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Do you believe in miracles?

Path to sainthood goes through tribunal

By Sean Gallagher

In just a few days, Pope Benedict XVI, in the presence of thousands of people at St. Peter's Square in Rome, will solemnly declare Blessed Mother Theodore Guérin to be a saint.



Indiana's first saint

This solemn papal liturgy on Oct. 15, filled with pageantry and attended by hundreds of thousands of worshippers from around the world, will be, in part, the direct result of a series of meetings held in a simple conference room in the basement of the Archbishop O'Meara Catholic Center in Indianapolis.

From Jan. 23, 2003, through April 7, 2003, staff members of the archdiocese's Metropolitan Tribunal oversaw a canonical investigation of a purported miracle attributed to the intercession of Blessed Mother Theodore.

They did this on behalf of the Holy See's Congregation for the Causes of Saints, according to the strict norms it has established for such investigations. After the investigation was completed, the congregation's officials reviewed the findings and ultimately affirmed the authenticity of the miraculous healing of Philip McCord.

For the people involved, the investigation was many things: a new dimension in their devotion to Blessed Mother Theodore, a deliberate and scientific investigation into a possibly supernatural event and an opportunity to grow in the life of faith.

Archbishop: Mother Theodore Guérin inspires us by her heroic faith, page 5.

Full circle
Father James Bonke, archdiocesan

Photo by Msgr. Frederick Easton



The records of the investigation of a possible miracle attributed to the intercession of Blessed Mother Theodore Guérin, packaged precisely according to the norms established by the Holy See's Congregation for the Causes of Saints, sits on a table in May 2003 in the archdiocesan Metropolitan Tribunal at the Archbishop O'Meara Catholic Center in Indianapolis.

defender of the bond and promoter of justice, was charged with questioning the witnesses in the investigation.

He admitted that he could not have foreseen taking on such a role when he began his study of canon law 16 years ago.

Yet gathering evidence for the possible canonization of the foundress of the Sisters of Providence was somehow appropriate for the priest, whose devotion to her began 56 years ago when members of her order taught him in the first grade at the former St. Catherine School in Indianapolis.

"Mother Theodore was always held up

to us as a model of a saintly person, as a holy woman," Father Bonke said. "And we had prayer cards even then in 1950. I can remember the sisters passing out prayer cards with Mother Theodore's picture on it, and a prayer on the back for her cause for canonization."

Later, as a high school seminarian at Bishop Bruté Memorial Latin School of Indianapolis, Father Bonke heard stories told by the now-deceased Msgr. Joseph Brokhage who, as a member of the tribunal in 1957, helped oversee the

See INVESTIGATION, page 2

How the canonization process works

By Msgr. Frederick Easton



Msgr. Frederick Easton

The Second Vatican Council taught that "all the faithful of Christ ... are called to the fullness of the Christian life and to the perfection of charity" (*Dogmatic Constitution On the Church*, #40).

Saints are those Christians who have died but who during their lifetime lived the Christian life and love to the full.

Knowing how saints figure in our lives is very important as we find ourselves on the verge of the canonization of the first Indiana saint, Blessed Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods.

Beatification and then canonization amount to public recognition by the Church of the holiness of those who have either shed their blood as martyrs or who have led a life of heroic virtue.

By beatification and canonization, the Church honors these her children whom she knows have generously responded to divine grace and proposes them as examples of that holiness to which all Christians are called by their baptism.

The process for declaring a saint has developed over time. In the earliest centuries, the martyrdom of Christians was public knowledge and the faithful themselves, together with the pastors, venerated them as saints. Beginning in the sixth century, local bishops recognized the holiness of certain persons by authorizing the exhumation of their bodies and their entombment in churches.

By the 13th century, the pope had taken over the authorization of the

See PROCESS, page 2

Theologians: Unbaptized babies in heaven makes sense

VATICAN CITY (CNS)—To hope that babies who die without being baptized will go to heaven makes more sense than the idea that they go to limbo, says a group of papally appointed theologians.

While no one can be certain of the fate of unbaptized babies who die, Christians can and should trust that God will welcome those babies into heaven, said members of the International Theological Commission.

The commission, a Vatican advisory board, met on Oct. 2-6 to continue work on a statement explaining why the concept of limbo entered the common teaching of the Church, why it was never officially defined as Catholic doctrine, and why hope for their salvation makes more sense, said Father Paul McPartlan, a member of the commission and a professor at The Catholic University of America in

Washington.

"We cannot say we know with certainty what will happen" to unbaptized babies, Father McPartlan said, "but we have good grounds to hope that God in his mercy and love looks after these children and brings them to salvation."

Speaking on the last day of the commission's meeting, Father McPartlan said the 30 commission members were in agreement on the main thesis of the document, but they had not put the finishing touches on it. If they vote on the final version by mail, the document could be released in 2007.

He said that while affirming people's hope, the document takes pains to explain the Christian belief that baptism is necessary to guarantee salvation and urges parents to baptize their infants.

The document "in no way means to

lessen the urgency with which the Church invites parents to have their children baptized," Father McPartlan said on Oct. 6. "What we are trying to do is to say, 'What does the Church say when confronted with the situation of an infant who has died without being baptized?' That and that alone is what prompted our document."

"The answer is not a simplistic, 'Oh, don't worry; everything is fine,' " but rather that God's endless mercy, his love poured out in Jesus Christ and his desire to save all people gives a solid basis for hoping those children will be saved despite not having been baptized.

The commission began formal studies of the question in 2004 when Cardinal Joseph Ratzinger, now Pope Benedict XVI, was president of the advisory body

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INVESTIGATION

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exhumation of the remains of Blessed Mother Theodore as a part of the process of her beatification cause.

When he questioned the witnesses involved in the healing of McCord, a circle had somehow been completed for Father Bonke.

"I consider it all part of God's providence that I've been able to be involved in this," he said.

Miracle man

The primary witness that Father Bonke questioned was Philip McCord.

Five years ago, McCord had been told that he needed a corneal transplant. Soon after seeking Blessed Mother Theodore's intercession, the condition of his eye improved dramatically.

McCord said that when he answered questions in the basement of the Catholic Center, he couldn't have imagined that it would eventually lead to the canonization Mass in Rome.

"Frankly, almost every step of this has been a surprise," he said. "And it's been a real learning experience for me as to really just figuring out how enormous the impact of this is. First of all, she'll be only the eighth saint in America. That's a big deal.

"And as the acceptance of the healing grew, it just began to sink in that this really is of note, and I'm kind of a part of it."

As a man with an engineering background, McCord appreciated and was impressed with the rigor of the investigation, which included gathering testimony from four physicians to see if any natural explanation for his cure could be established.

"In engineering, you talk about rubber coordinates where you kind of massage the data to fit your conclusion," McCord said. "That didn't happen [here]. I wouldn't say that it was adversarial. But there wasn't any opportunity to fudge things to get the outcome."

A meeting of faith and science

Five doctors in all took part in the canonical investigation. More in Rome would review its findings.

Dr. Nicholas Rader, an ophthalmologist and member of Our Lady of the Greenwood Parish in Greenwood, was

originally asked by Providence Sister Marie Kevin Tighe, vice postulator of Blessed Mother Theodore's canonization cause, to review and explain the medical records related to McCord's cataract surgery and subsequent treatment.

After doing this, he volunteered to be a witness in the investigation.

"I offered a number of possibilities [of natural causes for the change in McCord's condition]," said Rader, who co-founded the Indiana Eye Clinic in Greenwood in 1985.

"I think I provided an objective assessment of how and why the eye acts as it does after surgery, and mechanisms by which the eye could have problems, and mechanisms by which the eye could heal itself. In my opinion, I had not seen a case that suddenly cleared very precipitously as this did."

Rader, who plans to attend the canonization Mass in Rome, said that his participation has had an impact upon his professional life and his life of faith.

"In medicine, we have both the scientific approach and then there's a more spiritual approach," he said. "And as physicians, we're aware that there are many things that occur that are beyond our ability to understand. And I think that this reinforces that."

Going to extremes

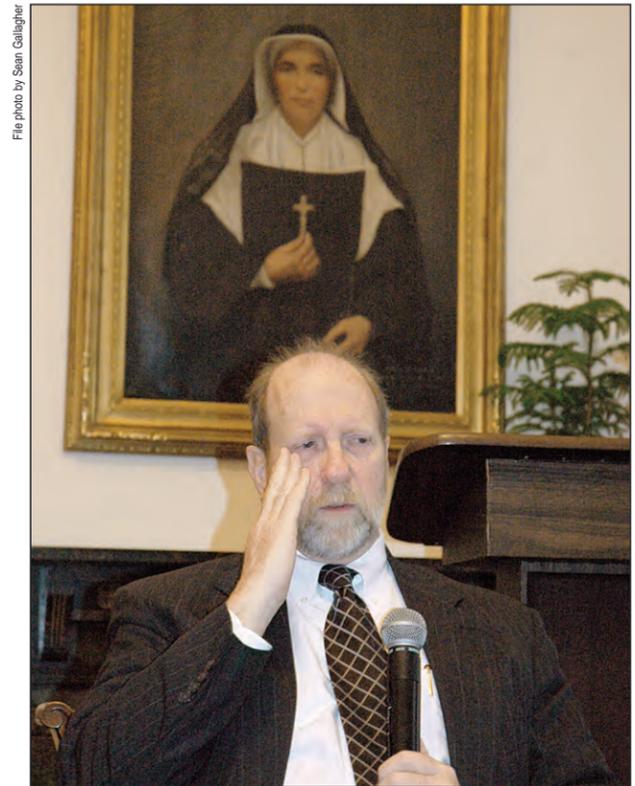
In December 2002, Msgr. Frederick Easton, archdiocesan vicar judicial, had just completed work for the Canon Law Society of America in helping the organization compile a booklet that helped dioceses across the country implement *Charter for the Protection of Children and Young People*, approved by the U.S. bishops in June earlier that year in Dallas in response to the clergy sexual abuse crisis.

It was at that time that he was notified that the Metropolitan Tribunal that he leads would have to investigate a possible miracle related to the canonization cause of Blessed Mother Theodore.

"We were working with both ends of the spectrum of canon law: holiness and evil," Msgr. Easton said.

The more than 40 years of experience that Msgr. Easton had in canon law helped him ensure not only that the investigation was carried out correctly, but that it was also documented according to the precise norms established by the congregation, which included placing a wax seal on a ribbon wrapped around the records, all printed and bound in triplicate.

But beyond taking care of the canonical details of the



Philip McCord speaks about the miraculous healing of his eye during a Feb. 2 press conference at Saint Mary-of-the-Woods.

investigation, Msgr. Easton acknowledged that it had a significant impact on his life.

It made miracles real for him.

"Notionally, I know that they happen," Msgr. Easton said. "[But] it's almost like we experienced the miracle with Phil [McCord] by hearing him, hearing his wife give her view, hearing his son and the others that we talked to."

As proud as he is of the work that the tribunal did in carrying out the investigation that led directly to the canonization Mass in Rome that he plans to attend, Msgr. Easton knows that its role was minor in the broad scheme of things.

"It's all really about what God did in Phil [McCord] through the intercession of Mother Theodore," he said. "That's kind of what my focus is." †

PROCESS

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honoring of the saints. In 1588, Pope Sixtus V created the Congregation of Rites, which handled causes of beatification and canonization until the Congregation for the Causes of Saints was created around the time the 1983 *Code of Canon Law* went into effect.

One of the important figures in the history of this process was Pope Benedict XIV, who in the 18th century had served in the Congregation of Rites and who wrote a four-volume work on the subject.

From my personal experience leading the process for investigating the miracle attributed to Blessed Mother Theodore as well as overseeing the process for the cause of the Servant of God, Simon Bruté, the first bishop of Vincennes, I continue to be impressed with the precision and thoroughness of the process.

The first stage of the process for the cause of Bishop Simon Bruté was opened last fall, at which time he began to be called "Servant of God." This first stage is focused on the

Clarification

In the Oct. 6 issue of *The Criterion*, a paragraph in the story about the first archdiocesan Catholic men's conference attributed to Father Jonathan Meyer was inaccurate.

The paraphrased statement about his presentation on the *Theology of the Body* should have read that men and women are similar because they are called into communion and called to be in the image of God. †

reputation for holiness of the person. Then, if there are people still alive who knew the person, they are interviewed. If not, then those who know the "oral tradition" about the person are interviewed with a view to learning about the person's reputation for holiness.

All published writings of the person are examined by two commissions appointed by the local bishop. A historical commission must read the writings, prepare a list of them and report on the personality of the Servant of God based on these writings. The theological commission writes a report about the writings' orthodoxy.

The writings, the testimony of the witnesses and the statements of the commissions are forwarded to the Congregation for the Causes of Saints, which determines if they warrant recommendation to the pope that the Servant of God be declared "Venerable."

One miracle is needed for beatification. A second miracle occurring after the beatification is needed for canonization.

Many people like to know what is the role of miracles in cases of beatification and canonization. In an address to the Congregation earlier this year, Pope Benedict XVI said that the essential role of miracles is to be simply God's confirmation of the earlier judgment of the Church that the person had led a life of heroic virtue. Under the present process, one miracle is sufficient for beatification.

The heart of the investigative process consists in obtaining in person the sworn testimony of the person healed—if he or she is still alive—the testimony of family members, close friends or acquaintances, the testimony of medical doctors who treated the person during the illness, and the testimony of those especially appointed to interview the healed person and assess the person's medical records. If eyewitnesses are not available, the testimony of those who can give assurance

of the facts is taken, as was the case for the miracle for the beatification of Blessed Mother Theodore.

All witnesses must testify before a specially designated panel consisting of the delegate of the bishop for the process, the promoter of justice of the tribunal, a medical doctor and an ecclesiastical notary to take down the testimony and vouch for its authenticity. The entire process has an opening session which declares the legitimacy of initiating and a closing session which declares the investigation complete.

Every page of the testimonies and other documents are authenticated by the seal and initials of the notary. Two copies of the bound dossier are specially wrapped with a ribbon and a wax seal of the tribunal and sent to the Congregation for the Causes of Saints in Rome, steps reflective of the seriousness and solemn nature of this process.

Only after verifying the integrity of the dossier received and that the required process was followed in obtaining the testimony does the Roman Congregation designate five doctors to evaluate the merits of the case. And, if the doctors say that the healing did not happen by medical science or other human means, then seven theologians also review the dossier and make their recommendation.

If this report is favorable, then the bishops and cardinals appointed to the Congregation review the matter and decide whether to recommend the cause to the Holy Father. If they recommend, then it is up to the Holy Father to decide whether or not to go forward to beatification or canonization.

Pope Benedict will canonize our first Indiana saint on Oct. 15. May she, from her vantage point in heaven, intercede with Divine Providence for our archdiocese.

(Msgr. Frederick Easton is vicar judicial for the archdiocesan Metropolitan Tribunal.) †

The Criterion

10/13/06

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Mother Theodore's remains transferred for public veneration

By Mary Ann Wyand

Spiritual. Emotional. Historic.

The transferal ceremony for Blessed Mother Theodore Guérin's remains and eucharistic liturgy on Oct. 3 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods marked her feast day and the beginning of a new era for the Sisters of Providence.

During the ceremony, the congregation's general officers escorted the handmade wooden casket containing Blessed Mother Theodore's remains up the center aisle of the church then placed it at a temporary shrine on the left side of the altar below a large banner of her portrait that was displayed at St. Peter's Square in Rome for her beatification in 1998.

The body of the congregation's foundress formerly was entombed in a floor shrine in the church below a large plaque, but now the remains of the soon-to-be St. Theodora will be displayed above ground for public veneration.

Father Daniel Hopcus, the congregation's chaplain, presided at the transferal ceremony and liturgy in the packed church.

"It is quite something for me to experience this," the former diocesan priest from the Diocese of Orange, Calif., explained in a telephone interview after the ceremony and Mass.

"The bringing up of her remains in a casket was an extremely moving experience," he recalled. "It was extremely emotional for the sisters ... just to realize that this is a saint in our midst and that we're all called to sainthood."

The church was filled with sisters, representatives of Saint Mary-of-the-Woods College, guests and about 100 students from

Holy Redeemer School in Evansville, Ind.

"It was quite an honor," Father Hopcus said, to preside at the historic ceremony and liturgy.

"I'm really honored to have been able to be a part of this and to realize that you are in the presence of [the remains] of someone who is a saint," he said, "with a congregation of women who have dedicated their lives to these same principles and are trying to live them out in their own lives. It's quite something to behold."

Since beginning his ministry as chaplain for the congregation four years ago, Father Hopcus has celebrated eucharistic liturgies, conferred the sacraments and presided at the Mass of Christian Burial for sisters, visited ill and infirm sisters, and ministered as a confessor and spiritual director.

