



The

# Criterion

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## Surrounded by love

Faith communities rally to help family of young cancer patient, page 9.

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## Presume the good

### Dominicans offer unique campus ministry approach

By John Shaughnessy

BLOOMINGTON—They have just passed by a group of Indiana University students—including one dressed in a Tigger costume trying to raise money for a children's hospital—when the conversation turns to the ethics of a college hiring a basketball coach who has violated recruiting standards at his former school.

As Dominican Father Bob Keller and Dominican Brother Patrick Tobin near the Indiana Memorial Union on a 60-degree autumn day, they talk about IU's hiring of new basketball coach Kelvin Sampson and the recent news that the men's basketball players where he previously coached—Oklahoma University—had a graduation rate of 41 percent.

As Brother Patrick raises his eyebrows about the recruiting violations and the graduation rate, he seems ready to question the hiring but then he catches himself, remembering a phrase that has been drilled into him during his education as a Dominican.

"Presume the good," Brother Patrick says.

*Presume the good* that Sampson will have a different approach at Indiana. *Presume the good* that Indiana will demand that different approach from Sampson.

Indeed, ever since the Dominicans began directing

Catholic campus ministry at IU in July of 2005, *their* approach has been a combination of "Presume the good" and "Meet people in the places where they are."

Photos by John Shaughnessy



Dominican Brother Patrick Tobin talks with Indiana University student Greg Jansen, part of the Dominicans' efforts to share the faith on college campuses.

So it is on this Thursday that Father Bob and Brother Patrick walk across campus from their offices at the St. Paul Catholic Center to celebrate Mass at noon in a classroom at the Memorial Union, the university's student union building.

#### Creative loitering

"We want to be the Catholic presence to higher education—students, faculty and staff. To do that, we think in terms of programming and creative loitering,"

Father Bob says with a smile. "I'll go onto campus and go to an office to visit a professor. I don't have an agenda. I'll just see where you work. Or we'll go over to the food court and just sit there and hope to meet students. It's not an agenda. It's just being there."

Just being there has made a difference, according to Catholic students and professors at IU who feel blessed by the Dominicans' presence.

"It's just a wonderful thing that St. Paul's is doing now to have a strong outreach to the campus community," says Nathan Shier, an Indiana professor of nutrition science. "Thursday Mass on campus is a time I really enjoy, escaping from the regular hustle of the job to have a few moments of quiet repose and prayer. It also gives the students a little time during the school day to find God."

It's time he desperately needs, says IU student Ryan Dix.

"With the kind of schedules a lot of college students

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Dominican Father Bob Keller celebrates Mass in a classroom, coming to the Indiana University campus on a Thursday to connect with students and faculty.

## Bishops to take up documents on Communion, contraception, homosexuals

WASHINGTON (CNS)—When the U.S. bishops meet in mid-November, they will debate and vote on statements about Catholic teaching on marriage and family planning, the worthiness of who can receive Communion and the pastoral care of those who are homosexually oriented.

They also will decide on a directory on liturgical music.

Also on the agenda are proposals for restructuring and downsizing the U.S. Conference of Catholic Bishops and a funding proposal for research on the causes and context of clergy sexual abuse of minors.

For the first time since 1989, the USCCB will hold its fall general assembly outside Washington. The bishops will meet Nov. 13-16 at the Baltimore Marriott Waterfront Hotel.

They will gather in Baltimore on Nov. 12 to celebrate Sunday evening Mass together at the newly restored Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary.

The concelebrated Mass will cap a week of events marking the reopening of the shrine following its two-year restoration and celebrating the 200th anniversary of the church's 1806 dedication as the first Catholic cathedral in the United States.

The proposed statement "Married Love and the Gift of Life" marks the first time since "Human Life in Our Day" in 1968 that the U.S. bishops have prepared a statement devoted specifically to the Church's teaching that every conjugal act must be open to new human life. Several statements that the bishops have issued in intervening years have reaffirmed that teaching, but none of those were devoted primarily to that question.

The 11-page statement, proposed by the Committee for Pro-Life Activities, affirms the joy and importance of married love and the blessing of children, and it supports the notion of responsible family planning when it is done by natural means.

"Some argue that if a husband and wife remain open to children throughout their marriage, they need not worry about using contraception occasionally," the statement says. "But practicing what is good most of

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## Intention weekend for Called to Serve appeal is Nov. 4-5

By Sean Gallagher

This weekend, Catholics in 94 parishes across the archdiocese will be invited to prayerfully pledge their support of time, talent and treasure to their local faith community and to the broader Church in central and southern Indiana.

Nov. 4-5 is "Intention Weekend" for the Called to Serve: Parish Stewardship and

United Catholic Appeal.

The remaining parishes not participating in the Called to Serve appeal have either

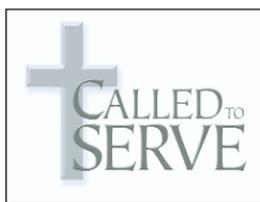
just completed their involvement in the Legacy for Our Mission: For Our Children

and the Future campaign or are in the midst of doing so.

Catholics in the participating parishes will have already received a letter from their pastor that included a card that gives them the opportunity to express their interest in participating in their parish's ministries and to pledge their monetary support for the coming year through the appeal to their parish and the archdiocese as a whole.

During Masses at their parish this weekend, parishioners will be invited to turn in these pledge cards in collection baskets.

The archdiocese hopes to raise \$5.5 million through the appeal to support shared ministries and home missions.



Archbishop Daniel M. Buechlein said the appeal "is one way you can help people in need."

"By sharing your God-given gifts, you will help support your parish ministries and enhance our archdiocesan community collectively as the Body of Christ."

"Your gift allows us to continue our journey to build up the kingdom of God."

A shared ministry is a program that provides important services so large that no one parish can maintain it. They include various efforts of Catholic Charities throughout the archdiocese, the support of retired priests and the formation of seminarians.

