Catholic Community Foundation meeting highlights improving finances

By Brandon A. Evans

For the first time since at least the 1996-97 fiscal year, the Archdiocese of Indianapolis ended a fiscal year with a budget surplus.

Jeffrey Stumpf, chief financial officer for the archdiocese, announced a budget surplus of $213,000 for the 2004-05 fiscal year, which ended June 30, during the annual meeting of the Catholic Community Foundation (CCF) on Nov. 2 in Indianapolis.

The total budget for the archdiocese is about $39 million. Stumpf said he is expecting a similar surplus this year, but noted that the surplus is still small—only half of 1 percent of the total budget.

In addition to the conferences, the CCF meets regularly to sort out views

WASHINGTON (CNS)—In a House hearing room recently, much of the discussion focused on the meanings of the words “feels” and “pain.”

Is pain “a subjective sensory and emotional experience that requires the presence of consciousness,” as a recent article in the Journal of American Medical Association defined it? Or does pain instead depend on certain physiological and behavioral responses to stimuli? Or does it have to do primarily with brain development?

Answers to those questions could make all the difference to women considering an abortion—and to their unborn children—if a measure pending in the House becomes law.


The legislation would require medical professionals to inform women seeking abortions—if their unborn child has reached “a probable stage of development” and “is ‘substantial evidence that the [abortion] will cause the unborn child pain, and that the mother has the option of having pain-reducing drugs administered directly to the child.’”

Sen. Sam Brownback, R-Kan., has introduced a similar measure in the Senate.

Diocese of Evansville asks all of its parishes to aid tornado victims

EVANSVILLE, Ind. (CNS)—Bishop Gerald A. Gettelfinger of Evansville asked all parishes in the diocese to take up special collections to help aid vic-
tims of the Nov. 6 tornado that killed at least 23 people and demolished more than 300 homes in southwestern Indiana.

The special collections will build up special collections to help aid vic-
tims. Catholic Charities USA com-
mitted an additional $15,000.

The Diocese of Evansville committed an immediate $25,000 for direct assistance to victims. Catholic Charities USA com-

 Archbishop Buechlein to lead vocations retreat

By Sean Gallagher

Men who are considering the possibility that God is calling them to the priest-
hood have a chance to pray about this with Archbishop Daniel M. Buechlein at a vocations retreat at Our Lady of Fatima Retreat House on Nov. 18-19.

This is the third year that the arch-
bishop has hosted the retreat. It is open to men from their senior year in high school to age 50. Father Eric Johnson, archdiocesan vocations director, described the upcoming retreat as an opportunity for partici-
pants “to step back a little bit from their day-to-day lives and spend a little bit of time with others in prayer and in discern-
ment to try to come to a greater under-
standing of where God might be calling them, particularly with regards to the priesthood.”

During the two-day retreat, the arch-
bishop and an archdiocesan seminarian will share their vocation stories. The arch-
bishop will also offer conferences on prayer that will aim to give the partici-
pants tools that they can use in their own discernment.

In addition to the conferences, the retreat will include Mass, the Liturgy of the Hours, eucharistic adoration and an
Archdiocesan Mass honors couples married 50 years or more

By Brandon A. Evans

More than 164 couples celebrating 50 years or more of marriage turned out to celebrate a special Golden Wedding Anniversary Mass on Nov. 5 at SS. Peter and Paul Cathedral in Indianapolis.

Archbishop Daniel M. Buechlein was the principal celebrant at the Mass at which the couples renewed their marriage vows and received a special blessing from the archbishop.

The archbishop also personally greeted and gave a gift to each of the 21 couples celebrating 60 or more years of marriage.

The couples at the Mass represented more than 8,800 combined years of marriage.

Imagine what a lonely person looking for someone to care would find if they came into the cathedral, Archbishop Buechlein said during his homily.

“Would they not find an answer to their seeing?” he asked. “How did these beautiful couples manage to find a love that could last 50, 60, maybe even 70 years?”

How could they do this in an age when so many marriages come apart?

“The fact that you’re here this afternoon says that when all is said and done, the meaning of your life together, the meaning of your love for each other had to be rooted in God. You have needed God’s blessing on your marriage over and over again,” Archbishop Buechlein said.

“In your own words, I think you would tell that one of the secrets of a happy marriage is the commitment to have God as your mutual third partner,” he said.

St. Luke parishioner Genevieve Hublar, who has been married to her husband, Edward, for 67 years, said that their faith kept them together, and that being able to celebrate so many years of marriage is unbelievable.

Her husband jokingly said that to keep young couples together they should be locked in the house so that they learn to get along.

Holy Family parishioner Chester Hublar of New Albany, who has been married to his wife, Cecelia, for 67 years, said that there are a lot of distractions for younger couples.

His advice for young couples is turn off the television.

As for his time being married, Hublar said that it doesn’t seem to have been as long as it has. “Once you get past the first 50 years, he said, you’ve got it made.

Too often, young people today, Claypool said, don’t take their wedding vows seriously enough.

“No couple’s love on the day of their wedding is enough for a lifetime,” Archbishop Buechlein said, “because love is not static—love is a decision that grows and is pruned and is tempered by life’s experiences.”

Family and friends, he said, help married couples continually nurture that love and trust that cements their marriage.

“As their family and friends, we promise to continue to support them, not just this afternoon, but in the good times and in bad, in sickness and in health, all the days of their lives,” he said.

He also called husbands and wives to continue giving their love, not just to each other, but to all those around them in need.

“That, my dear friends, is what we mean when we say marriage is a sacrament of the love of God,” the archbishop said.

“God’s love takes flesh and reaches out to others through your married love. Your vocation is to share your love with family and neighbors.”

Chester and Cecelia Hublar, members of Holy Family Parish in New Albany, who have been married for 67 years, accept a gift from Archbishop Daniel M. Buechlein during the archdiocese’s annual Golden Wedding Anniversary Mass.

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Catholics celebrate feast day of St. Martin de Porres

By Mary Ann Wyand

The Lord speaks to us in many special ways and calls us to worship together regardless of the color of our skin and our culture, Franciscan Father Arturo Ocampo, pastor of St. Patrick Parish in Indianapolis, told several hundred people during the archdiocese’s second annual St. Martin de Porres feast day Mass on Nov. 2 at St. Gabriel Church in Indianapolis.

Hispanic and African-American Catholics share a devotion to St. Martin de Porres, and his feast day was an opportunity to bring Catholics from different cultures and archdiocesan parishes together in prayer and song.

For the second year, Divine Word Father Stephan Brown, pastor of St. Rita Parish in Indianapolis, was the principal celebrant for the Mass sponsored by the archdiocesan Commission for Multicultural Ministry.

Archbishop Daniel M. Buechlein sent his greetings because he was not feeling well last week.

Several Catholics from Peru donated an ornate banner and icon of St. Martin de Porres to the archdiocese, which was placed near the altar during the feast day Mass. The banner was handmade by Juan Miguel Diaz Carbajar, a Catholic from Lima, Peru, who is related to St. Mary parishioner Jamie Torpoco of Indianapolis.

The Mass celebrated the life of St. Martin de Porres, who was born in Lima, Peru, to a freed black woman from Panama and a Spanish nobleman. He devoted himself to good works, and was known for his humility, forgiveness and concern for justice. He founded an orphanage, organized fundraising events to gather money for the poor and needy, and served as an advocate for justice. He was a brother but other members of his religious community did not appreciate him, Father Arturo said. “But he always responded with humility and with a smile.”

In his homily, Father Arturo also paid tribute to the late Rosa Parks, a black woman who refused to give up her bus seat to a white man on Dec. 1, 1955, in Montgomery, Ala.

His action that day galvanized the civil rights movement, and led to a Supreme Court ruling banning segregation on city public transit vehicles. She died on Oct. 24 at age 92 in Detroit and was mourned by countless Americans.

“We make a big deal out of it and we better,” Father Arturo said. “We better remember what this woman did. We have to remember what St. Martin de Porres did—just like what Rosa Parks did—and we cannot forget it. She sat down for justice. You, my brothers and sisters, have to stand up for justice.”

There is a lot of work to be done in Indianapolis, he said, to resolve problems in the community and to promote reconciliation between people of different cultures.