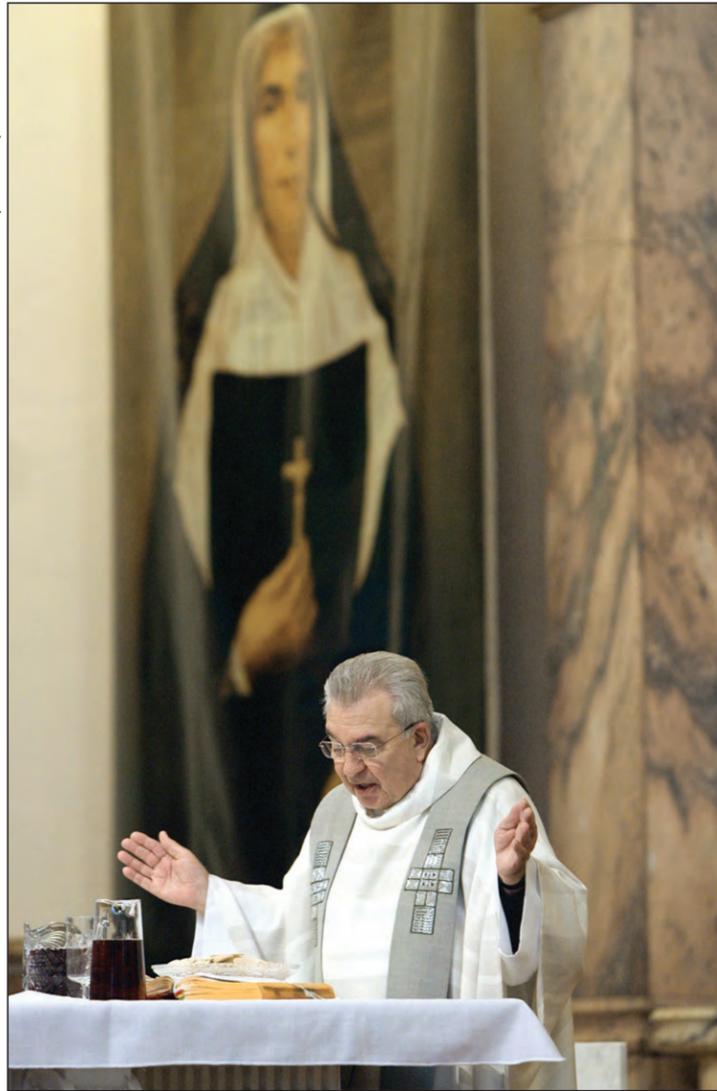
He also will preside during an 11 a.m. Mass on Oct. 15 at the motherhouse church—the same day that Pope Benedict XVI canonizes Blessed Mother Theodore at St. Peter's Square in Rome—and for the Canonization Eucharistic Liturgy of Thanksgiving on Founder's Day at 1:30 p.m. on Oct. 22 at Saint Mary-of-the-Woods.

"There's a certain inner excitement," Father Hopcus said, among the sisters about the Oct. 15 canonization of their foundress.

"Several of the sisters have told me, 'I never dreamed that I would be here for something like this,'" he said. "That's pretty much the feeling that so many of them have right now. I think I can speak for all of them that they really are excited—spiritually and emotionally—that they are here to experience such a wonderful event."

See TRANSFERAL, page 8

Photo by Karen Callaway, Northwest Indiana Catholic



Father Daniel Hopcus, chaplain of the Sisters of Providence of Saint Mary-of-the-Woods, celebrates a eucharistic liturgy on Oct. 3, the feast day of Blessed Mother Theodore Guérin, at the Church of the Immaculate Conception. She will be canonized on Oct. 15 by Pope Benedict XVI at the Vatican in Rome. A banner of her portrait in the background hangs above a casket containing her remains, which are available for public veneration daily from 9 a.m. to 4:30 p.m. Masses are celebrated at 11:30 a.m. on Monday through Saturday and at 11 a.m. on Sunday.

Portion of U.S. 150 to be named in honor of Indiana's first saint

Staff report

The Sisters of Providence of Saint Mary-of-the-Woods have received word from Indiana Gov. Mitch Daniels and Indiana Department of Transportation officials that a section of U.S. 150 adjacent to the motherhouse grounds will be known as St. Mother Theodore Guérin Memorial Highway.

As *The Criterion* went to press, Daniels was expected to make the formal announcement during a ceremony on Oct. 10 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods.

Blessed Mother Theodore Guérin will be canonized as a saint on Oct. 15 at the Vatican in Rome. Pope Benedict XVI will preside at the Mass at St. Peter's Square.

Blessed Mother Theodore came to the United States in 1840 and founded the Sisters of Providence west of

Terre Haute.

"We are very excited that Gov. Daniels and the State of Indiana have chosen to honor Mother Theodore in this special way," said Sister Denise Wilkinson, the congregation's general superior.

"By naming a section of the highway in her honor, Saint Mary-of-the-Woods will be even more recognizable to those who travel by," Sister Denise said. "We also hope this honor calls attention to the historical contributions that Mother Theodore and the generations of sisters who have followed in her footsteps have made to the education and well-being of countless Indiana citizens for 166 years."

Sister Denise noted that Mother Theodore likely traveled a path through the woods similar to that of U.S. 150 on her way to Saint Mary-of-the-Woods by stagecoach in 1840. †

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Editorial



Father Jose E. Hoyos, the Spanish Apostolate director for the Diocese of Arlington, Va., offers a blessing to Jairo Munoz at an immigration rally in Washington on Sept. 7.

Catholicism is pro-immigration

Unity in diversity is the vision that we bishops, as pastors of the Church in the United States, offer to our people as they welcome new immigrants and refugees.

("Welcoming the Stranger Among Us: Unity in Diversity," a statement of the U.S. Conference of Catholic Bishops, November 2000)

A recent article in *USA Today* (Aug. 21 issue) quoted two prominent U.S. Congressmen as saying that the Catholic Church's support for the rights of immigrants amounts to the "politically correct" and "fashionable" response of "left-leaning religious activists."

The same article reported that a popular media pundit has "accused the Church of avidly looking south of the border just to add a few folks to its pews." Nativism—an anti-Catholic movement that was especially strong in 19th-century U.S. history—is alive and well in America today!

The pro-immigrant stance of the Catholic Church in the United States has nothing to do with left-leaning politics or the desire to recruit new members.

It is fundamental to the mission and identity of the Church itself, and it speaks in a particular way to the unique role of Catholicism in American history and culture.

We are an immigrant Church, and all of our beliefs, traditions and values emphasize the importance of reaching out to strangers and welcoming them as Christ.

Respect for those who are migrants, refugees or homeless people is deeply rooted in the Judeo-Christian experience. Exclusion and separatism are not our values. In fact, these Nativist sentiments or principles are the very opposite of what it means to be open, universal and truly Catholic.

There is no question that our country urgently needs immigration reform. The American bishops have argued passionately for a more just and humane approach to the treatment of migrants.

There is no question that we need secure borders—to protect our citizens

and to ensure the health and safety of those who wish to migrate to the United States. Our Church stands for safety and security, but not at the expense of human rights and dignity. And certainly not from a heavy-handed, enforcement-only perspective!

Catholic Christians recognize the biblical roots of migration and homelessness. In 1952, Pope Pius XII, who was not known for his left-leaning religious activism or political correctness, declared the Holy Family to be the archetype of every refugee family. Jesus, Mary and Joseph are "the models and protectors of every migrant, alien and refugee of whatever kind who, whether compelled by fear of persecution or by want, is forced to leave his native land, his beloved parents and relatives, his close friends, and to seek a foreign soil."

Does this description sound familiar? It should. It describes the experience of nearly all our American Catholic families at one time in their not-too-distant histories. And it describes the plight of families all over the world who have been displaced, unsettled and forced into exile "by fear of persecution or by want."

As Catholic Christians, we recognize every stranger as a *paroikos* (a Greek term that means "wayfarer" or "sojourner," but which is closely related to our term "parishioner"). Every stranger is a fellow-traveler with us on the journey to heaven. Every parish is a community of sojourners who strengthen and support one another on the way to God.

Is it fashionable or politically correct to be pro-immigrant? Let's hope so. Let's hope that our political leaders will abandon the foolish and self-defeating position that immigrants are the enemy and that building fences and walls will automatically mean better security.

And let's pray for the day when every immigrant (whatever his or her legal status) is recognized and welcomed as Christ, a fellow-traveler with us on the road to our heavenly home.

— Dan Conway

Be Our Guest/Sr. Sister Diane Carollo, S.G.L.

Plan B is not a good plan at all

Just a few weeks ago, the U.S. Food and Drug Administration (FDA) approved the over-the-counter sale of the "emergency contraceptive" Plan B for women and men 18 and older.

Theoretically, a minor will still be required to present a prescription for the potent hormonal cocktail. However, in the real world, an older friend—male or female—could simply purchase Plan B and deliver it to the under-age girl.

When I was interviewed by reporters from the ABC, CBS and FOX affiliate stations in Indianapolis regarding the FDA approval of Plan B as an over-the-counter drug, I stated clearly that this "emergency contraceptive" should be classified as an abortion-producing drug.

If conception has taken place in the woman's body, the deadly drugs work to prevent implantation of the embryo in the womb.

It should be noted that those who promote Plan B as a contraceptive make every attempt to redefine pregnancy. In their opinion, a woman is not pregnant unless the fertilized egg is implanted in the womb. However, manipulating the definition of pregnancy does not, in any way, change the biological reality. Conception takes place at fertilization when the human egg and sperm unite.

Who profits with Plan B? I think it is obvious.

According to Susan E. Willis, associate director for education for the U.S. Conference of Catholic Bishops' Secretariat for

Pro-Life Activities, Barr Pharmaceutical projects some \$38 million in Plan B sales for 2006. In 2003, Planned Parenthood, the nation's largest abortion provider, took in \$15 million on Plan B sales. With Barr Pharmaceutical, Planned Parenthood can anticipate an average profit of more than \$20 per packet. Not bad for a "nonprofit" organization.

Who loses with Plan B?

Without a doubt, unborn babies will die as a result of the chemicals that may inhibit implantation of the human embryo in the womb. Also, with Plan B, women are losers because their health care is being significantly undermined and trivialized.

Females of all ages who take Plan B without a prescription put their own health at serious risk. Note that the same hormones found in Plan B are found in other contraceptives at lower rates. Yet, the contraceptives with lower hormone dosages require prescriptions. Ingesting larger doses of the hormones without a prescription certainly puts women at risk for serious health complications.

It is unfortunate that Andrew von Eschenbach, the acting FDA commissioner, yielded to the political pressure exercised by certain U.S. senators hours before approval of Plan B. Interestingly enough, Sen. Hillary Clinton of New York and Sen. Patty Murray of Washington state had initially blocked the nomination of Eschenbach. Both senators enthusiastically supported his nomination after he approved the over-the-counter sale of Plan B.

(*Servants of the Gospel of Life Sister Diane Carollo is the director of the archdiocesan Office for Pro-Life Ministry.*) †

Parish Diary/Father Peter J. Daly

Honoring a young man's memory

We buried a young man in our parish this week. He was 21. It breaks our hearts.

We really loved him. Robby died in a terrible wreck. Along with three other young men, he was riding in an extended-cab pickup truck that careened off the road about 2 a.m. The truck rolled over and over. The driver was

wearing a seat belt. The three passengers were thrown out of the vehicle as the doors popped open.

One of the young men was thrown 20 feet up into a tree. The emergency medical workers did not see him at first. It was only when they heard his moans that they looked up and found him.

Two boys died. It was a scene from a horror movie. The fog was so thick the helicopters could not land at the site.

All four had been drinking. None of them should have been driving.

Robby's wake and funeral were packed. Hundreds came to mourn. Many of them were young. They cried freely.

Funerals of the young are an agony. What do you say to a church full of grieving young people?

At that age, friendship is everything. Many of them said they thought Robby was their best friend. So, I thought, "friendship is the key."

"Honor your friendship with Robby," I told them. "Honor it not just with tears, hugs, flowers and words. Honor it with lives of discipline, sobriety and virtue."

I said, "You do not honor his friendship if you leave this church and go drinking. You do not honor his memory if you drink and drive. You do not honor his memory if you seek your happiness in a bottle."

I saw one boy wince when I quoted the epistle of St. Peter, "Stay sober and alert,

the devil is prowling like a roaring lion, seeking someone to destroy."

But I also saw some of them nodding along.

There are no shortcuts to virtue. It requires a life of discipline. Discipline comes from the same word as "discipleship." If we really are "his" disciples, we live as "he" taught.

So we get up every day and say our prayers. We do our work. Care for those we love. Come home early. Pray again. Get to bed. And then get up the next day to do it all over again.

We do this not just for a week, a month or a year, but for a lifetime. We do it one day at a time, with the help of God's grace.

Nobody gets a pass. Nobody.

Sometimes young people think that the Church and their parents crush the joy out of life with discipline. Eventually, if they live long enough, they realize that parents and teachers want them to have authentic and long-lasting joy, not just momentary pleasure.

We want them to know the joy of growing up, falling in love, using their talents, contributing to their society and achieving their goals. We want them to live to see their children's children and know the joys of old age as well as youth.

I told them that I know what it is like to fail. I've seen those flashing blue lights in the rearview mirror. But I've taken it as an angel of the Lord. I've learned from my sins.

The disciple does not resist the Lord's chastisement. It is a kindness. God disciplines us because he loves us.

We should listen and learn. No one can make sense out of a tragedy like Robby's. But we can learn from it.

Good disciples take the Lord's discipline. They learn and live.

(*Father Peter Daly writes for Catholic News Service.*) †

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

St. Theodora inspires us by her heroic faith

This is a particularly great week in the history of the Church in Indiana.

God willing, as *The Criterion* goes to press this week, I and hundreds of other pilgrims will be in Rome with the Sisters of Providence of Saint Mary-of-the-Woods for the canonization of St. Theodora Guérin.

Sunday, Oct. 15, 2006, is a grand and solemn day for all of us!

What does canonization of a saint mean? The glossary of the *United States Catholic Catechism for Adults* teaches that canonization is, "The name for the solemn declaration by the pope that a deceased member of the faithful may be proposed as a model and intercessor to the Christian faithful and venerated as a saint, on the basis of the fact that the person lived a life of heroic virtue or remained faithful to God through martyrdom" (p. 506).

The solemn canonization ritual of the Catholic Church is not conferred as a reward on a member of the faith. In other words, it is not a reward because Mother Theodore Guérin founded a religious community; it is not a reward because Mother Theodore founded Catholic education in Indiana; it is not a reward because she was a woman of extraordinary wisdom. Mother Theodore, by all accounts, was a woman of great accomplishments in trying circumstances.

But that is not the substance of the Church's formal recognition.

Canonization by the Church is a formal recognition by Pope Benedict XVI of her holiness. Canonization is recognition of Mother Theodore's all-consuming love for God. Her canonization recognizes that she was a woman of faithful prayer.

I love the Prefaces offered for the celebration of the Mass for Holy Men and Women. In Preface I, we pray, "You are glorified in your saints, for their glory is the crowning of your gifts. In their lives on earth you gave us an example. In our communion with them, you give us their friendship. In their prayer for the Church, you give us strength and protection. This great company of witnesses spurs us on to victory, to share their prize of everlasting glory through Jesus Christ our Lord."

Preface II is similar: "You renew the Church in every age by raising up men and women outstanding in holiness, living witnesses of your unchanging love. They inspire us by their heroic lives and help us by their constant prayers to be the living sign of your saving power."

In our solemn and joyful prayer, we acknowledge a continuing relationship with members of the faithful who lived heroic spiritual lives. They continue to be our friends. They pray for us. What an extraordinary joy that we have a formally

declared saint from our local Church in Indiana to spur us on to victory—and with her, to share the prize of everlasting glory.

St. Theodora inspires us by her heroic faith. If you will, we have our own saint who prays that our local Church might have strength and protection.

St. Theodora was a timely gift from God to renew the Church in its infancy in Indiana. The seeds of faith and holiness planted in this missionary territory through the agency of Mother Theodore have flourished.

She continues today as a witness of God's unchanging love for us. It is awesome to reflect that God so loved our little part of the world that he gave us the remarkable Mother Theodore Guérin. He blessed her with extraordinary grace as a valiant missionary of faith in primitive times.

The morning after the canonization of St. Theodora, there will be a celebration of the Eucharist in her honor at the Basilica of St. Paul Outside the Walls in Rome.

It seems appropriate to celebrate St. Theodora near the tomb of St. Paul,

the premier missionary of the Church.

The canonization of St. Theodora is an awesome gift. It is only appropriate that a large contingent from our archdiocese should acknowledge God's gracious gift as pilgrims in Rome.

The great Jesuit missionary, St. Francis Xavier, is our patron since the founding of the Diocese of Vincennes in 1834.

Now we can look to the intercession and protection of two holy missionaries as we continue to carry forward the mission of Christ in the Church in central and southern Indiana. Let's not take for granted what St. Theodora did and suffered for this mission.

As the Eucharistic Prefaces remind us, along with the countless other holy men and women, God gave us Mother Theodore's life on earth as an example. This gift calls us to walk in her footsteps.

The Prefaces of the Mass for Holy Men and Women also remind us that the saints in heaven are our friends.

Spiritual friendship calls us to a communion and an exchange in prayer.

St. Theodora, pray for us! †

Archbishop Buechlein's intention for vocations for October

Youth Ministers: that they may always encourage youth to consider service in the Church, especially as priests and religious.

Santa Teodora nos inspira a través de su fe heroica

Esta es una semana particularmente excepcional en la historia de la Iglesia en Indiana.

Con el favor de Dios, mientras la edición del *The Criterion* se imprime, yo, al igual que otros cientos de peregrinos, estaremos en Roma con las Hermanas de la Providencia de Santa María de los Bosques para la canonización de Santa Teodora Guérin.

¡El domingo 15 de octubre de 2006 es un día importante y solemne para todos nosotros!

¿Qué significa la canonización de un santo? El glosario del *Catecismo católico para adultos de Estados Unidos* enseña que la canonización es "el nombre con el cual se conoce la declaración solemne realizada por el Papa de que un miembro fallecido de los fieles es propuesto como modelo e intercesor de la fe cristiana y venerado como santo, en base al hecho de que dicha persona vivió una vida de heroica virtud o permaneció fiel a Dios por medio del martirio." (p. 506).

El solemne ritual de la canonización de la Iglesia Católica no se otorga como premio a un devoto. Es decir, no se trata de un premio porque la Madre Teodora Guérin haya fundado una comunidad religiosa; no es un premio porque la Madre Teodora Guérin implantara la educación católica en Indiana; no es un premio porque haya sido una mujer de extraordinaria sabiduría. Desde todo punto de vista, la Madre Teodora fue una mujer que conquistó grandes logros en circunstancias difíciles. Pero ese no es el fundamento del reconocimiento formal

de la Iglesia.

