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October 6, 2006

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The small boy and the gray-haired man drove to the hospital together, both of them showing looks of concern.

For 9-year-old Jean Lys Lorthe, this was the day when he would have heart surgery at Riley Hospital for Children in Indianapolis. This was the day when the child from Haiti once again wished he could feel the comforting hug of his mother and could see her reassuring smile. His mother’s hug and smile were just two parts of her that Jean had increasingly missed ever since he said goodbye to her in their native country in late August.

Looking at Jean in the car, 66-year-old Joe Zelenka knew the one great fear that the boy had ever since he came to America. His surgery had originally been scheduled for Sept. 5, but a pre-operation exam showed that Jean had an abscess in his teeth, so the surgery had to be postponed for two weeks until antibiotics could heal the infection.

As the days dragged on, Zelenka noticed that Jean grew more and more fearful. The leader of the Haiti committee at St. Thomas Aquinas Parish in Indianapolis finally asked Jean, through a translator, if he was worried that he would never return to Haiti and his family.

“He started crying,” Zelenka recalled. “I told him that as soon as the doctor releases him, I’ll take him back to Haiti.”

For Zelenka, the impending surgery brought his own round of concerns and painful memories. Jean is the second child that Zelenka had arranged to bring from Haiti to America in the hope of extending the child’s life. The first child was a 13-year-old girl named Anise. Zelenka had promised Anise and her family that the girl would return to Haiti after her surgery and run through the mountains.

Instead, Anise died following her operation in September of 2005.

So as Jean and Zelenka entered the hospital near 7 a.m. on Sept. 19, they both faced a day when they carried their greatest hopes and their greatest fears with them.

Making the connection

Zelenka first met Jean in February of 2005, during one of the 35 mission trips he has made to Haiti since 1990—the year when St. Thomas Aquinas Parish began a connection with St. Jean Marie Parish in Belle Riviere, Haiti. During that medical mission trip, Jean was examined by Dr. Terry Ihnat, a surgeon who works at Community Hospital in Indianapolis.

“As a rule, we see between 2,000 and 2,500 people a week when we’re in Haiti,” said Ihnat, a member of Sacred Heart of Jesus Parish in Cicero, Ind., in the Lafayette Diocese. “Most of them are real routine. Most little kids come through smiling and laughing. Everybody gets their hearts and lungs listened to. He had a real loud heart murmur. It was easy to tell he needed attention.”

Jean was taken for further testing to a hospital in Port-au-Prince, the capital of Haiti. The tests showed he had a leaking mitral valve in his heart.

Zelenka knew that there is no heart surgery available for children in Haiti, so efforts were made to have the operation performed in the United States. Riley is one of the American hospitals that provide surgery for free in such cases. But the hospital didn’t have an opening for Jean until this September.

When it was time for Jean to travel to America, his parents couldn’t get a visa to come with him. Zelenka was there to meet the boy when he stepped off the plane. His family’s home became Jean’s home.

“He’s a 9-year-old boy coming to a strange country, and he doesn’t know the language,” Zelenka said. “Then there’s the shock of knowing he’s facing surgery, and his mom and dad are not there. I can’t imagine myself being whisked away to surgery in Brazil or some other country when I was 9 and my mom and dad not there. He misses his mom and dad terribly.”

Dealing with the heartbreak

Before the surgery, a somber Jean was given a medication to relax him. Soon after, he was taken to the operating room for the surgery in which doctors would try to repair or replace the mitral valve. As he waited, Zelenka was comforted by the doctors’ relief that Jean’s heart wasn’t enlarged.

A year earlier, Zelenka had waited in Indianapolis as 13-year-old Anise Fluoretus underwent a heart operation at a hospital in St. Petersburg, Fla.

“She had an aortic aneurysm,” Zelenka said. “They knew it was going to be a dangerous surgery. But they

Journey of hope

Community outreach gives Haitian youth new lease on life

By John Shaughnessy

Priest: Christians must speak the truth about sanctity of life

By Mary Ann Wyand

Christians believe that every person has his or her origin in the heart of God. Father Scott Nobbe reminded pro-life supporters gathered for the archdiocesan Respect Life Sunday Mass on Oct. 1 at SS. Peter and Paul Cathedral in Indianapolis.

But in the secular world today, Father Nobbe said, “the truth about the human person, his or her fundamental dignity, is at stake. Human beings—despite their size, their status, their age or their crime—if not thought of as persons [created] in the image of God, will not be treated with the respect they deserve.”

As a result, he said, “there will be some who will grant themselves the right to decide whether or not a life is worth living.”

People of faith must not be discouraged about the widespread disrespect for human life in contemporary society, Father Nobbe said, and must courageously speak the truth about the sanctity of life from conception until natural death.

“God is always ready to answer our prayers with the strength and means we need to do his will,” he said. “And we have need for many virtues in our struggle to protect and preserve the dignity and worth of human life. … We can make a difference because we belong to the Lord. … It is with his grace and not just by our own efforts that we can change the world.”

Christ’s call to recognize and respect every human being includes welcoming immigrants, he told the multicultural gathering at the bilingual Mass.

Ordained in June, Father Nobbe serves as executive assistant to Archbishop Daniel M. Buechlein and liaison for Hispanic ministry.
also knew it was her only chance. She was in surgery for about 10 hours. Everything was going well until they took her off the heart bypass machine. They looked her back up to see what went wrong. Shortly after that, the heart stopped and they couldn’t revive her.

“There was a call made to Port-au-Prince to her mother. She was told through a Haitian translator that Anise was brain-dead, loves them, prays for them and is sharing a little bit of our excess to give them some hope.”

Wondering and worrying
Zelenka as he waited for the doctor’s words. “There’s the anticipation of wondering what’s happening. It’s stressful, but I prayed a lot that everything would work out. He really looks good.”

Jean Lys Lorthe enjoys time at a keyboard after his surgery. If doctors give the OK, the 9-year-old is expected to return to his family in Haiti in mid-October.

Jean said he felt good. His huge smile was even more telling.

Once the doctor examines Jean again, Zelenka hopes to be able to take the boy back to his family in Haiti by mid-October.

“I feel grateful that Jean was given a chance,” Zelenka said. “I feel God has blessed him and St. Thomas. That somehow we have been able as a parish to make a difference. As I said before, we are not going to save Haiti, but we can make a difference. And we made a difference in the life of a small boy. “It says a lot about grace, a lot about faith.”

(Editor’s note: “Stewards Abroad” is an occasional series that looks at the missionary efforts of Catholics in the Archdiocese of Indianapolis throughout the world.)
Pilgrims gather to learn about canonization trip

By Sean Gallagher

Participants in the upcoming archdiocesan pilgrimage to Italy gathered on Oct. 1 at Our Lady of the Most Holy Rosary Parish in Indianapolis to learn details about their voyage and share their excitement about the prospect of witnessing the Oct. 15 canonization of Indiana’s first saint, Blessed Mother Theodore Guérin.

Most of the nearly 100 pilgrims on the Oct. 11-19 pilgrimage expected to be on the spiritual journey listened to and asked questions of the organizer of the pilgrimage, St. Luke parishioner Othmar Grueninger of Indianapolis. Although through his business, Grueninger Tours, he organizes many trips each year to Europe and other destinations around the world, Grueninger said that this pilgrimage, centered on the canonization, is special.

“It’s a happy occasion,” he said. “And it took its time. … I think that made it even more important. We were all waiting for it to happen. I’m happy.”

Many pilgrims expressed their anticipation of this once-in-a-lifetime event, and their expectations about the positive spiritual impact that it will have in their lives. At least one pilgrim was looking forward to sharing the fruits of the pilgrimage on her return from Italy.

Theresa Horton, a member of St. Mary Parish in Navilleton, is the principal of Our Lady of Perpetual Help School in New Albany.

“I certainly plan on sharing all of this with the students at the school when I come back,” she said, “to help them understand the whole canonization process.”

Horton, who described the pilgrimage as a “spiritual retreat,” said that her deep regard for the Sisters of Providence, the religious community founded by Blessed Mother Theodore, led her to want to be a part of the pilgrimage.

“I have worked with [members of the] Sisters of Providence for 31 years, and they have guided me ever since I began as a teacher,” Horton said. “I’ve always looked up to them. They’ve been great role models for me.”

In addition to witnessing the canonization at St. Peter’s Square in Rome, the pilgrims will also visit Siena, San Gimignano, Assisi, and several important churches and other historic sites in Rome.

The pilgrimage will also include attendance at a Wednesday general papal audience. An optional trip to Monte Cassino, a monastery founded by St. Benedict, is also on the itinerary.

Daily intentions for archdiocesan pilgrimage to Italy

Oct. 12: St. Dominic Church in Siena For archdiocesan seminarians and for an increase in vocations to the priesthood and religious life

Oct. 13: St. Francis Church in Siena For all the laity who work and volunteer in our parishes

Oct. 14: St. Mary Major Basilica in Rome For archdiocesan priests

Oct. 15: St. Peter’s Basilica in Rome For all the people of the archdiocese

Follow pilgrimage on weblog

Catholics across the archdiocese, the country and the world can follow the progress of the Oct. 11-19 pilgrimage to Italy that is centered on the Oct. 15 canonization of Blessed Mother Theodore Guérin, Indiana’s first saint. They can do this through the pilgrimage’s weblog, or blog, which can be accessed at the homepage of The Criterion at www.CriterionOnline.com. Photos and written descriptions of the pilgrimage on the blog are expected to be available starting on Oct. 12.