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# DOMINICANS

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have, it's difficult to make time for God and Jesus," says Dix, a 21-year-old junior from Mishawaka, Ind. "To be able to take half an hour, relax, forget about the stress and be with God, it's important. Having the Mass here makes it easier to get here, celebrate the Eucharist and get back to class."

## Freedom and challenges

On this Thursday, 10 students, professors and staff members show up in the classroom where Father Bob uses a red marker to draw the outline of a cross on a white marking board and where he places the chalice of wine and a bowl of Communion wafers on a desk. The turnout is miniscule on a campus of about 38,000 students—just one of the challenges that the five Dominican priests and brothers face in college campus ministry at IU.

"When you're dealing with students of that age level, they have a tremendous amount of freedom," Father Bob says. "To get their attention and be persuasive is a challenge. They have a lot of groups interested in them."

"The other challenge is to be intellectually in pace with them. You can't say, 'The Church has always done this or the pope says this.' You can't lose credibility with them. One of the things I find a lot—which I'm happy about—is there's a consciousness of justice. They aren't satisfied with the way things are. They want to make a better world."

The Dominicans had that same goal when they wrote to Archbishop Daniel M. Buechlein and other Catholic bishops across the country, telling the Church leaders they wanted to focus their mission on campus ministry at colleges and universities. Besides IU, the Dominicans also serve in Indiana at Purdue University in West Lafayette.

"They [Church leaders] were looking around for ways to get more priests, and we wrote to the bishops telling them we were interested in campus ministry," says Father Bob, who leads a staff at St. Paul's that includes Father Rich Litzau, Father Stan Drongowski, Brother Benedict Baer and Brother Patrick. "We're realizing that if our charter is for preaching, theological education and justice, university parishes are an incredible confluence of those three. It's a natural fit."

That natural fit has touched the lives of IU students Greg Jansen and Kelliemarie Sorg. After the Thursday noon Mass, they join Father Bob and Brother Patrick for lunch in a food court at the Memorial Union.

Photo by John Shaughnessy



As part of their ministry to "meet people where they are," Dominican Father Bob Keller, left, and Dominican Brother Patrick Tobin share lunch with Indiana University students Kelliemarie Sorg and Greg Jansen.

"I absolutely love having them here," says Sorg, a 21-year-old math education major from Fort Wayne, Ind. "They're available to talk to and be around on campus and at the church. They relate to us well. They have had a huge, huge influence on my faith life. The biggest way would probably be making me feel secure in my faith—helping me to have an understanding of it in relation to society, and why the Church has different expectations of me."

Jansen talks about his high school years as a time when he made poor choices and had little interest in his Catholic faith. Now, he credits the Dominicans with helping him deepen his faith.

"They've made it really personal," says Jansen, 20, a sophomore who is a member of Our Lady of the Greenwood Parish in Greenwood. "I've come to the point in my life where my faith is one of my top priorities. It's very hard at times to juggle the studies and the extracurriculars and to keep God at the center of your life. It's almost at times that you feel God has to take a backseat to get all the other things done. But I need my faith in my life. It gives me such peace."

## Struggles and hopes

As they sit at the food court table, the conversation turns from faith to Sorg's cold to Jansen's radio sports talk show to Father Bob's mention in his homily of having vinyl record albums when he was in college. Laughter and comfort mark the conversation which, in a way, shows how much Father Bob and Brother Patrick care about the students.

It also helps that their own college years were marked by struggles with their faith.

Brother Patrick recalls his years at Mary Washington College in Virginia when he struggled with questions of what it meant to be a Christian as others challenged his faith. He remembers having intense discussions with a young woman of the Jewish faith, discussions that challenged both of them to look deeper at their beliefs.

"Now, she's becoming a rabbi, and I'm studying to become a priest," says Brother Patrick, who is 31.

These days, Brother Patrick literally wears his faith on his sleeve. He moves through the IU campus wearing the white habit of the Dominicans, drawing even more curious looks than the student who wore the Tigger costume.

"You get a lot of quizzical glances and stares," he says.

"I have people subtly taking pictures of me on their cell phone cameras. I have people come up and ask, 'What are you?', 'Is that a costume?', 'Are you a monk?' I tell them I'm a friar."

Questions about faith also filled Father Bob's years as a college student at North Dakota State University. A 1975 graduate, he remembers being a "practicing, theologically naïve young man" whose faith was deepened by his involvement with the college's Newman Center.

"It was wonderful," he recalls. "A lot of energy that comes from my gut came from that ability to live the faith."

He and the other Dominicans try to provide a similar positive experience through their efforts in campus ministry at IU and St. Paul's. The center offers weekday morning Masses, a meditation prayer service on Tuesday evening and Bible study groups on Tuesday and Wednesday nights. The weekend schedule provides six regular Masses, including a Spanish Mass. A Korean Mass is celebrated every two weeks.

About 1,200 Indiana students attend Mass during the weekend, Father Bob says. The goal is to reach all of them, to help them continue their Catholic faith and deepen it.

"We want them to stay connected to the Church in a meaningful way," Father Bob says. "The hope would be that you'd be different than when you arrived."

Brother Patrick adds, "I really hope that I may bring students close to the Lord at a crucial time in their lives. This is the time in their lives when they're often being challenged to think more about how they live, what they do and what they believe in."

"That's a good function of education, but it can also lead them to doubt their faith. My hope is that being here in campus ministry I can walk with them during this time and help them see they've been given a reasonable faith and it can withstand the challenges the world offers."

"As they come through all of this, their faith will be strengthened and they will leave as well-formed Catholic Christian adults. They will enter with the faith of their family and they will leave with a faith that's firmly rooted in their experience of God."

That's the hope.

Presume the good. †

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## Official Appointments

**Rev. Joachim Okpalaji**, Diocese of Issele-Uku, Nigeria, assigned as associate pastor of SS. Francis and Clare Parish in Greenwood in July 2006, was unable to complete travel arrangements.

**Rev. Mike Onwuegbuzie**, Diocese of Issele-Uku, Nigeria, appointed associate pastor of SS. Francis and Clare Parish in Greenwood, effective immediately.

