Archbishop Buechlein shares his thoughts on the Year of the Eucharist

By Sean Gallagher

The Year of the Eucharist, opened a year ago by the late Pope John Paul II, was brought to a close on Oct. 23 by Pope Benedict XVI with a Mass that ended a three-week meeting in Rome of the Synod of Bishops to discuss the Eucharist.

Over the past 12 months, dioceses and parishes around the world have had special eucharistic celebrations and sponsored catechetical programs intended to increase the faithful’s devotion to and knowledge of the Eucharist.

In an interview with The Criterion, Archbishop Daniel M. Buechlein responded to several questions about his views on the importance of the Eucharist for Catholics and in his own life as well as the Year of the Eucharist and its impact in the archdiocese.

Q. What effect do you hope the Year of the Eucharist has had for the archdiocese?

A. The Year of the Eucharist has provided an excellent opportunity for catechesis about the source and summit of our Christian life. It is my hope that more people of the archdiocese have had the opportunity to increase both their knowledge and appreciation concerning the treasure of the Eucharist.

Q. In a column that you wrote at the start of the Year of the Eucharist, you asked the faithful to pray during the Year of the Eucharist that God might bless the new archdiocesan initiative, Legacy for Our Mission. How would you describe the importance of the Eucharist to this new initiative?

A. The foundation and purpose of the Legacy for Our Mission campaign is spiritual. The mission we have received from Christ through the Church is spiritual, and it is to foster this mission in the most practical ways that we have launched the Legacy for Our Mission.

The Eucharist is the ultimate prayer of our community of faith and adoration is a wonderful way to bring our special needs to the Lord.

Q. During the Year of the Eucharist, Pope John Paul II died and Pope Benedict XVI was elected. What meaning does the Eucharist have for all parishes to be able to have perpetual eucharistic adoration? The Eucharist is the ultimate prayer of our community of faith and adoration is a wonderful way to bring our special needs to the Lord.

Hong Kong bishop calls ordinations ‘breakthrough’

ROME (CNS)—The recent ordinations of Chinese bishops with the explicit approval of both the Vatican and Beijing were “a breakthrough” in relations between the two sides, said a Hong Kong bishop.

Although officially China and the Vatican have no diplomatic ties, the recent ordinations of at least two Chinese bishops represent signs that things “are moving,” said Hong Kong Bishop Joseph Zen Ze-kiun. Bishop Paul He Zeqing’s ordination was the most recent; he was consecrated auxiliary bishop of Wuxian on Oct. 18. According to AsiaNews, an Italian missionary news agency, Bishop He was the third bishop to have been consecrated with Vatican approval into the official or government-supported Church in China in a public ceremony. The Wuxian bishop told people attending the ceremony that the ordination was taking place with the approval of the Vatican, the Rome-based news agency said on Oct. 19.

Bishop Zen, who was in Rome attending the Oct. 2-23 Synod of Bishops on the Eucharist, told Catholic News Service on Oct. 21 that the last two ordinations have been unique in that the government did not pressure the Church leaders to keep the Vatican’s approval a secret, “so I think this is a breakthrough.”

“As far as I know, first came the
Archbishop of Indianapolis.

Effective Jan. 25, 2006

Multicultural Ministry.

director of the archdiocese's Office of
Parish in Indianapolis, while continuing as
St. Michael the Archangel Parish in
Indianapolis.

Official Appointments

Effective Jan. 4, 2006

Rev. Kenneth E. Taylor, pastor of St. Michael the Archangel Parish in Indianapolis, to pastor of Holy Angels Parish in Indianapolis, while continuing as
director of the archdiocese's Office of Multicultural Ministry.

Effective Jan. 25, 2006

Rev. John McCuslin, associate pastor of St. Barnabas Parish in Indianapolis, to administer of St. Anthony Parish and Holy Trinity Parish, both in Indianapolis, while continuing as part-time chaplain at Roncalli High School in Indianapolis.


These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B.,
Archbishop of Indianapolis.

Corrections

Bob and Barbara McLain’s names were misspelled in an Oct. 21 article about a memorial service to establish her name at Bishop Chatard High School in Indianapolis. The e-mail address for advance reservations for the 6 p.m. fundraising dinner and auction on Nov. 3 at the high school also was spelled incor-
rectly. Contact Jim Spillman in care of jspillman@lilly.com. Tickets are $20 in advance and $25 at the door. People who
mention “advance” will qualify for the advance sale ticket price.

Archdiocese to hold VIRTUS

Protecting God’s Children programs

The Archdiocese of Indianapolis is
holding VIRTUS Protecting God’s
Children workshops in parishes.

VIRTUS is an education and aware-
ness program that the archdiocese has implemented for employees and volun-
teeers who work with young people to
Teach them more about child sexual abuse and how to help prevent it.

Employees and volunteers should register in advance for the programs online at www.virtus.org and let their
parish know if they are attending. They
also should check to make sure the time and date of their parish program has not changed.

Programs scheduled during the next six weeks will be held at:
- Holy Cross Parish in Indianapolis on
Nov. 7 at 6:30 p.m.
- Our Lady of Lourdes Parish in Indianapolis on Nov. 8 at 6:30 p.m.
- St. Matthew Parish in Indianapolis on Nov. 12 at 9 a.m.
- St. Patrick Parish in Indianapolis (Spanish only) on Oct. 30 at 2 p.m.
- St. Anthony of Padua Parish in Clarksville on Nov. 5 at 9 a.m.
- Mary, Queen of Peace Parish in Danville on Nov. 6 at 2 p.m.
- St. Paul Parish in Greencastle on Nov. 15 at 6 p.m.
- Sacred Heart of Jesus Parish in Terre Haute on Nov. 13 at 12:30 p.m.
- St. Patrick Parish in Terre Haute on Nov. 20 at 10:30 a.m.
- Terre Haute Deenary Pastoral Center on Dec. 7 at 6 p.m.

Christ the King School Alumni

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For more information, make a donation, or add to the alumni list call the Parish Office at 255-3666 or e-mail inquiries to Maureen (O’Hara) Riner at megandmom2204@sbcglobal.net or Kate Malarney at kmalarney@marian.edu.
Father Edward Gayso was pastor in West Terre Haute for 20 years

By Mary Ann Wyand

Father Edward V. Gayso, a retired diocesan priest, died on Oct. 21 in Bradenton, Fla. He was 81.

Father Gayso was pastor of St. Leonard of Port Maurice Parish in West Terre Haute from 1974 until he retired in 1994. After his retirement, he moved to Florida and regularly visited family members and friends in Terre Haute. Archdiocese Director of Ministry Development Fr. Provenience Sister Jeanne Hagelskamp and her colleague Cindy Clark have been named project directors for the Catholic Education Program in the Terre Haute area.