Archdiocesan Catholics who have access to the Eternal Word Television Network (EWTN) will be able to watch the Oct. 15 canonization Mass of Blessed Mother Theodore Guérin. The live broadcast from Rome will begin at 4 a.m. on Oct. 15. A rebroadcast of the Mass will start on the network at 9 p.m. the same day.

The Society for the Propagation of the Faith
1400 N. Meridian St., Indianapolis, IN 46202
The rosary

This Saturday, Oct. 7, is the feast of Our Lady of the Rosary, and the whole month of October is traditionally dedicated to the rosary. The feast was established in 1573 after the great victory two years earlier by Christian navies over a great Turkish Muslim fleet. Known as the Battle of Lepanto, it ended the threat of Ottoman Turkish naval supremacy in the Mediterranean.

From all reports, many Catholics have returned to the practice of praying the rosary daily after some decades of this devotion fading in its popularity. It never should have faded since the rosary had been an important part of Catholicism for about 800 years.

The rosary was established in the late 12th century when Mary first appeared to St. Bernadine of Siena in a public apparition and asked him to publish the rosary. She was to all of her followers as a mother and to guide the prayers with the holy mysteries of Our Lord's life, the history of salvation, and the Church's teaching on the importance of the rosary. Thus, the rosary was not a devotional practice but a spiritual discipline—a type of meditation and prayer aimed at the development of a relationship with Jesus Christ and his mother, Mary.

For more than 500 years, the rosary was a popular devotion among Catholic believers, especially in times of great need. It was a way to express love and gratitude to the Blessed Virgin Mary and to pray for her intercession. The rosary became a symbol of the Church's teaching on the importance of prayer and the need for spiritual growth.

In the early 20th century, the rosary became a popular devotion in the United States, especially among the Irish immigrants. The rosary was a way to express their faith and to pray for the safety of their families and friends. The rosary was also a way to express gratitude for the many blessings that God had bestowed on them.

The rosary is a spiritual discipline—a type of meditation and prayer aimed at the development of a relationship with Jesus Christ and his mother, Mary. It is a way to express love and gratitude to the Blessed Virgin Mary and to pray for her intercession. The rosary is a way to express gratitude for the many blessings that God has bestowed on us.
I
n early September, the national convention of the Society of St. Vincent de Paul took place in Indianapolis.
I was privileged to preside at the closing Mass. I expressed profound appreciation to those present for carrying on the mission of seeking the face of Christ in countless numbers of our poor. I am happy to say the society is thriving in our archdiocese.
Blessed Frederic Ozanam, the founder of the Society of St. Vincent de Paul, was beatified by the late Pope John Paul II in Paris in 1997.
In his youth, Frederic suffered a crisis of faith. In the depth of his internal struggle, he went into the Church of St. Bonaventure, stood in a dark corner and, in tears before the Blessed Sacrament, begged God to relieve his doubts and to lift the darkness. He promised God that if he did so, he would dedicate his life to the service of the truth.
Frederic surrendered his soul. The doubts left him and never returned. Consequently, he founded the Society of St. Vincent de Paul in 1833. He could summarize the Vincentian spirituality of the society as the inspiration to contemplate Christ’s face in the poor and to serve accordingly.
In his first encyclical to the Church, “God is Love,” Pope Benedict XVI had a lot to say about Christian charity in our times. He told us that our obligation to do works of charity as a Church is inseparable from the Church’s duty to proclaim God’s Word and to celebrate the sacraments. Our Holy Father emphasized the point that true Christian charity flows from prayer. If, as he says, we are to see with the eyes of the heart, we must pray.
The late Pope John Paul II said that just as in the days of Jesus when some Greeks came to Philip and the disciples and said, “We want to see Jesus,” so, in our day, people want to see Jesus.
People don’t want us just to talk about Jesus. They want to see the compassionate Jesus. If we are to show the face of Jesus to the world, we must contemplate the face of Jesus—in the Gospel and in prayer. This surely was the inspiration for Blessed Frederic.
Blessed Teresa of Calcutta said, “I don’t think there is anyone who needs God’s help and grace as much as I do. Sometimes I feel so helpless and so weak. I think this is God’s grace for me. Because I cannot depend on my own strength, I rely on him 24 hours a day. All of us must cling to God through prayer.
My secret is simple: I pray. Through prayer, I become one in love with Christ. I realize that praying to him is loving him.”
She said, “We cannot find God in noise. Nature: trees, flowers and grass grow in silence. The stars, the moon and the sun move in silence. What is essential is not what we say, but what God tells others through us. In silence, he listens to us; in silence, he speaks to our souls. In silence, we are granted the privilege of listening to his voice. Silence of our ears, Silence of our eyes, Silence of our hearts, Silence of our minds... In the silence of the heart, God will speak” (cf. U.S. Catholic Catechism for Adults, p. 479-80).
In his encyclical “God is Love,” Pope Benedict XVI wrote, “People who pray are not wasting their time, even though the situation appears desperate and seems to call for action alone. Piety does not undermine the struggle against the poverty of our neighbors, however extreme. In the example of Blessed Teresa of Calcutta, we have a clear illustration of the fact that time devoted to God in prayer not only does not detract from effective and loving service of our neighbor, but is in fact an inexhaustible source of that service. In her letter for Lent in 1996, Blessed Teresa wrote to her lay co-workers: ‘We need this deep connection with God in our daily life. How can we obtain it? By prayer’” (§ 36).
In the midst of poverty, sometimes we might doubt the goodness of God. Pope Benedict says, “Often, we cannot understand why God refrains from intervening [in the face of suffering]. Yet, he does not prevent us from crying out like Jesus on the cross: ‘My God, my God, why have you forsaken me?’” We should continue asking the question in prayerful dialogue before his face: ‘Lord, holy and true, how long will it be?’ Even in times of bewilderment and failure to understand the world around us, Christians continue to believe in the goodness and loving kindness of God” (§ 38).
So it was for Blessed Frederic Ozanam.†

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

A
principios de septiembre, tuve el privilegio de presidir la misa de clausura de la convención nacional de la Sociedad San Vicente de Paul en Indianapolis. En su encíclica “Dios es amor,” el Papa Benedicto XVI tuvo un punto muy importante que quería destacar: “No se puede buscar al rostro de Cristo en un sin número de nuestros necesitados. Tengo el agradecido de decir que la sociedad está prosperando en nuestra arquidiócesis.
En su juventud, Frederic sufrió una crisis de fe. En lo más profundo de su corazón, decidió acercarse a la Iglesia de San Bonaventura, recostado en un rincón oscuro, y llorando ante el Santo Sacramento, rogó a Dios que le aliviara de sus dudas y lo sacara de la oscuridad. Prometió a Dios que si lo hacía, dedicaría su vida al servicio de la verdad.
Frederic entregó su alma. Las dudas se alejaron y nunca regresaron. Por consiguiente fundó la Sociedad San Vicente de Paul en 1833. Ese hombre podría resumir la esencia de la Vincentianidad de la sociedad como la inspiración para contemplar el rostro de Cristo en los más necesitados y consecuentemente servirlos.
En su primera carta a la Iglesia, “Dios es amor,” el Papa Benedicto XVI habló ampliamente sobre la caridad cristiana en nuestra época. Nos dijo que nuestra obligación de realizar obras de caridad como Iglesia es inseparable del deber de la Iglesia de proclamar la palabra de Dios y celebrar los sacramentos. Nuestra propia tecnología nos permite encontrar la cara de Cristo en nuestro tiempo.
En el año 1883, el Beato Frederic Ozanam, fundador de la sociedad, llegó a San Francisco, y a su llegada, decidió hacer un llamado a los fieles a dar servicio a la iglesia, sobre todo como sacerdotes y religiosos.
En su carta para la Cuaresma de 1883, el Beato Frederic Ozanam escribió: ‘Queremos conocer la verdadera caridad cristiana emana de la oración. Nos decíamos en los días de Jesús: “Dios quiere que te conviertas.” Así, también en nuestros días, los discípulos de Cristo tenemos la misma misión de buscar el rostro de Cristo en el mundo. Nuestro objetivo es que los discípulos de Cristo sean la luz del mundo.’

El difunto Papa Juan Pablo II dijo que si alguien pregunta ‘¿Dónde está Dios en los momentos de desesperación y fracaso?’ en la paradoja, pierde la clave. En los momentos de desesperación y fracaso, es cuando Dios nos habla. Porque es entonces cuando podemos ver el rostro de Cristo en nuestros tiempos. Así, también en nuestro tiempo, debemos buscar el rostro de Cristo en los momentos de desesperación y fracaso.

En el caso de Frederic Ozanam, quien fue beatificado por el difunto Papa Juan Pablo II en 1997, su gran pasión fue la caridad. El Beato Frederic Ozanam escribió en su carta para la Cuaresma de 1883: ‘Queremos que nos conozcan por el rostro de Cristo que vemos en nuestras obras caritativas. Queremos que nos conozcan por el rostro de Jesucristo en el Evangelio y en la oración.’

