (Denise Sanschagrin, Berlin, N.H.)

“I would tell them how very, very much Jesus is in my life. Anytime I’ve had a big problem, I’ve gone to him and he doesn’t always answer with a yes, but I just know he’s always listening, and it gives me comfort.” (Sandy Hanley, Burlington, Vt.)

“Lend Us Your Voice”

An upcoming edition asks: Why are memories of our early years in life so important to us?

To respond for possible publication, send an e-mail to cgreen@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
After the feast of Hanukkah in Jerusalem, Jesus spent about three months on the eastern side of the Jordan River, together in Galilee nor in Judea, but in Perea. There he continued his activity, but a great deal of teaching. Once Jesus returns to parables. Luke’s Gospel reports them in the chapters referred to in this essay. We’re going to comment on all of them, but you can refresh your memory if you’d like. 

It’s worth noting that sexual sins aren’t mentioned at all in these parables. Jesus didn’t mention breaches of the Ten Commandments, although some of the acts he excluded, the Clarke’s wife in his parables, might violate one or another of them. The sins Jesus attacked can generally be grouped under the heading of worldliness, and the worst sin was hypocrisy. His greatest virtue was humility, exemplified by the overlord of the tax collector contrasted to that of the Pharisee, or the guest at a wedding banquet who was advised to take the lowest seat.

Several of the parables demonstrate Jesus’ concern for the lost—the lost sheep, the lost coin, the lost son—and God’s love for the repentant sinner. Probably Jesus’ most famous parable is that of the Prodigal Son. We must examine their consciences to see if they resemble the son, the father or the father’s older son.

Some of the parables are somewhat difficult for us to understand, such as that of the dishonest steward whom his master commended. It must be understood in light of the common practice in Jesus’ day of agents, acting on behalf of their masters, to exact usury from debtors. The steward was dishonest when he squandered his master’s property, not in another’s. He probably violated one of two commandments.

Jesus taught dependence on God with his parable about the rich fool: The beggar, in prayer with his parable about the persistent widow, and the necessity of using the riches we have been given with the parable of the 10 gold coins. He illustrated the future proportions of the kingdom of God in a parable of the two parables of the mustard seed and the yeast.

Jesus’ parables of other teachings. He advised his listeners to strive to enter the kingdom through the narrow gate, thus stressing that great effort is required. He also emphasized the total dedication required of his followers by saying that those who came to him must “hate” their family members—certainly a bit of hyperbole to get his point across that a disciple’s family must take second place.

We claim to value family, children and all those wholesome things we hear were common in the old days. But we engage in entertainments, work and relationships that are the antithesis of morality worldwide. "Sex and the City" and one of the most popular shows on television, schemes for getting rich quick are as prevalent as lotteries and children are set up for abuse by virtual strangers.

We proclaim that women have equal rights, including sexual freedom and financial independence. So, abortion is legal and tolerance apparently means we're surprised later when they exhibit fears and we're not glued to our computers, television sets or movies. To be sure, we cope with stress by eating chips or even beer. In addition, we throw money at fad diets, promise of losing weight, schools almost before they are walking and we drive everywhere when we could walk. Also, we throw money at fad diets, promise of losing weight, schools almost before they are walking and we drive everywhere when we could walk. Also, we throw money at fad diets, promise of losing weight, schools almost before they are walking and we drive everywhere when we could walk. Also, we throw money at fad diets, promise of losing weight, schools almost before they are walking and we drive everywhere when we could walk. Also, we throw money at fad diets, promise of losing weight, schools almost before they are walking and we drive everywhere when we could walk. Also, we throw money at fad diets, promise of losing weight, schools almost before they are walking and we drive everywhere when we could walk. Also, we throw money at fad diets, promise of losing weight, schools almost before they are walking and we drive everywhere when we could walk. Also, we throw money at fad diets, promise of losing weight, schools almost before they are walking and we drive everywhere when we could walk.

Cynthia Dewes

Giving St. Bernard credit for proverbial words

Cynthia Dewes

Catholic or belong to some other religious tradition, they may not convey the image that religion is no longer an important part of American life.

These religious leaders need to read this essay and the Sept. 5 issue of Newsweek. The story includes data from a new national survey which asked a random sample of Americans about their religious beliefs and practices. Let me call your attention to five key findings.