**Rev. John P. O'Brien**, pastor of St. Bridget of Ireland Parish in Liberty, granted permission for early retirement

for health reasons, effective Nov. 29, 2006.

**Rev. Kenneth J. Ciano**, pastor of Holy Rosary Parish in Seelyville, granted permission for early retirement for health reasons, effective Jan. 3, 2007.

**Rev. Gerald F. Burkert**, pastor of Holy Name of Jesus Parish in Beech Grove, granted permission to retire, effective Jan. 17, 2007.

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

**The Criterion** 11/3/06

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# Improving finances highlight Catholic Community Foundation meeting

By Sean Gallagher

For the second year in a row, the Archdiocese of Indianapolis has ended a fiscal year with a budget surplus.

Jeffrey Stumpf, archdiocesan chief financial officer, announced the \$614,000 surplus for the 2005-06 fiscal year that ended on June 30 during the annual meeting of the Catholic Community Foundation (CCF) on Oct. 25 in Indianapolis.

Approximately 150 people from across the archdiocese attended the meeting, which included Mass celebrated by Archbishop Daniel M. Buechlein and concelebrated by several diocesan priests.

This is the second consecutive year that the archdiocese has been in the black after running deficits dating back to the 1996-97 fiscal year.

Stumpf said he expects a similar budget surplus for the current fiscal year.

However, he said that while the budget surplus is noteworthy, it still represents only 1.6 percent of the overall archdiocesan budget of \$39 million.

Stumpf shared other good news regarding the 323 endowments managed by the CCF that support shared ministries and ministries in archdiocesan parishes, schools and agencies.

The combined value of the endowments for the 2005-06 fiscal year totaled \$131 million, an increase of nearly \$2 million. The return on the investment of these endowments was 7.5 percent, Stumpf said.

The CCF also distributed more than \$6 million to various ministries during the 2005-06 fiscal year, an increase of more

than \$1 million from the previous year.

For the first time, this total exceeded the amount raised in the same year by the United Catholic Appeal.

Stumpf also gave an update on the Legacy for Our Mission: For Our Children and the Future campaign.

As of Sept. 30, \$29.5 million had been pledged toward the campaign's \$100 million goal. Only 15 percent of archdiocesan parishes have participated in the campaign to date, he noted.

The funds raised in the Legacy for Our Mission campaign will benefit parishes and the archdiocese's shared ministries, home missions, the formation of seminarians and support of retired priests.

Although there was much good news to share, Stumpf noted that several challenges remain where the fiscal stability of the archdiocese is concerned.

Included among these are increasing health care costs, construction costs,

school operating costs, parish operating deficits and the need to continue generating surpluses in the archdiocesan budget to recover approximately \$10 million of previously accrued deficits.

Stumpf said that these challenges are being addressed through

the introduction of alternative health care insurance plans that feature high deductibles and health savings accounts. The archdiocese also refinanced a 1996 municipal bond at a lower interest rate last spring.

Stumpf also said that parish Sunday and holy day collections are staying ahead of inflation and that support for the Called to Serve: Parish Stewardship and United Catholic Appeal remains strong.

***This is the second consecutive year that the archdiocese has been in the black after running deficits dating back to the 1996-97 fiscal year.***



Jeffrey Stumpf, right, archdiocesan chief financial officer, speaks at the Catholic Community Foundation's annual meeting in Indianapolis on Oct. 25. Seated are, from left, Toby McClamroch, a member of St. Luke Parish in Indianapolis and president of the CCF's board of trustees, Archbishop Daniel M. Buechlein and Joseph Therber, executive director of the archdiocesan Secretariat for Stewardship and Development.

The CCF annual meeting took place just 10 days after the Oct. 15 canonization of St. Theodora Guérin.

In his remarks at the meeting, Archbishop Daniel M. Buechlein put the news of the current financial state of the archdiocese and how this relates to the carrying out of its ministries in the context of the example of Indiana's first saint.

"Finances are important in carrying out our Church's mission," the archbishop said, "but we should not put money first. We're mindful that our mission flows from Christ and it is nourished through prayer."

"No one knew this better than St. Theodora Guérin."

Archbishop Buechlein also noted that

while the challenges facing the Church in central and southern Indiana today are great, they pale in comparison to those faced by St. Theodora.

But, following her example, he said we can see the challenges before us as an opportunity to increase our faith.

"Like St. Theodora, we can put our complete trust in God and we can remain focused in prayer as we continue to foster a stewardship way of life for our local Church," the archbishop said.

"Like St. Theodora, we can learn how to have a good mind for business and to raise money that will be put to the fullest benefit, especially in service to the poor." †

## LEGACY FOR OUR MISSION:

*For Our Children and the Future*

### NEW VOCATIONS DIRECTOR CHOSEN TO LEAD SEMINARIANS

The call to the priesthood is becoming clearer for a number of men, and Father Eric Johnson is helping them hear and understand it.

Ordained to the priesthood in the summer of 2002, Father Johnson served as the chaplain of Bishop Chatard High School, associate pastor of St. Pius X Parish and as a sacramental minister at St. Andrew the Apostle Parish in Indianapolis. In the summer of 2005, Archbishop Daniel M. Buechlein recognized Father Johnson's gift and asked him to become the director of vocations for the archdiocese.

According to Father Johnson, the role of the archdiocesan vocations director is assisting those who are discerning the possibility of a call to the priesthood or religious life, overseeing seminarian recruitment and application, and working with seminary faculties in directing the formation and education of the archdiocesan seminarians. Currently the archdiocese uses seven seminaries in the United States, Mexico and Rome. Father Johnson visits each one in order to meet with those men under his vocational direction who study for the archdiocese.

In carrying out his mission, Father Johnson offers presentations to schools, parish groups and organizations. At these times he encourages others to be faithful to their baptismal vocation to love and serve God and others. Fostering priestly and religious vocations involves developing a culture that encourages listening and self-giving, and a deeper awareness of the meaning of one's own vocation, whatever that might be. Father Johnson wants others to think deeply about what God is asking them to do.