Esto se refleja en la inspiración del Beato Frederic Ozanam.

La beata Teresa de Calcuta dijo: “Dudo que exista alguien que necesite más la ayuda y la gracia de Dios que yo. En ocasiones me siento muy indefensa y débil. Creo que es eso por eso que Dios me usa. Porque no puedo valerme de mi propia fuerza es que me apoyo en Él. En las 24 horas del día, todos debemos agradecer a Dios por nuestra vida. Mi secreto es muy sencillo: Rezo. Por medio de la oración me vuelvo una en el amor con Cristo. Entiendo que rezarle a Él es amarlo.”

Dijo: “No podemos hallar a Dios en medio del bullicio. La naturaleza, los árboles, las flores y el césped crecen en silencio. Las estrellas, la luna y el sol se mueven en silencio. Lo esencial no es lo que digamos nosotros, sino lo que Dios dice a los demás por medio de nosotros. En el silencio de Él lo escuchamos, en el silencio de Él el habla a nuestras almas. En el silencio nos concede el privilegio de escuchar su voz. En el silencio de nuestros oídos, en el silencio de nuestra vida, en el silencio de nuestras mentes... en el silencio de nuestro corazón. Dios nos habla” (cf. Catecismo católico de Estados Unidos para adultos, p. 479-80).

En su encíclica “Dios es amor,” el Papa Benedicto XVI escribe: ‘El ser humano no puede soportar la soledad. El ser humano necesita la compañía de otro ser humano. En el silencio, comprende que él mismo no existe. Por eso, el ser humano necesita la presencia de Dios en su corazón. Es Dios quien nos habla.’

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La verdadera caridad cristiana emana de la oración.
October 6
St. Mark the Evangelist Church, 5535 E. 56th St., Indianapolis. “God’s Plan for a Joy-Filled Marriage.” Instructor: Father Mike McKinney, presenter, 9 a.m.-12:30 p.m. Information: 317-881-5818 or www.archindy.org/fatima

October 7
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Pre-Cana Conference for engaged couples,” 1:45 p.m. Information: 317-545-7681 or www.archindy.org/fatima

October 8
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October 9
South Bend, Ind. Our Lady of Fatima Retreat House, 5353 E. 56th St. Indianapolis. “Liturgy 201,” Father Rich Gillitzer, presenter, 7:15-9 p.m. Information: 812-875-8000, ext. 900 or sbor.bookstore@gmail.com

October 10

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October 10
Oct. 9 immigration talk is open to the public

What: A talk about immigration from the perspective of Catholic social teaching and action.

Who: The talk will be given by Holy Cross Father Daniel Groody, an assistant professor of theology at the University of Notre Dame.

Where: Indianapolis on Oct. 9 at 7:30 p.m.

Father Groody has spent nearly 20 years working along the United States and Mexico border.

“Immigrants not only compel us toward the works of mercy of Matthew 25, but challenge us to discover a spirit of divine gratuity where most of us would tend to see only despair and abandonment. Their stories call us not only to reach out to those in need, but also to find God in the most unlikely places.”

(For more information about Father Groody and his work at Notre Dame, check www.dyingtovine.nd.edu)

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Speaker to address immigration from a Catholic perspective

By John Shaughnessy

The weathered face of the man stayed with Holy Cross Father Daniel Groody as he continued to drive through the Arizona desert near the Mexican border. Just a mile behind, the weary-looking man had lifted his empty water jug toward Father Groody, so he knew the University of Notre Dame assistant professor feared the spot where the man stood. That was Father Groody passed the man, but he couldn’t forget him.

The priest also couldn’t forget a moment that had happened several years earlier when he and a friend faced a similar situation. In that situation, the friend told Father Groody, “You know, I never take people with things like that.”

When the priest asked him what he meant, his friend said, “That’s Jesus in that person over there, and you can’t fool around when you see someone in need like that. To neglect him is to neglect God.” So his friend stopped to help.

Remembering that moment, Father Groody turned his car around and went back to help the man who needed water.

He learned that the man was an immigrant from Mexico who had walked 50 miles across the blazing desert. He learned the man’s name was Manuel. He learned that Manuel had left behind his wife and children in Mexico to try to make money so his family could eat regularly. He learned that Manuel had been abandoned by his friends in the desert.

He also understood the depth of Manuel’s faith when the man said: “I’ve learned that God is the one and only friend who will never abandon me. He was the only one with me in the desert when everything else was taken away.”

Manuel is one of the many immigrants that Father Groody has met during nearly 20 years of talking to people along the Mexican-American border about their lives and their faith. Father Groody shared the story of Manuel in a 2003 issue of America, a national Catholic weekly publication. He will share similar stories during a program at the Archbishop O’Meara Catholic Center in Indianapolis on Oct. 9 at 7:30 p.m.

The focus of his talk will be “Immigration: What’s a Catholic to Think? How’s a Catholic to Respond?”

For Father Groody, the answers begin with the Gospel passage from St. Matthew in which Jesus says, “I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me” (Mt 25: 35-36).

“Catholic social teaching has reiterated that the true moral worth of any society is how it treats its most vulnerable members,” Father Groody writes in Notre Dame Magazine.

“From a faith perspective, I have learned that those who suffer the greatest hearing, even though, ironically, their voices are often the last to be heard, if at all,” he continued.

“As some of the most vulnerable members of society, immigrants have helped me see that whatever ‘rights’ are at stake in this debate, one of the most neglected is human rights.”

— Holy Cross Father Daniel Groody

“Who: The talk will be given by Holy Cross Father Daniel Groody, an assistant professor of theology at the University of Notre Dame.

Where: Indianapolis on Oct. 9 at 7:30 p.m.

What: A talk about immigration from the perspective of Catholic social teaching and action.

When: The talk will be given by Holy Cross Father Daniel Groody, an assistant professor of theology at the University of Notre Dame.

Who: Father Groody, the author of Border of Death, Valley of Life: An Immigrant Journey of Heart and Spirit. “She looked at me askance, as if I were totally out of it. She said, ‘First of all, I don’t have 15 minutes. God is always with me, and I am always talking with God. But if I could see God face to face, the first thing I would do is thank God, for I have been given so much.”

Father Groody knows the immigration issue is controversial and complex. He knows the Border Patrol police face a difficult situation, which sometimes includes being shot at by drug smugglers. He has heard the concerns about undocumented immigrants, national security and the protection of American workers. Still, amidst the concerns, the complexities and the controversies, Father Groody keeps coming back to one fundamental belief.

He believes that Christians must distinguish themselves by the quality of their hearts—as measured by how they care for the people who are often considered the least significant of society.

He also sees a lesson in the faith of Manuel, Maria and other immigrants who leave their homes and even risk death for the opportunity to have a better life.

“Of the great marvels of God is that such hope springs forth amid great suffering,” he writes.
WASHINGTON (CNS)—With the Oct. 8 opening of its new term, the Supreme Court will quickly face cases on the federal law banning a procedure known as partial-birth abortion and others on protecting the environment, all of which are drawing attention from the religious community.

Court observers are eyeing two abortion cases, in which the 9th and 8th Circuit Courts of Appeals each said the 2003 federal law banning partial-birth abortion was unconstitutional, to see if recent changes in the Supreme Court’s makeup will affect the outcome of abortion-related decisions.

The U.S. Conference of Catholic Bishops is among the organizations that filed amicus, or friend-of-the-court, briefs urging the high court to uphold the ban and use the cases to reverse the 1973 Roe v. Wade decision that legalized abortion nationwide.

Another case that has attracted the attention of Catholic organizations is a lawsuit by the commonwealth of Massachusetts against the Environmental Protection Agency for failing to adopt regulations that would limit greenhouse gases that contribute to global warming.

The National Catholic Rural Life Conference joined the National Council of Churches in an amicus brief arguing that the EPA was remiss in ignoring issues of Churches in an amicus brief arguing that the EPA was remiss in ignoring the significance of Catholic organizations.

The legal question before the Supreme Court when it hears both cases on Nov. 8 is whether the federal law does not render it invalid, as was held in the 9th Circuit, or whether the 10th Circuit ruled on behalf of a plaintiff that the state law was unconstitutional because it lacked a health exception or otherwise is unconstitutional on its face.

At a Sept. 25 briefing on the new term, Barnett said that the cases could also turn on the importance of the justices place on “ stare decisis,” or the legal doctrine that gives great weight in rendering rulings to previous decisions of the court.

In the environmental case, 12 states and the District of Columbia joined the case, in which the 9th Circuit ruled on behalf of a plaintiff that the state law was unconstitutional because it lacked a provision allowing an exception in cases where the pregnant woman’s health is at risk.

Partial-birth abortion occurs when a fetus is delivered alive and then punctured through the neck with a forceps or ultrasound probe, removing a live fetus and then piercing the neck to deliver the baby and end the pregnancy.

The banned procedure involves partially delivering a live fetus and then puncturing the brain stem to kill the baby before completing the delivery. Supporters of keeping the procedure legal argue that it is usually used late in pregnancy when other abortion methods are more dangerous to the woman.

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Barnett was among the two justices on the court who sided with Dr. Leroy Carhart, a Nebraska abortion doctor who successfully sued to overturn that state’s partial-birth abortion ban. In 2000, the Supreme Court ruled 5-4 that the state law was unconstitutional because it lacked a provision allowing an exception in cases where the pregnant woman’s health at risk.