First, most Americans say religion is an important part of their lives. Eighty-eight percent describe themselves as spiritual, religious or both. Only 8 percent say they are not religious or spiritual. When asked how important spirituality is to them personally, 57 percent say “very important” and another 27 percent say “somewhat important.” Second, most Americans’ religious beliefs and practices are quite traditional. When asked which shoots best been the most popular shows on television, schemes for getting rich quick are as prevalent as lotteries and children are set up for abuse by virtual strangers.

We proclaim that women have equal rights, including sexual freedom and financial independence. So, abortion is legal and tolerance apparently means we're surprised later when they exhibit fears and we're not glued to our computers, television sets or movies. To be sure, we cope with stress by eating chips or even beer. In addition, we throw money at fad diets, promise of losing weight, schools almost before they are walking and we drive everywhere when we could walk. Also, we throw money at fad diets, promise of losing weight, schools almost before they are walking and we drive everywhere when we could walk. Also, we throw money at fad diets, promise of losing weight, schools almost before they are walking and we drive everywhere when we could walk. Also, we throw money at fad diets, promise of losing weight, schools almost before they are walking and we drive everywhere when we could walk. Also, we throw money at fad diets, promise of losing weight, schools almost before they are walking and we drive everywhere when we could walk. Also, we throw money at fad diets, promise of losing weight, schools almost before they are walking and we drive everywhere when we could walk. Also, we throw money at fad diets, promise of losing weight, schools almost before they are walking and we drive everywhere when we could walk.
The Sunday Readings
Sunday, Oct. 23, 2005

- Exodus 22:20-26
- 1 Thessalonians 1:3-10
- Matthew 22:34-40

The Book of Exodus provides this weekend with its first reading. In ancient Jewish tradition, Exodus came from Moses. Therefore, in a most special way, it is the very word of God since Moses represented God and was the link between God and the Chosen People. Exodus is among the first five books of the Bible; the books attributed to Moses.

Through Moses, God gave directions for every aspect of life. This weekend’s readings from Exodus address certain very specific realities in life, such as the lending of money.

The details, of course, are important. However, also important is the underlying spirituality. Not even alms can be exploited or mistrusted. Everyone has the right to be respected and treated justly. To break this law, or any law of God, unleashes a flood of misfortune. Human sin brings about the consequences.

The lesson given here is neither rare nor open to exceptions. Primary in the Hebrew religion from the beginning was respect for each person founded on the notion of God as Creator and final governor of human lives.

For the second reading, the Church presents a reading from St. Paul’s First Epistle to the Thessalonians.

Again, Paul’s advice is firm. He offers his own devotion to the Lord as an example. Following Jesus brings joy, the Apostle insists. Bearing witness to Christ—evangelizing—leads to eternal life.

In this way of life, God is supreme. He is entitled to love without question, without doubt.

Christianity is more than lip service. It means a very conscious and determined life of caring for others and resisting any effort to belittle or exploit others. First Thessalonians reminds us of the need to bear witness to God’s love and justice far and wide.

The message is especially important today in a world in which so many people are used and exploited, indeed even in advanced, free societies. Free, advanced societies can be very guilty in the offenses committed against God and against vulnerable people. Indeed, people in these free societies, whose influence on policy and customs is a real possibility, do not always meet their obligations to love others in God’s name.

Supplies the last reading.

It is a familiar and beloved text. Often seen as an effort to trick Jesus, the question of the Pharisees in this story may have had a more pragmatic purpose. The Pharisees were teachers, constantly instructing others about the law of Moses, and constantly calling others to obey this law. Reducing any teaching to a summary is always a good educational technique. Even so, good will cannot be assumed without any other possibility. After all, Jesus was not the favorite religious teacher of every Pharisee.

Regardless, the Lord’s reply is obvious. It is not novel and certainly it is not a departure from or repudiation of Jewish religious tradition. It echoes ancient and fundamental Jewish belief.

God is supreme. The true disciple must balance every decision against the standard of love for God, uncompromised and absolute. True discipleship also means active respect for every other person. Every human being is God’s treasured creation.

In the words of Jesus, God’s law is one and inseparable. Love for the Father cannot be removed from love of others, and indeed all others.

Reflection

True Christianity is more than an intellectual assent to certain theological propositions. While the creed of the Church is vital, it is a foundation, not a way to salvation. In this way of life, God is supreme. He is entitled to love without question, without doubt.

Christianity is more than lip service. It means a very conscious and determined life of caring for others and resisting any effort to belittle or exploit others. First Thessalonians reminds us of the need to bear witness to God’s love and justice far and wide.