“There should be tears in our eyes because we are not in fact celebrating Mass together,” Father Arturo said. “There are problems between our brothers and sisters of brown skin and brown skin. What’s the difference? We are brothers and sisters. We have one Father. All of us belong to the same family. Many people responded with an ‘Amen.’

Pointing to an icon of Our Lady of Guadalupe on his stole, Father Arturo called her his mother.

“Compassion, my dear brother, is preferring up his bed to a sick man, he replied, and housed the poor and the sick.

He founded a foundation to gather money for the poor and needy, and provided food, clothing and medicine to the poor. “I want the Word to nourish me for the rest of my life,” Father Arturo said in his homily. “The Lord is preparing a meal for you right now. It’s the body and blood of our Lord Jesus Christ that is being prepared for you.”

But there’s a lot of work to be done, he said, to bring Hispanic and African-American Catholics together to celebrate the eucharistic liturgy as members of one faith community and as neighbors.

St. Martin de Porres was not accepted by his Spanish brothers and sisters, because of his African mother, Father Arturo said, and biracial people were ostracized at the time.

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Pointing to an icon of Our Lady of Guadalupe on his stole, Father Arturo called her his mother.

This is Miss Mexico of 1531,” he said. “and don’t you forget it. Not only is she Miss Mexico, she is the Empress of the Americas. She is our mother because she has given birth to Jesus in this world. She is your mother, and she is mine.”

God offers us richness in the Eucharist, Father Arturo said. “That is the food that you and I need. Let us build bridges between brothers and sisters. You and I need a lot of work to do. Let us love one another. What is the greatest commandment? You shall love the Lord your God with your whole heart, with your whole soul, and with your whole mind.”

If you follow that commandment, he said, there won’t be any room for the devil in your life.

St. Martin de Porres was called “Friar Broome” in Spanish, Father Arturo said. “That broom is going to help us free our minds, our hearts, our community, our Church. That broom is going to help us to begin to build a community where brothers and sisters of color can live as sons and daughters of the one God. You have a brother, and I do too, and his name is sweet. His name is Jesus. He’s right here so get out the tissues and rejoice in the Lord always.” ♦

Catholics from many parishes in the Indianapolis area sing during the procession as a handmade banner of St. Martin de Porres is carried up the aisle at St. Gabriel Church in Indianapolis on Nov. 2 to begin an archdiocesan observance of his feast day. The eucharistic liturgy and reception was sponsored by the archdiocesan Commission for Multicultural Ministry. The banner was made by Juan Miguel Diaz Carbajar, a Catholic from Lima, Peru, who has relatives living in the archdiocese. It was donated to the archdiocese by a group of Peruvian Catholics.

Amen.
Faith and Society/ Douglas W. Kmiec
Abortion and privacy rights.

In evaluating nominees to the U.S. Supreme Court, some Senate members were clearly concerned with the right to privacy. The equal standard Democrat answer is the desire to select the opposite—judges who will legislate from the bench. This requires constancy and clarity in your purpose. This university and it must not now. During my presidency, we will give fresh emphasis to the distinctive strengths of Notre Dame, and we will build on these strengths as we move toward a pre-eminent position among the world’s universities. All Hoosiers have reason to be proud of Notre Dame’s accomplishment, the institution that started out in Vincennes (when it was the diocesan see for all of Indiana and Illinois). Its founder, Holy Cross Father Edward Sorin, wanted the new college to be “the most powerful means for doing good in this country.” Like Saint Meinrad School of Theology, Saint Mary-of-the-Woods College, Marian College and all the other Catholic colleges and universities in Indiana, Notre Dame was founded “from the heart of the Church” (ex corde ecclesiae, in the words of the late Pope John Paul II). Their purpose, according to Father Jenkins, is to “be a place of higher learning that plays host to world-changing teaching and research, but where technical knowledge does not outstrip moral wisdom, where the goal of education is to help students live a good human life, where our restless quest to understand the world not only lives in harmony with faith but is strengthened by it.”

We celebrate the University of Notre Dame’s new era of leadership and the conversation that will continue on the South Bend campus into faith and reason. We agree with Father Jenkins that this dialogue will challenge some intellectuals who see no need to acknowledge the claims of religious faith. We also agree that a Catholic university that is true to its mission will reject “a complacent and false understanding of faith.” In Truth and Tolerance: Christian Belief and World Religions, Cardinal Joseph Ratzinger (now Pope Benedict XVI) wrote: “Christian faith is not a system. It cannot be portrayed as a complete, finished intellectual construction. It is a path, and it is characteristic of a path that it only becomes recognizable if you enter on it and start following it.”

Catholic universities exist to help “manny discover and follow the path to truth and holiness. In the words of Father Jenkins, “This is our goal. Let no one ever again say that we dreamed too small.”

Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.)

I am deeply troubled,” a reader recently wrote, “and need your help. I have spent my life trying to be a good Catholic: receiving the sacraments, giv- ing to my Church, showing acts of kind- ness... I love my Church and believe in the Nicene Creed.” But, the reader said, “I see both sides on many issues — like birth control, mar- ried clergy, etc. When I read articles that suggest that the bishops who are in full compliance with the teachings of the Church should leave the Church that they love, I become confused. How can we love us all even though we try so hard to understand? I know there are millions like me. If you can provide any advice, I would appreciate it.” Here is my reply: Dear Brother in Christ, Yes, our Lord does love us all as we try to do the right thing, even unbelievers. Trust in his mercy. Do n’t even think about leaving, no matter what anyone says. You are an important part of our community of faith. If you are troubled, find a good priest to talk with about your concerns.

Here is a little principle from moral theology which has stood the test of time. I hope it helps you: Unity in necessary things, freedom to doubtful things, and charity in all things. In order for the Church to remain true to her mission, she must remain faithful to her core teachings. Doctrinal integrity is essential if the Church is to be the same Church that Jesus died for. She can’t change from century to century to satisfy the logical objections of each age. The Church respects charity and clarity in matters of doctrine. Unity in “necessary things” means that each of us must try to make our leap of faith even when do so seems to go against logic. Many refuse to believe that God’s love is real; feel it is an illusion. If you have any advice, I would appreciate it.” Here is my reply: Dear Brother in Christ, Yes, our Lord does love us all as we try to do the right thing, even unbelievers. Trust in his mercy. Don’t even think about leaving, no matter what anyone says. You are an important part of our community of faith. If you are troubled, find a good priest to talk with about your concerns.

The purpose of a Catholic university

Holy Cross Father John Jenkins has been his presidency of the University of Notre Dame with a bold statement: “My presidency will be driven by a wholehearted commitment to uniting and integrating these two indispensable and whole-visible strands of higher learning: academic excellence and religious faith.”

And it invariably distorts all efforts to question for wisdom and understanding. Limited. It takes us only so far in the quest for wisdom and understanding. We must use them to learn to world-changing teaching and research, but where technical knowledge does not outstrip moral wisdom, where the goal of education is to help students live a good human life, where our restless quest to understand the world not only lives in harmony with faith but is strengthened by it.”

We applaud Father Jenkins’ vision. It will reject “a complacent and false understanding of faith.” We also agree that a Catholic university that is true to its mission, “from the heart of the Church.” (ex corde ecclesiae, in the words of the late Pope John Paul II). Their purpose, according to Father Jenkins, is to “be a place of higher learning that plays host to world-changing teaching and research, but where technical knowledge does not outstrip moral wisdom, where the goal of education is to help students live a good human life, where our restless quest to understand the world not only lives in harmony with faith but is strengthened by it.”

In his inaugural address as president of the University of Notre Dame (Sept. 23, 2005), Father Jenkins called attention to three principles that define a Catholic university:

1. Knowledge is good in itself and should be pursued for its own sake.

2. There is a deep harmony between faith and reason.

3. The role of community and the call to service are central to Christian life.

“At Notre Dame, we have much to be proud of in our embrace of these principles,” Father Jenkins said. “But complacency has never characterized this university and it must not now. During my presidency, we will give fresh emphasis to the distinctive strengths of Notre Dame, and we will build on these strengths as we move toward a pre-eminent position among the world’s universities. All Hoosiers have reason to be proud of Notre Dame’s accomplishment, the institution that started out in Vincennes (when it was the diocesan see for all of Indiana and Illinois). Its founder, Holy Cross Father Edward Sorin, wanted the new college to be “the most powerful means for doing good in this country.” Like Saint Meinrad School of Theology, Saint Mary-of-the-Woods College, Marian College and all the other Catholic colleges and universities in Indiana, Notre Dame was founded “from the heart of the Church” (ex corde ecclesiae, in the words of the late Pope John Paul II). Their purpose, according to Father Jenkins, is to “be a place of higher learning that plays host to world-changing teaching and research, but where technical knowledge does not outstrip moral wisdom, where the goal of education is to help students live a good human life, where our restless quest to understand the world not only lives in harmony with faith but is strengthened by it.”