The Archdiocesan Office of Catholic Education announces staffing changes

John Valenti has been named associate director of evangelization and faith forma-
tion.

Valenti most recently worked at Harcourt Religion Publishers and is the former director of religious education for Diocese of Jackson, Miss. A native of St. Louis, he also served as a director of religious education and pastoral minister at parishes in the Archdiocese of St. Louis. He earned a bachelor’s degree in psychology from the University of Missouri and a master’s degree in religious studies from St. Louis University.

Valenti is currently studying for a Doctorate of Ministry degree from Columbia Theological Seminary in Decatur, Ga.

Rob Rash has been named associate director of schools, administrative personnel and professional development.

Rash is the immediate past principal of Our Lady of Lourdes School in Indian-
apolis. He also served as principal of St. Simon School when that parish relo-
cated to a new site further north in Indiana-
apolis and built a new school building.

He has taught at Nativity and Our Lady of Lourdes schools as well as in the Indianapolis Public School system.

Rash earned a master’s degree in administration from Butler University and a bachelor’s degree in education from Indiana University.

Veronica (Roni) Wyld, the coordinator of the Special Religious Education (SPRED) Program since January 2005, is now full-time in the position.

Wyld has been involved in the development of the SPRED program in the archdiocese since 1998. Her training was through the SPRED Centers in Chicago and Oakland, Calif.

She has more than 20 years of experience working with special needs populations in schools and group homes, and also served as a Special Olympics coach.

Wyld’s educational background is in psychology, early childhood development, and she is planning to pursue a master’s degree in lay ministry.

Providence Sister Jeanne N.

Edward Vincent Gayso was born on Sept. 5, 1924, in Terre Haute to Andrew and Irma (Kerkes) Gayso, and was one of 13 children. He attended Sacred Heart School in Terre Haute, and minor and major seminary at Saint Meinrad Seminary at St. Meinrad.

He was ordained to the diaconate by Archbishop Paul C. Schulte on June 7, 1949, and ordained to the priesthood by Archbishop Schulte on May 30, 1950. He was a classmate of Father Albert Ajame.

Father Gayso began his first assign-
ment as associate pastor of St. Paul Parish in Tell City on June 5, 1950.

He was named associate pastor of St. Mary Parish in Greensburg on Oct. 19, 1951, and associate pastor of Christ the King Parish in Indianapolis on Feb. 9, 1955.

On May 20, 1957, Father Gayso was appointed associate pastor of Sacred Heart Parish in Clinton and St. Joseph Parish in Universal. On Dec. 16, 1958, he was named associate pastor of St. Gabriel Parish in Cannelore.

Father Gayso was named pastor of St. Mary Parish in Navislette on Sept. 24, 1962, and served there until his assign-
ment as pastor of St. Leonard of Port Maurice Parish in West Terre Haute on July 9, 1974. He retired from active min-
istry on July 6, 1994.

Surviving are two sisters, Margaret Baker and Mildred Thompson, both of Terre Haute, and many nieces and nephews.

Our Lady of Fatima Retreat House

December Days of Reflection

“An Advent Day of Reflection”
December 15, 2005
Fr. Bob Sims
Pastor, St. Simon Parish

“Finding a Thankful Heart”
December 20, 2005
Msgr. Paul Koetter
Pastor, St. Monica Parish

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(317) 545-7681
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Mass celebrated by the Rev. Benjamin B. Hawley, SJ
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The Human Side/ Fr. Eugene Hemrick

What I learned about the Millions More Movement

As I meandered down to the Washington Mall in the nation’s capital, I came upon a rally that was a sight for sore eyes: the Millions More Movement.

In 1995, a similar rally was held that estimated 1 million people, most African-Americans, attended. Though this year’s crowd was much smaller, witnessing it was an awesome experience.

Many of the young men were dressed impeccably in suits and white, starched shirts with red bow ties. With their fedoras and white gloves they mirrored the dress of Louis Farrakhan, the event’s leader. Not only were these men mirroring the Farrakhan dress, but so were their young sons.

This was the moment I remembered nuns in religious habits. The women wore long, blue dresses, and their heads were adorned with black veils. Many of the young daughters were dressed similarly.

A large number of other men were dressed in tailored blue Nantucket pants and pants with a military strip accenting the pants leg. Their shoulders sported a crescent surrounded by stars. When they stood at attention, you could see they were proud of how they looked and of the religion they represented. A number of speakers addressed the crowd from the front lawn of the U.S. Capitol. Listening was a station-train throughout the mall so that people could see and hear the speakers.

A number of blacks rocketed in Hurricane Katrina and how poor African-Americans were betrayed by America. They also addressed unemploy, equal rights, slavery, self-empowerment and a number of other social justice issues.

Interestingly, there was a big empha-
sis during this event on family unity, hence the reason for calling it the Millions More Movement rather than the Million Man March. As I drink in the scene, I was struck by the way so many people had come from all around the country to attend it. Why was it held in Washing-

Stated in this way, the reason for calling it the Millions More Movement instead of the Million Man March is obvious. Let’s look back at the United States, and put our values back into action, as Catholics? I don’t think it is. Catholics

Our nation’s priorities really are. Do we put our freedom for the poor before the rich? But let the poor, old and disabled fend for themselves?

Let’s go to the partisan politics of the Washington Mall: "What’s my back and I’ll scratch yours." Let’s look back at the United States, and put our values back into action, as Catholics?

A John Brown, Muncie, Ind.

Federal programs that help the poor, elderly and middle class could be cut

The Republican federal budget proposal would slash $35 billion to $50 billion from vital national services for the poor and middle class, including:

- Medicaid—last resort health care option for millions of the young, elderly, poor and disabled,
- Food stamps—a highly efficient govern-

Letters to the Editor

Federal budget proposal would hurt the poor

Recently, there has been much debate concerning the Republican budget proposal. If this would pass, it would affect millions of the middle class and disabled. I worked in a nursing home with 80 beds, and approximately 80 percent of the residents rely on Medicaid to help pay their costs. With Medicaid, you must give up everything you have worked so hard for in order to qualify.

I have seen many World War II veterans and Korean War veterans who have put their lives on the line for our free-
dom. We have many of our fellow Americans fighting an unjust war in the Middle East, which is spending more money than most of us can even fathom. I call this war unjust because we were told it was because of weapons of mass destruction, but no such weapons have been found since the war began. It almost 2,000 of our young men and women have fought and died, and many more have become disabled because of our nation’s actions.

I think that we need to begin looking at our own domestic problems and stop these vital cuts that the Republicans in Washington propose to carry through with. Do we want to tell our older generation that they are spectacularly between either pay-

I hope all Catholics stand against these cuts.