The legal question before the Supreme Court when it hears both cases on Nov. 8 is whether the federal law does not render it invalid.

Barnett noted that in the 2000 Nebraska case now-retired Justice Sandra Day O’Connor voted with the 5-4 majority. With O’Connor off the court, it would be a simple matter for a different majority to find that the lack of a health exception in the federal law does not render it invalid, he said.

Barnett warned it would be “somewhat of a mistake to view this as a straight abortion case,” however. Unlike previous major cases, including Roe v. Wade, that were based on whether laws restricting abortion infringe on a woman’s right to privacy, in this case that’s not at issue, he said. Instead, he suggested the case could turn on a variety of other points, including whether Congress properly considered the possibility that partial-birth abortions may sometimes be medically necessary.

Besides O’Connor, the court also lost Justice Chief William Rehnquist last term. They were replaced, respectively, by Justice Samuel Alito and Chief Justice John Roberts.

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**LIFE**

in the archdiocese.

... This immigration issue shows just how diverse respect for life needs to be." Father Nobbe said. "Their presence should be another opportunity of conversion for us ... turning away from ... our narrow prejudices and fears, and turning to another with an open and welcoming attitude that recognizes and respects every human being as a brother or sister in Christ.”

At the conclusion of the liturgy, Msgr. Joseph E. Schaedel, vicar general, presented the Archbishop O’Meara Respect Life Award to St. Mary parishioners Norberto and Maria Aguayo, natives of Guadalajara, Mexico, who emigrated to Indianapolis in 1997 and promote pro-life education to Hispanics. Msgr. Schaedel also presented the Our Lady of Guadalupe Pro-Life Youth Award to St. Lawrence parishioner Claire Stange of Lawrenceburg, a home-schooled senior who volunteers at a crisis pregnancy center and has helped care for a 6-year-old boy in a persistent vegetative state. She plans to study occupational therapy in college.

"Along with my fellow priests, I congratulate those who won the awards," Msgr. Schaedel said. "The archbishop was unable to be present, but wanted you all to know that he deeply appreciates the work that all of you do for the pro-life cause in defense of innocent human life.”

On behalf of the archbishop, the vicar general also thanked "so many others who do so much to promote a better understanding of the infinite value of human life as given to us by our loving God.”

Father Michael O’Mara, pastor of St. Mary Parish in Indianapolis, and Father Shaun Whittington, chaplain at Father Michael Shawe Memorial H.S./Sr. High School in Madison, were concelebrants for the pro-life Mass.

Father Whittington, who also provides sacramental assistance at St. Lawrence Parish in Lawrenceburg, said "Claire has been an incredible inspiration for many of the youth in the parish ... and a witness to Christ in the world.”

He said "her willingness to share the faith ... amongst her friends has brought several [youth] into the Church and inspired many, many more to return to the Church.”

After the Mass, Claire said she felt honored to receive the sixth annual pro-life youth award from the archdiocese and accepted it on behalf of all those who volunteer for pro-life causes.

"The opportunities to work with John Paul Harrison, at the pregnancy center and be a part of the March for Life [in Washington] were easy tasks that were rewarding in themselves,” she said. "It was a privilege to work with John Paul after his near-drowning accident. I was inspired by his parents' unconditional love and effort to keep him in their home and a part of their family. They are a reflection of God’s undying love for us.”

Claire said she believes that "working at the pregnancy center is critical to promoting a culture of life in our youth and in our country today.

Participating in the national March for Life with her friends was fun, she said, and is "a manifestation of our hope that someday there will be an end to legalized abortion in the United States.”

Following the mass, several hundred pro-life supporters from a number of faith traditions participated in the annual Central Indiana Life Chain along North Meridian Street in Indianapolis to pray for an end to abortion.

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**Court**

and cities including New York, Washington and Baltimore joined environmental organizations to sue the EPA, charging that the federal agency was obligated under the Clean Air Act to enact regulations to limit the output of automobile emissions linked to global warming.

In urging the court to insist that the EPA assert its regulatory authority to try to avert global warming, the religious groups argued that besides concern for the "ministerial exception" to federal anti-discrimination laws and that the Church was not subject to such provisions. By declining to accept the case, the court left in place the Appeals Court decision upholding the diocese’s right to fire Tomic. 

The case will be heard on Nov. 29. Rulings in the abortion cases and the environmental case are expected by the time the court term ends in June.

Additional cases are likely to be added to the court’s docket soon after the term opens.

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**50th Anniversary of Our Lady of America, The Immaculate Virgin**

Beginning on the Feast of the North America Martyrs September 25, 1956, The Blessed Virgin Mary appeared to Sister Mary Epherine (Mildred Noury) at a Precious Blood Sisters Convent in Indiana, and continued to appear to Sister there and at a cloister in Ohio. A summary of revelations by The Blessed Virgin Mary under the title of “Our Lady of America,” is:

- Our Lady of America expressed Her thanksgiving and encouragement to the U.S. Catholic bishops for the National Shrine of the Immaculate Conception at Washington, D.C.;
- She stated Her desires that Her children house Her by the purity of their lives, and She wishes that America be the country dedicated to Her purity;
- She often emphasized Her desire that the National Shrine of The Immaculate Conception be made a place of special pilgrimage where She wishes to be honored as Our Lady of America, The Immaculate Virgin, with a status of a shrine of the Blessed Virgin Mary in Washington, D.C.;
- Our Lady of America stated Her desire to make the whole of America Her shrine by making every heart accessible to the love of Her Son, Jesus;
- She asked Her children to reaffirm their lives, for sanctification from within, so that when God looks at the heart of each, it resembles the Heart of His Divine Son, Jesus;
- Our Lady of America asked for acts of penance and self-denial, and for family prayer of The Rosary so that Her children will recognize the Indwelling Most Holy Trinity;
- Our Lady of America stated that peace is from within, not from without; peace will come when Her children are purified and cleansed from defilement, when Her children can recognize, adore and love The Divine Indwelling Trinity more.

The next Procession of this statue of Our Lady of America is at The Shrine of the Most Blessed Sacrament, Huntsville, AL, on October 9th, 2006 1:00PM, Feast of The Most Holy Rosary.

By Thy Holy and Immaculate Conception, Oh Mary, deliver us from evil.

Our Lady of America Center
PO Box 445, Fortuna, Ohio 44855
www.ourladyofamerica.com

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Giving God a chance
950 gather for archdiocese’s first men’s conference

By Mike Krokos

Imagine 950 men gathered in a large room. Their time together would include conversations about business, politics and sports, wouldn’t it? Not on this Saturday.

Instead, picture those same men listening intently, later joining hands and praying, then recommitting their lives to their family and faith.

That scene came to life on Sept. 23 at the first Indiana Catholic Men’s Conference held at the Indiana Convention Center in Indianapolis.

‘Giving God a chance’
“Thank you, gentlemen, for giving God a chance,” Archbishop Daniel M. Buechlein told those in attendance at the beginning of the daylong program.

“I hope today you are encouraged and affirmed in your desire to see Jesus.”

Sponsored by the Marian Center in Indianapolis, the title of the conference was “Lions Breathing Fire: Why Be Catholic?” Taken from a homily of St. John Chrysostom, a fourth-century saint, it describes what people should be like after receiving Communion.

The event included Mass with Msgr. Joseph F. Schaedel, vicar general, and the opportunity for confession as well as exposition of the Sacred Sacrament and Benediction.

Wanted: Men of prayer
While several speakers addressed the group throughout the day, there was a single theme: Men are called to be people of prayer, and holy, dedicated individuals who must bring Christian values to everything they do.

That is challenging in today’s society, several speakers noted.

“God is looking for a few good men,” said Tim Staples, an ex-Marine and former Assembly of God minister who now serves as a staff apologist for the San Diego-based Catholic Answers.

To engage the challenges in today’s culture, men need to understand the nature of their call, understand their mission and have the tools to fulfill that mission, Staples said.

“Women are the keepers of civilization, but a culture is only as strong as its men,” he said.

Society is involved in a spiritual war, and men are performing a disservice “by not proclaiming the Gospel as it should” be proclaimed, Staples added.

“If you do not have beliefs you are willing to die for, then you are not alive,” he added.

He said men must lead in their households and teach their children the faith.

“I go to daily Mass, and I don’t see a lot of men,” Staples said.

“We need to look at the mission and rise up like men,” he added.

It all begins with prayer. Staples noted.

“We need to pray with our kids, and pray with your wives.”

The fight against pornography
The evil of pornography is another challenge that men struggle with today, said the Rev. Jerry Kirk, Cincinnati, founder and chairman of the board of the National Coalition for the Protection of Children and Families.

Through the Internet, television and other forms of communication, the average adult male is exposed to 14,000 sexual messages a year, Rev. Kirk told those in attendance.

Today’s generation of young people is not immune, he added. Nearly 75 percent of boys and girls ages 12 to 19 watch more than six hours of TV a week, and thanks to MTV, VH1 and even network television, they are deluged with sexual messages.

“These are the sexual attitudes our children believe is the norm,” said Rev. Kirk, who has been a Presbyterian minister for 50 years.