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Daniel Conway

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God has given each of us a specific vocation in this world

Recently, while confirming young people in one of our southern Indiana parishes, I was happy to greet her son and family. I was reminded to send my faithful writing cousin a note to let her know that I continue to think of her and pray for her. She had been so faithful in keeping in contact with me, even as it is my turn to assure her of my prayers. As my November thoughts turn to saints I’ve known in my lifetime, I could mention a number of cousins who have been and are a simple inspiration for me and many others. My letter-writing cousin stands out as an example of a faithful wife and mother who lives faith in a truly simple way. I am not naming her because, in her shyness and humility, she would be mortified. But as I think of the different lay vocations in the world, I think of this cousin. She is an example of countless unassuming women who live a life of Catholic faith in a straightforward yet humble manner in the home, in the family, in the neighborhood. She is a loving wife and mother, and worked hard all her life to help make a home for her husband and son. She has been a presence in her parish community—mostly present and working in the shadows because she is shy and unassuming. At parish picnics, she would be one of those parishioners washing dishes in the kitchen; she would prefer to be one of the “anonymous” people who help clean the parish church. She would be at parish gatherings even though, because of her shy nature, she was inclined to stay at home.

When we think of the vocation of the laity, we tend to overlook the fundamental essence of vocation. We tend to think of the more visible roles that serve the liturgical celebrations or parish committee or other forms of public service in the parish.

The fact is each one of us has been called from all eternity to fulfill a divine vocation. By God’s Providence, we have been brought into life. I agree with the comment that no one has been born by accident. God created the soul of each and every one of us. Through the sacrament of baptism, we have been initiated into intimate life with God. He has

Dios nos ha dado a cada uno una vocación específica en este mundo

En algún momento padece llegar a con- tar más de 100 primos hermanos. Por supuesto, a medida que pasan los años, nos encontramos con un número menor de parientes, y terminémonos dando cuenta de lo que ocurrió en los años de nuestra infancia. Ambas partes de nuestra familia tienen fuentes raíces germánico-católicas. Al igual que muchas otras familias, continuamos celebrando reuniones familiares con regularidad. En agosto fue la reunión de los primos Blessinger, el lado materno de mi familia. A pesar de lo numerosos, todavía nos conocemos entre todos, no obstante el paso inexorable del tiempo. Disfrutamos la reunión e intercambiamos historias de nuestra niñez y de la adolescencia.

Hemos logrado mantenernos en contacto durante todos estos años, principalmente por medio de cartas de Navidad y otros momentos especiales. Después de que me hice obispo, una de mis primas a quien no conocía muy bien porque era menor que yo, comenzó a escribirme con cierta frecuencia para hacerme sentir sus oraciones. Al igual que ella, sus cartas eran relatos muy sencillos de lo que sucedía en su familia.

También me mantenía informado de lo que ocurría en las familias de sus hermanas y hermanos. Y quería saber si yo estaba bien. Hace poco sus cartas habían dejado de llegar y me preguntaba por qué. Ya en nuestra reunión y percibí que, debido a motivos de salud, ya no puede escribir.

Recientemente, mientras confirmaba jóvenes en una de nuestras parroquias del sur de Indiana, me alegré saludar a su hijo y a su familia. Esto me recordó enviarle a mi prima fiel una nota para que supiera que yo continuaba pensando y rezando por ella. Ella ha sido una columna de luz para mantenerse en contacto conmigo, que ahora es mi turno de hacerle sentir mis oraciones.

Mientras mis pensamientos de noviembre van para los santos que he conocido en vida, podría mencionar a varios primos que han sido y son una sencilla inspiración para mí y para muchos otros. Mi prima epistolar resalta como un ejemplo de esposa y madre devota quien ha recibido el llamado de toda la eternidad para cumplir con una vocación divina. Para la Providencia de Dios se nos ha traído a la vida. Estoy de acuerdo con la afirmación de que nadie nace por accidente. Dios cree el alma de todos y cada uno de nosotros. Por medio del sacramento del bautismo se nos ha iniciado en una vida estrechamente vinculada a Dios. Él es “el que nos ungí y el que nos marcó con su sello y nos dio en casa el Espíritu en nuestros corazones” (2 Co 1:21-22).

Cada uno de nosotros tiene una tarea específica que cumplir en esta vida, sin importar lo humilde que sea, y Dios nos ha destinado un lugar en el cielo. Dentro del llamado universal a la santidad, Dios nos ha entregado a cada uno de nosotros una vocación específica para la cual podemos marcar la diferencia en el mundo mismo en el que vivimos.

Para algunos de nosotros, dicha vocación es pública y visible. Para otros, de hecho diré que para la mayoría, como para mi prima, la vocación particular pasa mayormente desapercibida e inadvertida. A veces pienso que con gran frecuencia aquellos que pasan desapercibidos entre nosotros son la base para el futuro que se construye. A pesar de que Dios nos ha entregado un salvoconducto para cumplir con una vocación, parece que es más importante que esas vocaciones sean desapercibidas.

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Mientras mis pensamientos de noviembre van para los santos que he conocido en vida, podría mencionar a varios primos que han sido y son una sencilla inspiración para mí y para muchos otros. Mi prima epistolar resalta como un ejemplo de esposa y madre devota quien ha recibido el llamado de toda la eternidad para cumplir con una vocación divina. Para la Providencia de Dios se nos ha traído a la vida. Estoy de acuerdo con la afirmación de que nadie nace por accidente. Dios cree el alma de todos y cada uno de nosotros. Por medio del sacramento del bautismo se nos ha iniciado en una vida estrechamente vinculada a Dios. Él es “el que nos ungí y el que nos marcó con su sello y nos dio en casa el Espíritu en nuestros corazones” (2 Co 1:21-22).

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Para algunos de nosotros, dicha vocación es pública y visible. Para otros, de hecho diré que para la mayoría, como para mi prima, la vocación particular pasa mayormente desapercibida e inadvertida. A veces pienso que con gran frecuencia aquellos que pasan desapercibidos entre nosotros son la base para el futuro que se construye. A pesar de que Dios nos ha entregado un salvoconducto para cumplir con una vocación, parece que es más importante que esas vocaciones sean desapercibidas.
Events Calendar

November 11
Holy Rosary Church, 520 Stevens St., Indianapolis. Vigil for Life, 3 p.m. Information: 317-357-9479.

November 12
St. Victor Parish, 1214 W. 43rd St., Indianapolis. Respect Life Sunday, 10 a.m. Information: 317-255-8218.

November 13
Holy Cross Parish, 125 N. Castile St., spinal cord injury, 7:30 p.m., 317-255-3666.

November 13-14

November 13-15
St. John Vianney Parish, 273 W. 89th St., Indianapolis. Holy Hour, 7 a.m.-6 p.m., 317-453-2465.

November 16
St. Thomas Aquinas Church, Brookside Community, 3778 Brookside Dr., Indianapolis. Open house for prospective students, 1-3 p.m., 317-924-4333, ext. 32, or e-mail sttaقر@carolineritter.org.

November 16-17
St. Anthony Church, 379 N. Warr Ave., Indianapolis. Eucharistic expositions, 3:30 p.m., 317-865-5541.

November 17-19
Holy Family Church, 3731 S. Michigan Ave., Indianapolis. Silver Saturn, Saturday, 7:30 p.m., Sun., 7 p.m., 317-888-2861.

November 18

November 19
Catholic Charities Terre Haute, 3650 E. 46th St., Indianapolis. Catholic Charities Terre Haute received $3,000 for its food bank from Kroger Food Stores. Such contributions allow the organization to operate free of charge to those in need. Catholic Charities Terre Haute has been in operation for more than 65 years and serves more than 120 food banks in the Wabash Valley. In 2004, the food bank distributed almost 2 million pounds of food in seven counties. In the Terre Haute area, from Oct. 28 to Nov. 11, more than 40 confirmed groups contributed. For more information visit: ccth@gmail.com.