Michelle Leonard, Indianapolis

Medicaid to help pay their costs. With

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A medida que se acerca octubre, recordamos el Año de la Eucaristía. Recuerdo el evento eucarístico especial que había en el parque Victory Field en Indianapolis el pasado junio. Llovía ese día, de modo que nos aglomeramos en la vieja iglesia de San Juan en el centro para la adoración eucarística, concluida con una bendición y una procesión guiada por los primeros convidantes provenientes de parroquias de toda la arquidiócesis. Pensé en el dicho de la Biblia: “Un niño los guiará”, y en las palabras de Jesús: “Dejad que los niños vengan a mí.”

Rezé para que ese día lluvioso se convirtiera en un momento de inspiración y que nos alentara en nuestra fe y devoción, y en el que nos acercáramos al final del Año de la Eucaristía. Recordemos por qué el difunto Santo Padre, Juan Pablo II, designó un año para la Eucaristía.

Primero, quería que atesoráramos el valor de la Eucaristía en sus comienzos humildes en el Santo Sacramento con el humilde espíritu del Servo de Dios, que sabemos que era Jesús, con sus viejas costumbres. Conocieron a un forastero, quienes sabemos que era Jesús, quien caminó con ellos y pacientemente los llevó a una reflexión sobre la Palabra de Dios, que los ayudó a comprender los acontecimientos de la Pasión de Cristo. En su mensaje final, les dijo: “Yo soy el camino, la verdad y la vida.”

Heredamos nuestra fe católica y la Eucaristía en nuestras manos, con su enseñanza de caridad, fundando un extraordinario legado de generaciones. Nuestra fe viviente, fue transmitida a nuestro prójimo. Ella vivió el llamado a la evangelización, fundando un extraordinario sistema de educación católica y formación religiosa. Nosotros perpetuamos esa herencia.

Nuestros humildes orígenes son un recordatorio implícito de que la gracia de Dios nos acune en los momentos de necesidad.

A medida que nos acercamos al fin del Año de la Eucaristía, recordemos los valiosos enseñanzas de Jesús ante el Santo Sacramento. Bishops Bruté y el Servo de Dios, Simon Bruté, escribieron: “Y un niño los guiará”. Y en el Año de la Eucaristía, les recuerdo, como el padre de la Eucaristía en su sermón el día del Día de la Eucaristía, el Señor Jesús, con sus viejas costumbres, nos enseñó la importancia de la adoración del Santo Sacramento.

La agenda para la reflexión del Internacional de Obispos que acaba de concluir en Roma prácticamente reflejó de este programa de cuatro fases. Cuando celebramos la misa, la última Cena, celebrada en el centro de la Pasión de Cristo, se hace presente entre nosotros y para nosotros. Por medio de la Eucaristía contamos con el Jesús crucificado y resucitado entre nosotros en nuestra peregrinación por el mundo. Jesús nos pide sólo una cosa: “Que sea bendito el que venga a mí.”

El Papa Juan Pablo dijo: “La Eucaristía debe seguir siendo el reflejo de la oración. Y en la misa, la oración emerge para inspirar todas nuestras obras especiales.” Él creó el vínculo para que la Eucaristía y las obras de caridad quedaran interrelacionadas.

En su carta al Año de la Eucaristía el difunto padre se refirió a la historia de dos discípulos en el camino a Emmaus. Ellos recibieron la primera catequesis sobre la crucifixión, la resurrección y la Eucaristía. Luego de la muerte de Jesús, se sintieron desalentados y volvieron a casa con sus viejas costumbres. Conocieron a un forastero, quienes sabemos que era Jesús, quien caminó con ellos y pacientemente los llevó a una reflexión sobre la Palabra de Dios, que los ayudó a comprender los acontecimientos de la Pasión de Cristo. En su mensaje final, les dijo: “Yo soy el camino, la verdad y la vida.”

La intención del Arzobispo Buechlein para vocaciones en octubre

Bishop Bruté a sus jóvenes: “Eso los hijos de la iglesia recuerdan que la fe no puede salvarse sin obras, ni la gracia de los santos se puede alcanzar sin las condiciones y preparaciones exigidas.”

A medida que nos acercamos al final del Año de la Eucaristía, recordemos el reflejo de estos valores en los Santos de nuestra diócesis. Bishops Bruté escribió a sus jóvenes: “Yo soy el camino, la verdad y la vida.”

A medida que nos acercamos al final del Año de la Eucaristía, recordemos la intención de nuestro obispo, el Servo de Dios, Simon Bruté, y el Señor Jesús, con sus viejas costumbres, nos enseñó la importancia de la adoración del Santo Sacramento. Bishops Bruté escribió a sus jóvenes: “Yo soy el camino, la verdad y la vida.”
The president of Human Life International, Father Thomas Euteneuer, prays in front of the Clinic for Women on West 16th Street in Indianapolis on Oct. 15 as part of the Helpers of God's Precious Infants monthly pro-life Mass at St. Michael the Archangel Church and rosary outside the abortion clinic.

Roncalli High School junior Matt Horan, a member of St. Jude Parish in Indianapolis, and Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, pray with him in front of the clinic.

Father Thomas Euteneuer, president of Human Life International in Front Royal, Va., urges Catholics to pray to Our Lady of Guadalupe and God for an end to abortion and to pray the rosary outside abortion clinics during a pro-life seminar on Oct. 15 at the Marian Center at St. Michael the Archangel Parish in Indianapolis.

When priests join pro-life supporters to pray the rosary outside abortion clinics, their presence helps save babies’ lives, Father Thomas Euteneuer, president of Human Life International in Front Royal, Va., said after the monthly Helpers of God’s Precious Infants Mass on Oct. 15 at St. Michael the Archangel Church in Indianapolis.

“The culture of death is a culture in which death has become institutionalized,” Father Euteneuer said in his homily.

“Killing has become a routine, a way of life,” he said. “That’s a very serious degradation of what culture is supposed to be about. Culture is supposed to … integrate into the very fabric of our lives truth and beauty and life.

“We have the opposite and, in fact, the people that we’re going to meet at that abortion mill are the people whose lives have been destroyed by this degradation, whose lives have been emptied out of faith oftentimes, whose lives have been filled with demons,” Father Euteneuer said.

“Let’s just say it for what it is. These people are brought to that clinic by a horde of demons that want one thing—to kill that baby, to destroy that life. And we’re going there to say [expectant mothers] have an alternative.’”

Pro-life work is the work of light, he said, in a secular culture of darkness.

“We bring the light to the darkness and the darkness disappears,” he said. “… Does that mean that every woman is going to decide not to have an abortion and run out of that clinic? No. I wish it were the case. … What will happen is that those who are making that particular choice are going to think about it long and hard. Some will choose it and others will be enlightened after their choice. Others will think before they act. Others will turn away when they see us there. Others will have a conversion of heart. We don’t know, and that’s entirely up to God. Our work is to be the missionaries of life.”

Christians need to proclaim their faith and witness the Gospel messages, he said, in a world that desperately needs it.