Father Eric Johnson (middle) with seminarians at St. Paul Parish in New Alsace.

*"I see my role as journeying with people one-on-one. I walk with them, listen to them, and help each one find life's goodness and joy in what God is calling them to do."*

"It is a privilege; my whole ministry is helping to embrace our call and also helping members of the Christian community embrace their call," Father Johnson said.

With steady growth in the number of vocations to the priesthood, as well as the increased costs of education, the campaign directly impacts what the archdiocese can accomplish. The average cost to educate one seminarian each year is \$27,500. Seminarian education will be funded by Legacy for Our Mission campaign proceeds and supplemented by the United Catholic Appeal.

Father Johnson is pleased to note that the beginning of this school year is off to a good start. With more than 30 seminarians this year, he is positive about the future and grateful to the Legacy for Our Mission campaign for supporting this continuing growth.

"I see my role as journeying with people one-on-one. I walk with them, listen to them, and help each one find life's goodness and joy in what God is calling them to do," Father Johnson said.

He truly believes that increasing vocations to the priesthood falls on the shoulders of more than one person. Father Johnson feels that the entire Catholic community must help by inviting men to consider a religious vocation. "We need good, well-formed, healthy, holy priests," he said.

Another priest of the archdiocese, Father Scott Nobbe, agrees that helping others in the discernment process is the job of every priest. He remembers how vital the director of vocations is for seminarians. "It was nice to feel the continuing support from the director during discernment," Father Nobbe said.

Legacy for Our Mission, the archdiocesan capital campaign, is guided by the principles of Christian stewardship and addresses the local and changing needs of archdiocesan ministries such as seminarian education. By contributing to the Legacy for Our Mission campaign, a portion of your gift will be allocated to future ministry needs and distributed to efforts such as seminarian education.

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



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## Editorial



CNS photo/David Y. Kamha, Catholic New World

Frozen umbilical-cord blood is displayed at Loyola University Medical Center in Maywood, Ill., on July 14. Dr. Patrick Stiff, a cancer researcher, hopes to use the umbilical-cord stem cells to develop new immune cells to be implanted first in mice and then, if all goes well, in humans. Stiff recently received \$1.4 million in funding from the state for his research.

## No breakthrough

Isn't the Catholic Church ever satisfied? Why wouldn't it be overjoyed with the announcement that the biotechnology company Advanced Cell Technology (ACT) had found a way to make embryonic stem cells with a technique that doesn't harm embryos from which the cells were derived? Didn't this satisfy the Church's objection to embryonic stem-cell research—that it kills the embryos?

It is indeed true that the Church and others who value human life object to embryonic stem-cell research because it kills the embryos. But it turned out that ACT didn't actually do what it claimed to do. All the embryos used in that technique were destroyed.

In late August, ACT's announcement and an interview on PBS with the company's chief executive officer on the "NewsHour with Jim Lehrer" coincided with a major article in the British magazine *Nature*. Naturally, newspapers in England and the United States picked up the story because it appeared to be a major breakthrough.

The technique described in the article consisted of the removal of a single cell from a human eight-cell embryo called a blastomere. The articles and interviews all gave the impression that the embryos survived. William Caldwell, ACT's chief executive officer, in fact, said quite specifically, "In this case, we do not destroy the embryo."

Another ACT executive, Robert Lanza, vice president of research and scientific development, was emphatic. "For most rational people," he said, "this removes the last rational objection for opposing this research."

But, as *The Criterion* reported in its Sept. 1 issue, the embryos did not survive. Our article quoted Richard Doerflinger, deputy director of the U.S. bishops' Secretariat for Pro-Life Activities, who said, "It turned out that it was all a sham, and they actually did destroy all the embryos."

Doerflinger discovered not only that the original claim was a sham, but photographs used with the article were misleading. They purported to show an embryo before and after a cell was removed, but the pictures were not of the same embryo.

*Nature* magazine belatedly sent out a couple of press releases saying that its original statement was partially in error,

and that the embryos used to produce the stem cells did not survive the process. The statement said, "We feel it necessary to explain that this paper demonstrates that human embryonic stem cells can be grown from single cells, but that the embryos that were used for these experiments did not remain intact." There was no mention of the discrepancy with the photos.

That statement, though, as far as we noticed, didn't receive nearly the publicity that the original news story did. Many people read or heard about the successful experiment, but didn't read or hear about *Nature's* follow-up correction.

One person for sure who didn't see the correction was New York *Daily News* columnist Lenore Skenazy, who wrote a column that the paper headlined "Anti-stem Zealots Are All Out of Ammo." She said that the objections of stem-cell research opponents could no longer be sustained because a method had been discovered that "does not kill the embryo the way the older method of harvesting stem cells did."

Just to be clear, the Church is not an opponent of stem-cell research, only that which kills human embryos. But it is convinced that much more good can be done in a shorter amount of time if the emphasis is on adult stem-cell research rather than on embryos.

In his thorough book about stem-cell research, *The Stem Cell Divide*, Michael Bellomo writes that medical progress has so far come only from the use of adult stem cells. He lists 73 diseases that are currently being treated with adult stem cells. As for embryonic stem cells, he says that the number of persons who have benefited from them is exactly zero.

As we have pointed out before, stem cells collected from blood in umbilical cords and placentas after birth are now being used to fight more than 70 types of genetic illnesses.

Bellomo, in his book, says that the entire family may benefit from banking cord blood for unforeseen medical problems.

We would like to see federal funding for cord blood banks and for research using other adult stem cells.

— John F. Fink

Be Our Guest/Father Thomas Smith, O.F.M. Conv.

## Smith family reunion celebrates 'whose we are' at Starlight

The vast majority of the 338 living descendants of Louis and Mary Bernadine (Dena) Smith gathered at St. John Church in Starlight on Oct. 14 to celebrate the 90th wedding anniversary of the patriarchs and enjoy a large family reunion.