En la Iglesia, la canonización es un reconocimiento formal que realiza el Papa Benedicto XVI con respecto a su santidad. La canonización es el reconocimiento del incommensurable amor a Dios de la Madre Teodora. Su canonización reconoce que ella era una mujer devota de la oración.

Me encantan los prefacios que se presentan en la celebración de la Misa para Hombres y Mujeres Santos. En el Prefacio I, rezamos: "Te glorificas en tus santos, ya que su gloria es la culminación de tus dones. Nos diste un ejemplo por medio de sus vidas en la tierra. En nuestra comunión con ellos nos entregaste su amistad. En su oración por la Iglesia nos diste fuerza y protección. La imponderable compañía de estos testigos nos incita a la victoria para compartir el premio de la gloria eterna por medio de Jesucristo nuestro Señor."

El Prefacio II es similar: "En todas las épocas renuevas la Iglesia creando hombres y mujeres excepcionales en santidad como testimonio viviente de tu amor inmutable. Ellos nos inspiran por medio de sus heroicas vidas y con sus constantes oraciones nos ayudan a ser símbolos vivientes de tu poder salvador."

En nuestra oración solemne y jubilosa reconocemos la relación permanente con los devotos que han vivido vidas espirituales heroicas. Ellos siguen siendo nuestros amigos. Rezan por nosotros. Qué alegría tan extraordinaria es saber que tenemos una santa formalmente declarada de nuestra iglesia local en

Indiana que nos impulsa a alcanzar la victoria, y junto con ella, a compartir el premio de la gloria eterna.

Santa Teodora nos inspira a través de su fe heroica. Podríamos decir que tenemos nuestra propia santa que reza para que nuestra Iglesia local pueda recibir fuerzas y protección.

Santa Teodora fue una dádiva oportuna de Dios para renovar la Iglesia en sus inicios en Indiana. Las semillas de la fe y la santidad plantadas en este territorio misionario por intermedio de la obra de la Madre Teodora han florecido.

Ella continúa hoy en día como testigo del amor inmutable de Dios por nosotros. Es maravilloso reflexionar que Dios amó tanto nuestra pequeña parte del mundo que nos envió a la maravillosa Madre Teodora Guérin. Él la bendijo con una gracia extraordinaria como misionaria valiente de la fe en tiempos arcaicos.

La mañana después de la canonización de Santa Teodora se celebrará una Eucaristía en su honor en la Basílica de San Pablo Extramuros en Roma.

Parece apropiado ensalzar a la Madre Teodora cerca de la tumba de San Pablo, el primer misionario de la Iglesia.

La canonización de Santa Teodora es un obsequio maravilloso. Resulta

oportuno que un gran contingente de nuestra arquidiócesis reconozca el obsequio generoso de Dios como peregrinos en Roma.

El gran misionario jesuita, San Francisco Xavier, es nuestro patrón desde la fundación de la Diócesis de Vincennes en 1834.

Ahora podemos esperar la intercesión y protección de dos misionarios santos mientras continuamos transmitiendo la misión de Cristo en la iglesia del sur y el centro de Indiana. No tomemos a la ligera lo que Santa Teodora hizo y sufrió por esta misión.

Tal y como los Prefacios Eucarísticos nos recuerdan: junto con los innumerables hombres y mujeres santos, Dios nos concedió como ejemplo en la tierra la vida de la Madre Teodora. Este obsequio nos invita a caminar sobre sus pasos.

Los Prefacios de la Misa para Hombres y Mujeres Santos también nos recuerdan que los santos en el cielo son nuestros amigos.

La amistad espiritual nos llama a la comunión y a un intercambio en la oración.

Santa Teodora, ¡reza por nosotros! †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en octubre

Pastores Juveniles: Que ellos siempre puedan animar a los jóvenes a considerar dando servicio a la iglesia, sobre todo como sacerdotes y religiosos.

Events Calendar

October 13-15

Knights of Columbus Hall, 413 E. South St., Shelbyville. St. Joseph Parish, **Oktoberfest**, rides, games, food, German meal Sat. 5-8 p.m., Fri. 5-10 p.m., Sat. 11 a.m.-10 p.m., Sun. 11 a.m.-10 p.m. Information: 317-398-8227.

October 14

Marian College, Wheeler-Stokely Mansion, 3200 Cold Spring Road, Indianapolis. Communion and Liberation, Beginning Day-Indianapolis and regional communities, **"The Journey to Truth Is an Experience,"** 11 a.m.-5:30 p.m. Information: charlotte@crane.net or heine252002@yahoo.com.

Primo South Banquet and Conference Center, 2615 E. National Ave., Indianapolis. St. Francis Hospice, **"The Many Colors of Autumn," luncheon and style**

show, 11:30 a.m.-2 p.m., \$25 per person. Information: 317-859-2874.

St. Vincent's Women's Hospital, 8111 Township Line Road, Indianapolis. **Natural Family Planning (NFP) class**, 9-11 a.m. Information: 317-228-9276.

Our Lady of Mount Carmel Parish, 1045 W. 146th St., Carmel, Ind. (Diocese of Lafayette). **Trinity Free Clinic, 5K run/walk benefit**, 8 a.m., \$15 per person. Information: 317-819-0772.

October 15

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"Deacon Formation Program," information session for those interested in becoming deacons**, 2-4 p.m. EDT. Information: 800-382-9836, ext. 1491, or 317-236-1491 or e-mail

deaconformation@archindy.org.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, "Mary, Queen of Heaven and Earth."** Benedictine Brother Stanislaw Sullivan, 2 p.m. CDT. Information: 800-682-0988 or www.saintmeinrad.edu.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

October 18

Marian College, Stokely Mansion, 3200 Cold Spring Road, Indianapolis. **Irish Sampler, "Irish Dance and Ceili Steps,"** Liz Donohue, presenter, 6-8 p.m.,

\$35 per person. Information: 317-353-6664 or 317-862-0817.

Calvary Cemetery, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439.

October 19

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, praise, worship and healing prayers**, 7:15-8:45 p.m. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

October 19-21

Saint Meinrad School of Theology, 200 Hill Drive, St. Meinrad.

"Advanced Liturgical Pre-siding," workshop, room and board, \$290 for two nights. Information: 800-682-0988 or www.saintmeinrad.edu.

October 20

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, 6:30 a.m., buffet breakfast and program, \$10 per person. Information: www.catholicbusinessexchange.org.

St. Michael Parish, 519 Jefferson Blvd., Greenfield. **Natural Family Planning (NFP) class**, 7-9 p.m. Information: 812-462-2246.

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

October 21

St. Charles Parish, 201 W. Ripley St., Milan. **Harvest Day dinner**, country roast pork dinner, homemade desserts, country store, 4-7 p.m. Information: 812-654-2009.

St. Michael Parish, 11400 Farmers Lane, N.E., Bradford. **School reunion**, Mass, 4:30 p.m., reception, 5:30 p.m., dinner 6:30 p.m., \$12 per person. Information: 812-364-6646.

October 22

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Centennial Chamber Concert**, 3 p.m., no charge. Information: 317-634-4519.

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. **Parade celebrating 150th anniversary**, 1 p.m. Information: 812-934-6218. †

Regular Events

Weekly events

Sundays

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine (Latin) Mass**, 9:30 a.m. Information: 317-636-4478.

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Mass in Vietnamese**, 1 p.m. Information: 317-244-9002.

Christ the King Church, 1827 Kessler Blvd., E. Drive, Indianapolis. **Exposition of the Blessed Sacrament**, 7:30-9 p.m., rosary for world peace, 8 p.m. Information: 317-255-3666.

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

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas for sale** after 9 a.m. Mass. Information: 317-634-8025.

Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., Fortville. **Rosary**, 7:30 p.m. Information: 317-485-4102.

Our Lady of the Greenwood Church, chapel, 335 S. Meridian St., Greenwood. **Prayer group**, 7:30 p.m. Information: 317-888-2861.

St. Roch Church, 3600 S. Pennsylvania St., Indianapolis. **Holy Hour**, 7 p.m. Information: 317-784-1763.

Marian Center, 3356 W. 30th St., Indianapolis. **Prayer group**, prayers for priests and religious, 9 a.m. Information: 317-253-2964.

Cordiafonte House of Prayer,

3650 E. 46th St., Indianapolis. **Monday silent prayer group**, 7 p.m. Information: 317-543-0154.

Tuesdays

Holy Name of Jesus Parish, 89 N. 17th St., Beech Grove. **Prayer group**, 2:30-3:30 p.m. Information: 317-784-5454.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **Bible sharing**, 7 p.m. Information: 317-283-5508.

St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis. Marian Movement of Priests, **prayer cenacle**, Mass, 7-8 p.m. Information: 317-842-5580.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Tuesday silent prayer hour**, 7 p.m. Information: 317-543-0154.

St. Joseph Church, 2605 St. Joe Road, Sellersburg, Mass, 7 p.m., **eucharistic adoration** following Mass until 7 p.m. Wed. Information: 812-246-2512.

St. Joseph Church, 125 E. Broadway, Shelbyville. **Rosary and Divine Mercy Chaplet** after 8 a.m. Mass. Information: 317-398-8227.

St. Francis Child and Adolescent Behavioral Health Center, 650 E. Southport Road, Suite C, Indianapolis. **"Awesome Kids," therapeutic program for 5- to 13-year-olds** grieving from the loss of a loved one. Information: 317-783-8383.

St. Francis Child and Adolescent Behavioral Health Center, 650 E. Southport Road, Suite C, Indianapolis. **"Teens Grieving**

Teens," **therapeutic program for high school students** grieving from the loss of one or more teenage friends, 7-8 p.m. Information: 317-783-8383.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael the Archangel Church), Indianapolis. **Marian prayers for priests**, 3-4 p.m. Information: 317-271-8016.

Immaculate Heart of Mary Church, 5692 Central Ave., Indianapolis. Marian Movement of Priests for laity, **prayer cenacle**, 1 p.m. Information: 317-253-1678.

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Adoration of the Blessed Sacrament**, between Masses, noon-5:45 p.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Young adult Bible study**, 6:15-7:15 p.m. Information: 317-632-9349.

St. Thomas Aquinas Church, Chapel, 46th and Illinois streets, Indianapolis. **Prayer service** for

peace, 6:30-7:15 p.m. Information: 317-253-1461.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas** for sale, noon-2 p.m. Information: 317-634-8025.

SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood. **Mass**, 6:30 a.m., adoration of the Blessed Sacrament, 7 a.m.-8 p.m., rosary and Divine Mercy Chaplet, 11 a.m., Benediction, 8 p.m. Information: 317-859-HOPE.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Rosary and Chaplet of Divine Mercy**, 7 p.m. Information: 317-888-2861.

St. Francis Hospital and Health Center, 438 S. Emerson Ave., Greenwood. Wellness Community, **cancer support group**, 6-8 p.m., interview required before joining group. Information: 317-257-1505.

St. Denis Church, 12155 N. County Road 600 E., Westport. **Liturgy of the Hours**, morning prayer, 7 a.m. Information: 812-591-2362.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Mass**, 6 p.m. Information: 317-831-4142.

Thursdays

Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **Adoration of the Blessed Sacrament**, 9 a.m.-5 p.m., Benediction, 5 p.m., Mass, 5:30 p.m. Information: 317-784-5454.

St. Malachy Church, 326 N. Green St., Brownsburg. **Liturgy of the Hours**, 7 p.m. Information: 317-852-3195.

Our Lady of the Greenwood Church, chapel, 335 S. Meridian St., Greenwood. **Faith-sharing group**, 7:30-9 p.m. Information: 317-856-7442.

St. Lawrence Church, chapel, 6944 E. 46th St., Indianapolis. **Adoration of the Blessed Sacrament**, 7 a.m.-5:30 p.m. Mass. Information: 317-546-4065.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Adult Bible study**, 6 p.m. Information: 317-632-9349.

Christ the King Church, chapel,

1827 Kessler Blvd., E. Drive, Indianapolis. **Marian prayers for priests**, 5:30-6:30 a.m. Information: 317-255-3666.

Fatima Knights of Columbus Hall, 1040 N. Post Road, Indianapolis. **Euchre**, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., Indianapolis. **Adult religious education**, 7:30 p.m. Information: 317-638-5551. †

VIPs

John and Jean (Norton) Adrian, members of Holy Spirit Parish in Indianapolis, celebrated their 60th wedding anniversary on Oct. 5. The couple was married on Oct. 5, 1946, at St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis. They have six children: Marianne Cooper, Theresa Helfrich, Susie Moore, Danny, Jim and Joe Adrian. They have 19 grandchildren. †



Sisters of St. Benedict welcome new novice

Julie Sewell became a member of the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove during an investing ceremony on June 10 at the monastery chapel.

Sister Julie, the newest novice of the community, began a year of studies and integration on the monastic way of life in June.

During her canonical year, she is concentrating on meeting the requirements set forth by Canon Law. Her time outside the monastery is limited as she continues her discernment of religious life.

Sister Julie is studying *The Rule of St. Benedict* more

in depth and taking classes on the monastic vows. She also is continuing to put into practice the Benedictine charisms.

A native of Cincinnati, she graduated from Ursuline Academy then earned a bachelor's degree in history and philosophy from Edgely College of Xavier University.

In 2004, she completed the necessary course requirements in the Spiritual Direction Internship Program at the Benedict Inn Retreat and Conference Center in Beech Grove.

Prior to her entrance into the community, Sister Julie was employed at Solucient, a Chicago-based firm that services the healthcare industry.

She is the daughter of Gary and Rosemary Sewell of Cincinnati. †

Canonization celebrations set at Saint Mary-of-the-Woods

The Sisters of Providence of Saint Mary-of-the-Woods have scheduled local celebrations to honor the canonization of the congregation's foundress, Blessed Mother Theodore Guérin.

On Oct. 15, Blessed Mother Theodore will be canonized as a saint in the Roman Catholic Church by Pope Benedict XVI.

Celebrations planned at Saint Mary-of-the-Woods include:

Sunday, Oct. 15—Regular Sunday eucharistic liturgy, 11 a.m., Church of the Immaculate Conception.

Saturday, Oct. 21—Public open house at Saint Mary-of-the-Woods, 10 a.m. to 4 p.m.

Sunday, Oct. 22—Canonization Eucharistic Liturgy of Thanksgiving, 1:30 p.m., Church of the Immaculate Conception.



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BABIES

continued from page 1

and prefect of the Congregation for the Doctrine of the Faith.

Pope Benedict celebrated Mass on Oct. 6 with the commission members. In his homily, he spoke about the role of theologians as listening to the word of God in order to help others hear the good news. But he did not mention the so-called limbo document at all.

Father McPartlan said the commission began considering the question because priests and bishops around the world had asked then-Cardinal Ratzinger for "an updated Catholic statement in response to the distressing human situation" of parents mourning the loss of a baby before baptism.

The commission also hoped to be able to respond to questions raised by those mourning the lives of babies lost through abortion. Because the Catholic Church teaches that human life begins at conception, the question applies to those babies as well, Father McPartlan said.

He also said the theologians felt called to articulate a Catholic expression of hope in a world where hope is often lacking and lives are often laid to waste by war and violence.

Realizing some people could misinterpret the statement as saying that baptism is unnecessary for infants because they are incapable of sinning, the document reaffirms Church teaching about the reality of original sin.

The Church believes that with the exception of the Blessed Virgin Mary and Jesus, every human being is born marked with the stain of original sin, which distances them from God.

As the *Catechism of the Catholic Church* explained, "Born with a fallen human nature and tainted by original sin, children also have

need of the new birth in baptism to be freed from the power of darkness and brought into the realm of the freedom of the children of God, to which all men are called."

But the catechism, published in 1992, did not mention limbo.

In fact, regarding the fate of children who die without the grace of baptism, it said, the Church entrusts them to the mercy of God.

Presenting the commission's work to Pope Benedict last year, Cardinal William J. Levada, prefect of the doctrinal congregation and president of the commission, said the statement was important because "the number of babies not baptized has increased considerably," and the Church knows that salvation "is only reachable in Christ through the Holy Spirit."

He also told the pope last year that he hoped the statement would be published soon.

Father McPartlan said there were "no hiccups" in the drafting process, but the commission's work takes time.

In the 1985 book-length interview, "The Ratzinger Report," and in the 2000 book, *God and the World*, the future Pope Benedict said focusing on hope made more sense theologically than upholding the idea of limbo, where unbaptized babies would enjoy "natural happiness" for eternity, but would not be in heaven in the presence of God.

Limbo, he pointed out, was never a defined article of Catholic faith, but rather was a hypothesis formed on the basis of the Church's belief in the need for baptism. †



CNS photo/Mariana Bazzi, Reuters

Blessing of the animals

A Catholic priest blesses pets outside St. Francis Church in Lima, Peru, on Oct. 8 during celebrations honoring St. Francis of Assisi. World Animal Day was also celebrated the same day.

WOMEN FOR ALL TIME

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Pope offers thanks for witness given by committed Catholic couples

VATICAN CITY (CNS)—Pope Benedict XVI offered thanks to God for the witness given by Catholic couples whose commitment to each other in marriage remains strong in both joy and sorrow.



Pope Benedict XVI

“God himself is the author of matrimony,” the pope said on Oct. 8, commenting on the day’s Mass readings, which

recounted the creation of man and woman and Jesus’ statement that “what God has joined together, no human being must separate.”

Speaking to pilgrims gathered at St. Peter’s Square, the pope said the readings caused him to offer special prayers for Christian spouses.