“We need to live out what we believe,” Father Euteneuer said. “That is our way of being missionaries to [work to end] the darkness. The darkness isn’t always located in just one place, like in an abortion clinic. The darkness is really, more than anything, in people’s hearts. So we become missionaries by living out our faith and bringing that light wherever we go and never being ashamed of what we believe. … We go out as missionaries and give what we have been given, and then we let the Holy Spirit do the rest of the work.”

They taught me about dignity of the individual.

My Marian College experience allowed me to see that it takes more than an understanding of numbers, theories, and formulas to make an individual successful. It’s also being a well-rounded, open-minded person who can adapt to all kinds of circumstances. My professors taught me this lesson by being available when I needed them, and accommodating my needs as a student-athlete.

Marian College, B.S. in Finance (summa cum laude) ’06
Emenence High School ’01

Andy is shown above with two of his favorite professors.

On the left is Leigh Ann Darby-Bussell, Ph.D. and on the right is Tim Atkin, M.B.A., C.P.A.

Strong Foundations, Remarkable Futures.
can be gained from viewing these two historic events in the life of the Church in light of the fact that they hap-
pened during the Year of the Eucharist. 
A. Pope Benedict remarked that the transition from
the papacy of Pope John Paul II to his during this year was no
accident. He also pointed out that fostering the primacy of
the Eucharist would bring to the heart of his ministry.
Q. As a young boy growing up in Jasper, Ind., how
did you come to know the importance of the Eucharist and
make it a key spiritual value in your own life?
A. The Sisters of Providence were excellent catechists as
I prepared for first Communion. So were my parents.
They planted the seeds of my devotion to the Holy Eucharist.
Q. As a bishop, how would you view the importance
among your other pastoral duties of fostering a love
and reverence for the Eucharist in the faithful in your
charge?
A. Like Pope Benedict XVI, fostering love for the
Eucharist has been a special focus of my ministry as
teacher and pastor of the local Church.
Q. In a column you wrote at the start of the Year of
the Eucharist, you reflected on the importance of view-
ning the Eucharist both as “pastoral meal and paschal
sacrifice.” What suggestions would you offer to Catholics and
to parishes as a whole to help them maintain a healthy
balance of approaching the Eucharist in these two
dimensions?
A. I would encourage individual Catholics to find
opportunities for adult education in which they can pursue
a deeper understanding of the Eucharist as paschal meal and
paschal sacrifice.
Q. In another column of yours on the Year of the
Eucharist, you mentioned that the Synod of Bishops on
the life of the Church in light of the fact that they hap-
pered at the Eucharist through the agency of the priest celebrant
Eucharist our own have an impact on our own love of
and devotion to the Eucharist?
A. Recognizing that actually it is Christ who presides
at the Eucharist through the agency of the priest celebrant
raises our understanding and appreciation to a whole new
level.
It is not just a humanitarian celebration by the commu-
nity. It is Christ with us in the sacramental re-presentation
of the paschal mystery, his Passion, death and resurrec-
tion.
Q. How can it serve as a foundation for our efforts
to foster priestly vocations?
A. Besides recognizing the necessity of the priesthood
for the celebration of the gift of the Eucharist, if a candi-
date contemplates the awesome possibility of presiding at
the Eucharist or the person of Christ it would be difficult
to imagine a more perfect way to serve humanity.
Q. What suggestions would you offer to Catholics to
help them make a conscious connection between their
participation in the Eucharistic celebration and adora-
tion before the Blessed Sacrament?
A. The first purpose of the Eucharist is worship—giv-
ing God thanks for the gift of life and the gift of salvation.
There is, then, a natural connection between the celebra-
tion of the Eucharist in community with worship in adora-
tion before the Blessed Sacrament.
Q. What outcomes do you hope to see from this
meeting of the Synod of Bishops? What impact might it
have for Catholics in the archdiocese?
A. The usual result of a special synod is the develop-
ment of an apostolic exhortation by the Holy Father
based on what he heard in the dialogue among bishops and
auditors.
Pope Benedict is an excellent teacher and writer. I
expect his apostolic exhortation will be a great help in
continuing our catechesis about the beauty and the impor-
tance of the Eucharist.  

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Chicken Dinner 11am to 5pm
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Archbishop Daniel M. Buechlein lifts up the Blessed Sacrament
exposed in a monstane during Solenn Benediction in “The Year of
the Eucharist: Celebrating the Body of Christ” on June 12 at
St. John the Evangelist Church in Indianapolis. In a recent inter-
view at the conclusion of the Year of the Eucharist, Archbishop
Buechlein said that he hoped the last 12 months brought arch-
diocesan Catholics an “increase [in] both their knowledge and
appreciation concerning the treasure of the Eucharist.”
Synod closes with strong emphasis on eucharistic renewal

**CATHOLIC SCHOOLS GROW, IMPROVE WITH CENTER-CITY CONSORTIUM**

As one of six archdiocesan schools in Indianapolis involved in a center-city consortium, Rodrigues observes the overwhelming benefits first-hand. “Before, we were always in the red,” she said. “(The aid) sends us up to be what I’m supposed to be and what I’m trained to be—the educational leader. I have time to focus on kids, on the teachers and on the learning.”

The consortium started in September with a single goal: to improve Holy Cross and other center-city schools, including St. Philip Neri, Holy Angels, St. Anthony, Central Catholic, and St. Andrew & St. Rita Catholic Academy.

“It’s a collaborative effort where we’re all moving in the same direction.”

“We don’t say it enough, but I truly believe that our teachers, our principals, our personnel, our volunteers and all of those who contribute in some way are those who make it happen,” Rodrigues said.

That’s where Legacy for Our Mission comes in. Campaign funds will support center-city schools while students and teachers focus on academics.

Benefits are already surfacing in the beginning stages. At Holy Cross, test scores have improved steadily over the past four years. At a time when many schools must cut enrollment for financial reasons, Holy Cross’s enrollment grew this year. Rodrigues continuously sets higher goals for the school in her pursuit of improvement.

Holy Cross students work on lessons at the center-city Indianapolis school.

In addition, center-city ISTEP scores have shown a combined improvement of 16 percent since the start of Project Exceed, a classroom-based initiative funded by a challenge grant through Lilly Endowment Inc. as well as matching gifts from businesses, foundations and individuals. Other changes within the schools include—to use Rodrigues’s words—the growing Hispanic enrollment, which is approaching 70 percent of the student body.

And it’s the consortium that will enable the schools to better serve their children with various programs. “Our primary goal is to create highly successful schools for our children,” Zittnan said. “I don’t think we ever have an end in mind—it’s a continuous improvement model.”

At Holy Cross, many of the programs, including after-school programs, academic programs and various clubs, are now funded by a previous archdiocesan campaign supported by businesses, foundations and individuals. But the school needs additional funding to continue the programs when the grant runs out, and that’s what Legacy for Our Mission is providing for these inner-city schools.