It was a memorable, heartwarming event with many smiles and stories.

For the older members of the family, it was a special time to recall the grandparents who had touched their lives as children.

For the younger ones and the older relatives as well, it was a moment to be reminded "whose you are," that we belong to a strong, large family with Catholic roots and a family tree that just keeps growing.

A committee with representatives of each of the 10 Smith sons and daughters did most of the planning. This involved getting updated information on all new family members, preparing a liturgy, planning the meal, and collecting old photos, movies and information to make a video.

Getting cooperation was easy because so many people wanted to be a part of the preparations.

The Ems family prepared beautiful flower arrangements for the church and the hall. The Jacobi family helped by providing wine for the Mass, pictures of the liturgy and an inflatable slide for the children to play on outdoors later that afternoon.

The Miller family coordinated the variety of foods brought by those participating and facilitated the meal. Gesweins organized the music for Mass as well as a series of mementos brought up before the liturgy. They also baked cakes, and managed to get pictures of aunts and uncles, almost 70 first cousins and each set of families.

The several Smith families pulled together the material to make a 45-minute video of family history with photos and

movies taken more than 45 years ago. They also printed name tags listing the name of each child and adult, their parents, grandparents, etc., back to the original siblings to give us a clear sense of "who we belonged to" since it was impossible to know everyone's name.

Others coordinated set-up duties, organized the displays of pictures and memorabilia, and provided family tree data with large ancestor trees and printed lists.

Some traveled a long distance to be present, but most still live in the southern Indiana area, especially around Starlight, Navilleton and St. Mary-of-the-Knobs.

Louis and Dena had 12 children—two of whom died during childhood—as well as 77 grandchildren, 170 great-grandchildren, 90 great-great-grandchildren and two great-great-great-grandchildren.

With the spouses, perhaps 275 to 300 people attended the Mass and closer to 350 or more participated in the afternoon celebration.

During the Mass, relatives prayerfully remembered those members of the family who died. They also celebrated the strong witness of love and good health by blessing the marriages of the generation in which two couples are celebrating 65th wedding anniversaries this year, three couples have been married for 59, 58 and 56 years, and two other couples are marking their 50th anniversary this year.

The Smith family represents an amazing witness of 403 years of married life.

It never seems like there is enough time to even say hello to everyone at such a large gathering as this, but there is a warm sense of knowing that we are part of a wonderful family. The youngest relatives never knew Grandma and Grandpa Smith, but they have a better sense now of not just "who we are," but also "whose we are."

(Conventual Franciscan Father Thomas Smith coordinates Hispanic ministry in Floyd, Clark and Harrison counties in southern Indiana as well as St. Rita Parish in Louisville, Ky. He celebrated the Mass for his family reunion.) †

## Letter to the Editor

### Is it St. Theodora or St. Theodor e?

First, I would like to thank *The Criterion* for the many beautiful articles describing the recent canonization of Mother Theodore Guérin for persons like myself who rely on your paper to keep us informed.

However, after reading many articles, we hope you can clear up some confusion on the subject. Which is the correct way to refer to our Indiana saint—is it St. Theodore or St. Theodora?

It seems that every other article refers to her one way or the other. Please help.

I am sure we are not the only Catholics who have this question, and maybe somewhere in the vast information your paper gives us, this has been answered.

In any case, your answer will be appreciated.

Barbara Woehler, Indianapolis

(Editor's Note: We have had a few inquiries as to why St. Theodora, not St. Theodore, is the official name given to Indiana's first saint. One reason the Holy See's Congregation for the Causes of Saints did this was so that people know that St. Theodora is a holy woman, not a man. To make matters even a little more confusing, even though the universal Church will refer to her as St. Theodora, the Holy See has given the Sisters of Providence permission to refer to their foundress as St. Mother Theodore Guérin.) †

## Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary

based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Season's prayers lead us to renew our call to holiness

As we celebrated the solemnity of All Saints this year, we couldn't help but experience new joy because one of the newest officially declared saints of the Church is buried at Saint Mary-of-the-Woods in our own archdiocese.

There are eight canonized saints from the United States; we are privileged to claim one of them.

And so, All Saints Day has taken on a new meaning close to home. St. Theodora Guérin will always be known as Mother Theodore to the Sisters of Providence and to so many of us who owe much to the sisters and to her legacy. Our challenge, of course, is to embrace the call to holiness and the witness of faith in divine Providence that Mother Theodore lived with all her heart.

If we take our faith seriously, we must take the call to holiness seriously. Sometimes we can be a little presumptive or perhaps lukewarm in faith or we could get the impression that it doesn't make any difference how we live—because of God's great gift of mercy we will all get to heaven anyway.

Mercy is God's greatest quality and his greatest gift to us, but let's not view it as a cheap gift. God is merciful and also just.

God is truth itself. God's mercy is contingent on our truthfulness. In other

words, a truthful conscience and how we live our call to holiness matters. There is no question, God's mercy is readily available for us—repentance on our part makes all the difference.

On Nov. 2, we commemorated All Souls Day, the faithful departed. From childhood on, I have been in the habit of paying special attention to this day as well as the solemnity of All Saints.

Our family was in the habit of decorating the graves of our loved ones with flowers and, more importantly, we prayed for their souls at the cemetery and in church on All Souls Day.

Most of us have strong convictions that our loved ones are in heaven because we want them to be there, and we want to think by God's mercy they are there.

But there is a difference between All Saints Day and All Souls Day. On the former feast, we celebrated the canonized saints in heaven as well as all those unsung saints who have gone before us.

On All Souls Day, we prayed for and must continue to pray for the well-being of our loved ones. I, for one, surely hope that those who come after me will pray for my departed soul. As strongly as I believe in God's love for me, I would not want to presume on his generous mercy.

Intercessory prayer is an essential part of our Christian respect for our deceased sisters and brothers whom we will join

some day in our own need. If great holy people like Pope John Paul II and Blessed Teresa of Calcutta begged for our intercessory prayer for their souls before God, we surely will need the same.