“With them, I thank the Lord for the gift of the sacrament of matrimony, and I exhort them to remain faithful to their vocation in every season of life, ‘in joy and in sorrow, in sickness and in health,’ as they promised during the sacramental rite,” he said.

The pope prayed that Catholic couples, strengthened by the grace of the sacrament, would “build a family open to life and able to face together the many and complex challenges of our age.”

“Today there is a particular need for their witness,” he said. “There is a need for families who do not let themselves be overwhelmed by modern cultural currents inspired by hedonism and relativism, but rather are ready to fulfill their mission in the Church and in the world with generous dedication.”

Married couples, he said, are called to be

witnesses of God’s love within their families and before the world.

Meeting on Oct. 7 with a large pilgrimage from the dioceses of Italy’s Emilia Romagna region, he also spoke of the importance of a solidly Christian family life.

The challenges confronting the family, society and the Church—including an aging clergy declining in numbers—must be faced “without losing heart, looking with trust to the many reasons for hope that the grace of God does not fail to provide,” the pope said. †

Bishop Chatard Achievement Awards Dinner and Liturgy Bishop Chatard High School congratulates the 2006–2007 recipients

Bishop Chatard Achievement Awards are presented annually to deserving recipients who embrace and epitomize the mission and values of Bishop Chatard High School. This year, the North Deanery Catholic high school of the Archdiocese of Indianapolis is pleased to honor a group of individuals who have provided unwavering support through words, deeds and spiritual commitment.

On Wednesday, Oct. 25, 2006, the Bishop Chatard community will honor the following parents, alumni and church leaders who have helped to make Bishop Chatard a high school where students, in an environment that is both personally supportive and educationally challenging, experience sound academic, spiritual and life lessons. Mass will be held in the BCHS gymnasium at 5:30 p.m., followed by dinner and an award ceremony in the café. Parents, alumni and friends of Bishop Chatard are invited to join this celebration of the gift of human spirit and support that surrounds and blesses Bishop Chatard.

Community Leader
Archbishop Daniel Buechlein, O.S.B.

Parents
Bill & Liz (Mark) Hurrle '69

Past Parents
Charles “Jug” and Bea Eckert

Alumni
Mike Harmon '84

Faculty & Staff
Terry Cummings

For reservation information, contact the Bishop Chatard Advancement Office at (317) 251-1451, ext. 2264.

TRANSFERAL

continued from page 3

Father Hopcus said he believes God’s providence brought him to his current ministry as chaplain for the sisters, and he is pleased to be able to share this holy time with the congregation.

“When you speak to the sisters that are living here and that are in ministry in different areas, they really, I think, experience God’s providence working in their lives,” he said, “and this providence gives them hope, it gives them direction, it gives them courage. ... Obviously, all of this would not have happened if it wasn’t God’s hand somehow involved with it.”

Members of other Christian denominations in Vigo County also are excited about

the canonization, he said, as well as the impact that St. Theodora’s shrine will have on the congregation, the college and the Terre Haute community.

“They’re talking about it in their groups,” Father Hopcus said, “so it’s an opportunity, I think, for people to experience God’s presence in a very unique way.”

St. Theodora’s shrine will attract countless visitors for many years to come, he said, which will benefit vocations and the sisters’ local ministries at the college and retreat center.

Through her sainthood, the chaplain said, he believes that Blessed Mother Theodore will continue to work to promote Catholic education as well as justice and charity. †

Canonization Mass to be broadcast live from Rome

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. †



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Archbishop criticizes Pakistan's religious 'intolerance and violence'

DENVER (CNS)—Pakistani President Pervez Musharraf calls on others not to discriminate against Muslims, but he discriminates against non-Muslims in his own country, said Archbishop Charles J. Chaput of Denver.



Archbishop Charles J. Chaput of Denver

The archbishop, a member of the U.S. Commission on International Religious Freedom, co-wrote an opinion piece in *The Denver Post* with the commission's vice chairwoman, Elizabeth H. Prodromou, after Musharraf delivered a speech at the United Nations calling for "enlightened moderation" to bridge a growing divide between Islamic and Western governments.

In the Sept. 19 speech, Musharraf said that to build such bridges "it is imperative to end racial and religious discrimination against Muslims and to prohibit the defamation of Islam."

"Musharraf's action plan suggests it is Western countries that must change their behavior toward Muslims, and not the other way around," Archbishop Chaput and Prodromou wrote in the Sept. 28 issue of the *Post*.

"Musharraf fails to address the urgent need to bring 'enlightened moderation' to his own country, where intolerance and violence is aimed at both Muslims and non-Muslims," they said.

"Currently, sectarian and religiously motivated violence persists in Pakistan, particularly by Sunni Muslim militants, against Shiite Muslims, Ahmadis, Hindus and

Christians," they wrote. "Perpetrators of attacks on religious minorities are seldom brought to justice. Pakistan's nearly 4 million Ahmadis are prevented by law from fully practicing their faith."

Ahmadis form two sects of Islam that emerged from the 19th-century reformist movement of an Indian Muslim, Mirza Ghulam Ahmad. The larger sect regards Ahmad as a new prophet and both are regarded as heretical by other Muslims. Since 1974, Pakistan's Constitution, which makes Islam the nation's official religion, has declared Ahmadis non-Muslim by defining a Muslim as one who "believes in the finality of the prophet Mohammed."

Prodromou is associate director of Boston University's Institute on Culture, Religion and World Affairs.

She and the archbishop said violations of religious freedom in Pakistan include "fatal violence against Ahmadis, torture of Christians, attacks against Shiite clerics, and vandalism and destruction of Churches."

They said that Pakistan's strict anti-blasphemy laws, which criminalize any defamation of Islam, "result in extensive human rights abuses" because people will falsely accuse someone of blasphemy to settle a personal score.

Those laws "have resulted in the lengthy detention of Ahmadis, Christians, Hindus and members of other religious minority communities, as well as Muslims whose views are deemed offensive by religious extremists," they wrote.

"Given the sway that Muslim extremists hold over Pakistan's judiciary, judges' findings and penalties for blasphemy reveal an arbitrariness intended to squelch fundamental freedoms of thought and expression," they added.

They also sharply criticized the Hudood Ordinance, Pakistan's Islamic law enacted in 1979 that criminalizes sexual relations outside marriage in such a way that a woman who is raped can be imprisoned for reporting it. †

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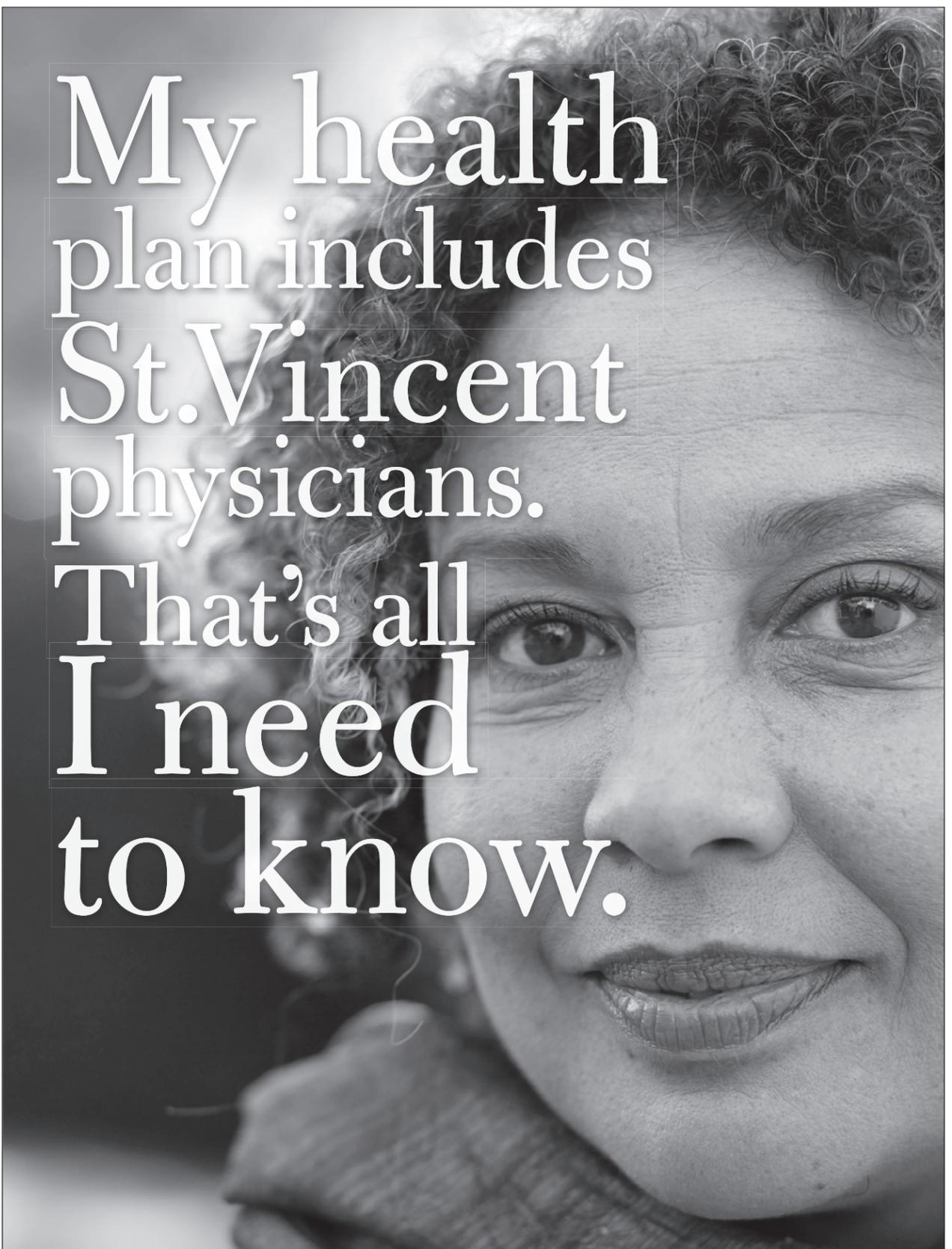
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Indiana's 'Extreme Makeover'

St. Meinrad comes together to help build new home for family

By Katie Berger
Special to The Criterion

ST. MEINRAD—The welcome sign for the town of St. Meinrad reads "Population: 840."

But during the last week of September, that number changed as thousands of people journeyed to the small southern Indiana town when ABC's hit television show "Extreme Makeover: Home Edition" rolled in to work on the home of Steven and Shawna Farina of St. Meinrad. The effort brought a community together to support a family of its own.

The Farina's home, located just two doors down from St. Meinrad Church and at the base of the hill of Saint Meinrad Archabbey, was demolished to begin the construction of a new home at the same location.

Shawna Farina, 27, a breast cancer survivor, is very active in the Spencer County Relay for Life and is also well-known in the community as a Girl Scout troop leader. She and her husband, Steven, have three children: Lacey, 7, Summer, 6, and Bryan, 4.

Ty Pennington, star carpenter of the ABC show, knocked on the Farina's door on Sept. 25, and the production soon got under way. As a result of Shawna's involvement in the Relay for Life, an "extreme" Relay for Life was hosted on the Archabbey grounds for five days in conjunction with the show.

Within days of Pennington's knock, the Farina's home was leveled and local construction crews worked around the clock to complete the effort in five days. Hundreds of local volunteers worked day and night to finish the new home.

Faith Schaefer, youth minister at the tri-parish cluster of St. Meinrad in St. Meinrad, St. Boniface in Fulda and St. Martin of Tours in Siberia, said she was not surprised by the support from the parish and community.



Workers help the new home of Steven and Shawna Farina of St. Meinrad begin to take shape. Volunteers turned out in large numbers to assist with the "Extreme Makeover: Home Edition" project.

"The parish, with outstretched arms, welcomed the crew on their property, accepted the inconvenience of having to move events to another location and [provided] whatever they needed," Schaefer said.

Schaefer, who knows Shawna Farina through her team's participation in the Relay for Life, said she admired Shawna for her dedication, even through her treatment.

"She is a remarkable person," Schaefer said. "She does not dwell on her illness. She is always willing to help someone else."

Farina's positive outlook and contributions to area organizations have inspired many, who in turn, came out to give back to her.

Kathy Seckinger, a member of St. Boniface Parish in Fulda and Girl Scout troop service director, worked with Shawna through the Girls Scouts.

"It is nice to see that people can still pull together to help one another," Seckinger said. "She does an outstanding job with our young girls. Shawna has helped our girls to

See MAKEOVER, page 24

At right, Benedictine Father Jeremy King, director of community outreach for Saint Meinrad Archabbey, uses a bullhorn to shout instructions. The Archabbey played a large role in assisting the "Extreme Makeover" production.



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Taking stock

When mulling investment strategies, time is of the essence

Catholic Spirit Syndication Service

With the stock markets making some positive strides, chances are you are once again paying closer attention to the results you're getting from your investments, especially your 401k or 403b retirement account.

According to a well-regarded money manager, decisions you make about how to move your money around ought to take into account one crucial factor: time.

Time plays an important role in most questions surrounding investments, said James Mullin, who helps to manage the investment portfolio of the Catholic Community Foundation for the Archdiocese of St. Paul and Minneapolis and its more than \$118 million in assets.

The major questions? When do you expect to need the money that you're saving, and do you have time to allow for the ups and downs of the market?

"Whether they are investing with a broker or not, whether they are in bonds, IRAs, real estate or the equities, readers ought to determine a time horizon—how much they are going to need and when," said Mullin, retired CCF president. "Are they saving for their children's college education? Are they saving for their retirement years?"

The first step, though, is determining current asset allocation—where your money is now. You have to know what you have to work with and what you expect to be able to invest.

Then determine how much you'll need for whatever it is you're saving for. Are you concerned about 15 years from now when your children will be heading to college, or are you looking down the road to 30 years from now when you retire? Are you even closer to retirement? How much do you estimate you will need to live on and do the things you want to do in retirement?

"The time horizon plays a role in risk tolerance, too," Mullin said. "If you are older, you'll want to make less risky investments because, over time, the market has its ups and downs, and if you have a shorter time horizon, you can't risk

losing your investments when the market is down.

"If you are younger and investing for something relatively far off, you can have a higher risk tolerance because, over the long haul, the market has shown positive results," he said. "An analysis of the stock market shows that over the past 50 years stocks have returned about an 11 percent yield."

Keeping the time horizon in mind, Mullin recommended some general principles that ought to guide investors' thinking.

"The longer you are from use, the higher proportion of your assets ought to be in stocks and the less in bonds and real estate," Mullin said. "At retirement, a higher percentage ought to be in bonds, cash or cash equivalents."

Mullin said he looks at the *Standard & Poor's 500 Composite Stock Price Index* for a way to invest in large capital equities—big companies with a history of producing a return around 11 percent.

"For persons getting closer to retirement, generally it makes sense to be diversified in bonds and large cap stocks, and lesser in small cap stocks and real estate."

He also advises:

- REITs—Real Estate Investment Trusts—can be a surrogate for bonds and should be in many portfolios, Mullin said. "REITs are reasonably priced and have a good track record."

- Small capital stocks—Small caps can improve your performance, but they are volatile and risky, Mullin said. Invest in them as part of a diversified portfolio if your time horizon allows you enough time to recover should the stocks falter.

- Bonds—At this time, with historically low interest rates, Mullin recommended holding only shorter-term bonds unless the investor is buying them strictly for the yield that is promised. "Owning bonds is not risk-free," he cautioned.

- Playing the market—In the heyday of the 1990s, many people thought they could invest as well as professionals, and many did well because the market was gaining so dramatically. However, 2001 and 2002

were very bad years for the market, and those who tried to be their own brokers sometimes found that they weren't quite as astute in a down market as they were in an up one.

"The average investor attempting to time the market is probably going to be disappointed," Mullin said.

"Even though over the past 50 years the market has shown to be worthy of investing, if you weren't in the market at some crucial times, you would have missed some of the gains in value. If you missed just a couple of important days during that time, you might not have been in on the growth."

Mullin advises investors to take advantage of professional help in making investments because few individuals have the expertise to play the market and win consistently.

For those who want to gain in their knowledge about investments, he tipped his cap to investment counselors whose advice is available on public radio's "Sound Money" program each weekend. Erica Whittlinger and Chris Farrell offer excellent, practical advice, Mullin said.

Above all, however, Mullin preaches diversification so that investors don't lose

all their investments should one company or one industry falter.

"There's protection and strength in diversification," Mullin said.

"When you have a portfolio that includes a variety of investments, one may be going down, but generally others are going up. Having a number of equity classes is a way to protect yourself and to increase your performance."

Big mutual funds like Fidelity, Berkeley and Vanguard can offer that kind of protection with very reasonable fees, Mullin said. †

Whether they are investing with a broker or not, whether they are in bonds, IRAs, real estate or the equities, readers ought to determine a time horizon—how much they are going to need and when. Are they saving for their children's college education? Are they saving for their retirement years?

—James Mullin

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Living on food stamps teaches volunteers multiple lessons, page 17.

A guide to ethical investing

Catholics can find companies that match their values

Catholic Spirit Syndication Service

Catholics who want to invest in companies whose values match their own may want to follow the lead of the Catholic Community Foundation in the Archdiocese of St. Paul and Minneapolis, which for most of its

14-year history has followed social and moral responsibility investment guidelines.

The foundation manages more than \$118 million in assets—primarily as endowments and funds held on behalf of parishes, schools and Catholic organizations throughout the archdiocese.

The CCF currently excludes 59 stocks

from its portfolio—along with bonds from those companies—on the grounds that they are engaged in socially and morally unacceptable behaviors that are contrary to the mission philosophy of the foundation or the Catholic Church.

“These are publicly held firms that we won’t hold under any circumstances,” said James Mullin, retired CCF president.