Financial benefits are just the beginning. By joining in the consortium, the schools can pool their resources to find the best programs for the children. “I think that individually, every school has its strengths, but I think this will allow us to maximize those strengths among all the schools,” Zittnan said. “Through this collaborative effort, we can make sure we’re putting the best practice in place and that we’re going to share the strengths that each one of us has.”

Zittnan plans to complete a general overview of the program by mid-November, with details completed by January. As each school continues to grow, the future looks promising.

“We don’t say it enough, but I truly believe that our teachers, our principals, our personnel, our volunteers and all of those who contribute in some way are those who make it happen,” Zittnan said. “I feel blessed to be a part of this consortium.”

Legacy for Our Mission, the archdiocese’s upcoming capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocese missions such as Catholic education. By contributing to Legacy for Our Mission through your local parish, a portion of your gift will be allotted to Catholic education programs and distributed to organizations such as the center-city consortium.
Hillenbrand children honor parent’s faith by paying for adoration chapel

By Sean Gallagher

The new chapel in which members of St. Louis Parish in Batesville began perpetual eucharistic adoration on Oct. 15 is a testament of the faith and love of the Eucharist of several generations of the Hillenbrand family who have lived in the southeastern Indiana town.

The five children of Gus and Nancy Hillenbrand, members of St. Louis Parish, were the donors who made possible the building of the chapel, which has seating for up to 20 people.

Several other people donated the funds for the amenities inside the chapel.

Lisa Tuveson, a member of St. Louis Parish and one of the donors of the building of the chapel, said that their financial support for the chapel is a sign of her and her siblings’ gratitude for their parents’ “unwavering faith” that was passed on to them.

“It was a faith that was always there,” she said. “I’m not saying that we always had really great times. We had some hard times and some hard things that happened in the family, but we knew that God was with us.”

But it wasn’t until well after Tuveson and her siblings committed to funding the chapel that they learned it would include another testament to their family’s deeply rooted faith.

In 1903, the donors’ great-great-grandfather, Tuveson said. “I’m not saying that we always had really great times. We had some hard times and some hard things that happened in the family, but we knew that God was with us.”

But it wasn’t until well after Tuveson and her siblings committed to funding the chapel that they learned it would include another testament to their family’s deeply rooted faith.

In 1903, the donors’ great-great-grandfather, John Hillenbrand, gave the funds for the side altar in St. Louis Church. One of the altars serves as the altar on which the Blessed Sacrament is exposed in the new perpetual adoration chapel.

The side altar was removed from St. Louis Church in 1987 and was given to Denis and Pat Schrank, members of Holy Family Parish in nearby Oldenburg. The couple had married at the altar 25 years earlier.

For the 18 years that followed, the Schranks kept the altar — which was more than 20 feet tall — in the hayloft of the barn on their Franklin County farm.

In the summer of 2004, the Schranks were selling homemade ice cream at a booth at Batesville’s Firemen’s Festival when Father Daniel Mahan, pastor of St. Louis Parish, purchased some ice cream and began to talk with the couple.

During the course of their conversation, the Schranks told Father Mahan about the side altar, not knowing of his parish’s plans to have a perpetual adoration chapel.

Father Mahan asked the Schranks if they would be willing to give the altar back to the parish for use in the chapel.

“They agreed,” Lisa Tuveson said.

The Schranks were among the first adherents of the Blessed Sacrament when perpetual adoration began at the parish on Oct. 15.

Weberding’s Carving Shop, Inc. in Batesville crafted the new altar, which fits within the new chapel.

Now that eucharistic adoration has begun in the chapel, Tuveson hopes that it will be not just a sign of gratitude for the faith of her and her siblings’ ancestors, but also will nurture those who are yet to be born.

“I know how much my parents and how much we benefited from the generations before us,” she said. “Hopefully, the generations to come will greatly benefit from this adoration chapel.”

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By Sr. Katherine Howard, O.S.B.

Sacred Scripture has various levels of meaning, and there are approaches we can take to open our minds and hearts to them. First, there is the literal meaning, what the human authors, including the final editors, inspired by God, intended when they spoke or wrote the text. The Bible is a collection of books, most of whose contents are copies of written traditions passed on in various ways long before they were gathered together and edited then translated and published in the form in which we know the Bible. These biblical books come out of ancient cultures whose history, geography, customs, language and worldview are not immediately accessible to us. Using a study guide, taking a work-shop or class, or joining a Bible study group can help us feel more at home with the Bible’s literal meaning and understand different literary forms—poetry, chronicles, historical records, liturgical documents, mythology, Gospels and letters. We will learn the basic framework of history, geography, language and culture in biblical times. The Bible’s other dimensions of meaning are spiritual. The Bible isn’t intended to convey historical or scientific information, or to be entertaining, but to pass on the living tradition of faith, the experience of God. The text expresses the ways we are being touched by God’s Spirit in Christ today—both on a communal and personal level.

Though the Bible is complex, a theme weaves its way throughout the entire collection of books. God, who is love, is the creative, saving source and end of the world and all its inhabitants. Through and in the Spirit of Jesus Christ poured out within us, we are united with God and gradually are being transformed into Christ’s likeness.

With God’s grace and our consent, we will be brought into the final glory of eternal union with God and all creation by the One who is mercifully with us in our good-ness and sin, in our suffering and dying. The Bible is the living word of God. God’s creative, saving power, which guided the Israelites throughout their history and was at work in Jesus’ life, death and resurrection, is now going on in us. If we read the Bible in faith and some knowledge of its all-encompassing theme, its texts come alive and we will see our life experiences.

In the desert trials of the Israelites, we may recognize our own spiritual hunger and thirst. With the psalmist, we cry out, “O God, my God,—for you I long” (Ps. 63:2a).

(Benedictine Sister Katherine Howard is a member of St. Benedict Monastery in St. Joseph, Minn.)

Discussion Point

This Week’s Question

How does a small parish group that you’re familiar with utilize the Bible?

“I belong to a small Bible study in Alliance, Neb. We study different parts of the Bible each year. This year, we will be studying the Psalms. During our meetings, we use a study guide, videos and have discussions.” (Patricia Kruz, Alliance, Neb.)

“In working with the young people of our parish, we always use the Lectio Divina for our weekly meetings and reflection. We e-mail them the Sunday Gospel every week with a prepared reflection from one of their peers, and encourage them to imitate the mother of God by letting the word live in their hearts in order to inspire ‘greatly’ their relationships and work throughout the coming week.” (Randy Arabie, adolescent formation director, Baton Rouge, La.)

“Those who attend a ‘Christ Renews His Parish’ retreat can commit to going through formation sessions to give the weekend experience back to others. There’s a lot of Bible study and community building in this formation phase.” (Margaret Tonkin, Marietta, Ga.)