On one of his visits to Poland, standing in front of the Church of St. Florian—his first parish assignment as a new priest—the late Holy Father asked for prayers for the living and the dead, and “for the pope, when he is alive and after he dies.”

The humility of Pope John Paul II was admirable and a good example of the realism with which we face the tribunal of God's loving mercy. As holy as he was, he never took God's mercy for granted.

Like all of us, the Holy Father was a faithful and frequent penitent in the sacrament of penance and reconciliation.

So was Blessed Teresa of Calcutta. And so was St. Theodora Guérin, our beloved Mother Theodore.

These holy people did not fear death or God's tribunal of mercy because they were people of strong faith. But they

were also humble and truthful.

With the graying of November, we notice that the liturgy of the Church begins to remind us of “the last things.” The end of the liturgical year leads us to reflect on the final judgment, and the end of the world as we know it.

But we are led to reflect on these things with a positive spirit because passing from this life through death is our birth into the final kingdom. Our prayer leads us to renew our call to holiness.

We have the witness of St. Theodora, Blessed Teresa of Calcutta and, in the near future, surely Pope John Paul II will be publicly listed among the blessed himself. †

Do you have an intention for Archbishop Buechlein's prayer list? You may mail it to him at:

Archbishop Buechlein's Prayer List  
Archdiocese of Indianapolis  
1400 N. Meridian St.  
P.O. Box 1410  
Indianapolis, IN 46202-1410

#### Archbishop Buechlein's intention for vocations for November

**Catholic high schools:** that they may be a continued source for promoting the Catholic values of service and giving of one's life as a gift for others, especially as priests or religious.

### Las oraciones de la temporada nos llevan a renovar nuestro llamado a la santidad

Mientras celebrábamos la solemnidad de Todos los Santos este año, no pude menos que experimentar una nueva alegría ya que uno de los nuevos santos oficiales de la Iglesia se encuentra enterrado en Santa María de los Bosques en nuestra propia arquidiócesis.

Existen ocho santos canonizados en los Estados Unidos. Tenemos el privilegio de que uno de ellos sea nuestro.

Y por lo tanto, el Día de Todos los Santos ha cobrado un nuevo significado en casa. Santa Theodora Guérin siempre será conocida como la Madre Theodore para las Hermanas de la Providencia y para tantos de nosotros que les debemos mucho a las hermanas y a su legado. Por supuesto, nuestro desafío es entregarnos al llamado a la santidad y al testimonio de fe en la divina Providencia que la Madre Theodore vivió con todo su corazón.

Si tomamos en serio nuestra fe debemos tomar seriamente el llamado a la santidad. A veces somos un poco especulativos o tal vez indiferentes ante la fe; o tal vez podemos tener la impresión de que nuestro modo de vida no hace ninguna diferencia ya que debido al gran obsequio de la misericordia de Dios todos entraremos al cielo de cualquier modo.

La misericordia es la máxima cualidad de Dios y su mayor regalo para nosotros, pero no lo tomemos como un obsequio barato. Dios es misericordioso y también justo.

Dios es la verdad misma. La misericordia de Dios depende de nuestra autenticidad. En otras palabras, una conciencia verdadera y cómo vivamos nuestro llamado a la santidad tienen

importancia. No hay duda: la misericordia de Dios está allí lista para nosotros. El arrepentimiento por parte nuestra es lo que marca toda la diferencia.

El 2 de noviembre conmemoramos el Día de Todas las Ánimas, los fieles que ya se han ido. Desde la niñez he tomado la costumbre de prestar especial atención a este día, así como a la solemnidad de Todos los Santos.

Nuestra familia tenía la costumbre de decorar con flores las tumbas de nuestros seres queridos, y lo que es más importante: rezábamos por sus almas en el cementerio y en la iglesia en el Día de Todas las Ánimas.

La mayoría de nosotros cree fervientemente que nuestros seres queridos están en el cielo porque allí es donde queremos que estén y queremos pensar que por la misericordia de Dios ellos están allí.

Pero hay una diferencia entre el Día de Todos los Santos y el Día de Todas las Ánimas. En la primera festividad celebramos a los santos canonizados que se encuentran en el cielo así como a aquellos santos que han pasado desapercibidos y que se han ido antes que nosotros.

En el Día de Todas las Ánimas rezamos y debemos continuar haciéndolo, por el bienestar de nuestros seres queridos. Yo, por ejemplo, ciertamente espero que aquellos que vengan después de mí recen por mi alma una vez que me haya ido. Aun con la vehemencia con la que creo en el amor de Dios por mí, no me gustaría simplemente dar por sentada su misericordia generosa.

La oración de intercesión es una parte esencial de nuestro respeto cristiano por

nuestros hermanos y hermanas fallecidos con quienes nos reuniremos algún día en nuestra hora de necesidad. Si gente santa tan prominente como el Papa Juan Pablo II y la Santa Madre Teresa de Calcuta rogaron por nuestra oración de intercesión por sus almas ante Dios, nosotros ciertamente necesitamos lo mismo.

En una de sus visitas a Polonia, delante de la Iglesia de San Florian, su primera asignación parroquial como nuevo sacerdote, el difunto Santo Padre pidió oraciones para los vivos y los muertos y “para el Papa, cuando esté vivo y después de su muerte.”

La humildad del Papa Juan Pablo II fue admirable y un buen ejemplo del realismo con el cual nos enfrentamos al tribunal de la misericordia amorosa de Dios. Con todo y su santidad, nunca tomó por sentada la misericordia de Dios.

Al igual que todos nosotros, el Santo Padre fue un penitente fiel y frecuente en el sacramento de la penitencia y reconciliación.

Al igual que la Beata Madre Teresa de Calcuta. Y lo mismo sucedía con Santa Theodora Guérin, nuestra querida Madre Theodore.

Esta gente santa no temía a la muerte o al tribunal de la misericordia de Dios porque eran gente provista de una fe robusta. Pero también eran humildes y

sinceros.