Among companies included on the don’t-buy list:

- 28 are involved somehow in the abortifacient or contraceptive business.
- 6 are publicly traded medical groups that are abortion providers.
- 10 are involved somehow in the landmine area. (While the CCF has not

disavowed arms manufacturers in general, those who are active in “indiscriminant weapons” are the ones the CCF avoids because of the potential for harm to civilian populations, Mullin said.)

- 11 traffic in pornography or obscenity.

‘Read the prospectus. See how much money you’re paying for the management of these funds. Also, look for companies that are candid and specific about what they will or will not invest in.’

—James Mullin

- 4 are involved in cloning human embryos or the destruction of those embryos.

The Catholic Community Foundation updates its list every six-to-nine months using information from a number of sources with which it is in regular contact, including the Interfaith Center on Corporate Responsibility (www.iccr.org) and

Pro-Vita Advisors (www.provitaadvisors.com). An investment committee from the local financial community helps the foundation make decisions in this regard.

“I think we’re one of the more active organizations with regard to screens of offending ownership,” Mullin said. “And we work at it. Catholic Church teaching sets the standards we use. They flow out of the U.S. bishops’ guidelines that go back to 1992.”

A few years ago, Archbishop Harry Flynn asked the foundation to include land mines in its list of screens.

“Our committee agreed wholeheartedly,” Mullin said.



But making decisions about which companies to exclude is a field fraught with subjectivity, he added.

Some investment groups, for example, might be offended by firms involved in gambling or liquor, while to others those issues might not carry the immoral quality that would cause them to screen them out of their portfolios, Mullin said.

Investors need to know that companies that were once screened out can be removed from the “don’t buy” list, he noted. He pointed to a firm that made component parts for land mines, but recently got out of that business.

An alternative investment valid tactic is to actually buy stock in what some might consider offensive corporations in order to have a voice at their shareholders’ meetings, Mullin noted. While that has proven effective in some

instances, Mullin cautioned that some firms are highly unlikely to change their operations, especially if, say, pornography, is their primary business.

With respect to mutual funds, Mullin also warned those who wish to be responsible and ethical in their investments and match them to Catholic values to pay close attention to the fees that they pay for the privilege.

Some groups which promote their socially responsible funds have high costs and are loaded with extra fees—and in some cases, it is also difficult to find out exactly what the fund organizers mean by “Catholic values.”

His advice? “Read the prospectus. See how much money you’re paying for the management of these funds. Also, look for companies that are candid and specific about what they will or will not invest in.” †

Couple finds joy, gets lesson in stewardship by sponsoring children

OMAHA, Neb. (CNS)—Mike and Lisa Brandon say sponsoring children from other countries has not only brought them joy, but also has taught them about loving others and about what it means to be good stewards.

For the past three years, the Brandons, who live just outside Omaha in Bellevue, have written letters and sent money to two children—Michael, an 11-year-old in India, and Rebeca, a 7-year-old who lives in Costa Rica.

The relationships have been established through the Christian Foundation for Children and Aging, a lay Catholic organization based in Kansas City, Kan., that serves the poor at mission sites around the world.

Through sponsorship of children and the aging, the foundation builds relationships of mutual respect and support while raising awareness in the United States about the needs and gifts of the poor

and the Church’s mission of outreach.

Today, it works with more than 311,000 sponsored children, youths and elderly people in 26 countries in Latin America, Asia, Africa and the Caribbean.

Lisa Brandon first became involved in the organization in 1999 during her senior year in college. After sponsoring another little boy from India for almost two years, she was matched with her current sponsor child, Michael. Soon after she and her husband were married, they began to sponsor Rebeca.

“It’s so wonderful that together we can share this experience,” Lisa Brandon, 29, told *The Catholic Voice*, newspaper of the Omaha Archdiocese. “It’s incredible to know you are able to have such a positive impact on someone else’s life. We’re all a family and as Catholics, we are called to reach out to those in need and reach out to the hungry and the poor, and through this organization we are able to do that.”

The Brandons, who do not have any children of their own, send packages containing items, such as Bibles and clothes, as well as letters to their sponsor children at least once a month. They said they receive letters about as often as they write.

They also send \$30 for each child they sponsor every month. That money goes toward basic items, such as food, education, clothing and medicine.

“I’ve learned how just saving \$30 a month, a fairly small amount, can have such a large impact on others,” Mike Brandon said. “You just compare that to the cost of going out to dinner and it just has so much more meaning to it when you can give it to someone who is in need. You can see how the ripple effect of your small sacrifices can make a big difference.”

The couple, who is now in the process of sponsoring a child from Africa, recently

returned from a trip to Costa Rica, where they met Rebeca and her mother. The Brandons spent almost three hours with the little girl. She didn’t say much, but was smiling most of the time.

“She had the most amazing smile,” Lisa Brandon said. “It just expressed so much.”

Rebeca showed the couple her bag that was filled with all the letters they had written her, and they sat down together to read them one by one.

Sponsoring Rebeca and Michael has allowed the Brandons to see how so many people in the world live, they said. It has also helped them to be grateful for the blessings in their life.

“It just helps me remember just how blessed I am to have been given so many things, but it also reminds me that those things I’ve been blessed with aren’t mine,” Lisa Brandon said. “All the gifts we’ve been given, our time and our money, God calls us to share those with others.” †

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If you're ready to get serious about deciding where your donation dollars go, help is available on the Web.

For organizations that are national in scope, try the Better Business Bureaus Wise Giving Alliance at www.give.org/reports.

Founded in 2001, the organization is affiliated with the Council of Better Business Bureaus. A menu along the left side of the site's home page has more information about the organization, plus FAQs and tips on giving.

The page itself lists the current BBB Wise Giving Alliance reports on charities and other organizations that solicit donations nationally.

To get an idea of what the reports look like, we looked up Catholic Charities USA, a popular charity affiliated with the Church. (This Web site does not cover local organizations, such as a local Catholic Charities office.)

At the top of the page is a statement saying Catholic Charities USA meets all BBB standards for charitable solicitation. Those standards include public accountability, reasonable use of funds (at least 50 percent of total income spent on programs and activities rather than funding or administrative costs) as well as above-board fundraising, solicitation and governance practices.

That stamp of approval may be enough to add the charity to your list. For those who wish to investigate further, the report lists some facts about the charity, including what it does, the previous year's program expenses and income.

Catholic Charities USA received an

extraordinary outpouring of gifts after Sept. 11, 2001, and again after hurricanes Katrina and Rita hit in August and September of 2005.

In the second instance, Catholic Charities USA assisted more than 300,000 victims of the storms—including 87,000 children and 10,000 seniors. More than \$69 million was allocated to 76 local Catholic Charities agencies and other Catholic organizations helping families and individuals affected by the hurricanes.

The page also contains a pie chart that shows what proportion of the organization's funds is spent on administrative and fundraising expenses versus actual program expenses.

The BBB's site contains reports for hundreds, if not thousands, of national organizations. But it doesn't contain charities that only serve a local area. For organizations that don't necessarily have a national scope, try the Attorney General's office in your state. Look for "Charity Division" or similar title.

Of course, in the Archdiocese of Indianapolis, Catholic Charities is a logical Web site to visit to get a better sense of some charitable giving opportunities that are available through the local Church. You can visit their Web site at www.archindy.org/cc/ or call 317-236-7325 or 800-382-9836, ext. 7325, for more information.

You may run into some challenges when doing Web searches. A hint: If your search on the Web comes up empty at first when you begin researching a specific charity, try being less specific.

You'll be looking for a Web page with some general information about the organization, including its address, phone number, description, contact person and a link to reports about the company. You can choose the most current year or previous years, then hit the Search button.

Some sites break down revenues and expenses into a variety of line items, and list net assets, balance sheet information and highest-paid officers and employees.

Researching charities before you give them your money is a sound idea. But at some point, your personal feelings about the charity's mission should factor in to

Hurricane Relief

Catholic Charities USA has helped more than 300,000 victims of hurricanes Katrina and Rita.

Relief Money Raised by Catholic Charities

55% not yet spent
45% spent
\$154 million

Recipients of Aid

31% children
66% adults
3% seniors

Examples of Relief Provided

- + 40 million pounds of food distributed
- + 166,170 people received direct financial assistance
- + 42,580 people received case management assistance
- + 3,000 people received medical or prescription assistance

©2006 CNS Source: Catholic Charities USA

your decision.

As some watchdogs for charitable giving suggest, ask yourself:

- Is this a mission I am personally committed to supporting?
- Do I feel this charity's accomplishments are significant?
- Are the charity's priorities my

priorities?

• Does this charity work to raise public awareness about a cause that I feel strongly about?

If you say yes to those questions, and the charity seems to be above-board, you're on your way to becoming a wise and thoughtful giver. †

Bishops' stewardship logo contest spotlights teens as stewards

(CNS)—Catholic teenagers are invited to interpret the theme of time, talent and treasure in a stewardship logo contest sponsored by the U.S. Conference of Catholic Bishops' Ad Hoc Committee on Stewardship.

The contest, open to youths ages 13 to 19, was announced in September by Bishop Robert J. Baker of Charleston, chairman of the ad hoc committee.

Entries must be received by Nov. 30.

The logo can be entered in English or Spanish, and should convey the true meaning of teens being good and prayerful stewards for Jesus Christ.

Six monetary prizes, three for each language, will be awarded to a Catholic organization of the winner's choice. First place receives \$500, second place \$250 and third \$100.

Logos must portray time, talent, treasure, prayer and Scripture, and will be judged on overall impact, effectiveness in conveying the theme, originality and artistic merit.

Submitted logos will not be returned, but will become the property of the USCCB. Only original and noncopyrighted artwork may be submitted. Entries must include the artist's name,

age, address and parish or school.

Entries should be mailed to Stewardship Logo Contest, c/o Diocese of Charleston, P.O. Box 818, Charleston, SC 29402 or e-mailed to bishopbaker@catholic-doc.org.

More information is available by calling the Diocese of Charleston at 843-853-2130. †

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Register by 11/01/06

April 11–21: Shrines of Portugal, Spain and France: Miracle of Eucharist at Santerem and Our Lady of Fatima, Santiago de Compostela "relics of St. James the Apostle," Burgos Cathedral, Lourdes "Our Lady of Lourdes," Zaragoza "Our Lady of the Pillar" and Madrid with Fr. Christopher Craig

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Money and marriage

Budgeting is important key to living happily ever y after

By Pat Wargoeki
Catholic News Service

“Money problems are the biggest reason for divorce” in our society, explained David Robinson, president of Robinson, Tigie, Sponcil and Associates, a registered investment advisory firm.

To help newlyweds avoid becoming another divorce statistic, Robinson conducts financial workshops for more than 650 individuals each year during Marriage in the Lord (Pre-Cana) weekends at Casa Retreat Center in Scottsdale, Ariz.

Robinson’s workshops emphasize that newlyweds need to “understand why they have to be good stewards of their finances.”

That doesn’t mean strict budgets are the answer, Robinson said. Strict budgets cause a lot of arguments, and ultimately couples don’t follow them anyway.

However, many couples Robinson encounters are educated and have good jobs, but are heavily in debt. The workshops tell them how to dig out from under student loans, credit-card debt or car loans and how to set future goals.

He encourages newlyweds to adopt the good habits of his older clients, who have been married a long time, purchased homes, raised and educated their families, given generously to their Churches and communities, and saved for retirement.

Here, then, are some principles he recommends:

- Live below your means.
- “Couples have to learn to live with contentment,” said Robinson. If they’re trying to keep up with the neighbors, they’re doomed.
- “Don’t buy a luxury car if you can’t afford one or don’t pick a big home based

on two incomes if your wife plans on staying home when you have a family.”

- Understand the magic of compounding.

Newlyweds should begin investing early so their money can grow.

Robinson tells couples they don’t have to deny themselves little pleasures, but they need to choose perks wisely. For example, having five mocha lattes a week at \$3 a pop costs \$780 per year. Cutting back and investing that money instead could translate into \$43,682 in a 401K in 20 years.

- Plan a budget with a surplus.
- If couples have a vision of where they want to be in a year, three years or 20 years, they are more inclined to be self-disciplined.

“If you know birthdays are coming up or that your tires are about to wear out, start setting something aside [even just \$50 a month] in advance of when you’ll need the money,” Robinson said.

In the first few years of marriage, couples should try to set aside three to six months of expenses in a liquid money-market account for emergencies.

Robinson recommends that a couple with monthly expenses of \$2,000 should try to have \$12,000 in the bank as a cushion.

“Without the cushion, they can get so preoccupied with money that they stop listening to each other.”

- Get rid of debt.
- It is crucial that couples whittle away at debt as soon as possible. Start with the highest-interest credit card, then do the next and so on. Never send minimum credit-card payments; even an additional \$10 a month helps. The goal ultimately is to put everything on one card and pay it off each month.



Five mocha lattes a week at \$3 a pop costs \$780 per year.

- Cash flow is key.
- After student loans, credit-card bills and similar debts are paid off, there will be enough cash flow for other things, like buying a home. When paying the mortgage, try to send a little more than the minimum payment. Even small extra amounts paid monthly toward the principal can substantially cut the years of a loan and the amount of interest paid.
- According to Robinson, “Newlyweds need to reduce their mortgages earlier in order to have cash flow for other important things like educating their

- children and preparing for retirement.”
 - Robinson sees 300 balance sheets a year, and said couples who give the most have the most.
- Priorities are a problem for most people. Some will drive a BMW and take fancy vacations, but put only a few dollars in the collection basket, he observed.
- So he reminds newlyweds, “Seek first the kingdom of God, and the rest will be given to you.”

(Pat Wargoeki is a free-lance writer in Tucson, Ariz.) †

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Stewards of faith

Young adults give little, but most goes to Church

WASHINGTON (CNS)—Young adults don't give much money to their Church or other philanthropies, but most of what they give goes to the Church, said a report by Empty Tomb, an Illinois Church stewardship research and consulting company.

In its report, released during the summer, Empty Tomb analyzed the findings of the 2004 Consumer Expenditures Survey of the U.S. Bureau of Labor Statistics—a study of American spending habits based on interviews with more than 30,000 Americans.

It found that adults under 25 give only 0.8 percent of their after-tax income to their Church, religious organizations, or other charitable or philanthropic causes. The national average across all adult age brackets is nearly double that, 1.5 percent. Among people ages 65-74, the average amount of philanthropic giving is 3.6 percent of after-tax income.

According to Empty Tomb's analysis, adults under the age of 25 gave 0.75 percent of their after-tax income to their Church or religious organizations—94 percent of what they gave to all philanthropic causes combined.

That fact "provides support for the view that religion serves as the seedbed of philanthropic giving in America," the report said.

The nationwide average of philanthropic giving by households in 2004 was 1.5 percent of after-tax income—about \$92.3 billion, Empty Tomb said. It said that overall more than two-thirds of that—\$65.7 billion, or 1.08 percent of after-tax income—went to Churches or religious organizations.

The highest level of giving was among households where the chief income earner was 65-74 years old: 3.6 percent of after-tax income for all out-of-family gifts and philanthropic causes, including 1.88 percent to Churches or religious organizations, 0.45 percent to educational institutions and 1.23 percent to other nonprofit organizations, including charities.

The Bureau of Labor Statistics uses the impersonal term "consumer unit" as the basis of its calculations of income and expenditures. In most cases, consumer units are what would commonly be called households— independent singles, families living together and linked by blood, marriage or adoption, with live-in dependent relatives if applicable, or adults living together who share most expenses.

The main difference between a consumer unit and a household is that students in university-sponsored housing



and unrelated adults who share living quarters but keep most of their finances separate are considered separate consumer units.

Empty Tomb, run by the husband-wife team of John and Sylvia Ronsvalle, is a consulting service for Churches on stewardship issues. It also does a yearly analysis of Church giving in the United States.

The new report said that people in the Midwest gave more of their after-tax income to philanthropies, 2.0 percent, than people in other parts of the country. Those in the South and West gave 1.6 percent, and those in the Northeast gave an average of 0.9 percent.

Giving to the Church or religious organizations was highest in the South, at 1.29 percent of after-tax income, with the Midwest trailing slightly at 1.21 percent, the report said. Midwesterners, however, contributed to education, charities and other nonreligious philanthropies at triple the rate of Southerners.

Among different income brackets, those earning between \$10,000 and \$14,999 after taxes gave the highest proportion of their after-tax income, 2.3 percent, to Churches and other

philanthropies. For all household income brackets between \$30,000 and \$149,999, philanthropic giving dropped to

1.4 percent or lower. In the final bracket, \$150,000 and up, philanthropic giving rose to 1.9 percent of after-tax income. †

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Helping the needy

New Jersey parish's outreach puts stewardship in action

PISCATAWAY, N.J. (CNS)—When it comes to helping the poor, Father Leonard F. Rusay is proud that his parish, Our Lady of Lourdes in Whitehouse Station, N.J., not only talks the talk, but walks the walk.

During a daylong stewardship symposium in the Diocese of Metuchen, the priest hosted a panel of parishioners who described what they do to help the poor of Hunterdon County.

Approximately 150 people from 55 parishes gathered at St. John Neumann Pastoral Center in Piscataway to share their vision of stewardship, and learn the best ways to use their time, talent and treasure in service to the Lord.

Father Rusay said stewardship means ownership of faith, of religion and of their parish, "but if we only worry about our own, we are missing an important part of the aspect of what Jesus did. He worked with different people in different places. We must reach out to as many people to let them know God does touch everyone."

Our Lady of Lourdes Parish gives 5 percent of its weekly collection, between \$600 and \$800, to charity. It raises awareness of each organization through announcements in the parish bulletin and from the pulpit.