November 19
St. Thomas More Church, 1200 N. Indiana St., Mooresville. Men’s Perpetual Adoration, 7-9 a.m., 317-831-4142.

November 20
St. Joseph Church, 3160 E. 46th St., Indianapolis. Open House, 7-9 a.m., 317-888-2861.

November 20
St. Mary-of-the-Woods, gift shop, St. Mary-of-the-Woods, Sisters of Providence, bake sale, 9 a.m.-3 p.m., 317-335-3131, ext. 434.

Grants

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Father James Wilmoth, from left, pastor of St. Roch Parish in Indianapolis; Indianapolis Mayor Bart Peterson; Rob Rash, associate director of schools, administrative personnel and professional development for the archdiocesan office of Catholic education; Lauren Kannepel, St. Roch School eighth-grade class president; and Joe Hansen, principal of St. Roch School, stand together on Oct. 25 when the mayor presented the school with the October “Character Counts” award. The award, created by Mayor Peterson during his first month in office, recognizes schools who demonstrate excellence in character. St. Roch School raised $34,600 during their “Thanksgiving food drive at local Kroger grocery stores, Kentucky Fried Chicken restaurants, WTHI television station, local schools and other local businesses.  

Regular Events

Daily events

John the Evangelist Church, 126 W. Georgia St., Indianapolis. Liturgy of the Hours, Mon.-Sun., morning prayer, 7:30 a.m.; evening prayer, 5:15 p.m. Information: 317-635-2021.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. Liturgy of the Hours, Mon.-Fri., morning prayer, 7:30 a.m.; evening prayer, 6:30 p.m. Information: 317-635-5551.

Holy Rosary Church, 520 Stevens St., Indianapolis. Trinitarian (Latin) Mass, Mon.-Fri., noon; Wed., 5:35 a.m. Information: 317-636-4478.

St. Barnabas Church, 8300 Rahle Road, Indianapolis. Mon.-Fri., Liturgy of the Hours, morning prayer, 7:30 a.m.; evening prayer, 6:30 p.m. Information: 317-882-0724.

St. Thomas Aquinas Church, 3460 S. Michigan Ave., Indianapolis. English Mass, 7 a.m.; Saturday Mass, 6:30 a.m. Information: 317-291-7014.

Holy Trinity Parish, 2618 W. Clift St., Indianapolis, Perpetual Adoration for sale after 9 a.m. Information: 317-634-8025.

St. Thomas the Apostle Church, 523 S. Merrill Ave., Indianapolis. Rose Wednesday matinee, 2 p.m., $10 adults, 3 p.m., $8 children. Information: 317-453-0154. 

St. John Vianney Parish, 273 W. 89th St., Indianapolis. Holy Hour, 7-9 a.m., 317-831-4142.


St. Thomas Aquinas Church, Brookside Community, 3778 Brookside Dr., Indianapolis. Open house for prospective students, 1-3 p.m., 317-924-4333, ext. 32, or e-mail sttaقر@carolineritter.org.

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Holy Family Church, 3731 S. Michigan Ave., Indianapolis. Holy Hour, 7-9 a.m., 317-831-4142.

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

St. Thomas More Church, 1200 N. Indiana St., Mooresville. Men’s Perpetual Adoration, 7-9 a.m., 317-831-4142.


St. Thomas More Church, 1200 N. Indiana St., Mooresville. Men’s Perpetual Adoration, 7-9 a.m., 317-831-4142.

Cheist the King Church, 1827 Kessler Blvd., E. Indianapolis. Exposition of the Blessed Sacrament, 7:30-9:30 p.m., rosary for world peace, 8 p.m. Information: 317-882-0724.

St. Gabriel Church, 6000 W. 34th St., Indianapolis, Spanish Mass. 5 p.m. Information: 317-291-7014.

Holy Trinity Parish, 2618 W. Clift St., Saturday Mass, 6:30 p.m., Indianapolis. Perpetual For sale after 9 a.m. Information: 317-634-8025.

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Johnson said, "to hear about his years of becoming a bishop can be very beneficial. Saint Meinrad School of Theology before being a seminarian with the archdiocese."

The second reading of the day spoke of life after death and the Gospel parable was a warning to be ready always because no one knows when the Lord will come.

Vocations

Johnson said that the archdiocesan vocations retreat should call (317) 236-1490 or 800-382-9836, ext. 1490. (Those interested in participating in the archdiocesan vocations retreat should call 317-236-1490 or 800-382-9836, ext. 1490. There is no fee.)

Archbishop Daniel M. Buechlein, left, shows a special edition of the Catechism of the Catholic Church to students from St. Pius X School in Indianapolis who are participating in an elective class on vocations. During a Nov. 3 visit to his office at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis, from left, the students are Michael-Joseph, T. J. Agnew, Frank Leemhuis, John Cavanaugh, Caroline Hawes and Meghan Seagain.

Tornado

memories lost may not be restored," he said. "I ask that all continue to pray for those who have lost so much, their homes, their personal effects and those family treasures forever lost.”

Bishop Gettelfinger said the Sunday readings “were poignantly relevant for all of us here,” and “it seemed as if they were selected to bring perspective to the awful realities caused by a storm.”

The school principal, Sara Maas, related their parents, “We began our day [Nov. 7] with a schoowide prayer in the gymnasium, where we all circled up and held hands and prayed this morning. ‘We’re taking every measure to try to provide for the children,’ she said. One little boy’s grandparents were in the hospital, and a preschool teacher’s brother-in-law and his wife were also in the hospital. Another family’s garage was demolished, but their house will be habitable after electricity is restored and the area is cleaned up, but ‘their youngest son is very sad because he [mistakenly] believes his home is totally gone,’ she said.†

One lit-
school consortium, the refinancing of a 1996 municipal bond issue at lower interest rates and the introduction of a new archdiocesan capital campaign. That campaign, titled Legacy for Our Mission: For Our Children and the Future, was the focus of Archbishop Daniel M. Buechlein’s address. The new campaign was first announced publicly at the CCF annual meeting last November, and is currently in its initial phases in 10 pilot parishes. (Log on to www.archindy.org for more information.)

The archbishop reiterated that the campaign, which seeks to raise at least $100 million in gifts and pledges over the next two years, is set up so that 100 percent of the money will be used to support parishes, schools, ministry agencies and retired priests.

The ministry goals of the campaign, he said, are directed to a better living of the Gospel by teaching the faith, serving the poor, caring for future ministries, requiring that women who are 20 weeks or more along in their pregnancy be given information about pain of the unborn before having an abortion.

Dr. Karwaljeet S. Anand, professor of pediatrics, anesthesiology, pharmacology, neurobiology and developmental sciences at the University of Arkansas for Medical Sciences in Little Rock, said the topic of fetal pain “deserves a scientific appraisal that is independent from the highly controversial and partisan issues surrounding abortion, women’s rights or philosophical projections about the beginning of human life.”

Anand disputed the findings of a review of earlier studies published in August in the Journal of the American Medical Association, which concluded that fetal perception of pain is unlikely until 29 to 30 weeks after fertilization.

“The conclusions … regarding fetal pain are flawed because they ignore a large body of research related to pain processing in the brain, present a faulty scientific rationale and use inconsistent methodology for their systematic review,” he said. “Based on the available scientific evidence, we cannot dismiss the high likelihood of fetal pain perception before the third trimester of human gestation.”

Teresa Stanton Collett, a law professor at the University of St. Thomas School of Law in Minneapolis, said the conclusions of the August JAMA article also were contrary to that of the British Medical Association, which said in 1999 that “due consideration must be given to appropriate techniques for minimizing the risk of pain” to the fetus, both in abortions and in therapeutic interventions.

“If there is a single issue in the abortion debate where common ground could be found, one would hope it would be on the issue of ensuring that women who obtain abortions at 20 weeks or later be informed of the possibility of fetal pain and their options to relieve that pain,” Collett added.

To a certain degree, that consensus already exists. When the bill was introduced in January, Nancy Keenan, president of NARAL Pro-Choice America, said her organization did not oppose the legislation.

“Pro-choice Americans have always believed that women deserve access to all the information relevant to their reproductive health decisions,” Keenan said. “For some women, that includes information related to fetal anesthesia options.”