The message is especially important today in a world in which so many people are used and exploited, indeed even in advanced, free societies. Free, advanced societies can be very guilty in the offenses committed against God and against vulnerable people. Indeed, people in these free societies, whose influence on policy and customs is a real possibility, do not always meet their obligations to love others in God’s name.

Q Can you explain the sanctuary lamp, which is lit in churches next to the tabernacle? How did this practice start? What is its connection to the Eucharist? Does it need to be red? (Illinois)

A The use of candles and lamps in temple rituals, processions and other religious events goes back to ancient pagan times. It was customary with the Jews, and the followers of Christ picked up the practice from the beginning of Christianity.

Apart from its practical necessity, light seems to have been a natural symbol of purity, holiness and life, “conquering” darkness and its portents of gloom and death.

Christian liturgies, especially the Liturgy of the Hours, speak often of the spiritual symbolism of light, especially of Christ as light, opposing the night of sin and evil.

The sanctuary lamp near the tabernacle containing the eucharistic presence of Christ came into use in the Church very late, for an obvious reason. During most of the history of Christianity—until the 12th century, in fact—churches contained no tabernacles, at least visibly.

The Blessed Sacrament was reserved privately, perhaps in another part of the church or in the priest’s home, only for emergencies, particularly Communion for the sick and dying.

In the 11th century, in response to some controversial theories of a theologian, Berengarius of Tours, the Church began a long development of eucharistic doctrine.

This resulted in an increased awareness of the role of Christ’s human nature in salvation and thus in a new reverence for, and devotion to, our Lord in the Eucharist.

In time, visible tabernacles became common in Catholic churches to facilitate the celebration of the faithful’s eucharistic beliefs.

One historian connects the sanctuary lamp to this devotion. It is understood as a sign of devotion, much as other devotional candles, and also as a sign that the Eucharist is present in the tabernacle.

The sanctuary light may be of any color.

Daily Readings

Monday, Oct. 24
Anthony Mary Claret, bishop
Romans 8:12-17
Psalm 68:2-4, 6-7, 20-21
Luke 13:10-17

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

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

Thursday, Oct. 27
Romans 8:31-39
Psalm 109:21-22, 26-27, 30-31

Friday, Oct. 28
Simon and Jude, Apostles
Ephesians 2:19-22
Psalm 19:2-5
Luke 6:12-16

Saturday, Oct. 29
Romans 11:1-2a, 11-12, 25-29
Psalm 94:12-13a, 14-15, 17-18

Sunday, Oct. 30
Thirty-First Sunday in Ordinary Time
Malachi 1:14b-2:2b, 8-10
Psalm 13:1-2, 3-4
1 Thessalonians 2:7b-9, 13
Matthew 23:1-12

My Journey to God

Life’s Purpose

“What’s my purpose, God?” I asked.
Could you give me a clue?”

He showed me a playground where children played. It was a place where one child stood by herself.

“So I’m to be a teacher?”

“No, you’re to offer a hurting child your help.”

“I’m confused,” I said to God. “I want to know what I’m meant to be.
What job will fulfill the purpose you had when you took the time to make me who I am today?”

God smiled and looked me in the eyes with the love of a father or mother.

“You’re purpose, my child, is not the job you do, but the love you show to others.”

By Natalie DeHart

Sanctuary lamp indicates presence of the Eucharist

Sanctuary lamp indicates presence of the Eucharist

Question Corner/Fr. John Dietzen

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.
Vatican hopes changes will boost crowds to sarcophagi museum

VATICAN CITY (CNS)—By far, the Vatican Museums' most popular destinations are the Raphael Rooms and Michelangelo's Sistine Chapel. Visitors pack themselves in, wall-to-wall, to revel in the splendor of the artists' colorful frescoes of biblical scenes.

But the museums' corner gallery housing mammoth, carved marble sarcophagi depicting equally unique scenes from the Bible has, up to now, been quieter than a tomb.

However, this early Christian funerary art gallery, called the Pio Christian Museum, is hoping to come back to life with a new initiative sponsored by the Vatican Museums, the Pontifical Council for Promoting Christian Unity and the United Bible Societies.

The permanent exhibit of sculpted stone caskets is now supplemented with "didactic panels that give a biblical reading" of the carved friezes, said Francesco Buranelli, director of the Vatican Museums.

The explanatory placards together with a beautifully illustrated free guide will allow visitors to "understand the biblical sources of inspiration" for the carvings, he said at a press conference to inaugurate the new project.

The guide, called "The Engraved Word: The Bible at the Beginning of Christian Art," merges fourth-century Roman funerary art and sacred Scripture.