"People say, 'Who could be poor in Hunterdon County?'" Father Rusay said. "Let me introduce you to my parishioners who are part of the ministries that help some of them."

Mary Bender spoke about the Interfaith Hospitality Network, a 12-Church cooperative that houses the homeless for a week at a time on a rotating schedule. More than 1,000 volunteers assist at the temporary shelters, referring those who stay



CNS photo by Gregory A. Shemitz, Long Island Catholic

Usher Michael Mastrogiacomo collects the offering during Mass at Assumption of the Blessed Virgin Mary Church in Centereach, N.Y., in late June. U.S. Catholics contribute about 1 percent of their income to the Church, while Protestants contribute 2 percent to 2.5 percent, speakers at a New Orleans conference said.

there to social services, preparing the homeless for job interviews, tutoring children, and treating everyone with compassion and respect.

"It is not up to us to change or save the world," Bender said. "God does it by using us as his instruments."

Barbara Kearns told the group about Shepherd's Meal, a program co-hosted with the Rockaway Reformed Church. Once a month on Fridays, Our Lady of Lourdes Parish hosts a meal for up to 60 people. The poor also are invited to the general soup suppers during Lent, and parishioners often urge those who come to join them for the Stations of the Cross.

The Catholic parish also encourages children in the schools, the Scouts and confirmation classes to make donations or offer service hours to its projects.

"It brings the township together," said parishioner Nancy O'Malley. Last year, Our Lady of Lourdes distributed \$17,000 in goods and services to the poor, including food and gifts to 88 families at Christmas.

To bring the general congregation into the spirit of stewardship, the parish coins a slogan or theme for giving each year during Lent, often imprinting a banner or T-shirt as a reminder.

Father Rusay smiled as he revealed next year's catch phrase printed on the front of a T-shirt: "Got Lent?" He then displayed the back, which had the answer: "We do. Join us for the journey."

In another presentation, Father William Hanson, pastor of St. Gerard Majella Parish in Port Jefferson Station, N.Y., described his parish's partnership with a well-known secular organization in the quest to enrich

their stewardship journey.

With the assistance of the Gallup Organization's Faith Division, the parish conducts an annual self-assessment based on the 2004 book *Living Your Strengths: Discover Your God-Given Talents and Inspire Your Community*.

"You can do parish planning based on this survey and put the ideals in a vision statement," Father Hanson told workshop participants.

The approach has had measurable and beneficial results for his large parish, the priest added.

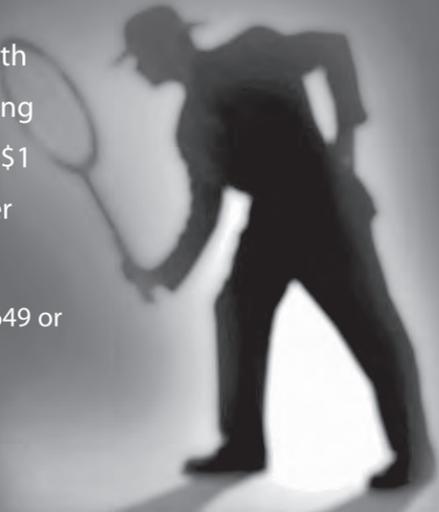
"It certainly worked for us. We went from \$500,000 in debt to \$2 million in the bank," he said. "We used to have about 100 people involved in our ministries, and now there are 400 people, with even more people coming to church." †

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Living on food stamps teaches volunteers multiple lessons

PHILADELPHIA (CNS)—A program that called for volunteers to live on food stamps for a week left participants hungry and more understanding of the plight of those who rely on federal food aid.

Thirty-one people, primarily social service workers, took part in the Greater Philadelphia Coalition Against Hunger's Food Stamp Challenge this July.

Anne Ayella, who participated with her husband, was allotted a weekly budget for two family members of \$64.87.

Ayella is assistant director of community relations for Nutritional Development Services, an agency sponsored by the Archdiocese of Philadelphia that runs government-funded school feeding programs and summer feeding programs, and also supplies food to parish and community food cupboards. These programs are where food stamp users often turn when their allotment runs out.

As with most of those involved in the challenge, Ayella did most of her shopping in advance and planned the family meals ahead of time.

Her food for the week included three boxes of cereal, a gallon of milk, two bottles of seltzer, five cans of tuna, macaroni and cheese, frozen vegetables, bread, eggs, string beans, orange juice, bananas, peanut butter, pork roast, tomatoes—and a one-night splurge on Chinese takeout.

The Ayellas made it though the week and found it doable, but monotonous. They weren't starving, but they found it was impossible, on that budget, to do even little things, such as go out for ice cream or have a social dinner with friends. And there was no snacking between meals.

Ayella also felt she spent too much of her budget on nonperishable items—since most nutritionists advise eating fresh fruits

and vegetables.

"Many neighborhoods do not have a good produce store," Ayella told *The Catholic Standard & Times*, archdiocesan newspaper of Philadelphia. She said she shopped at three stores by driving around, an option that many on fixed incomes do not have.

In Pennsylvania, food stamps have been replaced by nontransferable Access cards—debit cards good for food purchases only that are replenished with allotted funds monthly by the state. Access card sums vary according to a family's income, and are usually under the maximum allowed to totally destitute individuals or families.

Most of the volunteers did not receive food stamps, but their cash equivalent. Two participants, Amy Stoner and Renee Hudson, borrowed Access cards from acquaintances for their shopping and reimbursed the holders for their purchases.

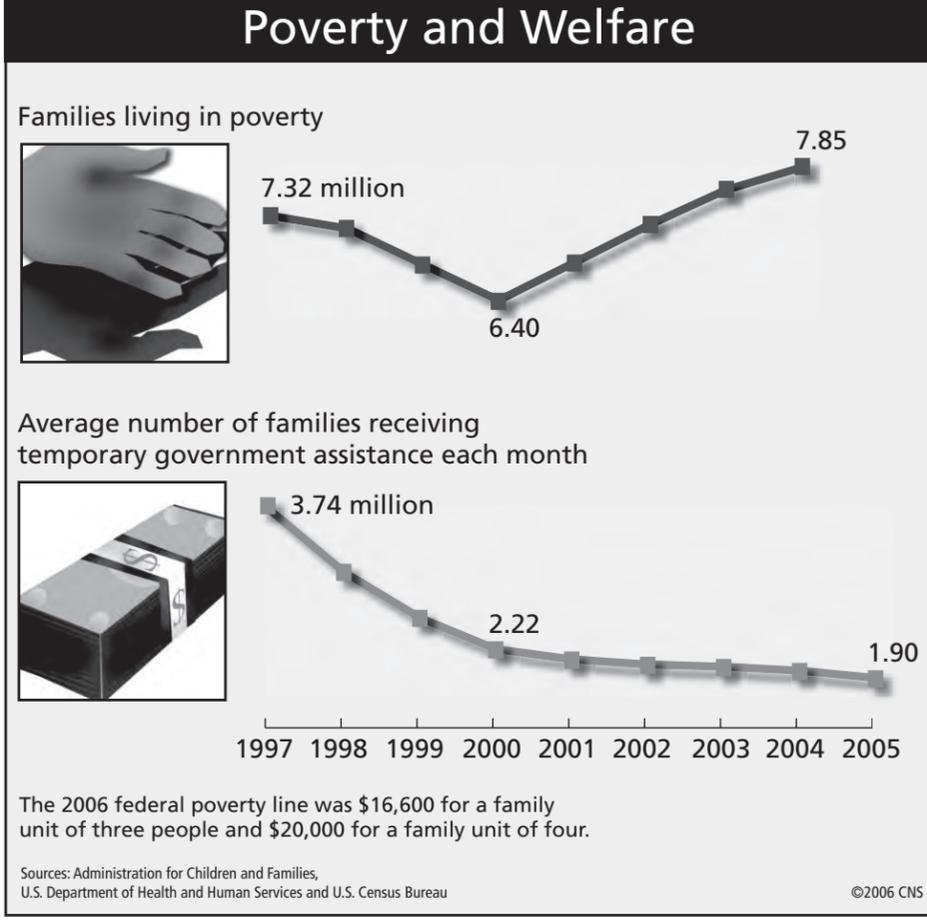
The two women decided to borrow the cards in solidarity with the poor because food stamp usage is often accompanied by a sense of humiliation.

Each of the women participated in the challenge with her husband and one child. Their allotment for food for the week was \$93.10.

Hudson, shopping for herself, her husband and her 5-year-old daughter, successfully completed the week, but found it uncomfortable to use an Access card.

Stoner, who participated with her husband and a teenage son, said it is much more expensive to feed a teenager than a younger child, a fact that government guidelines don't take into account.

Stoner tried to cut down on the amount of food purchased, rather than alter the types of food her family usually eats. She eliminated snack foods, sodas and convenience foods. In theory, leftovers



from dinner would serve as lunch the next day, but often there were no leftovers.

Her family couldn't quite make it through the week on the allotted budget.

Perhaps the most daunting challenge was faced by Lanny Villalobos, a summer volunteer at the Greater Philadelphia Coalition Against Hunger.

Villalobos, a native of Texas who worships at St. Agatha-St. James Church when she's in Philadelphia, is a sophomore

at the University of Pennsylvania.

For the week, she received \$35.47, the food stamp amount allotted to an individual, but she could only buy nonperishable items or convenience foods since she didn't have a refrigerator or stove.

Villalobos made it through the week, but said the experience was "a difficult challenge" that left her hungry and more tired and concerned that healthy food options aren't "accessible to the poor." †

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Raising awareness

Youth gives back to hospital that changed his life for the better

By John Shaughnessy

When Terry and Mikey Lee made their usual Saturday trip to the hardware store, the father and son never imagined it would be a life-changing experience.

The visit to one of the Sullivan Hardware stores in Indianapolis normally meant the father and son would buy a bag of popcorn and share it as they strolled along the aisles looking at the latest tools and gadgets.

Yet as they left the hardware store that Saturday, then-10-year-old Mikey saw a group of students from Bishop Chatard High School in Indianapolis running a car wash.

Looking closely at the signs that some of the students were using to try to get drivers' attention, Mikey noticed that the car wash was part of the fundraising efforts by the Bishop Chatard dance marathon group to benefit Riley Hospital for Children in Indianapolis.

As a child whose life was touched by the care he received at Riley, Mikey walked up to the students and asked if he could help with the car wash.

"He volunteered for three hours that day," recalled his father, Terry. "He was holding up signs, shouting through a megaphone and washing cars. In the process, he told them his story of being associated with Riley. They told him about the dance marathon and asked if he would speak at it. He wrote his own speech and gave it at the dance marathon."

The story that Mikey told at Bishop Chatard's 2004 dance marathon touched the hearts of the high school students.

That story began in 2002 when Mikey's mom, Mary, had brain surgery. A tumor the size of a golf ball was removed from her head. A day after she came home from the hospital, she crumpled to the floor of the kitchen. Paramedics rushed to the home of the members of Christ the King Parish in Indianapolis. Mary rebounded, but Mikey was still affected.

Later that night, he suffered terrible seizures. He was rushed to Riley.

"He had never had anything like that," his father said. "They determined his seizures were directly related to what was happening with his mom. He was stressed that whole week before her surgery. And his sleep pattern was messed

up. His seizures were caused by sleep deprivation and stress."

Mikey told the Chatard students that doctors at Riley made him better. As Mikey gave his talk, the director of the Indiana University Dance Marathon—which the Chatard dance marathon is a part of—was in the crowd. He was so impressed by Mikey's talk that he asked him to give it at the dance marathon at Indiana University in Bloomington. Mikey stood in front of 1,300 college students and told his story again.

Since that moment two years ago, the problems for the Lee family have continued. Mary had surgery for a fourth brain tumor in August. Mikey has been treated at Riley for headaches he's had since November of 2005.

"Personally, only one time in all of this did Mikey look at me and say, 'Why is this happening?'" Terry said. "I said, 'I don't know. It must be in God's plan.' From there, he's took it in stride. For me, I pray a lot. I'm praying for him to get better. I'm praying for Mary to get better. I don't understand, but I've said it 1,000 times—God only gives you what you can handle."

While the family's health concerns continue, so does Mikey's commitment to Riley.

Soon to be 13, he has helped with the dance marathons at several high schools. He has collected money at the Indiana State Fair for Riley. He has bussed tables at the Knights of Columbus Hall on the north side of Indianapolis when that council decided to donate contributions from a breakfast benefit to Riley. He has already met his goal of raising \$1,500 for Riley this year.

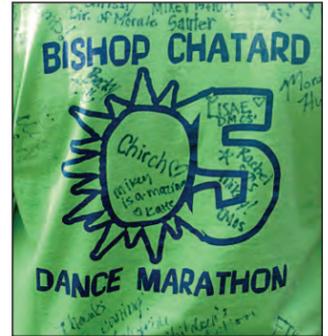
He will be at the six-hour Chatard dance marathon on Oct. 22. He will be a part of the morale committee at the 36-hour IU dance marathon on Nov. 3-5.

"It's hard enough to stay up for 36 hours without sitting down," said Mikey, an eighth-grade student at St. Matthew School in Indianapolis. "It's even harder doing that and being the star of the show. You have to keep everyone enthused. I teach a line dance, too."

"Riley is helping more and more patients every year. This is just helping them out. It's just an amazing feeling helping so many kids. People are just amazed that a kid my age would be doing something like this."



Above, Mikey, Mary and Terry Lee have reached out to Riley Hospital for Children even while health concerns have challenged their family.



At right, Mikey Lee wears an autographed T-shirt from a Bishop Chatard High School fundraiser for Riley Hospital for Children.

His mother said it's just Mikey being Mikey. "He has always been the kind of person who would do something for someone else before himself," she said. "He's always liked making people happy. When something was wrong with me, he brought me a bell and any time I rang it he would run to help me. He's always been a helper. He feels good about doing that."

(Anyone wanting to help Mikey can make a check to IU Dance Marathon and send it in care of Mikey Lee, P.O. Box 20322, Indianapolis, IN 46220.) †

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Ecumenism seeks greatest common denominator

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

Ecumenism seeks unity in substance. Christian unity will not be superficial.

Some mistakenly think ecumenism means that we embrace the least common denominator in belief and practice, do the minimum together, blend everything together or—since we have the same God—the differences don't matter.

Ecumenism is concerned with the greatest common denominator, not the least. It involves addition, not subtraction. Ecumenism means more, not less. It involves honestly sharing our traditions in depth, not minimizing them.

Ecumenism involves acknowledging the truth of historical events—including those that are embarrassing to us—so that we all can be healed. It involves seeking the Truth—who is Christ. And it requires humbling ourselves as he did.

The first task is to know our own tradition well. So ecumenism calls for understanding the Catholic tradition in depth.

Catholic history looks back 2,000 years. It is incredibly rich and varied. It embraces a host of cultural and theological expressions.

A second task is to incorporate the gifts and graces of our fellow Christians into our community life. We recognize that God has blessed them. As a community, Catholics have begun to incorporate their gifts more thoroughly.

For instance, we now are much more attuned to reading Scripture personally

Pope Benedict makes Christian unity a priority of his pontificate

By David Gibson

One reason that Pope Benedict XVI has made “the recovery of full and visible Christian unity a priority of [his] pontificate” is that he is “quite aware”—based on experience in his native Germany—“of the painful situation that the rupture of unity in the profession of the faith has entailed for so many individuals and families.”

The pope spoke of this in Cologne, Germany, where he also said that divisions among Christians of different denominations “are contrary to the will of Jesus, and they disappoint people’s expectations.”

Later, the pope spoke again of ecumenism and the family, this time in



Pope Benedict XVI meets with Jewish and Christian representatives after an ecumenical vespers service on Sept. 12 at the Cathedral of St. Peter in Regensburg, Germany. Bishop Gerhard Muller of Regensburg, left, stands beside the pope.

and communally. This was not emphasized during my upbringing. It was “what the Protestants did.”

Catholics now use icons more. This influence of Orthodox and Eastern Catholic Christians is evident in people’s homes and in church. Annunciation Catholic Church, where I celebrate the Eucharist on Sundays, has a large icon of Mary in the vestibule.

We now seem to be moving to the next level in our ecumenical dialogue.

Pope Benedict XVI has made ecumenism one of his highest priorities.

Poland.

It is common today that a man and woman of “different traditions, different religions or different Christian denominations decide to start a family,” he noted, adding that while this decision entails some risks, it also can serve a valuable ecumenical role.

“Thanks to the spread of ecumenical dialogue on a larger scale, the decision can lead to the formation of a practical laboratory of unity,” Pope Benedict said. “For this to happen, there is a need for mutual good will, understanding and maturity in faith of both parties and also of the communities from which they come.”

(David Gibson edits Faith Alive!) †

When he made plans to travel to Constantinople in November 2006 to meet the Orthodox ecumenical patriarch, the pope’s desire for full communion with the Orthodox Churches was symbolized. There is great hope that relations with the Orthodox Churches are moving in a positive direction.

We constantly seek the Holy Spirit’s guidance in the search for Christian unity. All of our ecumenical dialogue and cooperation must be rooted in prayer. So the pope and the patriarch pray together.

As we move to the next level in the search for unity, prayer needs to take place in local communities. Prayer for and with separated sisters and brothers in our neighborhoods is imperative.

This could take the form of a petition each week in the Prayers of the Faithful. Shouldn’t we pray constantly for the well-being of our neighboring congregations—and shouldn’t they for our well-being?

Catholics could gather regularly with other Christian communities for common prayer. We all are seeking to come closer to Christ and to live his life of love.

Prayer leads inevitably into relationships. The Spirit will guide us into new friendships.

Of course, all of us—Catholics, Protestants, Anglicans and Orthodox Christians—are still sinners. We are reluctant as always and set in our ways. We resist change.