“Who are the heroes who will lead their children by example (showing them this is wrong)? Example is the only way to lead people.”

For individuals struggling with pornography, Rev. Kirk said there is hope and healing available by seeking help from others and turning their life over to God.

“Jesus loves sinners. If he didn’t love sinners, he couldn’t love anybody.”

While today’s culture continues to try and sexualize people, men must be strong and not get caught up in the onslaught of pornography that is assaulting them from every direction, Rev. Kirk said.

“It is time for men to be men, to be men of God,” he added.

“We must start in our lives, in our families, to move on the offensive.”

Theology of the Body
“Thanks to Pope John Paul II’s work, Theology of the Body, men can better understand “the mystery of what it truly means to be a man,” said Father Jonathan Meyer, a conference speaker.

“Our body is a theology within itself. Our bodies alone are capable of revealing the inner mystery of God,” said Father Meyer, who is associate pastor of St. Luke Parish in Indianapolis and archdiocesan director of youth and young adult ministry.

Men are different from women, Father Meyer noted, because they are called into communion, and called to be...
in the image of God. Males are called to be like Christ, and females are called to be like the Church, Father Meyer said. Our body proclaims the fact that we are called to give ourselves away," he added.

Christ loves the Church by giving himself away to her, Father Meyer noted. "Husbands, love your wives as Christ loves the Church. ... If we don’t treat women as we would the Blessed Mother, we have failed," he added.

Stewards of God’s gifts
Following Jesus involves the whole person, and we are called to be stewards of all the gifts that God has given us. That was the message Father Daniel Mahan shared with participants.

We are also called to be stewards of the gift of family, said Father Mahan, executive director of the Marian College Center for Catholic Stewardship in Indianapolis. "The family is the building block of Church and civilization."

Signs of being a good steward of family, Father Mahan noted, include listening, being present, being a man of dedication and standing up for what is right.

Being good stewards of the Catholic faith "means we have to know something about the Church," he added.

That means understanding why the Church is against embryonic stem-cell research and being able to talk about the untruths in The Da Vinci Code, among other things, Father Mahan noted.

While many men of today’s generation received poor catechesis or no catechetical formation as a youth, there is now a renewal in catechesis:

"If we are to breathe fire, we must have fire within," he said. "It takes good, solid fuel [catechesis]."

It is our responsibility to love our faith and pass it on to others, Father Mahan noted.

While the world is "marked by rampant individualism," that is not the solidarity the Lord calls us to.

"We are called to engage the culture, take it head-on, and bring the Gospel of Jesus to it," Father Mahan said.

It’s not about you

Another speaker, Franciscan Father Francis Mary Stone, told the audience he is energized by the fact that, "I see more men coming out and willing to share their faith."

But as a "recovering narcissist," Father Francis warned those in attendance about this disease of the soul that "plagues men of the world."

"I thought the world was about me, myself and I," said Father Francis, the host of the Eternal Word Television Network show "Life on the Rock." But the priest has since learned, through transforming his life, that is not the case.

His message to men? Jesus Christ has "to become real to you. We have to experience him in a real, true, personal manner."

One way of doing that, Father Francis said, is through the Eucharist. "Heaven is the Mass. That’s what heaven is."

"We need to develop a hunger for it."

While many men of today’s generation received poor catechesis or no catechetical formation as a youth, there is now a renewal in catechesis:

"It is our task to change the world," Kuhn said.

He [God] made us his children. We need to reflect on that every day. If we are God’s children, I am the brother of Jesus Christ," said Kuhn, former commissioner of Major League Baseball.

Our role as members of the Catholic laity, he added, is to complete creation as God wants it to be: "It is our task to change the world," Kuhn said.

Growing in faith

Participant Tim Elshire said he attended the conference to grow in his relationship with his wife and five children.

"I want to share my faith with them, and I need some renewal," said Elshire, who attends St. Elizabeth Ann Seton Parish in Carmel, Ind., in the Lafayette Diocese.

John Brennan, a member of St. Monica Parish in Indianapolis, said the first Catholic men’s conference helped him strengthen his faith. It also reminded him that the covenant with his wife is a marriage of three people that includes Jesus Christ.

As a father of four, Brennan said one theme from the speakers that will stick with him is that he must continually "put Christ first" in his life and "be strong for my kids."
Cardinal condemns BBC for accusing pope of covering up abuse

LONDON (CNS)—The president of the Bishops’ Conference of England and Wales condemned the British Broadcasting Corp. for a documentary which accused Pope Benedict XVI of covering up priest sex abuse against children.

Cardinal Cormac Murphy-O’Connor of Westminster made a formal complaint to the director-general and a Catholic, claims to reveal how the pope issued a Oct. 1 documentary. The documentary said that, in 2001, Cardinal Murphy-O’Connor made a formal complaint to the director-general of the BBC about the Westminster made a formal complaint to the BBC about the safety of children.

Cardinal Murphy-O’Connor said no one could deny the “devastating effects of child abuse in our society” and that it was “particularly shameful” when committed by a priest.

However, he said, the BBC documentary “sets out to inflict grave damage on Pope Benedict.” The main focus of the program is to seek to connect Pope Benedict with [the] cover-up of child abuse in the Catholic Church,” the cardinal said. “This is malicious and untrue and based on a false presentation of Church documents.”

It was not the first time that Church authorities have sought to discredit claims that the 1962 documentary was part of a scheme to cover up clergy sex abuse. In 2000, the U.S. Conference of Catholic Bishops’ communications office said that the 1962 document “has no bearing on civil law. It does not forbid the civil reporting of civil crimes.” It added that the document dealt with “ecclesiastical crimes and punishments found in Church law.”

The 1962 document was superseded by the 1983 Code of Canon Law and 2001 norms for dealing with serious crimes involving the sacraments. Cardinal Murphy-O’Connor criticized the journalistic standards of the BBC, saying he could not understand why the BBC did not contact the Church for “assistance in seeking accurate information.”

However, a spokesman for the BBC said, “We contacted the Vatican on three different occasions, and they declined to take part in the film.”

Cardinal Murphy-O’Connor said, “I must ask if within the BBC there is a persistent bias against the Catholic Church.”

There will be many, not only Catholics, who wonder if the BBC is any longer willing to be truly objective in some of its presentations,” the cardinal said. “What a pity if in the respect in which the BBC is held worldwide were to be seriously undermined by the bias and lack of integrity shown in the decision to broadcast a program such as this.”

The cardinal’s remarks came a day after Archbishop Vincent Nichols of Birmingham, England, criticized the documentary as an “unwarranted” and “deeply prejudiced attack on a revered world religious leader.”

Archbishop Nichols said that the film misrepresented two Vatican documents and “used them quite misleadingly in order to connect the horrors of child abuse to the person of the pope.”

The first document, issued in 1962, is not directly concerned with child abuse at all but with the misuse of the confessional,” he said. “The second document clarified the law of the Church, ensuring that the Vatican is informed of every case of child abuse and that each case is dealt with properly. It is a measure of the seriousness with which the Vatican views these offenses.”

A spokesman for the BBC said that the corporation stood by the film. “The protection of children is clearly an issue of the strongest public interest,” he said.

At Marquette Manor, we’re excited to announce our twenty-fifth anniversary of providing the area’s most comfortable, secure and satisfying retirement lifestyle.

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Our Lady of Fatima Retreat House

Our Lady of Fatima Retreat House presents a day of reflection

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Fr. Larry Crawford

October 24, 2006 • 8:30 a.m. - 2:30 p.m.

How can we break out of our comfort zone, tell others about our faith, and invite them to join us? Fr. Larry will lead participants through scripture reflection, will share stories of his experience in ministry and invite you to share your lived experience.

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Our Lady of Fatima Retreat House

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The gathering of the Catholic community of faith for the Eucharist on Sunday is as ancient as the Resurrection itself. The Gospel narratives differ in a number of details regarding the final days of our Lord's life. They agree, however, in placing the Resurrection on the Lord's Day, the first day of the week, what came to be called Sunday. The Lord's post-Resurrection appearances also are portrayed as taking place on Sunday. From that time to the present, the community has gathered as faithfully as it can for the Eucharist on the Lord's Day. It is a solemn stepping apart, at least for a little while, from the usual busy schedule and demands of the workaday week.

Roman Catholics hold this weekly assembly of the people of God in the highest esteem. From ancient times, we have obligated ourselves to take part in this assembly and housed it in sacred space set aside for this purpose. Here we have encountered the real and salvific presence of the Lord. Because of the strength of our belief in this assembly, which is an encounter with the Lord, it perhaps is tempting for us to think that this central, sacred worship is intended simply to set us apart from others who do not share our beliefs and values. Nothing could be further from the truth.

For Catholic and therefore sacramentally understanding, any ritual setting, whether of persons or of things, is for the purpose of revealing the triune God to us more perfectly—Father, Son and Spirit. The world and all that it contains was meant from the beginning of God's creation to show us God, to be sacramentally transparent to its Creator. It is because of our original sin that this is so beyond us. We bartered the intimate communion we shared with God in the first, lovely garden of the intimate communion we shared with God and God's creation to show us God, to be sacramentally transparent to its Creator. It is because of our original sin that this is so beyond us. We bartered the intimate communion we shared with God in the first, lovely garden, which now is given birth at the foot of the cross and before the Savior's open tomb. But the memory is kept faithfully only when it is preached or shared—taken into our world that longs so desperately for comfort and wholeness. And so we are commanded as the Eucharist concludes: “Go in peace to love and serve the Lord!”