Available in six languages, the 80-page booklet uses enlarged photos of the sarcophagi's biblical scenes to illustrate Mark's Gospel and the Book of Jonah. Visitors can also refer to the newly installed placards set up next to selected caskets.

A diagram shows which biblical scenes are depicted on the sarcophagus and gives related biblical passages from the Old and New Testaments. It aims to facilitate the reading of the tomb's sculpted message with written verses from the Bible.

For example, for the fourth-century Jonah Sarcophagus, the placard accompanies the image of sailors tossing Jonah into the gaping mouth of a sea monster, which later deposits him safely onto land.

The placard contains a long excerpt from the Book of Jonah and the miracle of Jesus raising Lazarus from the dead as well as Peter baptizing his jailers.

"Some early Christians had been converted Jews and so they were well-grounded in the Old Testament," Utro said.

The same sarcophagus features Noah floating in a small ark behind a sea monster and Jesus raising Lazarus from the dead as well as Peter baptizing his jailers.

The sarcophagi harmoniously juxtapose scenes from the Old and New Testaments, emphasizing the message of salvation.

"Through baptism ... all Christians, and therefore the occupant of the sarcophagus, know they are linked to the death of Christ and to his resurrection," said Umberto Utro, head of the museums' department of early Christian art.

For this reason, the caskets are replete with biblical scenes representing the hope and eternal life that are at the end of suffering and death.

"Many Christian sarcophagi contain pagan elements and references to Greek and Roman gods and goddesses. Even the image of Christ as the Good Shepherd came from the pagan image of the shepherd," Utro told Catholic News Service.

"The image of the shepherd, which represented philanthropy, was very widespread in Rome's early Christian era, he said. Because, in the Gospel, Jesus said 'I am the Good Shepherd who will lay down my life for the sheep,' the early Christians easily recognized Christ in [the pagan shepherd] image and invested it with new meaning," he said.

Just as Orpheus tamed wild beasts with his music, his image became the image of Christ who, with his words, transformed the lives of sinners," he said.

Utro said the frequent juxtaposition of scenes from the Old and New Testaments shows that the early Christians easily saw the Gospel message embedded in the Hebrew Scriptures.

"I also like to think of this museum as a beautifully illustrated free guide will allow visitors to "understand the biblical sources of inspiration" for the carvings, he said at a press conference to inaugurate the new project.

"I also like to think of this museum as a beautiful museum of the Old Testament," he said.

The pagan figures were the so-called "seeds of the word" that the first Christian writers recognized as scattered in the world by God in the ancient world," Utro said.

The Pio Christian Museum's new project coincides with the 40th anniversary of Dei Verbum, the Second Vatican Council's document on Scripture and divine revelation.

"I also like to think of this museum as an ecumenical museum because all Christians from all denominations can find their common roots here," he said.

Utro said Christians today can continue to follow the road toward unity by "looking at these common roots," at these "first brothers and sisters in the faith, when the Church was still undivided."  

The Vatican Museums are hoping to attract more visitors to an exhibit of Christian funerary art with a new illustrated free guide. The new guide can help viewers understand the biblical inspiration for carvings that appear on the artifacts.
Legion of Christ priest returns to his home parish for the first time

By Sean Gallagher

On the weekend of Sept. 24-25, members of St. Nicholas Parish in Ripley County celebrated the homecoming of one of its sons who was ordained to the priesthood late last year. Legionary of Christ Father Jason Clark, 36, was the principal celebrant for the parish Masses that weekend. He grew up in the southeastern Indiana parish, and is the son of Catherine Clark and the late Charles Clark.

Father Jason entered the Legion of Christ in 1994 and was ordained to the priesthood with nearly 60 other members of his order on Nov. 25 of last year at St. Mary Major Basilica in Rome on the 60th anniversary of the ordination of Father Marcial Maciel, the founder of his religious community.

Father Jason now serves as a chaplain at Oaklawn Academy, a Legion-run school in Edgerton, Wis., in the Diocese of Madison. This is his first pastoral assignment.

In a recent interview, Father Jason pointed to several facets of the life of his home parish as factors that fostered his priestly vocation.

His liturgical and devotional life had a significant impact upon him.

He also credited the examples of Msgr. Bernard Schmitz, former St. Nicholas pastor and current pastor of St. Anthony of Padua Parish in Morris and administrator of St. Charles Borromeo Parish in Milan and St. Pius Parish in Ripley County, and of retired Father Richard Terrill, former pastor of St. Nicholas Parish.