This is nothing new. We do believe in grace, however. This new ecumenical outpouring of grace from the Holy Spirit can move us.

Of course, it is hard to say what the Spirit will move us to do. Ten years ago, I would never have imagined writing this article. The Holy Spirit continues to surprise me—and challenge me.

When I speak on ecumenism to Catholic audiences in my region, I sometimes kid them that when we come into full communion with our Protestant friends we will sing every verse in the hymns, not just the first two.

I tell them that we will have more trouble getting the back seats in church because Protestants also like to sit in the back. And we will hear longer sermons as well as keep the Sabbath Day—not the Sabbath hour—as a holy time.

People laugh when I conclude by saying, “Or perhaps our Protestant friends will become like us!”

More seriously, as we come to fuller communion we will have a stronger voice for spreading the message of Christ, aiding the poor and building world peace.

These days we might have to read a dozen statements to know where Christians stand on issues, such as peace in the Middle East. In practice, few people read any of these. There are just too many.

Our divided message has trouble being heard.

At the Last Supper, Jesus, the Prince of Peace, prayed that we “may be one” (Jn 17:21). This is our ultimate goal.

(Oblate Father John W. Crossin is executive director of the Washington Theological Consortium.) †

Discussion Point

Ecumenical events help community

This Week’s Question

Describe an ecumenical activity that you have participated in on the local level.

“I’ve helped at the homeless shelter that our local Churches sponsor. Also, we regularly have an ecumenical blessing of the palms at our church then people process to their own churches for services. The three churches are across the street from each other.” (John Thurmes, Summerville, S.C.)

“We have Bible studies in homes that draw local people from other Churches. We also ... do work in prison, which is totally ecumenical.” (Ed Casassa, Marshfield, Mass.)

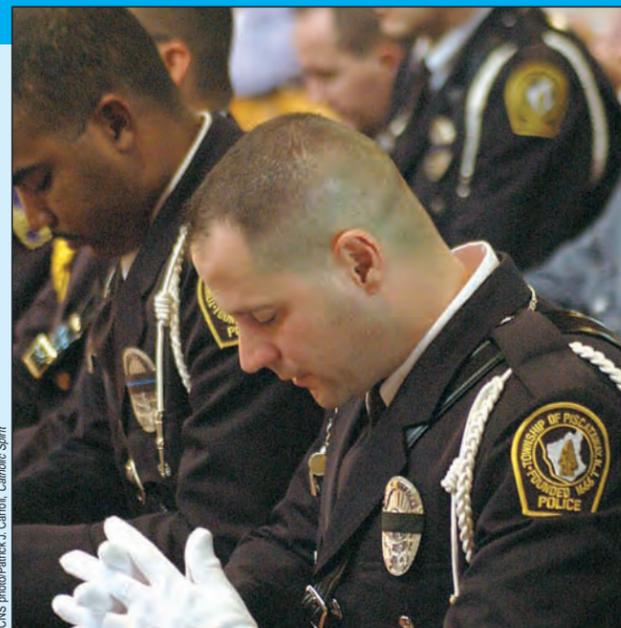
“Vacation Bible School is held at our school, which

is a mission of Immaculate Conception [Parish]. The largest portion of our school children are non-Catholic, so when we bring traditions to the children we bring them to the parents. ... I also do a program called ‘Team Kids’ at a local Baptist Church. Our pro-life work in the community is also ecumenical.” (Gilen Norwood, Natchitoches, La.)

Lend Us Your Voice

What saint do you regard as courageous? How was he or she courageous?

To respond for possible publication in an upcoming edition, send your response to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo/Patrick J. Carroll, Catholic Spirit

From the Editor Emeritus/John F. Fink

Prayer: From a layman's point of view

(First in a series)

Having finished my series of columns about St. Paul, I decided to write next about prayer from a layman's point of view—or, at least, from this layman's view.



One of my books is *Letters to St. Francis de Sales: Mostly on Prayer* (Alba House, \$9.95). I chose St. Francis de Sales because his

masterpiece, *Introduction to the Devout Life*, was written specifically for lay people, a practical guide for anyone who wants to improve his or her devotional life.

Before getting to the subject of prayer, I must say that, while not all Christians can practice their religion the same way, it's important that we all live a devout life.

St. Francis wrote, "Devotion must be exercised in different ways by the gentleman, the worker, the servant, the prince, the widow, the young girl, and the

married woman. Not only is this true, but the practice of devotion must also be adapted to the strength, activities and duties of each particular person."

He, of course, was writing for the people of the 17th century, and he couldn't have imagined how hectic life would be in the future.

One might think that modern conveniences might give us more time to pray, but it seems to be just the opposite.

The Internet and cell phones put us in constant touch with others. Never before, I believe, have we needed to learn how to pray as much as we do today.

Perhaps it's just my imagination, but I believe that the number of people who pray is growing.

It's encouraging that surveys indicate that most people do pray every day. I'm not sure that everyone has the same idea of what prayer is—and I wouldn't be at all surprised if most people pray prayers of petition almost exclusively—but at least people are praying.

People's prayer life must change as they age or their circumstances change. I'm

putting it mildly when I say that I have considerably more time to pray today than I did during the years when our seven children were at home.

For those of us who are not in a monastery, routine is not always best, and it's probably good for us to get chased out of our prayer routine from time to time. That's not an excuse, though, for living a less devout life. Even in the midst of the busiest lives, we can aspire to a good prayer life.

Prayer seems to be a universal action, a natural aspiration. We know of no culture in the history of the world that didn't include prayer of one type or another.

Prayer is an important element of every religion, be it Christian, Jewish, Muslim, Hindu, Buddhist or whatever. Many of those religions have things to teach us Christians.

Indeed, it's interesting that Thomas Merton, who knew and wrote a great deal about prayer, was trying to learn more about Eastern methods of contemplation when he died accidentally while he was in Bangkok, Thailand. †

Cornucopia/Cynthia Dewes

Symbols add meaning to everyday life

People live by symbols. That's because symbols illustrate the verities of life in a



way that helps us to understand ourselves and the world around us. Think of Christ's parables, which are symbolic stories that teach us to live according to God's will.

Of course, some symbols are not so serious. A few of us can remember the movie star Betty Grable, whose lovely legs symbolized feminine beauty and desirability for American GIs during World War II. And there's Mickey Mouse, who has symbolized cheer and optimism for more than 80 years. It makes us happy just to look at him.

Uncle Sam symbolizes the independent spirit of our country, and the American flag represents a unifying focus for a vast, disparate country of many peoples. Scales of justice symbolize the judiciary, and every state has a seal that illustrates its origins and aims.

So, symbolism is not new. It's been going on in human circles forever, including in ancient Egypt. In fact, the astronomical

knowledge and religious belief of Egyptian priests in 4000 B.C. has come down to us symbolically in the playing cards we use in games today.

The priests divided their knowledge of the heavens, the times when the Nile River flooded, etc., into 52 sections (the cards), one for each week of the year. These were then combined in 13 groups (each with cards two through ace) representing the lunar months of the year. Each month of 28 days included four weeks (the suits). Since this added up to be one day short of 365, the ancients added a Joker for the extra day. At one time, there was even an extra Joker for the additional leap year day.

There's more. The four weeks, or four suits, represented the four elements of antiquity: earth, water, air and fire. For reasons too complicated to explain here, earth came to be represented by a club, water by a heart, air by a diamond, and fire by a spade. Two suits were red, representing day, and two were black, representing night. The Ace (A for alpha) is the highest card, figured as number one and representing the Divine Being. And so on. I wonder if Las Vegas casino employees know about this.

But, getting back to Christianity, we find

that parables are not the only symbolism contained in the Gospels. The Gospels themselves, of Matthew, Mark, Luke and John, are represented in Church art by a human face, a lion, an ox and an eagle.

The Gospel of Matthew stresses that Christ is human as well as divine, and thus is illustrated by a human face. Mark tells of John the Baptist crying in the desert of Christ's coming and, since the desert seemed to be a place of lions to the ancients, a lion represents Mark's Gospel.

Luke is the only Gospel writer to speak of Christ's birth in a place where animals were kept, so an ox became his symbol. And John, who described Christ's divinity and pre-existence in language as glorious as the flight of eagles, thus came to be represented by an eagle. Not only that, the Old Testament prophet Ezekiel mentioned these same four symbols in a vision of future salvation.

Body language is a kind of symbol. Words are powerful symbols of intention or feeling, as is silence. It helps to be alert to symbols we come across in life.

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

Faithful Lines/Shirley Vogler Meister

Canadians foster Catholic faith for families

Before receiving an e-mail from Christian Newswire, I knew nothing about a ministry now flourishing in McDonalds Corners, Ontario, Canada—Little Flowers Family Apostolates, founded by Rita Davidson.



On this 10th anniversary, Davidson has announced the

formation of a special publishing division called Little Flowers Family Press.

A decade ago, Davidson first created and designed a child's spiritual progress chart named "Flower Gardening for Our Lady." From that time on, she has concentrated on producing material that encourages Catholics, especially young children and their families.

She credits her husband, Mark, for his practical help and encouragement, especially since they home-school their six children.

Referring to the extreme difficulties they encountered along the way, she said, "We found our rosaries and our knees ... a religious friend encouraged

us in prayer for God's providence and helped us to discern that God was leading us to a life of holy poverty."

To better understand their headaches and heartaches prior to developing Little Flowers Family Apostolates, log on to "About Us" at their Web site (www.lffa-ollmpc.com) to learn how "God's providence" worked for them.

Readers without computers can write to the following address for printouts of the rest of their story, culminating in God's will for them. Catalogs can also be requested via this address: Little Flowers Family Aposolates, R.R. 1, McDonalds Corners, Ontario KOG-1MO, Canada.

Not on the Web site are these side notes shared in an e-mail with Davidson: "We are distant relatives of Father Eugene Prevost, a Canadian mystic priest whose cause is up for beatification and whose sister was a Mother Superior of the Grey Nuns In this anniversary year, we also learned that Father Prevost was the vice-postulator of the cause of the beatification of St. Therese, the Little Flower, whom he knew in his lifetime."

The Davidsons consider this news a special connection since "the Apostolate was founded in her honor to begin with."

In 1999, noting how purity and

modesty were deteriorating in our modern culture, Davidson also founded Our Lady's Martyrs of Purity Crusade, which is dedicated to educating families and making reparations for immodesty. Two years ago, their book titled *Immodesty: Satan's Virtue* was published.

Also, issues of *The Catholic Health Letter* ("Natural Health Care for your Soul and Body for the Glory of God"), published from 1996 to 2003, are in anthology form. Their Web site also includes a "Mother's Corner."

The mission statement for the Little Flowers Family Press is "Resources for helping families to know, love and serve God." To learn what other books are available through Little Flowers Family Press, log on to www.ollmpc.com/SHOP/lffa01.htm.

Some catching my attention are *Catholic Word Games*, *Music Appreciation for Catholic Families*, *Advent and Christmastide*, *Early Christian Martyrs of the Church*—and stickers of male and female saints.

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

Twenty Something/Christina Capecchi

The state of the union

In the film *The Last Kiss*, Zach Braff tells his pregnant girlfriend he'll marry her when she can name three couples whose marriages have lasted five years.



She gets stuck at her parents and a pair of ducks at the park. And after a few more scenes, she's down to the ducks.

Pretty bleak.

It made me wonder: Is that really how young adults feel about tying the knot?

Statistically, Americans are shying away from the altar. Marriage rates (per 1,000 unmarried adult women) fell nearly 50 percent from 1970 to 2004. The number of Catholic marriages also has plummeted.

Researchers for the National Marriage Project cite multiple reasons: the increase in cohabitation, the delay of first marriages until older ages and the growth of adults having children outside marriage.

Culturally, a number of factors are taking a toll on marriage—and inhibiting single adults.

For starters, there are fewer examples of strong marriages. Many young adults have witnessed the bitter divorce of parents or friends, and they're a bit gun shy.

Meanwhile, celebrities are making a mockery of marriage. Britney Spears' first marriage lasted 55 hours. Renee Zellweger and Kenny Chesney's endured four whole months. Apparently they waited until after their beachside ceremony to raise trivial questions like: "By the way, do you want kids?"

"Til death do us part," it seems, has become "til difference do us part." And "for better or worse" now implies "until someone better comes along."

An obsession with the wedding ceremony, fueled by reality TV and evidenced by a proliferation of bridal magazines, isn't helping marriage. Analysts say the average cost of a wedding in 2006 is \$26,000.

Deciding how to spend all those dollars doesn't leave much time for contemplating the partnership that will proceed the Big Day. And the debt that weddings thrust many newlyweds into doesn't exactly breed harmony.

More than ever before, we're living in a culture of instant gratification. Technology is fast; attention spans are short.

Americans love having options, and that's exactly what the 21st century delivers. Google grants 178 million entries on marriage in less than two-tenths of a second.

If you don't like what you've got—a purse, a nose or a spouse—if it fades or wrinkles or disappoints, you can always take it back.

There's good news, though. Catholic young adults are earnest and discerning. This marriage crisis has given us pause, prompting us to really think it through.

Twenty years ago, many singles began sentences with the casual assumption, "When I get married ..." Today, I hear many saying, "If I get married ..."

With that attitude, the marriage rate may continue to drop. But so will the divorce rate.

Today's young adults are acutely aware of the effort that marriage requires. And we're willing to work. My friend, Wendy, and her fiancé care so much about their marriage that they received extra counseling from their priest.

When I watched them exchange vows last week, I was overcome. They may be young and poor and nervous, but they are best friends and they believe.

Sheer love, earnest hope and deep faith—these three things remain.

(Christina Capecchi is a graduate student at Northwestern University in Evanston, Ill. E-mail her at christinacap@gmail.com.) †

Twenty-eighth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Oct. 15, 2006

- Wisdom 7:7-11
- Hebrews 4:12-13
- Mark 10:17-30

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



As the name implies, this ancient book was designed to convey the sense that believing in the one God of Israel—the God of Abraham, Isaac and Jacob—is not ridiculous, but in fact is the ultimate in wisdom and human

logic.

In this weekend's reading, an interesting literary technique occurs. Wisdom is presented not as an abstract virtue or reality of the mind, but as a person. Christians long ago came to identify the most profound wisdom with the Holy Spirit.

Soon, Pope Benedict XVI will visit Istanbul in the modern state of Turkey. Before 1453, the city was the capital of the once great, and thoroughly Christian, Byzantine Empire. Then, it was called Constantinople, and this name endured until the early 20th century.

Istanbul's architectural marvel is the Hagia Sophia, now a museum, at one time a mosque, but originally the chief church in the Byzantine Empire. It was dedicated to "holy wisdom," or to God, the "Spirit of Wisdom."

The Jewish scholars realized that in the last analysis gold was of no greater value than sand. Yet people spent their earthly lives, and acted criminally, just to obtain gold. Such a lust for gold is the supreme idiocy. Understanding the eternal worthlessness of gold is true wisdom.

For its second reading, the Church presents a section from the Epistle to the Hebrews.

Knowing what God has revealed, and living accordingly, represents the greatest wisdom.

St. Mark's Gospel furnishes the last reading. Asked what is essential to possessing eternal life, Jesus answers that the person truly wishing to have life must obey the Ten Commandments, the great gift of God to the people of Israel through Moses.

Asked further, Jesus replied that a person must disregard the thirst for things so strong among humans, and in turn give to the poor.

The man asking the questions could not personally accept this last admonition. Greatly disappointed, he turned and walked away from Jesus. He could not remove himself from the belongings that he had acquired.

Almost always, the story is called the passage about the "rich young man." It is interesting to note that the Gospel gives clear indication that the questioner in this exchange was a man, and a man of means. However, nowhere does the Gospel imply that the man was young. What was his age? The Gospel gives no clue.

Reflection

In the long and eventful history of France, few leaders exceeded Cardinal Armand Jean de Plessis, Duc de Richelieu, in power and influence upon the French culture. Cardinal Richelieu served for many years as chief minister, or prime minister, to King Louis XIII of France.

As he was dying, Cardinal Richelieu supposedly said, "If I had exchanged my cardinal's red for the Carthusian white [habit], my palace for a [monastic] cell, I would not be afraid to die."

The great French statesman of four centuries ago was hardly the only person ever to look back upon life and regret that so much energy was spent on obtaining earthly things and control.

Realizing the true value of spiritual riches, and living in accord with this realization, is the greatest wisdom. As with Cardinal Richelieu, the reality that eternal life rests upon spiritual vitality, not upon earthly wealth, characterizes the genuinely wise.

Even among persons professing Christianity, and indeed even among those wishing to be devout and good disciples, the lure of things, of personal adulation, and of the comfortable can be very alluring.

In these readings, the Church calls us to true wisdom. To confirm its teachings as wisdom, we simply must look at reality and remember so many others who have found true wealth—the wealth of the spirit in finding God. †

Daily Readings

Monday, Oct. 16

Hedwig, religious
Margaret Mary Alacoque, virgin
Galatians 4:22-24, 26-27,
31-5:1

Psalm 113:1-7
Luke 11:29-32

Tuesday, Oct. 17

Ignatius of Antioch, bishop and martyr
Galatians 5:1-6
Psalm 119:41, 43-45, 47-48
Luke 11:37-41

Wednesday, Oct. 18

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

Thursday, Oct. 19

John de Brebeuf, priest and martyr
Isaac Jogues, priest and martyr

and their companions, martyrs
Ephesians 1:1-10
Psalm 98:1-6
Luke 11:47-54

Friday, Oct. 20

Paul of the Cross, priest
Ephesians 1:11-14
Psalm 33:1-2, 4-5, 12-13
Luke 12:1-7

Saturday, Oct. 21

Ephesians 1:15-23
Psalm 8:2-7
Luke 12:8-12

Sunday, Oct. 22

Twenty-ninth Sunday in Ordinary Time
Isaiah 53:10-11
Psalm 33:4-5, 18-20, 22
Hebrews 4:14-16
Mark 10:35-45
or Mark 10:42-45

Question Corner/Fr. John Dietzen

Contemporary culture promotes occasions of sin

QI am a religious education teacher of high school students in my parish and need some help teaching them about occasions of sin.