But Arthur L. Caplan, chairman of the department of medical ethics at the University of Pennsylvania School of Medicine, strongly objected to the proposed law, calling it “an unwarranted interference with the practice of medicine” by Congress that could have “enormous ramifications for the future practice of medicine.”

Caplan said that because the medical profession has not reached a consensus about when a fetus is capable of pain, “legislation mandating that a health provider or physician represent something as a fact which is not known to be true or agreed upon by the majority of medical and scientific experts as valid would not only be poor public policy, it would set a terrible precedent for other topics where Congress might choose to mandate disclosure about ‘facts’ for political or even ethical reasons which have no foundation in science or medicine.”

Offering the most hands-on testimony at the hearing was Dr. Jean A. Wright, executive director of Children’s Hospital and Women’s Institute at Memorial Health University Medical Center in Savannah, Ga., who traced the history of pediatric anesthesia since the early 1980s, when “little or no pain management” was offered to premature infants undergoing major surgery.

Today, however, “our understanding of the presence of pain and the need to clinically treat this pain in the premature infants leads us to understand the presence of pain and the need to treat pain in the unborn fetus of the same gestational age,” Wright said.

“Our conscience as clinicians requires us to apply the same standard of informed consent that we would to any other patient in the same or similar situation,” she said. “We no longer can ignore the fact that maternal anesthesia treats the mother’s pain perception during these procedures, but leaves the unborn with no pain protection.”

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Therber said that the archdiocesan funds will be allocated to the ministry of Catholic education, the home mission grant fund, Catholic Charities, the training of priests and deacons, the recruitment of seminarians, and to a “ministry of caring,” which includes caring for retired priests and improvements to the cathedral, Catholic cemeteries and Our Lady of FATIMA Retreat House.

At Mass before the annual meeting, Archbishop Buechlein reminded those gathered that despite all the other busi-
ness of the day, the Mass would be “the most important thing we will do today.”

Ancient Christian church discovered

A prison inmate cleans a mosaic that is believed to be the floor of an ancient Christian church dating to the third or fourth century in Megiddo, Israel, on Nov. 6. Excavations inside Megiddo maximum security prison in northern Israel unearthed the remains of a structure that included a mosaic with inscriptions in Greek and murals of fish as well as an altar, according to the Israel Antiquities Authority.
Church offers moral principles for end-of-life decision-making

By Fr. John W. Crossin, O.S.F.S.

Last St. Patrick’s Day, I visited my mother at a hospital in Philadelphia. She did not know where she was. I came up to her and the feelings were like a tidal wave that washed over me. I could barely speak. I wondered if my mother would “pass over” to eternal life as my father did two years ago.

The question of whether to use extraordinary medical care is surrounded by deep emotions. In most cases, it isn’t the decision-making that is so difficult. The principles can be relatively clear and the decision easy in a certain sense.

But decision-making about life and death for our own life or for a parent or beloved family member is emotionally difficult. At these times, we may look for a principle or rule to decide for us.

Over many centuries, the Catholic tradition has developed moral principles for end-of-life decision-making. These principles shape our thinking. They help us to make reasonable decisions, but do not clothe them with absolute certainty.

We always seek to have respect for life. God puts each person here for a purpose. We seek to follow the divine will for our lives. This includes giving others good pro-life examples of how to live in faith toward the end of life.

Church offers moral principles for end-of-life decision-making

By Louise McNulty

When it comes to ministry to the sick or homebound, St. Luke the Evangelist parishioners in Lakewood, Ohio, are pretty involved throughout the year.

Visits to hospital and hospice patients are made by Father Francis Walsh, the pastor, or Marilyn Streeter, the pastoral associate, but about 50 parishioners step in to help whenever possible.

Many volunteers are extraordinary ministers of Holy Communion who serve people at two nursing homes and three assisted-living or independent-living facilities.

Ministry members conduct weekly Communion services, lead the rosary, assist wheelchair-bound residents to the service and visit people in their rooms, offering Communion, conversation or a blessing.

Volunteers visit or call the homebound and help them with errands. The ministry serves from 60 to 100 sick and/or elderly people each week.

Parishioner Lee Kissel, a widowed grandmother, said she feels “honored and proud” to bring the Eucharist and a smile to people in need, but she hopes younger parishioners will help with the ministry.

Involving young people in the program is a way of teaching them about social justice and compassion for the sick and elderly. Streeter said it is “the Sermon on the Mount in action.”

The parish wants the sick and homebound “to know that they are part of the parish,” she said, “and that we remember them and love them.”

(Louise McNulty lives inAkron, Ohio.)

Ministry includes patients, homebound

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(Louise McNulty lives inAkron, Ohio.)

An upcoming edition asks: What is a way that you can extend God’s mercy to those around you?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Germaine Paro, a patient at Strong Memorial Hospital in Rochester, N.Y., receives the sacrament of anointing of the sick from Father William Endres. Christians always seek to have respect for life. While the divine plan in our lives can be hard to discern, it seems that God was calling the pope home on April 2.

In developed nations today, we have the ability to control pain and also may have insurance or government assistance to pay for medical treatments without impoverishing our families. Yet prolonged treatments can be burdensome and thus extraordinary.

A critical question arises as to what treatments we always, or almost always, give to people out of respect for their humanity. We often refer to these as “comfort care.” We change the bed linens. We try to give people food and water. This is how we respect human life.

As the Catechism of the Catholic Church notes (#2278 and #2279), we should not cease trying to help others. We give painkillers to help ease suffering. We encourage palliative care.

Yet, as the end draws near, the body may begin to shut down and quit absorbing food and water. In some instances, this may cause the person to feel discomfort. Then we cease this care for we have the person’s well-being at heart.

We care for others by being present in love and seeking to make wise decisions.

In June, I visited my mother at home. She has recovered. Praise God!

(Oblate Father John W. Crosin is executive director of the Washington Theological Consortium in Washington, D.C.)

Lay minister to homebound

This Week’s Question

Does your parish have a ministry to the sick? What is involved? Who helps with it?

“A corps of volunteers—mostly retired people—take Communion to homebound people and visit them once a week or once a month depending on what person wants. Our pastor takes care of visiting nursing homes and hospitals.” (Teri Scherer, Aberdeen, Wash.)

“We have a care-giving minister who visits the sick and sees that those in wheelchairs have a way to get to church. Also, members of our Ladies Guild visit shut-ins or those sick for a long time.” (Diane Willis, McAlester, Okla.)

“We have one man who takes care of visiting nursing homes and hospitals once a week to have prayer and give Communion. We also have a group of three or four people who take turns each week going to homes to serve Communion.” (Hope Dodd, Hopewell, Va.)

Lend Us Your Voice

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Celebrating the lighter side of life in ‘spam’

Faithful Lines/Shirley Vogler Meister

A few weeks ago while overwhelmed with sadness about the disaster aftermath of Hurricane Katrina, I opened my ‘spam’ and noticed a few entries that made my day. Yes, I do sometimes save e-mail that I consider too precious to delete. I love the humor, beauty or calming effect. The first e-mail I read was from a friend who has a new baby. She mentioned she had met a guy she wanted to make a commitment to. No, she had not yet met the man of her dreams. A few weeks ago while overwhelmed with sadness about the disaster aftermath of Hurricane Katrina, I opened my ‘spam’ and noticed a few entries that made my day. Yes, I do sometimes save e-mail that I consider too precious to delete. I love the humor, beauty or calming effect. The first e-mail I read was from a friend who has a new baby. She mentioned she had met a guy she wanted to make a commitment to. No, she had not yet met the man of her dreams. She had a church baby who was the son of two of her very good friends. Now, eggs as food became the subject of control- versy. Did they raise our bad cholesterol? Did they lead to clagged arteries? I know that I mean something even worse than we’d thought.

The annual rental fee for the freezer amounts to many people’s monthly wage, but a woman wrote a letter to the editor saying she’d heard she’d said she’d “removed the pressure” of a baby while she’s young. Apparently she didn’t even have time to explain that a prospective dad was needed. I hate to break it to her, but I doubt she said that. I doubt she said that.