Lend Us Your Voice

An upcoming edition asks: Do you have a favorite way of praying at home? To respond for possible publication, send an e-mail to cycpope@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.†
Jesus in the Gospels: Divorce and wealth

Cynthia Dewes

Jesus told his disciples that whenever a man divorces his wife, he commits adultery (Matt 19:9). Divorce may be permitted in the case of certain blood or legal relationship conditions, but it is not encouraged (Matt 19:9). Jesus told his disciples that they must consider the possibility of finding a companion for life (Mark 10:12). The marriage of a couple is considered a sacred event in which God is involved (Matt 19:6). If a couple is divorced, they must be readmitted to the Church to maintain their relationship with God (Matt 19:6). The core of Jesus' teaching on marriage is that marriage is a sacred bond that cannot be dissolved (Matt 19:6). If a couple is married, they must consider the possibility of finding a companion for life (Mark 10:12). The marriage of a couple is considered a sacred event in which God is involved (Matt 19:6). If a couple is divorced, they must be readmitted to the Church to maintain their relationship with God (Matt 19:6).

Cornucopia/Cynthia Dewes

What’s going on with holidays?

Where the “H” has Halloweeen gone? I ask you. And I’m not talking about the -een parts of it any more. All here, either. I’m talking about witches and goblins and ghosts and all those super natural influences. They also correctly want to emphasize All Saints Day rather than its -een parts of it any more. All here, either. I’m talking about witches and goblins and ghosts and all those super natural influences. They also correctly want to emphasize All Saints Day rather than its -een parts of it any more. All here, either. I’m talking about witches and goblins and ghosts and all those super natural influences. They also correctly want to emphasize All Saints Day rather than its -een parts of it any more. All here, either. I’m talking about witches and goblins and ghosts and all those super natural influences. They also correctly want to emphasize All Saints Day rather than its -een parts of it any more. All here, either. I’m talking about witches and goblins and ghosts and all those super natural influences. They also correctly want to emphasize All Saints Day rather than its -een parts of it any more. All here, either. I’m talking about witches and goblins and ghosts and all those super natural influences. They also correctly want to emphasize All Saints Day rather than its -een parts of it any more. All here, either. I’m talking about witches and goblins and ghosts and all those super natural influences.

The author? An “Anonymous Fat Perspectiviesss. The Eucharist...
The Book of Malachi is the source of this weekend’s first reading. The prophet’s name reveals his role. In Hebrew, it means “messenger of God.” Such was the calling of a prophet, namely to bear God’s message to the people. Often in prophetic writings, as in this weekend’s reading, the prophets wrote in a way in which God spoke in the first person. The prophets presented themselves merely as God’s instruments. The actual communicator was God.

Malachi did not write at a time of extraordinary crisis for God’s people as was the case of the author of the first section of Isaiah. But Malachi was in a personal mindset typical of all the prophets. This mindset was that the people were sluggish in their religious observance or altogether in rejection of it. Such lack of fervor, in the estimates of the prophets, was inexcusable. By contrast, God always was merciful, always faithful to the Covenant.

This weekend’s reading, again with God’s words given in the first person, accuses the people of sin. As the perfect and all-knowing judge, it is an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact. It totally pinpoint the reality. Such sin will be an accusation of complete fact.
WASHINGTON (CNS)—The U.S. bishops will consider their first major statement on the death penalty in 25 years this November, calling on Catholics to take up the cause of ending the use of capital punishment.

A draft proposed for the bishops’ Nov. 14-17 annual fall meeting builds upon their 1980 statement that urged the abolition of capital punishment.

Since then, the Catechism of the Catholic Church, Pope John Paul II’s encyclical “Evangelium Vitae” (“The Gospel of Life”) of 1995, and a series of statements by the late pope have clarified Church teaching on the subject.

Although the catechism and the other documents acknowledge the state has a right to execute some dangerous criminals to protect the general public, they emphasize that in modern society the situations in which that is necessary are so rare as to be essentially nonexistent.

In a cover statement to bishops that accompanies the draft, Bishop Nicholas A. DiMarzio of Brooklyn, N.Y., chairman of the bishops’ domestic policy committee, notes that support for the death penalty is dropping dramatically among Catholics and the general public.

“Doubts about its fairness and impact are widespread,” he said. “There is growing public discussion of the morality and utility of capital punishment.”

“This is a time for us bishops to seize this moment and build upon this momentum by joining in a common effort to teach clearly, speak strongly, encourage reflection and act together to help bring an end to the use of the death penalty,” he said.

Unlike the 1980 statement, which called for the outright abolition of capital punishment, the proposed version focuses on reasons to forgo its use, explains Catholic teaching and says it “is time to turn away from a deeply flawed system of state-sponsored killing toward a way of protecting society and punishing the truly guilty that reflects society’s best values.”

In March, the U.S. Conference of Catholic Bishops launched the Catholic Campaign to End the Use of the Death Penalty, which asks people to pray for victims of crime and their families and to reach out to support them. It also calls for educating people about Church teaching on the death penalty and criminal justice, working for legislation to end capital punishment, and changing the debate in favor of defending life.

The new draft statement opens by referencing the bishops’ 1980 statement and saying they are renewing their call to end the death penalty now “to seize a new moment and new momentum.”

The United States should stop using the death penalty for four reasons, the draft says:

- *Other ways exist to punish criminals and protect society.*
- *The application of capital punishment is deeply flawed and can be irreversibly wrong, is prone to error and is biased by factors such as race, the quality of legal representation and where the crime was committed.*
- *State-sanctioned killing diminishes all people.*
- *The penalty of execution undermines respect for human life and dignity.*

“We renew our common conviction that it is time for our nation to abandon the illusion that we can protect life by taking life,” it says.

The draft statement notes that the death penalty campaign is part of the church’s commitment to defend life from conception to natural death.

While we do not equate the situation of [people] convicted of terrible crimes with the moral claims of innocent unborn children or the vulnerable elderly and the disabled, we are convinced that working together to end the use of the death penalty is an integral and important part of resisting the culture of death and building a true culture of life,” it says.

The statement makes note of a shift over the last 25 years to growing public distrust for how the death penalty is applied and decreasing support for its use. It also said the goal of the statement is "not just to proclaim a position, but to persuade Catholics and others to join us in working to end the use of the death penalty.”

It also says the Church’s teaching about the death penalty presents “an unavoidable moral challenge.”

The Church’s teaching as expressed in recent documents “should not be ignored or dismissed as just one opinion among others,” it says. “Rather, Catholics are called to receive this teaching seriously and faithfully as they shape their consciences, their attitudes and ultimately their actions.”