Con los grises de noviembre observamos que la liturgia de la Iglesia comienza a recordarnos sobre “las últimas cosas.” El final del año litúrgico nos lleva a reflexionar sobre el juicio final y el fin del mundo tal y como lo conocemos.

Pero se nos lleva a reflexionar sobre estos aspectos con un espíritu positivo porque la transición de esta vida por la muerte es nuestro nacimiento al reino final. Nuestras oraciones nos llevan a renovar nuestro llamado a la santidad.

Tenemos el testimonio de Santa Theodora, la beata Teresa de Calcutta y en el futuro cercano, seguramente el Papa Juan Pablo II se encontrará listado públicamente entre los santos. †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo Buechlein  
Arquidiócesis de Indianápolis  
1400 N. Meridian St.  
P.O. Box 1410  
Indianapolis, IN 46202-1410

Traducido por: Language Training Center, Indianapolis

#### La intención del Arzobispo Buechlein para vocaciones en noviembre

**Las escuelas secundarias católicas:** que ellas sean una fuente continua para promover los valores católicos de servir y dedicar su vida como regalo a los demás, especialmente en el cargo de sacerdotes o religiosos.

# Events Calendar

## November 3

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast and program at Priori Hall, \$10 members, \$15 guests. Information: 317-919-5316.

St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, Mass, praise, worship and healing prayers**, 7:15-8:45 p.m. Information: 317-592-1992, [www.inholyspirit.org](http://www.inholyspirit.org) or e-mail [ccrci@inholyspirit.org](mailto:ccrci@inholyspirit.org).

St. Monica Church, 6131 N. Michigan Road, Indianapolis. Third annual archdiocesan Mass and celebration of **feast of St. Martin de Porres**, 7 p.m., followed by a *Fiesta/Harambee*. Bring cultural snack or dessert. Information: 317-299-2636.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **"Cancer 101,"** free seminar for cancer patients and their families, noon-2 p.m., includes lunch for registered participants. Information: 317-784-4422.

Indiana Roof Ballroom, 140 W. Washington St., Indianapolis. **St. Vincent Foundation, "Cornette Gala,"** 7 p.m., \$175 per person. Information: 317-639-5135.

## November 4

St. Martin of Tours Parish, 1709 E. Harrison St., Martinsville. **23rd annual holiday bazaar**, holiday crafts, Christmas cookies, food, 9 a.m.-3 p.m. Information: 765-342-6379.

Aquinas Center, 707 W. Highway 131, Clarksville. **"Basics in Youth Ministry" training**, 9 a.m.-4 p.m., free, lunch provided. Information: 812-945-0354.

Ursuline Sisters of Louisville, 3105 Lexington Road, Louisville. **"Grieving Back to Life,"** 9:30 a.m.-3 p.m., \$10 donation. Information: 502-896-3945 or [gschaeffer@ursulineslou.org](mailto:gschaeffer@ursulineslou.org).

## November 4-5

St. Thomas Aquinas Parish, 46th and Illinois streets, Indianapolis. **Christ Renews His Parish Men's Weekend**. Information: 317-253-1461.

St. John the Baptist Parish, 25743 State Route 1, Guilford. **Craft show and chicken dinner**, crafts, Sat. 9 a.m.-4 p.m., Sun. 11 a.m.-5 p.m. Information: 812-576-4302.

## November 4-December 2

Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. **Archabbey Library exhibit, "Deacon and Priesthood Ordination,"** free, all times CST, Mon.-Thurs., 8 a.m.-noon, 1-5 p.m., 7-10 p.m.; Fri. 8 a.m.-noon, 1-5 p.m.; Sat. 9-11 a.m., 1-5 p.m., 7-10 p.m.; Sun. 1-5 p.m., 7-10 p.m.; Nov. 22, 1-5 p.m. only, closed Nov. 23-24. Information: 800-682-0988 or [www.saintmeinrad.edu](http://www.saintmeinrad.edu).

## November 5

Holy Cross Parish, 125 N. Oriental St., Indianapolis. **Flu shot clinic**, 11:30 a.m.-12:30 p.m. Information: 317-637-2620 or e-mail [jerlenbaugh@holycrossindy.org](mailto:jerlenbaugh@holycrossindy.org).

Knights of Columbus Hall, 4332 N. German Church Road, Indianapolis. **St. Lawrence Parish, Boy Scout Troop #427, 50th anniversary celebration**, 3-5 p.m. Information: 317-823-8171.

Saint Meinrad Archabbey and School of Theology, St. Bede Theater, 200 Hill Drive, St. Meinrad. **Evansville Philharmonic Youth Orchestra, concert**, 3 p.m., free admission. Information: 812-357-6501 or [www.saintmeinrad.edu](http://www.saintmeinrad.edu).

St. Francis Xavier Parish, Highway 31 and Highway 160, Henryville. **Biannual smorgasbord**, 11 a.m.-1 p.m. (CDT). Information: 812-294-4398.

St. John the Evangelist Parish, 5267 N. Hamburg Road, Oldenburg. **Turkey dinner**, 11 a.m.-3 p.m. \$8 adults, \$3.50 children. Information: 812-934-5483.

Our Lady of Providence Jr./Sr. High School, 707 Providence Way, Clarksville. Open house, **"Discover the Power of Providence,"** 1-3 p.m. Information: 812-945-3350, ext. 205, or e-mail [pheedges@providencehigh.net](mailto:pheedges@providencehigh.net).

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 10:15 a.m. with Father Elmer Burwinkel, holy hour, 11 a.m., pitch-in following holy hour, drinks and dessert provided. Information: 812-689-3551 or e-mail [frburwink@seidata.com](mailto:frburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~frburwink](http://www.seidata.com/~frburwink).

## November 6

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis.

**Free workshop for women with cancer, "Look Good ... Feel Better,"** 2 p.m. Information: 317-784-4422.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Divorce and Beyond program, "Coping with Divorce during the Holidays,"** 7-9 p.m., first of six weekly sessions, \$30 advance registration required. Information: 317-236-1586 or 800-382-9836, ext. 1586, or [mhess@archindy.org](mailto:mhess@archindy.org).