(René Schellenberg is executive director of the North American Forum on the Catechumenate.)

Discussion Point

This Week’s Question

Do you ever pray for the world you live in? What is your prayer for the world?

“My prayer is for peace, and when I do that I think about the Middle East, generally. I have always prayed for peace, and it’s important because there’s always so much turmoil in so many places and so many innocent people have to deal with that.” (Molly TenBroek, McIntosh, S.D.)

“Your prayer for peace—that we would learn to get along despite our differences.” (Jeanne Leverenz, Tucson, Ariz.)

“Back in 1968 and 1969 when I was in [Vietnam], everybody prayed I’d come back without a scratch. But now I have some problems and need to go to the [Veteran’s Administration] for counseling. When I go to Mass, I just say that this is for the world. I wish all wars would stop.” (Alan Hruby, Hansen, Neb.)

“When I pray, I always include peace in the world. People always say that, but what does it mean? We can’t expect people to like each other. ... All we can do is pray because we don’t have the power to make it happen.” (Diana Glaze, North Little Rock, Ark.)

Lend Us Your Voice

Which saint’s life is an inspiration for you?

To respond for possible publication in an upcoming edition, send your response to uesnews@catholicnews.com or write to Faith Alive!

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### Cornucopia/Cynthia Dewes

**The Church of secular entertainment?**

Some friends of ours has a grown daughter in her 20s who lives in Mary Agnes Dalrymple. This young woman has a job, a house, a car and a dog. She is a Unitarian Church, one of those huge megachurches with great spaces of buildings and ministries.

Meghan’s parents are worried about the close-minded enthusiasm that Church membership has in their daughter. They themselves have no religion, although they believe in God, live in the laboratory, and are very respectful of those who claim a faith as they know we do. Somehow, they were turned off in childhood by religious experiences, so they’ve raised their children without any religion at all.

As a result, they are hesitant about considering Meghan’s newfound religion, and maybe a bit regrets that they raised her without any faith to compare it to. After all, who are they to complain? But, they worry about the cult-like aspects of her attachment to the megalocruch.

When we visited Meghan, she was eager for us to see her Church, since she knows we are Catholic. We felt she wanted approval for her decision to join a religious community. And, indeed, we are grateful she has found God in a fellowship of believers. It’s just that we, like her parents, feel uneasy about her choice.

The main church building contains a huge auditorium, but also with giant video screens and sound systems to reach the thousands of members who attend every Sunday. It has buildings for gyms, daycares, social halls, offices, and rooms for Sunday School. Bible study club, church meetings and many other related organizations. It’s one busy place.

When we asked how it’s possible to relate personally to God in a church that holds me so remote, one of the fellow worshipers, Meghan said the smaller organizations within the larger one are the answer. She may or may not know the truth of her faith, but she receives moral support from the small spiritual groups she has chosen, including a young adult Bible class and a team that meets regularly down South to provide hurricane relief.

Not only the ministries Meghan serves are certainly worthy Christian efforts. She and her friends are working hard to learn more about a way of life that they have only heard preached about God every Sunday. Nothing wrong with that.

What worries us is that we don’t recognize as Christian the faith she seems to be trying. Rather than forgiveness, mystery and grace, this Church community seems to stress personal empowerment through obedience to their own, in contrast to other paths to God and self-righteousness. We sense fear and despair at the root of Meghan’s conversion, when my son and I should be her birthright as a Christian.

Worshiping in a culturally popular way is certainly OK, and some would say any kind of religious attachment is better than none. But, I’m not so sure.

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

### Faithful Lines/Shirley Vogler Meister

**Holy rosary mysteries and poetry shine**

Regular readers know that poetry and my devotion to the Blessed Mother, especially Our Lady of Perpetual Help—are close to my heart.

So these readers will especially understand that a delight it was for me to discover a signed copy of *Holy Agnes Dalrymple*. I met her via e-mail after reading a small magazine article regarding the Blessed Mother in an issue of *Flame & Wind*.

I learned we have much more in common. However, I concentrate now on the two points mentioned above: poetry and the love of Christ’s mother.

Mary Agnes is a prolific poet whose work has appeared in distinguished publications. Once, she illustrated and published Blue Violin, a free verse journal. Her first collection of poetry, *Water Tender*, is the story of her life, beginning with “Baby Girl Lantowica.” Already a father of five, Daddys paced the waiting room, dangled the baby’s rosary, apple seeds, a string of phrases—/Thy will be done./Deliver us from evil./Blessed be the Lord./Two more stanzas announce the baby’s arrival—/Mary Agnes’s first poem—and from there significant events in her life unfold, enlightening as well as disturbing times.

The second part of the book consists of poetic narratives inspired by articles, paintings and other sources.

However, it is *Rosa Mystica: Poems from the Rosary and Other Poets* that sent me into my soul. In this, her writing is like a candle in the dark as she illuminates each decade of every mystery of the rosary—Joyful, Luminous, Sorrowful and Glorious.

The first poem in this book caught my breath and my heart:/If yes we say

God grows within us, holding us, as we hold him;/If we say No God abides within us. The World grows, filling as ever./This is the first book about the rosary that spiritually “talks to me.” It not only expands my appreciation of the holy rosary as well as my meditation.

Appropriate excerpts from the Bible are also included. For example, information about Mary Agnes Dalrymple and her work, log on to her website at marianpoetry.com or marianpoetry.com.

We simply could not ignore the principle that when one member of the family suffers, we all suffer.

(David Siler is executive director of the Secretariat for Catholic Charities and Family Ministries.)

### Perspectives

**We are one human family**

Continuing to explore the seventh themes of Catholic social teaching, we arrive at the principle referred to as solidarity, which describes the fact that we are one human family.

Solidarity means that loving one another requires us to understand that each of us is made in the image and likeness of God the Creator.

As much as we try to be human beings to distinguish ourselves one another by differences in color, nationality, religion, etc., we cannot ignore the fact that in reality we all have one parent in the Creator and are therefore brothers and sisters of one another. When we truly grasp the full reality of this fact, it has tremendous implications for how we are called to relate to one another.

In the Gospel of Luke (Lk 10:29), we hear an example in the way Jesus asks, “Who is my neighbor?”

Jesus’ reply was the story of the Good Samaritan, teaching us that our only neighbor is anyone in need, and we are called to respond. The world may tell us that we are not our brother’s or sister’s keeper, but the Lord would tell us otherwise.

I don’t know about you, but this teaching can leave us feeling a bit overwhelmed! How can I possibly be concerned about the entire human family?

I conclude that we are each called to take stock of our own unique gifts and talents and our human family to discern through the guidance of the Holy Spirit, we decide where we are each called to suffer and improve a part of our family.

There are some who take a very broad view of their responsibilities and are in need through their own initiatives or initiatives established by Church communities, neighborhood organizations or larger institutions, such as hospitals, Catholic Charities, the Society of St. Vincent de Paul or Catholic Relief Services.

We are blessed to belong to the Catholic Church that has taken very seriously this lesson of solidarity and has established many ways for us to take part in ministries that meet the needs of our human family. We can each look to the organizations named above and many others, and discover how we can have the greatest impact.

Within the past couple of years, we have seen this lesson of human solidarity demonstrated in very dramatic ways—following the devastation of the tsunami in Asia, the earthquakes in Haiti and our own country. These huge natural disasters demonstrated our interconnect- edness and need to care for one another.

We witnessed massive suffering by members of our human family, and we responded as a family in a creative and powerful way. We prayed, we sent donations, we worked in the affected areas, we opened our communities to all the suffering of our family in those areas. We simply could not ignore the principle that when one member of the family suffers, we all suffer.

(Faith, Hope and Charity/ David Siler)
The Book of Genesis is the source of the first reading for this weekend. Among the first five books of the Bible, Genesis reveals great truth about the Creator of all. He gives life. God also created humanity in the genders of male and female; and God will that the two genders, united in one male and one female, complement each other and live with each other.

Unfortunately, the Scriptures at times are accused of belittling women. Certainly, the Scriptures were all developed with varying cultural contexts, and to an extent were influenced by their cultural contexts.

However, both the Old Testament and New Testament are nothing less than revolutionary in their recognition that humans, regardless of gender, possess an equal dignity because all are created by God and infused with an eternal soul.

The culture surrounding the development of Genesis was not strictly Hebraic. Rather, it was developed by paganism. In this paganism, women were considered to be little better than animals. Genesis takes pains to declare that the dignity of women is equal to that of men. This is the meaning of the story of Eve, man and woman, were one in their creation.

Finally, this reading is a powerful testament, indeed from ancient times, to the historic Jewish and Christian concept of marriage. It is a union, created by God, and should never be defiled by exploitation, selfishness or insincerity.

For its second reading, the Church this weekend offers us a passage from the Epistle to the Hebrews. This reading also affirms the dignity of each human. According to the reading, each person is created only “a little lower than the angels,” although this condition will change.