The Sadducees hadn’t paid too much attention to Jesus up to this time. Later, they would try to make him an old-time Philosopher’s belief in life after death. But they really weren’t much concerned about Jesus’ religious behavior. Now, though, with the raising of Lazarus in nearby Bethany, it appeared that Jesus might be out to make a bid for power. It wouldn’t be the first time that a rebel tried to unite the people against their Roman occupiers. The Sadducees, as the Jewish wealthy aristocracy, had learned to live with the Romans, and a Roman governor permitted them to have their own governing body, the Sanhedrin. Most of their members were Sadducees, although there were a few Pharisees, such as Nicodemus and Joseph of Arimathea.

The Sanhedrin was convened to decide what to do about Jesus. The members feared that Jesus might arouse the Rome-hating Jews sufficiently that the Romans could clamp down on them, perhaps even destroy the temple and dispense the Jews. (That, of course, is precisely what happened between the time of Jesus and when John’s Gospel was written.)

Jesus’ father was the son-in-law of Annas, a former high priest whom the Romans had appointed to the post of high priest in order to save the nation. He had no particular dislike or hatred for Jesus; it’s doubtful that he had ever met him. He simply wanted to preserve the status quo and not antagonize the Romans.

The Sadducees didn’t resist adding something to Caiphas’ words. He took them as a prophecy that Jesus would die “not for the nation but also to gather into one the dispersed children of God.” Wouldn’t Caiphas have been surprised to hear that that was what he meant? With the Sadducees now determined to get the Romans to kill Jesus, he had in a village called Ephraim, about 12 miles from Jerusalem at the edge of the Judean desert. It’s believed that this was the former Opplah and today it is called Tabo.

It seems that young men and women today are afraid to trust each other, to take a step into the unknown with someone they love because there are no guarantees of success in human existence.

The rate at which Catholics are marrying has not yet fallen below the “normal rate” of two to three out of 1,000 women who are of marriageable age. I understand when some people have met a guy she wanted to make a commitment to. No, she had not yet met the man of her dreams. The old formula of finding an attractive mate, get married, have kids, the cars, the boat, whatever.

The daughter answered, “Don’t be afraid, my dear, the heart will grow fonder. Just ask any grandmother or grandpa who spends the “pressure to produce” this woman is feeling. It seems that young men and women today are afraid to trust each other, to take a step into the unknown with someone they love because there are no guarantees of success in human existence.

Unlike the young granny of 45 or 50, the older mom of that age will have those kids 24/7, without the “Now it’s time to take Junior home” escape clause. Besides, patience and physical endurance will be harder for middle-aged parents: think of Girl Scout camps, trick-or-treating jaunts, romping at the beach and science projects looming ominously ahead. So my advice is have a little faith. Take the plunge, marry that person you admire and start a family. Now.

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Finally, an attendant motioned him to a step in exhaust.”

Thus, generational differences indicate that Catholics’ views of the Church are changing in the United States. Five percent of pre-Vatican II Catholics, 66 to 77 percent of post-Vatican II and post-Vatican II Catholics say the Church is a good Catholic without marrying in the Church. Sixty-nine to 76 percent of pre-Vatican II Catholics, but 68 to 75 percent of married Vatican II Catholics, say they are essential to their relationship with God. About half of the Vatican II Catholics feel the Church as a mediator is slipping. For example, 63 percent of pre-Vatican II Catholics strongly agreed that the sacraments are essential to their relationship with God. About half of the Vatican II Catholics said this and the post-Vatican II generation (51 percent) strongly agreed, and only 38 percent of millennial (18- to 25-year-old) Catholics strongly agreed.

The rate at which Catholics are marrying in the United States has fallen. Ninety percent of pre-Vatican II Catholics, but only 70 percent of Vatican II Catholics, 77 percent of post-Vatican II Catholics, and 75 percent of millennials have married in the Church.

Generation also affects Mass attendance rates. While 60 percent of pre-Vatican II Catholics attend Mass at least once a week, only about one-third of Vatican II Catholics and one-quarter of post-Vatican II Catholics do. Only 15 percent of millennials go to Mass on a weekly basis.

Two other items also point to a trend away from the traditional view of the Church. The first is the growing number of millennial Catholics who do not see the Church as an essential to their relationship with God. About half of the Vatican II Catholics feel the Church as a mediator is slipping. For example, 63 percent of pre-Vatican II Catholics strongly agreed that the sacraments are essential to their relationship with God. About half of the Vatican II Catholics said this and the post-Vatican II generation (51 percent) strongly agreed, and only 38 percent of millennial (18- to 25-year-old) Catholics strongly agreed.

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The rate at which Catholics are marrying in the United States has fallen. Ninety percent of pre-Vatican II Catholics, but only 70 percent of Vatican II Catholics, 77 percent of post-Vatican II Catholics, and 75 percent of millennials have married in the Church.

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The Book of Proverbs is the source of this weekend’s first reading. One major figure in the development of Western civilization was Alexander the Great, the young Greek king whose conquests created the Mediterranean world left effects still visible. The book’s effects was the insertion of Greek thinking into Judaism and through ancient Judaism into Christianity. This insertion largely was accomplished either by reacting to Greek philosophy or by using Greek philosophical understanding and explain Christian thought.

The Book of Proverbs came as a result of the need perceived by pious Jews to react to Greek philosophy and culture. In the Greek culture, human logic was supreme. The prevailing view saw many gods and goddesses, and a structure of values and assumptions that very often was quite opposite the revelation of the one God of Israel to the Chosen People.

Proverbs then, along with other books in the Bible, was an attempt to say that the ancient ideals of Judaism were not contrary to, but in fact expressive of, the greatest human wisdom.

In hearing this weekend’s reading from Proverbs, it helps to remember that marriage under the Greek arrangement usually were contrived. Wives were not treated much better than servants or even slaves. The concept of love, freely and gladly exchanged between spouses, was not always evident by any means in Greek life.

St. Paul’s First Epistle to the Thessalonians supplies the second reading.

In the early days of the Church, the general presumption was that momentarily God would return to earth to vanquish the evil and vindicate the good.

Paul had to remind the Christians of Thessalonica that following the Gospel of the God of Israel to the Chosen People.

One day, at a time none of us can predict, life will change for us individually. It will change for our societies.

Jesus has promised one day to return in glory. How and when his return will occur is not known, but the Lord will return.

As we approach the end of the year, the Church impresses upon us the reality that the fact of life and its uncertainty. They must live as good disciples.

In the meantime, we possess God’s gifts. In Jesus, we have the lesson of how to live. In Jesus, we are reformed. We are heirs to heaven. But we must responsibly live as Christian living.

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In one way or another, countless people have been inspired to make great sacrifices, to donate one’s organs or body tissues to persons who need them.

Numerous parts of our anatomy, including bone, heart valves, skin and cornea, and major organs can make the difference between life and death for thousands of people.

Body parts for transplant or research and education are a significant need in medical care and science today. Though medical schools rely increasingly on models that simulate most major human physiological structures and functions, my understanding is that actual human bodies still provide advantages that other possibilities do not.

Some years ago, Pope John Paul II spoke of the shortage of donors for patients awaiting transplants. It is a matter of Christian generosity, he said, and "no solution will be forthcoming without a renewed sense of human solidarity" based on Christ’s example, which can inspire men and women to make great sacrifices in the service of others. (Aga. 30, 1990).

This just makes good human and Christian sense, of course. Over a lifetime, of love and sacrifice, we help each other and make a great difference. If there is a human being, even if that might help, or delay the death of, another person (#2296).

I believe you would be wise to discuss your desires with your family, and consider their feelings as well, before you make a decision.

The National Commission on Uniform State Laws published the Uniform Anatomical Gift Act in 1968 to provide a uniform legal environment for this "new frontier in modern medicine."

All 50 states and the District of Columbia have adopted it.

A Uniform Donor Card providing for the gift of one’s organs to a living person who needs them or all of one’s body for research and education may be obtained from Living Bank, Box 6725, Houston, TX 77265.

Many regional centers also exist, and most 50 states have donor forms attached to their driver’s licenses. Funeral directors can usually supply more specific local information.

Catholic Q & A: Answers to the Most Common Questions About Catholicism is a 530-page collection of columns by Father John Dietzen and published by Crossroad Publishing Company in New York. It is available through bookstores and costs $17.95. Questions may be sent to Father Dietzen at Box 5515, Peoria, IL 61612 or by e-mail in care of johned@netzero.com.