Although influenced by these two diocesan priests, Father Jason said that he always felt a call to religious life.

“When I tried to imagine myself as a priest, I always felt a call to a religious order,” he said. “It would have been logical for me to consider the diocesan priesthood since these were the only priests I knew, yet God had other plans for me.”

After spending so many years away from his home parish, he showed in his homily at the parish’s 10:15 a.m. Mass on Sept. 25 that it was still close to his heart.

Father Jason especially thanked the parishioners for their prayers that he credited for giving him the grace to persevere through the difficult times of his religious and priestly formation.

“We’re not always sure where those graces come from, but I think I know,” he said. “And it’s from people like yourselves who pray for vocations. And so for that I want to thank you for all your prayers because you’ve been a help to me … in my journey toward the priesthood.”

In an interview before the weekend, Catherine Clark expressed her happiness about her son’s vocation and its relationship to his family.

“I [am] thrilled for his vocation,” she said. “A vocation to the priesthood is a family vocation. It’s very beautiful. And for the Lord to bless our family with such a thing is just wonderful.”

Still in the first months in his life and ministry as a priest, Father Jason spoke in his interview about his hope to bring those to whom he ministers closer to Christ.

“I hope that through my priesthood I can help men and women to experience the personal love that Jesus Christ has for them,” he said. “And to go more deeply in this love, helping them realize that they can do great things for Christ if they are generous.”

Father Jason offered words of advice for young men and women who are still discerning their vocation, encouraging them to be active in their parishes, pray before the Blessed Sacrament and to “speak with Jesus from the bottom of their hearts about the possible plans that he has for their lives.”

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Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters and brothers 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. These are separate obituaries on this page.


PROVIDENCE Sister Ann Clement Vogel was a cook, housekeeper

By Mary Ann Wyand

Babies aren’t supposed to die, but sometimes medical complications end their young lives during pregnancy or shortly after their birth.

This year marks the 30th annual Walk to Remember to be held at St. Francis Hospital in Beech Grove for families who have lost children through miscarriage, stillbirth or newborn death.

The 30th year’s walk on Oct. 22 helps grieving families remember and honor their deceased children. The 11 a.m. walk is open to families who have experienced infant loss. Families are invited to gather at St. Francis Hospital, 1600 Albany St. in Beech Grove, then to walk to the nearby Sarah T. Bolton Park, 1300 Churcman Ave. in Beech Grove, for a memorial service.

Family members will read poems written about their children, and hospital staff members will read the names of more than 400 babies who have died in the area hospitals for eight years to present this memorial service for grieving families.

“We are going to have the founders of [the national] Resolve Through Sharing [support group] from LaCross, Wis., here as our honored guests,” said nugent, “and they will walk with us in this service of healing.”

Jenkins said hospital caregivers also are encouraged to participate in the memorial service. “It’s an invitation to a caregiver who gets to walk alongside these families as they begin this grief journey,” she said, “one that they never anticipated, one that they can’t even begin to see where it is going to lead, and that they think this path has no end. Just to be there and help them make small steps is a privilege—being there to support them as they have to make those early decisions … about their child who has died.”†

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St. Francis Walk to Remember on Oct. 22 helps grieving families cope with infant death

similar to the Resolve Through Sharing program, for grieving parents.

October is National Infant Loss Month, Jenkins said, and families who have lost children are invited to participate. “I think it’s very important that we’re celebrating our 20th year for Walk to Remember,” she said. “We welcome everyone in the community that has lost a child through infant loss, whether that would be ectopic pregnancy, miscarriage, stillbirth or neonatal death, to join us.”

St. Francis Hospital partnered with other area hospitals for eight years to present this memorial service for grieving families.

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Archdiocesan pilgrims led by Msgr. Joseph F. Schaedel, vicar general and pastor of Holy Rosary Parish in Indianapolis, tour the Colosseum in Rome on Oct. 9 with the other tourists during their nine-day pilgrimage to Rome and Tuscany.

Dawn June of Indianapolis, one of the 100 archdiocesan pilgrims, snapped this photograph of Pope Benedict XVI as he rode past her in his popemobile during the general audience on Oct. 5 at St. Peter’s Square in Vatican City.


This tower is located in the Piazza del Campo, the home of famous horse races in Siena. Archdiocesan pilgrims visited the home of St. Catherine of Siena on Oct. 6 before departing for Florence.

Archdiocesan Pilgrimage to Rome and Tuscany

October 23, 2005

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