Humans who love God, and are faithful to God, one day will rejoice in the presence of God, just as the angels rejoice. The key to faith or experiences of prayer for God is not an institution invented by humans. It is subject to God’s will. It is part of God’s plan. It is fully and absolutely within the overall purpose of God, namely to enable men and women to better know, love and serve God then finally to be with God in the wonder of heaven along with the angels.

Reflection
Fundamentally, these readings call us to a divinely revealed truth so often and so outrageously ignored in the world: each human being is God’s precious child, God’s priceless masterpiece of creation. No one, and no society, has the right to demean or compromise this dignity.

Secondly, marriage comes from God. It is not an institution invented by humans. It is subject to God’s will. It is part of God’s plan. It is fully and absolutely within the overall purpose of God, namely to enable men and women to better know, love and serve God then finally to be with God in the wonder of heaven along with the angels.

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.

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

My Journey to God

Faith

I turned from Him. But He didn’t from me. My inner light was dim, and I couldn’t see. What I did was wrong; I was ashamed. My self-exile was long, My faith lamed. Then I came back; I was home. His love never in lack, I wasn’t alone. Forgiveness I found, Understanding I receive. His love knows no bounds. Faith restored, I believe.

By Stephanie Beetz

(Stephanie Beetz is a member of St. Louis Parish in Batavia. This August 2003 file photo shows Msgr. Harold Kneuer, now the administrator of St. Mary Parish in Greenburg, among a teenage girl during her baptism at the Juvenile Correctional Facility in Indianapolis.)

Daily Readings

Monday, Oct. 9

Tuesday, Oct. 10

Wednesday, Oct. 11

Thursday, Oct. 12

Friday, Oct. 13

Saturday, Oct. 14

Sunday, Oct. 15

Question Corner/Fr. John Dietzen

Holy Spirit works in us to make us images of Jesus

Q During a recent discussion about the Holy Spirit, what question did the group ask, must I not remember. Could you tell us what they are or where we might find a list of them? (Alberta, Canada)

A In Catholic theology and spirituality, different facets of our salvation are attributed to different persons of the Holy Trinity.

The role of our sanctification is attributed to the Holy Spirit. The Spirit’s masterpiece, of course, is Jesus himself. He was conceived by the power of the Spirit, and the Spirit guided him, in all the steps of his redeemive work, to Calvary and the Resurrection. We believe that the Holy Spirit works in us to make us living images of Jesus, to bring the body of Christ to its fulfillment and perfection in us, as the life of Jesus and love of the Father are renewed in human life until the end of time.

One of the ways that the Spirit directs us to become what we are meant to be as followers of Jesus Christ, and moves us to perform the works to which God calls us, is through the gifts of the Spirit described in the Bible.

Scripture, in fact, gives two different listings of this work of the Spirit: one in the Old Testament in the Book of Isaiah and one in the New Testament in the First Letter of St. Paul to the Corinthians (mainly I Cor 12).

The works of the Spirit given in Isaiah (Is 11:2-3) are those most commonly listed as the gifts of the Holy Spirit in Christian spirituality. The prophet mentions them as ways that the power of God will “rest upon” the Messiah, identifying the character with which he will carry out his saving work. We believe, of course, that this prophecy is fulfilled in Jesus Christ.

The works, or gifts, of the Spirit recorded by Isaiah are wisdom, understanding, counsel, courage, knowledge (especially of the things of God), piety (parent-like compassion and kindness) and fear or reverence of the Lord.

Ancient translations of the Scriptures differ in their forms for this passage, but Catholic Church tradition has accepted these as the seven gifts of the Spirit, first to our Lord and then to us.

In his famous passage about the differing talents that come together to enable the Christian communities, the body of Christ, to function properly, St. Paul identifies many “gifts” that the Spirit bestows on the people. They include, among others, the gifts of healing, working miracles, teaching, wisdom, expression of knowledge about God, prophecy, discernment of spirits, speaking in tongues and interpretation of tongues. These, then, are also significant and essential works of the Spirit in the Christian communities, perhaps different but similar ways of describing those listed by Isaiah.

Though we are many parts, St. Paul said, we are all one body, one Spirit in Christ. The gifts, whether listed in Isaiah or Paul’s letter, help us to understand what is happening and how it is happening in our relationships with Christ and with each other as his members.

Q In a list of saints that I have, there is no place mentioned of what are called “pillar saints,” Who are they? (Missouri)

A From about the fifth century to the 10th century, mainly in the Near East, an unrelated group of Christian ascetics lived on pillars, some form of high post, for some days, weeks or more, often giving spiritual instruction, reconciling enemies or carrying out other works.

Called stylires (from the Greek word “stylos,” which means “pillar”), they considered St. Simeon Stylires (died 459) as their founder. For some perhaps understandable reason, pillar sitting never caught on as a favorite form of Christian self-denial.

Q Is it necessary to say all five decades of the rosary at the same time? (2006)

A There is no required way to say the rosary. Different countries, different Catholic traditions, sometimes vary the sequence and number of prayers although all are based on 150 Hail Marys and a recitation of events in the life of Christ.

Regular praying of the rosary, all of it or any part of it, is a powerful prayer and marvelous way to express one’s love for our Lord and his mother through events in the life of Christ—the five Joyful Mysteries, five Sorrowful Mysteries, five Glorious Mysteries and five Luminous Mysteries. †
Sixteen Sisters of the Third Order of St. Francis in Oldenburg are celebrating their jubilees of profession this year. Franciscan Sisters Laurencia Listerman, Rosita Purler and Noel Marie Worland are marking 75 years as members of the congregation.

Sisters Alice Ann Deardorff, Gerald Gaynor, Mildred Grein, Noreen McLaughlin, Marie Camille Schmaltz, Joan Elise Smith and Teresa Trick are celebrating 60 years as Oldenburg Franciscans.

Sisters Linda Bates, Marilyn Chall, Mary Stella Gampfer, Ruth Marie Kluemper and Bernice Roell are 50-year jubilarians.

Sister Laurencia Listerman ministered at St. Mary School in North Vernon, the former St. Mary Academy in Indianapolis, Father Thomas Sccecina Memorial High School in Indianapolis and the former Academy of the Immaculate Conception, now Oldenburg Academy, in Oldenburg. She also taught at Catholic schools in Ohio and Missouri.

Sister Laurencia is retired and lives at St. Clare Hall at the motherhouse.

Sister Rosita Purler served as a teacher or principal at the former St. Francis de Sales School in Indianapolis, Little Flower School in Indianapolis and St. Louis School in Batesville. She also ministered at Catholic schools in Ohio, Kentucky and Missouri. From 1974-82, she served as a councilor for the congregation.

Sister Rosita is retired and lives at St. Clare Hall at the motherhouse. A native of Shelbyville, Sister Noel Marie Worland served as a teacher or principal at St. Mary School in Rushville, the former St. Andrew School in Richmond, the former Holy Family School in Richmond, St. Joseph School in Shelbyville, and Little Flower School, St. Mark School and Our Lady of Lourdes School, all in Indianapolis.

She also taught at St. Mary School in Evansville, St. Vincent School in Vincennes, Ind., and at Catholic schools in Ohio and New Mexico.

Sister Noel Marie is retired and lives at St. Clare Hall at the motherhouse.

A native of Indianapolis, Sister Alice Ann Deardorff ministered at St. Mary School in Aurora, the former Holy Trinity School in Indianapolis, St. Mark School, Our Lady of Lourdes School and Little Flower School, all in Indianapolis. She also taught at Catholic schools in Missouri and Ohio.

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Sister Alice Ann currently serves in pastoral care at St. Clare Hall at the motherhouse. A native of Dover, Sister Gerald Gaynor served as a special education teacher at St. Mary’s Child Center in Indianapolis from 1958-69. She also ministered at Catholic schools in Ohio and Missouri.

Sister Mildred is retired and lives at St. Clare Hall at the motherhouse. A native of New Albany, Sister Noreen McLaughlin ministered at the former St. Francis de Sales School in Indianapolis, the former Holy Rosary School in Indianapolis and St. Agnes School in Evanville. From 1960-89, she served as a teacher, principal, pastoral minister, vocational instructor and in formation ministry at the congregation’s mission in Mendi and Kagia in Papua New Guinea.

Sister Noreen currently serves as pastoral associate at Good Shepherd Parish in Canton, Ky. A native of Millburn, Sister Jonette currently serves as a health pastoral minister at Our Lady of Lourdes in Oldenburg.† She also ministered at Catholic schools in Ohio.

Sister Bernice Roell ministered at Holy Name School in Brookville, the former Catholic Central School in New Albany, the former Holy Family School in Richmond and St. Joseph School in Princeton, Ind. She also ministered at Catholic schools in Ohio.

Sister Alice Ann currently serves as a pastoral associate at the Batesville Deaneary Resource Center in Batesville.

Sister Linda Bichsel, formerly Sister Bertha Rose, ministered at St. Michael School in Brookville, the former Catholic Central School in New Albany, the former Holy Family School in Richmond and St. Joseph School in Princeton, Ind.

Sister Marie Camille currently serves as community minister at the motherhouse. A native of Richmond, Sister Teresa current minister in community service at the motherhouse. A native of Richmond, Sister Teresa current minister in community service at the motherhouse.

Sister Margaretta, taught at Holy Name School in Beech Grove as well as St. Lawrence School and St. Mark School, both in Indianapolis. She also served at a Catholic school in Ohio.