From left, Lisa Williams, John Suder Roser and Marcus Hayes join those opposing the death penalty in a Sept. 27 vigil outside the Indiana State Prison in Michigan City just hours before the execution of Alan Matheney, 54. He was put to death for fatally beating his ex-wife during an eight-hour furlough from prison.
Contrary to reports, Harriet Miers was not raised as a Catholic

WASHINGTON (CNS)—Harriet Miers was not raised as a Catholic. Catholic Church records and the White House both refute what has become a boilerplate part of discussions about Miers, the White House general counsel and nominee for the Supreme Court.

News stories, commentaries and editorials nationwide have repeated the description that Miers was brought “find Christ” as an evangelical Protestant. Miers might well have occasionally attended Catholic churches as a child or young adult, but there is no evidence that she ever considered herself a Catholic.

Deacon Havard also said, as an active Catholic and journalist for 35 years in Dallas, he has never heard anyone refer to Miers as a Catholic or former Catholic until the current set of rumors. He noted that a local Episcopal church has pews dedicated to her parents and that she worshipped there with her family on a recent trip to Dallas. Deacon Havard also said it was reported locally that Miers on the same Sunday attended a worship service by a group that split from Valley View Christian Church, which she and Hecht, among others, recently left.

“Contrary to reports, Harriet Miers was not raised as a Catholic” as an evangelical Protestant. Miers might well have occasionally attended Catholic churches as a child or young adult, but there is no evidence that she ever considered herself a Catholic. Deacon Havard also said, as an active Catholic and journalist for 35 years in Dallas, he has never heard anyone refer to Miers as a Catholic or former Catholic until the current set of rumors. He noted that a local Episcopal church has pews dedicated to her parents and that she worshipped there with her family on a recent trip to Dallas. Deacon Havard also said it was reported locally that Miers on the same Sunday attended a worship service by a group that split from Valley View Christian Church, which she and Hecht, among others, recently left.
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REAL ESTATE GROUPS
WASHINGTON (CNS) — There may be no political issue that crosses denominational boundaries like hunger.

Given today’s divisive political climate, that’s quite an accomplishment.

And, given today’s runaway federal budget deficits, that people of every stripe of the religious spectrum weighed in — successfully — against a Senate panel’s proposed cuts in the federal food stamp budget is even more remarkable.

The Senate Agriculture Committee, headed by Sen. Saxby Chambliss, R-Ga., rescinded a White House proposal to change food stamp eligibility requirements that would have cut an estimated $574 million from the food stamp budget.

“We’re very pleased Senate leaders decided the committee did not take harmful cuts or any cuts out of the food stamp program,” said Kathleen Curran, a domestic policy adviser for the U.S. bishops. “We look to the Senate and hope that will be the outcome in the final bill.”

E-mails to senators and representatives from opponents of the cuts as well as “calls to congressional offices and letters to local newspapers have raised a moral and faith-based voice to protect the most vulnerable in society. And we have had an impact,” said the Rev. Jim Wallis, head of the Washington-based Sojourners movement and convener of Call to Renewal.

Rev. Wallis, an evangelical, had noted in an Oct. 18 conference call with reporters that the House was still planning to include food stamp cuts as part of a larger budget-cutting measure to rein in the spiraling federal deficit. (House leaders announced on Oct. 20 they were postponing a vote on the proposed cuts because of protests from members who either called the cuts too far-reaching or not extensive enough.)

They have no Plan B for hungry people. They just make the cuts,” Rev. Wallis said. “This is the wrong train going in the wrong direction and we have to stop it.”


In addition to Donald E. Messer, the other Methodist co-authors are known less for their denominational affiliation than their political affiliation: retired Republican Sen. Bob Dole and retired Democratic Sen. George McGovern.

Dole and McGovern recalled how they worked with Dole to enhance the food stamp program and to launch the Women, Infants and Children program for needy pregnant and nursing mothers and their children through age 5.

“If there is no doubt that remarkable progress in nutrition and agriculture has been made both at home and abroad in recent decades,” McGovern wrote. “But the question persists: Why 800 million hungry people, still?”

“Feeding the children of the world is the correct thing to do, and it is also the pragmatic thing to do,” Dole wrote, adding that he and McGovern jointly proposed to Congress three years ago that $5 billion of a $40 billion anti-terrorism bill be earmarked to reduce world hunger.

“Better nutrition alone, of course, will not end terrorism, but we believed it could help dry up the swamplands of hunger and despair that serve as potential recruiting grounds for terrorists,” Dole said.

During their Oct. 18 conference call, the Rev. David Beckmann, a Lutheran and head of the $4,000-member Bread for the World anti-hunger lobby, voiced amazement that Congress was still considering $2 trillion in tax cuts. Instead, he said, “we think there are a lot of other places you can cut funding, where you may be cutting funding from some pretty affluent people, that are better than cutting food stamps.”

One example that Rev. Beckmann gave was farm subsidies, which, if capped at $250,000, would equal the size of the proposed food stamp cut.

“If you want to tell some farmer who’s getting $500,000 to $400,000 a year that you’ve got to cap it at $250,000,” he asked. An Oxfam America study issued on Oct. 19 noted that U.S. growers of cotton, a nonfood crop, got $4.2 billion in federal subsidies. If the full Senate gives its assent to the Agriculture Committee’s proposal to rescind the White House plan, but the House votes for food stamp cuts, the bills would go to a House-Senate conference committee to resolve differences. Should that happen, “I hope that the majority party won’t be able to get their act together, and they’ll kill the whole budget reconciliation package, that the food stamp cuts will contribute to a whole derailing of this thing,” Rev. Beckmann said.

“If, at the end of the day, the whole reconciliation package is derailed, it’d be good for the country.”

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Couple encourages people to support parents who experience infant loss

By Mary Ann Wyand

Grief changes people’s lives forever. St. Bernadette parishioners Cary and Teresa Bracken of Indianapolis learned that extremely painful life lesson eight years ago when their daughter, Sophia Marie, died shortly before birth and again seven years when their second daughter, Madeline, died shortly after being born.

Sophia was a full-term stillborn baby and Madeline had a congenital diaphragmatic hernia, a rare genetic disorder of the chest. Mireille had a congenital diaphragmatic hernia, a rare genetic disorder of the chest. She was born near the time that Sophia was born, and even though they passed away it was very holy. They were so perfect and we felt like that was a blessing. When I was pregnant for the first time, I wasn’t even in the hospital. … In the short time that Maddie was alive, she touched many, many lives. Because of her existence, many people’s lives were changed for the better.

Going home from the hospital with empty arms is heartbreaking, Teresa said.

“Even though our two daughters passed away, it was still the most beautiful experience I think it is. It’s like looking at a mirror and saying, ‘This is me.’ ”

“It is a nice comfort to be around other expectant mothers at church. When we were able to bring Jarod and Ava home to the house, she said. “The house never felt the same again because of the emptiness in our hearts and our home. When we were able to go to church and see our pictures.”