It seemed that I knew what they are, but after trying to explain it to my class I'm not so sure. What makes an occasion of sin? (Florida)

A Occasions of, or inducements to, sin normally involve one or both of two elements.

One is a circumstance or situation in which sinful, destructive behavior is at least more possible and perhaps acceptable to others.

The other is a situation that itself coaxes us toward destructive behavior, a circumstance that impels us to act immorally, against which we must be not only neutral, but actively opposed.

Some occasions may be voluntary, such as when we deliberately place ourselves in circumstances that we know will make sinful behavior more likely.

Others are situations we do not deliberately choose, but we still need to deal with virtuously if we do not expect to be drawn into sinful behavior.

Perhaps it will help to give a few examples which, at least from my experience, are largely unacknowledged but high-profile occasions of sin in our society.

Public media of all kinds are saturated with malicious violence which, so it is understandably alleged, creates a climate in which uncontrolled anger is seen as acceptable and even glorified.

The same media, as well as social customs, also are permeated with verbal and visual images of uncontrolled and undirected sexual activity, which lures people to lust, what we have come to call recreational sex—sex without relationship, with no moral vision of where sexual activity fits appropriately into human life.

Perhaps the capital vices of lust and anger are, however, less destructive than another pervasive climate of our society which is, if nothing else, an occasion of the capital sins of pride and avarice.

We rarely if ever advert to it consciously, but the climate I'm talking about is the unprecedented luxury in which most of

us—rich, middle class and even lower middle class—enjoy, far out of proportion to how the rest of the world has lived in the past and how most of the rest of the world lives today.

The problem is not that we consume many times more energy, food and other good things of life than most other people. The spiritual danger—the occasion of sin—is that we come to believe we have a right to all this. We come to believe that it is our heritage because for some reason we are more privileged, more deserving, than the rest of humankind. And we will do everything possible to protect our affluence, our "birthright."

Is this what lies beneath much of our resistance to adequate aid to less fortunate parts of our country and to other nations? Do we owe nothing to anyone if it diminishes what we have come to see as due us?

Perhaps we never think of occasions of sin in this context, but shouldn't we? The shoe surely fits. Insofar as we share the attitude that we are not like the rest of men—that God has bestowed on us these amber waves of grain and all that they stand for because we are better than others—we have fallen victim to the lure of those two radical sins of pride and avarice.

As one who has enjoyed and is enjoying at least my share of all this lavishness, I'd like to be able to say we're not that responsible spiritually for the consequences of our thinking and acting, individually and as a society. But can we honestly claim that?

If we're sensitive to occasions of sin surrounding us and threatening our hearts and souls these days, we can't stop with pornographic magazines and movies or with true or fictitious violence and mayhem. In fact, these last evils are themselves among the subtle but real consequences of pride and avarice. But that's another story. Maybe you could ask your students to try to explain it.

(A free brochure in English or Spanish that outlines marriage regulations in the Catholic Church and explains promises in a mixed marriage is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 5515, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

The Other Nine

I rushed into his arms,
Shed tears that drowned my voice.
While gratitude seeks words
Are tears another choice?

Compassion filled his eyes
As he looked into mine.
He gazed around then asked,
"Where are the other nine?"

He asked me where you were.
I said, "They're coming, too."
I set no time or day,
I left that up to you.

What good are good intents
If left on dusty shelves?
We know he will forgive.
But how forgive ourselves?

By Dorothy M. Colgan



CNS photo/Crossiers

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. This poem was inspired by the Gospel story [Lk 17:11-19] about Jesus cleansing 10 lepers.)

Rest in peace

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

ATKINS, Nancy, 73, St. Mary, Richmond, Sept. 26. Wife of A. Leroy Atkins. Mother of

Deidra Smith, Kara Stevens, Lisa, Eric and Peter Atkins. Sister of Dennis Thompson. Grandmother of 12.

BLACKWELL, Jerome, 46, St. Joan of Arc, Indianapolis, Sept. 17. Brother of Janet Deary, Karen Smith and Kenneth Blackwell. Uncle of several.

BUENNAGEL, Albert J., 94, St. Andrew the Apostle, Indianapolis, Sept. 19. Husband of Margaret (Cunningham) Buennagel. Father of Clare Mueller, George, James, Joseph and L. Albert Buennagel.

Brother of Charles Buennagel. Grandfather of seven. Great-grandfather of two.

CAITO, Salvatore Joseph, 72, Our Lady of the Most Holy Rosary, Indianapolis, Sept. 15. Brother of Mary Jane Caito and Angeline Milto.

CARRICO, Lucy Irene (Spalding), 98, Good Shepherd, Indianapolis, Sept. 25. Mother of Sue Flick, Mary Ann Harris, Dotti Manis, Lou St. John, John, Joseph and Wilbur Carrico. Sister of Ruby Cantrell and Robert Spalding. Grandmother of 33. Great-grandmother of 67. Great-great-grandmother of 24.

CHRISMAN, Daniel Robert, 83, Holy Cross, Indianapolis, Sept. 17. Husband of Margaret J. (Hunter) Jarvis Chrisman. Father of Eileen Fry, Kay Jarosinski and

Daniel Chrisman. Stepfather of Darlene Goedeker, Kathy Hunter, Gloria Lynch, Billy, Donald and John Jarvis. Brother of Mary Berry, Ester Butrum, Doris Wilson and Leo Chrisman. Grandfather of 20. Great-grandfather of 19.

CREAGER, Mary Lou, 68, Immaculate Heart of Mary, Indianapolis, Sept. 17. Wife of Ron Creager. Mother of Marni Parnell, Jen and John Creager. Sister of Jim Malarney. Grandmother of five.

DANIEL, Viola M., 102, Holy Family, New Albany, Sept. 24. Mother of Providence Sister Jean Ann Daniel and Harry Daniel. Grandmother of 10. Great-grandmother of 13. Great-great-grandmother of six.

DENNY, Talbott William, 78, St. Luke, Indianapolis, Sept. 23. Husband of Madonna Denny. Father of Joan Kanue, Karen Mathon, Lisa Reynolds, Kathryn, Steven and Talbott Denny. Brother of Anne Irvine.

DICKMAN, Floyd, 83, Holy Family, Richmond, Sept. 29. Brother of Bernadine Brann, Corrine Pentecost, Kathleen Rogers, Susann Sandala, Joann Wittman and Clifford Dickman.

DRABEK, Edmund F., 73, St. Michael, Bradford, Sept. 19. Husband of Mary Louise (Emmons) Drabek. Father of Deborah Lee Howard-Carson and Edmund Drabek. Brother of Annie Poncik, Sidonia Silva, Agnes Sydow, Alfonse, Jerry and Willie Drabek. Grandfather of five.

FISCHER, John H., Jr., 83, St. Vincent de Paul, Shelby County, Sept. 21. Husband of Virginia Fischer. Father of Charlotte Allen and Madelyn Kehrer. Brother of Lois Durbin.

Grandfather of four. Great-grandfather of two.

FULLENKAMP, Eugene H., 80, St. Louis, Batesville, Oct. 3. Husband of Viola Fullenkamp. Father of Pam Gerdowsky, Kathy Rosemeyer, Rebecca Quick, David, Jay, Randy, Terry and Tim Fullenkamp. Brother of Mary Ann Moeller, Edward, Kenneth, Larry and Paul Fullenkamp. Grandfather of 24. Great-grandfather of 25.

Daughter of Charity Juliana Kelly was superior and hospital administrator

Daughter of Charity Juliana Kelly died on Sept. 26 at St. Mary's Medical Center in Evansville, Ind. She was 85.

The Mass of Christian Burial was celebrated on Sept. 30 at the Seton Chapel in Evansville. Burial followed at St. Joseph Cemetery in Evansville.

The former Julia Regina Kelly was born on Jan. 19, 1921, in Chicago. She completed her secondary education at St. Patrick's High School in Chicago in 1938 and entered the Daughters of Charity on May 29, 1938, in St. Louis.

After completing her initial formation in 1939, Sister Juliana was missioned to Charity Hospital in New Orleans, where she served as both a staff nurse and unit supervisor for 21 years.

During that time, she earned a Bachelor of Science degree in Nursing Education from Louisiana State University in Baton Rouge, La., and a Master of Science degree in Psychiatric Nursing from the Catholic University of America in Washington, D.C.

In 1960, Sister Juliana was sent to St. Vincent Hospital in St. Louis to serve as local

HERMANN, Dorothy, 85, St. Michael, Cannelton, Sept. 22. Mother of Sharle Sutcliffe, Chris, David, Joe Jr. and Tom Hermann. Grandmother of nine. Great-grandmother of five.

JACOB, Helena Z., 79, St. Jude, Indianapolis, Sept. 27. Wife of Mickel Jacob. Mother of Dennis, John, Mark and Michael Jacob. Grandmother of nine. †

superior and administrator.

From 1966-72, Sister Juliana served as administrator and local superior at St. Mary's Hospital in Milwaukee.

She continued as administrator at St. Mary's Hospital until 1978, when she went to St. Vincent Hospital in Indianapolis to serve in the Pastoral Care Department and as local superior.

In 1981, Sister Juliana was missioned to St. Joseph Hospital in Chicago as administrator. In 1986, she was appointed a full-time board member.

From 1987-89, Sister Juliana was the chief executive officer and president at St. Mary's Hospital in Evansville.

She continued to reside at St. Mary's Residence in Evansville and assisted with house maintenance until she was missioned to Seton Residence in Evansville as a minister of prayer in 2003.

Sister Juliana is survived by many nieces and nephews.

Memorial gifts may be sent to the Daughters of Charity Foundation, 9400 New Harmony Road, Evansville, IN 47720. †



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LEGACY FOR OUR MISSION:

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ST. GABRIEL THE ARCHANGEL PLANS PERMANENT CHURCH BUILDING

St. Gabriel the Archangel Church occupies space that was intended to be a gym, and there is no room for other ministries and functions. Its parishioners have now decided the time has come to construct a new, permanent church and other needed facilities. Plans are now underway to accomplish this, thanks to the *Legacy for Our Mission* campaign.

"This expansion is central to the future life of this parish," said Father Larry Crawford, pastor. "The needs of the parish are not being met because the space available is simply inadequate."

Facilities are vitally needed for education, meetings and staff activities. "When St. Gabriel the Archangel Church was created, ministry to youth and young adults was not of great importance. The way a church functions today is very different," he explained. "Our church is in urgent need of more space for our changing ministry."

The parish has already surpassed the halfway mark in achieving its \$2.1 million goal for its *Legacy for Our Mission* campaign. "As part of this effort, we are meeting with individual parishioners to explain the needs our church faces," Father Crawford said.

The history of St. Gabriel the Archangel is somewhat unusual, and it explains why the need for space is so great. The parish was established in 1962 on what was then the western edge of Indianapolis, in a fast-growing suburb.

"That growth prompted construction of a school and, naturally, the church was created as well," Father Crawford explained. The original buildings on the campus included an elementary school and an attached gym that was to serve as a temporary church until the construction debt was retired. "What was intended to be a gym we are still using for a church," Father Crawford explained. The church has a seating capacity of 400 and a total of 860 household members.

"This expansion is central to the future life of this parish. The needs of the parish are not being met because the space available is simply inadequate."

Today St. Gabriel the Archangel is a multicultural parish with growth occurring on the west and south, and the need for adequate facilities is obvious at every turn. "The whole current plant was designed as a school. All the other ministries have no space. Adults meet in classrooms and sit at desks built for fifth graders," Father Crawford explained. Staff members are not located in a single place.



The St. Gabriel the Archangel Church to be constructed (architect's rendering) will replace the current facility (inset), built four decades ago as a gym.

We use whatever corners or odd spaces we can find. The Hispanic priest who celebrates Mass on Sundays meets with parishioners in a storage room. There is no space for youth, young adult or adult activities."

When this campus was built, the focus was solely on grade school education. Now we must provide facilities for the other ministries and the needs of a modern parish," he said. In 1998, parishioners made the decision to build a permanent church and the first part of the construction funding was raised as part of an archdiocesan-wide capital campaign. In 2000, the parish selected CSO Architects to design a new church. The architectural design firm led parishioners through a series of meetings and a workshop that concluded in the development of a long-range master plan, which consisted of three phases.

Phase I includes the construction of the new church, consolidation of parish offices, remodeling of current church space into a parish life center, and installation of an elevator in the school to comply with provisions of the Americans with Disabilities Act. The parish life center will accommodate athletic activities for adults and for youth, who often must use rented or borrowed space.

Phase II includes an update of existing school facilities and reconfiguration of space to provide two classrooms for each of the eight grades. The school presently has 230 students.

Phase III calls for construction of a new gym, computer center and offices.

Improvements to the facilities will help St. Gabriel the Archangel carry out its changing ministry today and in the future.

Legacy for Our Mission, the archdiocesan capital campaign, is guided by the principles of Christian stewardship and is designed to address the unique needs of your local parish. By contributing to the Legacy for Our Mission campaign, you are assisting in meeting your parish's identified ministry needs, as well as addressing the shared ministries and home missions needs that support our larger archdiocesan church.

Please visit the new online home for *Legacy for Our Mission* campaign. Our campaign Web site is <http://www.archindy.org/legacy>.

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St. Elizabeth Catholic Charities New Albany, an agency of the Archdiocese of Indianapolis within the Secretariat for Catholic Charities, is seeking a full-time agency director. The director is responsible for oversight of the entire agency, including program management, new program development, strategic planning, fiscal management, personnel management, fund-raising, and community relations. The agency director works in collaboration with an Advisory Council.
The director must be a practicing Roman Catholic and should hold a master degree in social work or a related field or possess equivalent experience. Experience in social services, administration and fund development is preferred. A strong desire to develop services to meet the needs of the poor and vulnerable in New Albany and surrounding communities is required. Qualified candidates will possess excellent communication and leadership skills.
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Interested, qualified candidates are encouraged to contact
Elberta Caito at 317-251-1451 ext. 2234 or
ecaито@BishopChatard.org by Oct. 31, 2006.
Completed applications will be due back to Ms. Caito no later than Nov. 30, 2006.

MAKEOVER

continued from page 10

understand about cancer.”

Saint Meinrad Archabbey played a large role in assisting the production, according to Benedictine Father Jeremy King, director of community outreach for the Archabbey and its representative to the show.

In addition to serving as relay host, the Archabbey provided pastries each morning and a few meals to volunteers.

Additionally, seminarians and monks were given a “sneak peek” of the home since they were asked to move the new furniture inside it.

The show’s effect was felt on the local parish as well.

Benedictine Father Adrian Burke, pastor of the tri-parish cluster of St. Meinrad, St. Boniface and St. Martin of Tours, was approached weeks ago by producers for logistical help with the show’s production.

The parish grounds housed much of the production.

“It’s affected the parish tremendously,” Father Adrian said. “We have had to literally close the parish down.” The parish’s weekday and weekend Masses were moved to neighboring St. Boniface Parish for the duration of the makeover.

“Because of the excitement of the town and the fact [that] many of our parishioners are contractors and have been involved directly with the project, this is not an issue. It’s so much excitement in the area that they are thrilled that it’s happening,” Father Adrian said.

St. Meinrad parishioner Susan Ippolito, who is also an employee at the Archabbey Health Services, said the atmosphere was very positive. “We were excited about it because this is the one television show that my family watches.”

Ippolito’s home is just doors away from the Farina’s home and the parish grounds. “We haven’t had too much inconvenience or noise really. We have slept well at night even,” she

Photos by Katie Berger



Steven and Shawna Farina’s new St. Meinrad home took five days of intense work to complete. Volunteers agreed that the project was worth the effort.

said.

Only a week after the knock on their door, the Farina family returned to their neighborhood in a stretch limousine to see their new home.

Thousands lined the street. As is the routine for the show, the family stood

behind a large bus, which blocked the view of their home. After chants of “move that bus,” the community watched as the family reacted to the sight of their new home.

Due to an agreement with producers, the Farina family is unable to talk about the

experience until the show is aired on ABC. The air date of the episode that will feature the Farina’s “Extreme Home Makeover” has not been officially released.

Still, one resident noted that she was not surprised by how the community came together to help.

“They [the residents] showed nationally what ‘hometown’ is all about,” Schaefer said. “I would hope that if I ever had to go through what she [Shawna] goes through, God would give me the strength to endure it as well as she has.” †

Vatican: Lack of democracy adds to corruption

VATICAN CITY (CNS)—A lack of democracy and government transparency and a decline in traditional morality contribute to the growing phenomenon of corruption around the world, said the Pontifical Council for Justice and Peace.

While estimating the economic impact of corruption is difficult, it is clear that it “exists in rich countries and in poor countries,” said the council’s statement on “The Fight Against Corruption,” released on Oct. 10 at the Vatican.

The statement said corruption weakens people’s faith in their governments, strengthens organized crime and cuts into the resources available for helping the poor.

“If corruption causes serious harm from a material point of view and places a costly burden on economic growth, still more harmful are its effects on immaterial goods closely connected to the qualitative and human dimension of life in society,” it said.

Corruption violates citizens’ rights to participate in their government and to have leaders held to the same standards of legality they are expected to follow, the council said.

The statement said some traits of modern affluent, democratic countries could help corruption thrive.

The council said the key to fighting corruption—a fight the Catholic Church can and must help carry out—is to ensure the proper moral education of individuals. †

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