Sister Marie Camille currently serves as assistantendant at St. Anthony Messenger in Cincinnati.

Sister Joan Elise Smith ministered at the former Trinity School in Indianapolis, Little Flower School in Indianapolis, St. Mary Parish in Indianapolis and Marian High School in Indianapolis.

She also taught at Oldenburg Academy, the former Rex Mundi High School in Oldenburg and at a Catholic school in Ohio.

Sister Joan Elise currently serves as a clerical assistant at the Batesville Deaneary Resource Center in Batesville.

Sister Teresa Titch, formerly Sister Bertha Rose, ministered at St. Michael School and St. Christopher School, both in Indianapolis, as well as St. Michael School in Brookville, the former Catholic Central School in New Albany, the former Holy Family School in Richmond and St. Joseph School in Princeton, Ind.

Sister Alice Ann currently serves as a pastoral associate at Catholic schools in Ohio.

Sister Teresa currently serves in community ministry at the motherhouse.

Sister Lucy currently serves as a pastoral associate at Our Lady of Lourdes Parish in Indianapolis.

Sister Joan Elise currently serves as a clerical assistant at the Batesville Deaneary Resource Center in Batesville.

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Catholic Charities Bloomington Provides Students Counseling Services

“Funding from the archdiocese through the Legacy for Our Mission is essential to sustaining quality mental health services on a sliding scale for students at Catholic Charities Bloomington, as well as other Catholic school communities in the archdiocese,” said Marissa McCarty, agency director of Catholic Charities Bloomington. “Our goal is to provide the support needed by the students at St. Vincent de Paul School in order that they might benefit fully from this quality educational program,” she added. The program has been in place for two decades.

David Siler, executive director of the archdiocesan secretariat for Catholic Charities Bloomington, said, “With the help of Peggy York-Garcia, our students have trouble managing class work and relationships,” she said. “They also dig deeper to provide support and reconciliation. With the help of Catholic Charities Bloomington, we are able to do this.”

Counseling Helps Students Focus on Their Strengths

The help provided by Peggy York-Garcia, a former student who is being followed by the child in her personal growth or academic goals. Many of these students are being followed by the child in their personal growth or academic goals. Many of these students are being followed by the child in their personal growth or academic goals.

The counselor, Peggy York-Garcia, can help coordinate available community services for students. She can also provide short-term counseling, and then refer a family for more services. York-Garcia also provides cross-referrals for the staff and students. Last year, when a long-time member of our staff died suddenly, Peggy offered to meet with students and staff who were experiencing difficulty in dealing with her death,” Sleva said.

Principal Karthy Sleva explained that parents or teachers can recommend counseling for students who are experiencing behavioral, emotional, social or learning problems. Counseling can be short term or require several sessions. In addition, separate skill-building groups are organized for sixth-grade boys and for girls to deal with adolescent issues. “We are extremely grateful for the counseling program,” Sleva said. “It not only helps them talk about their feelings and problems, but also enables them to move forward in their lives. They go back to class, with the burden lifted a little and with new ideas for coping. This service helps complete the way we provide child-centered, family-sensitive, Catholic education in our school.”

Through Catholic Charities Bloomington, St. Vincent de Paul Parish in June expanded the counseling program to make these services available to its parishioners and to members of the community, with fees based on their ability to pay. The program helps with their emotional, mental and spiritual needs. It’s easy to get into counseling than to not see their relationships,” said Father Richard W. Eldred, parochial vicar. “Just as the Church provides the sacraments, it also must dig deeper to provide support and reconciliation. With the help of Catholic Charities Bloomington, we are able to do this.”

Sister Marie Camille, teaching at the former Holy Trinity School in Indianapolis as well as Our Lady of Lourdes School, St. Mark School and St. Simon the Apostle School, all in Indianapolis.

She also ministered at Catholic schools in Ohio.

Sister Florence currently serves as a member of the formation team for the congregation at Oldenburg.

She also taught at Oldenburg Academy, the former Rex Mundi High School in Oldenburg and at a Catholic school in Ohio.

Sister Joan Elise currently serves as a clerical assistant at the Batesville Deaneary Resource Center in Batesville.

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ROHM, John, 86, St. Lawrence, Lawrenceburg, Sept. 19. Husband of Barbara (Read) Smith. Father of two.


WOODSON, Ruby (Page), 95, St. Mary, Indianapolis, Aug. 26.

Franciscan Sister Louise Ann Rossi ministered as a teacher for 52 years.

Franciscan Sister Louise Ann Rossi, formerly Sister Patricia Clare, died on Sept. 11 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis, in Oldenburg. She was 77.

The Mass of Christian Burial was celebrated on Sept. 14 at the motherhouse chapel in Oldenburg. Burial followed at the sisters’ cemetery.

Sister Louise Ann was born on June 10, 1929, in Middle- ton, Ohio.

She entered the Oldenburg Franciscan community on Feb. 1, 1948, and professed her final vows on Aug. 12, 1954. She lived a life of service to the poor.

Sister Louise Ann has ever considered a vocation to the priesthood, you are invited to attend a vocation information meeting with Archbishop Daniel Buechlein, O.S.B., on Friday evening through Saturday afternoon, November 17–18.

You will:
• Learn more about the Sisters of the Third Order of St. Francis.
• Explore the possibility of a vocation to religious life in the Congregation of the Sisters of the Third Order of St. Francis.

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


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**Continuing the battle**

**Arroyo says prayer, speaking out are keys to supporting life issues**

By Mary Ann Wyand

Evil is on the loose in the world, Catholic broadcaster, columnist and author Raymond Arroyo told “Celebrate Life” dinner participants on Sept. 14, and pro-life work is more important than ever because the culture of death is advancing with an all-consuming ferocity.

“The creator and host of the Eternal Word Television Network’s international news magazine “The World Over Live” painted a grim yet hopeful picture of life in contemporary society during the 24th annual Right to Life of Indianapolis fundraiser at the Indiana Convention Center in Indianapolis.

During the dinner, the organization honored St. Luke parishioners Mary Alice (Grande) Boarini, Mary Ann Noble and Mollie Noble of Indianapolis with the Charles E. Stimming Sr. Pro-Life Award and Dr. Paul Jarrett, a retired obstetrician and gynecologist from Zionsville, Ind., with the Respect Life Award.

“There’s something surreal, almost absurd, that one should have to come and speak about the importance of life,” Arroyo told 950 pro-life supporters at the dinner. “But the fact is, given the times we’re in, we don’t have the option any more to stand aside and be quiet. I must be here and so must you.”

“Pro-life supporters are witnesses of God’s power to bring good from evil, he explained. “It’s not only the small, innocent, defenseless ones who are at risk; the old, and God forgive you and protect you if you get sick.”

Arroyo said the U.S. Supreme Court’s 1973 decisions in Roe v. Wade and Doe v. Bolton, which legalized abortion during all nine months of pregnancy, “unleashed a maelstrom that has left deep cultural and spiritual wounds in our country.”

“Abortion is the most frequently performed surgery in America, he said, citing statistics from the Alan Guttmacher Institute indicating that more than 1 million unborn babies are aborted in the second and third trimesters of pregnancy every year.

Calling it “homicide in the name of privacy,” Arroyo reminded the gathering that “the Supreme Court insisted that abortion must be legal because we have a right to privacy.

“Now, he said, that legal right to privacy also extends to euthanasia and embryonic stem-cell research.

“As the war on terrorism has demonstrated, when the American people feel their lives are in danger we are willing to give up a little privacy, to cede a bit of privacy. How about giving up a little bit of privacy for the unborn, the frail elderly? Where is the war to protect those lives? Why are we so selfish?”

Arroyo said he worries about America, but finds hope and strength in God, who personifies is the one who brings good out of evil. He finds hope and strength in God, who personifies the one who brings good out of evil. He reminded the gathering that “God is on these grounds.”

Sadness, personhood depends on someone else recognizing your life, he said, and the mother who chooses abortion is the second victim because she is often poor, frightened and emotionally confused.

“Everybody wants to love, but love is proved, made perfect, in sacrifice,” he said. “If you love, you offer yourself to someone else, to sacrifice in this world. If anyone has offered, has offered himself, he is a saint.

“Every time abortion is legal, another death is legal. This 30-year spiritual battle for life needs Christian soldiers who pray and fast, he said. “Everybody wants a message from God. You, my friends, are the voice of God.”

Calling it “homicide in the name of privacy,” Arroyo reminded the gathering that “the Supreme Court insisted that abortion must be legal because we have a right to privacy.

“Now, he said, that legal right to privacy also extends to euthanasia and embryonic stem-cell research.

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Decrying the U.S. Food and Drug Administration’s recent approval of Plan B—the “morning after pill” used for emergency contraception—for over-the-counter sales, Arroyo cautioned that there are no long-term studies about how it will affect the health of women.

He said the good news in the war against abortion includes legislation to protect unborn children—the Partial Birth Abortion Ban, the Born Alive Human Protection Act and the Unborn Victims of Violence Act. He said the culture of death is eroding the destructive reasoning of Roe v. Wade.

A recent Zogby Poll showed that one-third of young people now believe that abortion should be outlawed, he said, and a CNN Poll found that 71 percent of Americans favor some restrictions on abortion.

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