Memorial Mass, dedication and prayer service are next week

An All Souls Day Mass is scheduled at 2 p.m. on Nov. 2 at the Calvary Cemetery Mausoleum, 435 W. Troy Ave., in Indianapolis.

Mgr. Joseph F. Schaeidel, vicar general, will celebrate the liturgy this year. The gathering is invited to drive to the nearby St. Joseph Cemetery, where he will bless and dedicate the new St. Joseph Mausoleum and Stations of the Cross.

On Nov. 5, St. Vincent Women’s Hospital in Indianapolis is sponsoring an 11 a.m. prayer service at the Infants Circle at Our Lady of Peace Cemetery, 9001 N. Haverstick Road, in Indianapolis for families who have experienced infant loss.

The public is also invited to participate in All Souls Day Masses at noon and 6 p.m. on Nov. 2 at Our Lady of Peace Cemetery.
Catholic Cemeteries Association

Cordially Invites You to Attend a Candlelight Mass Celebrating All Souls Day

Our Lady of Peace—Indianapolis
Wednesday, November 2 at Noon
Celebrant: Rev. Shaun Whittington

Wednesday, November 2 at 6 p.m.
Celebrant: Msgr. Fred Easton

Calvary Cemetery—Terre Haute
Wednesday, November 2 at 4 p.m.
Celebrant: Rev. Joseph Kern

Calvary Cemetery—Indianapolis
Wednesday, November 2 at 2 p.m.
Celebrant: Msgr. Joseph Schaeded

Following Mass we will proceed to St. Joseph Cemetery Courtyard Mausoleum for dedication of the new Building and dedication of the Stations Of The Cross.

Candlelight Ceremony
(3 miles west of Brownsburg on Highway 136)

In case of rain, evening prayers at church

Catholic Cemeteries Association

OMAHA, Neb. (CNS)—A rehabilita-
tion program called A Time to Heal, offered by the Survivors of Mary religious order and a Methodist treatment center and college in Omaha, is helping women live full lives after breast cancer.

It helped Kathy Krzycki, a member of Sacred Heart Parish in Omaha, by giving her the tools to survive her ordeal.

Her life changed forever after she was diagnosed with aggressive breast cancer three years ago. She endured a double mastectomy and intense chemotherapy and radiation, and was left feeling unsure of herself.

“I had to choose where my energy was going,” she said, adding that she dealt with memory loss, low self-confidence and a loss of spirituality. “All of my inno-
cence was taken away.”

Not only did Krzycki have to deal with the physical losses resulting from breast cancer, she also was faced with the loss of her job as a nurse at Omaha’s Mercy Care Center and the unexpected death of her husband, Darrell, a week after her cancer treatments ended.

“There were days that I would roll out of bed and roll back in,” she said. “I wanted to be a survivor, but my spirit was kind of taken away. It was depleted. It was tired and worn out from the impact of everything.”

Her cancer now in remission, Krzycki said she found strength and healing from counseling, friends, family and the pro-
gram A Time to Heal, designed to help women reclaim their lives after breast cancer treatment.

“What A Time to Heal did for me was give me tools to work at being a better survivor,” Krzycki told The Catholic Voice, Omaha archdiocesan newspaper. “It gave me the tools to stop and think about whether or not I was taking care of myself. It gave me tools to evaluate my life and to see where I wanted to go. It helped me begin to restore my spirit to a spirit of confidence.”

A Time to Heal was created by Deacon Stephanie Koraleski and Kay Ryan as the first “whole-person” rehabilitation program for patients who have completed treatment for a first occurrence of breast cancer. The 12-week holistic program is designed to help women regain physical, emotional, intellectual, psychological and spiritual strength after undergoing breast cancer treatment.

The Methodist Cancer Center and Nebraska Methodist College in Omaha became partners with the Survivors of Mary to provide A Time to Heal. The Survivors of Mary, also known as the Servite Sisters, are providing their Servite Center of Compassion facilities in Omaha for the rehabilitation program.

The Survivors of Mary have a history of spiritual ministry to cancer patients through their programs, such as the St. Peregrine Prayer Program.

“We just want to work with, collabo-
rate with, be with and offer presence to persons who have cancer and just to sup-
port them, pray with them, cry with them and listen to them,” said Servite Sister Mary Hogan, a program facilitator.

Koraleski, the daughter of a breast can-
cer survivor, and Ryan, a breast cancer survivor herself, are both familiar with the side effects and after-effects of breast can-
cer treatment.

Women with breast cancer often expe-
rience fatigue, an inability to concentrate, pain and weakness, sleep stress and lymphedema, an accumulation of lymphatic fluid that causes swelling, most often in the arms and legs.

One idea behind A Time to Heal is that breast cancer patients can benefit from the same concept of rehabilitative care that is available to cardiac patients.

“We looked at the services provided to our patients and realized that breast can-
cer patients don’t get the same kind of post-treatment care that heart patients get,” Koraleski said. “We scoured the available psychosocial literature and looked at the experiences of patients to develop a program of information and activities we believe—and research con-
firms—may be helpful to them.”

Participants in A Time to Heal meet three hours a week for 12 weeks. Each session includes light snacks, gentle arm and shoulder exercises, and a presenta-
tion on topics pertaining to breast cancer recovery, such as relaxation, nutrition, spirituality, sexuality, femininity and relationships. The women also partici-
pate in group discussion, journaling and affirmation.

“We believe a lot of healing has to do with telling your story, and being able to be validated for what happened to you and the feelings you had and also the hopes and dreams that you hope to accomplish in the future,” Koraleski said.

For Krzycki, being able to share with others and interact with others through A Time to Heal allowed her to appreciate herself again.

“They had to instill a sense of confi-
dence and teach me to look inside myself and realize that I had to honor my own being, to honor my own wis-
dom and to have dreams,” she said. “I learned that living in a miracle is such a gift. It brought me from just surviving to thriving.”

Earthquake survivors

A Kashmiri earthquake survivor warms herself at the Shamshabari National Park in Srinagar, India, on Oct. 25.

The Oct. 26 earthquake in the western Himalayas has killed hundreds of people and left thousands homeless, according to the U.S. Geological Survey.

The 7.6-magnitude earthquake struck at 3:23 a.m. (4:53 a.m. EDT) and was felt across a wide area in northern India and Pakistan.

The shaking was strongest in the city of Srinagar, the capital of Jammu and Kashmir state, which is home to about 1.5 million people.

The death toll reached at least 400, with more than 1,500 injured and 300 people missing.

The aftershocks continued through the day, causing panic and sending thousands fleeing their homes.

Meanwhile, residents in the earthquake-hit area were scrambling to deliver much-needed aid to remote parts of the earthquake-hit country.

With winter approaching and rain predicted in coming days, authorities were racing against time to reach thousands of people cut off by the weekly Oct. 6 earthquake.