The Ethics of a Specific transplant procedure may become complicated since it must deal with several considerations:

• the determination of death,
• if donating the organ depends on the donor’s death,
• physical consequences for the donor if the organ is living,
• the determination of a successful transplant.

It is a magnificent act of charity, to donate one’s organs or body tissues to persons who need them.

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 submission.

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.

Question Corner/Rev. John Dietzen

Catholics may donate anatomical gifts to others

Please explain the position of the Church on the Uniform Anatomical Gift Act?

What is it? Is it ethical and moral to offer one’s body parts, or entire bodies, for transplant or medical research before or after death? How do you arrange to be a donor?

A Q

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The annual second collection taken by
parishes to benefit the Catholic Campaign for Human Development will be
Nov. 12-13.

Last year, the archdiocese collected
more than $122,500, and this year the
goal is $125,000, said David Siler, execu-
tive director of Catholic Charities for the
archdiocese.

The CCHD was founded 35 years ago
by the U.S. Conference of Catholic
Bishops and works to help the poor
become self-sufficient, active members of
the community through the various pro-
grams funded by annual grants.

Each year, the archdiocese keeps about
25 percent of what it raises for local
grants to programs and agencies, both
within and outside the archdiocese.

At the national level, the CCHD also
awards larger grants to programs, some
of which go to our archdiocese.

Last year, seven local grants, for a
total of $39,000, were awarded. Also, two
local programs received national grants
totaling $70,000.

This year, nearly $9 million was
awarded to 315 local and national com-

munity and economic development pro-
jects from the national office of the
CCHD.

While Catholic Charities is primarily
responsible for helping mostly with
immediate needs and works of mercy,
such as feeding the hungry and sheltering
the homeless, CCHD “is about organizing
people around the root causes of poverty
in order to affect societal change to help
eliminate the need to be fed, sheltered,
clothed, etc.” Siler said.

“Borrowing from an ancient Chinese
proverb,” Siler said, “Catholic Charities
is about giving a fish so that someone can
eat today, while CCHD is about teaching
others to fish so that they can eat for a
lifetime. Christ and the Church call us to
both actions.”

The two do overlap, though. Last year,
Siler said, two of the local grants
awarded were to Catholic Charities agen-
cies in Terre Haute and Tell City “for
efforts that they have to organize their
communities around issues that are
affecting the poor.”

Catholic Charities Terre Haute, thanks to
a CCHD local grant, has started a neighbor-
hood association through Ryves Hall that
Siler is doing tremendous work.

Another locally funded secular pro-
gram is the Citizens Action Coalition,
Siler said. They have been active in
working to educate citizens about the
proposed natural gas price increases.

They have also been lobbying the state
commission to step in to minimize the
increase and are a strong voice for the
poor, he said, by attempting to communi-
cate the large negative effects that a large
rate hike will have on them.

Siler said that whenever he speaks to
Catholics from around the archdiocese,
he finds that most of them don’t know
about the CCHD.

“It should be a great source of pride
for us as Catholics,” he said. “It is one of
the most important ways that our Church
seeks to influence unjust systems that
contribute to poverty.”

He said that he wishes to see more
awareness of the CCHD and more
involvement in the programs that it funds.

Once that happens, the financial support
should grow, and thus give more impact
to the funded programs, he said.

Siler would like to bring in a CCHD
volunteer coordinator to help achieve
these goals as well as to help educate
people about the issues of poverty.
The coordinator could also go to Catholic
schools to help achieve this task.

Catholics have already shown a great
capacity for generosity in the past year,
and Siler hopes they continue.

“At the tsunami and recently the
hurricanes along the Gulf Coast, we have
seen a tremendous outpouring of support
for the victims,” he said. “Since much
support has gone toward these relief
efforts, I do hope that Catholics will con-
tinue to be generous in supporting the
ongoing needs of those who suffer every
day due to the effects of poverty.”

The annual second collection taken by
parishes to benefit the Catholic Campaign for
Human Development is Nov. 12-13.

The Value of a Catholic Education

By Brandon A. Evans

They make Marian College
different from the rest.

Each person that comes to Marian College’s campus is treated individually.
One of my professors even took the time to speak with the director of the neonatal
intensive care unit about me so that I could get some first-hand experience and
further my career. I intend to apply this kind of personal attention to my own
practice as a well-rounded, caring professional.

Jen Morphy
Currently working in the labor and delivery unit
at Community Hospital North in Indianapolis.

Marian College, B.S. in Nursing ’05
Central High School ’03

Jen is shown above with some of her favorite professors.
From left to right are: Master Christoval, R.N., C.S., C.N.P., M.S.N.; Carol Lee Cherry, R.N., M.S.N.;
All Caldwell, R.N., M.S., Peggy Kern, R.N., M.S.N.; and Glady’s Phillips, R.N., M.S.N.

Strong Foundations. Remarkable Futures.
MARIAN COLLEGE
INDIANAPOLIS

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Fundraiser will benefit construction of hospital in Haiti
By Mary Ann Wyand

A simple beans and rice luncheon and program on Nov. 19 in Indianapolis will raise funds to help build Visitation Hospital at Petite Riviere de Nippes in Haiti.

The “Hope and Healing for Haiti” fundraiser will be held from noon to 1 p.m. on Nov. 19 at the Hook’s Discovery and Learning Center, 1227 W. 29th St., in Indianapolis.

The program includes presentations by several speakers and a video about the hospital plans.

The not-for-profit project is being coordinated by the Visitation Hospital Foundation based in Nashville, Tenn. Construction of the hospital is expected to begin by early 2006.

There are about 8 million people in Haiti but only 30 hospitals and about 450 physicians. Less than a dozen hospitals are full-service facilities. The rest are medical clinics that only provide basic health care services.

“The initial building will be a medical clinic, which will house radiology facilities, examination rooms and birthing rooms,” St. Thomas Aquinas parishioner Joe Zelenka of Indianapolis said. “We’re now raising funds for the rest of the hospital, which will be surgical wards. But the real beauty of this hospital is that it will be the only hospital in all of Haiti to do pediatric cardiovascular surgery.”

Anise Fleurentus, a 13-year-old girl from Belle Riviere, Haiti, died of complications from heart surgery in September at St. Petersburg, Fla.

Her mother, Onise, was unable to accompany her to Florida because the U.S. Embassy did not grant her a visa. Anise needed the surgery to repair significant problems in her heart.

“Having a hospital in Haiti where children could have major surgeries and their families could be present with them is so vital,” Zelenka said. “A group of physicians, a pediatric cardiovascular team from Tennessee, has agreed, once the hospital is built, to come to Haiti to perform 150 to 200 pediatric cardiovascular surgeries a year.”

“The people of Haiti live on hope,” Zelenka said. “The real blessing is the spiritual connection” when helping people in Haiti and other Third World countries.

“We are being prayed for by them,” he said, when American parishes partner with faith communities in Haiti and other countries through the Parish Twinning Program of the Americas.

“I’m convinced that we do very little for Haiti, but Haiti does so much for us,” Zelenka said. “Haiti gives us a better appreciation of our own wealth, our own riches, our own blessings, but it also calls us to the real Gospel values to reach out to the poorest of the poor. And that’s the real gift that I see [in helping the poor].”

(For reservations or more information about the fundraiser to help build Visitation Hospital at Petite Riviere de Nippes in Haiti, call Joe Zelenka at 317-283-7061 before the Nov. 16 registration deadline. For additional information, log on to the website www.visitationhospital.org.)

Girl’s story shows need for medical care for Haitians
By Mary Ann Wyand

St. Thomas Aquinas parishioner Joe Zelenka of Indianapolis has made 35 mission trips to Haiti since the parish began a twinning relationship with St. Jean Marie Parish in Belle Riviere, Haiti, in May 1990.

About 20 St. Thomas Aquinas parishioners also have participated in medical missions to Haiti since the spring of 1995.

Zelenka speaks fluent Creole and loves to visit with Haitians, but dreaded a visit there in September because he had to return the ashes of Anise Fleurentus, a 13-year-old girl from Belle Riviere, who died of complications from heart surgery in September at St. Petersburg, Fla.

“It was probably the toughest trip I’ve ever made to Haiti,” he said. “When I went to Haiti in May, I met with Anise’s mother, Onise, and we talked about Anise coming to the United States for surgery and how we would take good care of her.”

Zelenka said he promised her mother that Anise would come back to Belle Riviere “much better than she was,” because she would be cured.

“When Anise died, I felt terrible because I had promised her mother that we would take good care of her,” he said. “When I took the ashes back, my biggest fear was that the family would not forgive us and would not trust us again.”

However, he said, “there was no need for forgiveness. We hugged and she thanked us for giving Anise a chance to live. That was a real grace-filled moment, ... a moment when God was truly present, and I felt honored to be able to take the ashes of Anise back to Haiti.”
CARTER, Frank Zeno
Paul Wysocki. Sister of Jean
land, Denise Kaspar, Patricia
Thompson. Grandfather of six.
Spirit, Indianapolis, Oct. 25.

LaVerne Sauerland. Sister of
LeFaivre, Kerry Verme and
Beck Sr. Mother of Stephanie

BECK, Victoria Ann
Brother of Mamie DeJean,
Janis and Kimberly Carter.

GILTNER-MOSS, Ella
Mary Hatfield, David, John and
Mary Strange. Grandfather of nine.

Grove, Oct. 19. Brother of
Bernice, 77, Christ the King,
Ind. She was 87.

Zarrella. Grandmother of eight.

Grove and Eva Hamant. Sister
of Mary Adair, Carol Alford,
and several nieces and
niephews.

Guthselle was born on Oct. 23,
1917, in Shelbyville. She
attended Saint Meinrad in
1936-1938 and volunteered for
other activities at the moth-

and director at St. Meinrad Arch-
abbey. Father Prosper Lindauer
Lindauer as a hermit near Saint Meinrad

Lindauer served as an assistant pastor at St. Ferdinand
Parish in Ferdinand, Ind., for
one year. During that assign-
ment, he also taught English,
Latin and religion at
Saint Meinrad High School.
He then pursued graduate
studies at St. Louis University.
Upon his return from the
Memorial Hospital in Jasper,
Ind., he was 82, and assumed the gi-
larian of profession and
priesthood.

The Mass of Christian Burial was celebrated on Nov. 3 at the
Church of the Immacu-
late Conception at Saint Mary-
of-the-Woods. She was
a member of the former Catholic
Central School in New Albany from
1971-73 and taught at St. Paul
School in Sellersburg from
1973-79. She served as parish asso-
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health care activities and other activities at the moth-
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She died on Oct. 26 at Seton Residence in Evansville, Ind.

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Maryland bishops urge Catholics to fight same-sex marriage proposals

BALTIMORE (CNS)—In a strongly worded pastoral letter, Maryland’s Catholic bishops released at the end of October, Maryland’s Catholic bishops called on the faithful throughout the state to stand up and defend traditional marriage. Citing continuous attempts by lawmakers in Annapolis, the state capital, to legally recognize same-sex relationships and endow them with the status, rights and privileges of marriage, Maryland’s bishops said it is and how the preservation of marriage as the union of one man and one woman requires legislation that provides the strongest possible support for marriage and families.

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World

Pope says text on divine revelation one of mainstays of Vatican II

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Pope tells Austrians not to be afraid to present Church teachings

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Pope says Catholics, Lutherans must keep dialogue focused on Christ

VATICAN CITY (CNS)—As the Catholic Church and the Lutheran World Federation work for full unity, they must remain committed to patient dialogue and keep their work focused on Christ, Pope Benedict XVI said. “It is true that we must intensify our efforts to understand more deeply what we have in common and what divides us, as well as the gifts we have to share with each other,” the pope said in an Oct. 21 address to the presidents of the Lutheran World Federation. The Lutheran bishop and top officials of the federation, including its gen- eral secretary, the Rev. Dr. Olav Fykse Tveit, told the pope that the Lutheran Church and the Roman Catholic Church “have a mutual commitment to work together and to deepen that spirit of serious dialogue.”

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Do space aliens have souls? Inquiring minds can con check Jesuit’s book

VATICAN CITY (CNS)—Galaxy-gazing scientists surely wonder about what kind of impact finding life or intelligent beings on another planet would have on the world.

But what sort of effect would it have on Catholic beliefs? Would Christian theology be rocked to the core if science someday found a distant orb teeming with little green men, women or other intelligent forms of life? Would the church send missionaries to spread the Gospel to aliens? Could aliens even be baptized? Or would they have had their own version of Jesus and have already experienced his universal or galactic plan of salvation?

Curious Catholics need not be space buffs to want answers to these questions and others when they pick up a 48-page book by a Vatican astronomer.

Through the British-based Catholic Truth Society, U.S. Jesuit Brother Guy Consolmagno has penned a response to what he says are questions he gets from the public “all the time” when he gives talks on his work with the Vatican Observatory.

Titled Intelligent Life in the Universe? Catholic Belief and the Search for Extragalactic Intelligent Life, the pocket-sized book is the latest addition to the society’s “Explanations Series,” which explores Catholic teaching on current social and ethical issues.

Brother Consolmagno told Catholic News Service that the whole question of how Catholicism would hold up if some form of life were discovered on another planet has puzzled people’s “curiosity for centuries.”

He said his aim with the book was to reassure Catholics “that you shouldn’t be afraid of these questions” and that “no matter what we learn, it doesn’t change what we already know and believe.” In other words, scientific study and discovery and religious truth enrich one another, not cancel out each other.

If new forms of life were to be discovered or highly advanced beings from outer space were to touch down on planet Earth, it would not mean “everything we believe in is wrong,” rather, “we’re going to find out that everything is truer in ways we couldn’t even yet have imagined,” he said.

The book of Genesis describes two stories of creation, and science, too, has more than one version of how the cosmos may have come into being.

“However you picture the universe being created, says Genesis, the essential point is that ultimately it was a deliberate, loving act of a God who exists outside of space and time,” Brother Consolmagno said in his booklet.

“The Bible is divine science, a work about God. It does not intend to be physical science” and explain the making of planets and solar systems, the Jesuit astronomer wrote.

Pope John Paul II once told scientists, “Truth does not contradict truth,” meaning scientific truths will never eradicate religious truths and vice versa.

“What Genesis says about creation is true. God did it; God willed it; and God loves it. When science fills in the details of how God did it, science helps get a flavor of how rich and beautiful and inventive God really is, more than even the writer of Genesis could ever have imagined,” Brother Consolmagno wrote.

The limitless universe “might even include other planets with other beings created by that same loving God,” he added. “The idea of there being other races and other intelligent beings is not contrary to traditional Christian thought.”

“There is nothing in Holy Scripture that could confirm or contradict the possibility of intelligent life elsewhere in the universe,” he wrote.

Brother Consolmagno said that, like scientists, people of faith should not be afraid of saying “I just don’t know.”

Human understanding “is always incomplete. It is crazy to underestimate God’s ability to create in depths of ways that we will never completely understand. It is equally dangerous to think that we understand God completely,” he said in his booklet.

He told CNS that his book tries to show “the fun of thinking” about what it would mean if God had created more than life on Earth. Such speculation “is very worth-while if it makes us reflect on things we do know and have taken for granted,” he said.

He said asking such questions as “Would aliens have souls?” or “Does the salvation of Christ apply to them?” helps one “appreciate what it means for us to have a soul” and helps one better “recognize what the salvation of Christ means to us.”

Brother Consolmagno said he tried to show that “the Church is not afraid of science” and that Catholics, too, should be unafraid and confident in confronting all types of speculation, no matter how “far out” and spacey it may be.

For science fiction fans, Trekkies or telescope-toting space enthusiasts, the book’s last chapter reveals where there are references to extraterrestrials in the Bible.

Brother Consolmagno said the Bible is also replete with references to or descriptions of “nonhuman intelligent beings” who worship God. For example, he said the Scriptures talk about angels, “sons of God” who took human wives, and “heavenly beings” that “shouted for joy” when God created the earth.

The book, however, offers no “hard and fast answers” to extraterrestrial life, since such speculation is “better served by science fiction or poetry than by definitions of science and theology,” he wrote.

He said the book is meant “to put a smile on your face” and, perhaps, make people think twice about who could be peaking at Earth from alien telescopes far, far away.

(Readers in the United States and Canada can order this booklet and otherCTS publications through the society’s Website at www.cts-online.org.uk or by e-mail at orders@cts-online.org.uk.)