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **Charismatic Mass**, 7 p.m. Information: 502-239-0208 or e-mail [milandbfritsch@bellsouth.net](mailto:milandbfritsch@bellsouth.net).

## November 7

St. Simon the Apostle Parish, 8155 Oaklandon Road, Indianapolis. **Election night spaghetti dinner**, eighth-grade fundraiser, 5-7:30 p.m. Tickets \$5 each or \$20 family. Information: 317-823-0222.

Saint Meinrad School of Theology, Newman Theater, 200 Hill Drive, St. Meinrad. **Annual Dolle Lecture on Church Art and Architecture, "Domus Dei, Domus Ecclesiae: Building a House for God's Church,"** Father Brian Hughes, architectural historian, presenter, 7 p.m. Information: 812-357-6501 or [www.saintmeinrad.edu](http://www.saintmeinrad.edu).

Marian College, Stokely Mansion, 3200 Cold Spring Road, Indianapolis. **"Representations of Catholicism in Contemporary American Literature"** series, session 2, Dr. Diane Prenatt, presenter, 7-9 p.m., \$50 per person. Information: [www.marian.edu/forms/RepresentationsofCatholicism.pdf](http://www.marian.edu/forms/RepresentationsofCatholicism.pdf).

## November 9

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](http://www.catholicbusinessexchange.org).

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](http://www.inholyspirit.org) or e-mail [ccrci@inholyspirit.org](mailto:ccrci@inholyspirit.org).

Our Lady of Mount Carmel Parish, 14598 Oak Ridge Road, Carmel, Ind. (Lafayette Diocese). **Catholic Professional and**

Business Club, John Shaughnessy, presenter, **"The Choices That Define Our Lives,"** Mass 6:30 a.m., breakfast 7:10 a.m. Information: 317-663-4010 or e-mail [www.cpbce-ld.org](http://www.cpbce-ld.org).

## November 11

St. Malachy Parish, Noll Hall, 326 N. Green St., Brownsburg. **Christmas bazaar and craft show**, 9 a.m.-3 p.m., free admission. Information: 317-852-3195.

St. Maurice Parish, 3623 W. Main St., Napoleon. **"Fall Smorgasbord,"** 4:30-7 p.m. \$8 adults, \$3 children, \$1.50 children ages 3-6, \$8.50 carry-out. Information: 812-352-4394.

Our Lady of Mount Carmel Church, 14598 Oak Ridge Road, Carmel, Ind. (Lafayette Diocese). **"Dead Man Walking—The Journey Continues,"** St. Joseph of Medaille Sister Helen Prejean, presenter, 7-8:30 p.m., free will offering. Information: 317-663-4010.

## November 11-12

Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. **Christ Renews His Parish Men's Weekend**. Information: 317-257-2266.

## November 12

Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Drive, Indianapolis. **Breakfast**, 8 a.m.-1 p.m. Information: 317-240-3782.

Cardinal Ritter Jr./Sr. High School, 3360 W. 30th St., Indianapolis. **Open house**, 1-3 p.m. Information: 317-924-4333, ext. 122, or e-mail [ypurichia@cardinalritter.org](mailto:ypurichia@cardinalritter.org).

St. Alphonsus Parish, 1870 W. Oak St., Zionsville, Ind. (Lafayette Diocese). **Separated and Divorced Catholics**, Mass and social, 2 p.m., Dominican Father Dan Davis, celebrant, sponsored by archdiocesan Office of Family Ministries and Lafayette Diocese Family Life Office. Information: 317-236-1586 or 800-382-9836, ext. 1586, or e-mail [mhess@archindy.org](mailto:mhess@archindy.org).

St. Simon the Apostle Parish, 8155 Oaklandon Road, Indianapolis. **Youth-led praise, worship and adoration**, 6-7 p.m. Information: 317-826-6000, ext. 151, or e-mail [mheck@saintsimon.org](mailto:mheck@saintsimon.org).

St. Matthew School, 4100 E. 56th St., Indianapolis. **First annual school reunion**, Mass, 4:30 p.m. Information: 317-257-4297, ext. 1004, or e-mail [pwitt@saintmatt.org](mailto:pwitt@saintmatt.org).

St. Anthony Church, Parish Center, 379 N. Warman Ave., Indianapolis. **Euchre party**, 1:30 p.m., smoke-free, \$3 per person. Information: 317-636-4828.

## November 14

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, business meeting, 12:30 p.m., election of officers and board of directors. Information: 317-881-5818.

## November 15

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

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Healing service, rosary for vocations**, 6 p.m., eucharistic adoration, praise and worship, 6:30 p.m., confession available. Information: 812-623-8007.

## November 16

Our Lady of Peace Mausoleum Chapel, 9001 N. 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](http://www.inholyspirit.org) or e-mail [ccrci@inholyspirit.org](mailto:ccrci@inholyspirit.org).

## November 17

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](http://www.catholicbusinessexchange.org).

Saint Meinrad Archabbey Church, 100 Hill Drive, St. Meinrad. Organ concert, 3 p.m. CST, Timothy Denton, organist, free. Information: 812-357-6501 or [www.saintmeinrad.edu](http://www.saintmeinrad.edu).

## Daily events

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

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:05 a.m., evening prayer 5:30 p.m. Information: 317-638-5551.

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine (Latin) Mass**, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

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

St. Thomas Aquinas Church, Bosler Chapel, 46th and Illinois streets, Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m. Information: 317-253-1461. †

## Kim Schumacker begins postulancy with Sisters of St. Francis of Perpetual Adoration in Mishawaka

**Kim Schumacker**, a member of St. Louis Parish in Batesville, was received as a postulant by the Sisters of St. Francis of Perpetual Adoration on Sept. 17 with three other young women during a ceremony at the motherhouse in Mishawaka, Ind. The daughter of St. Louis parishioners Joe and Kay Schumacker of Batesville, she earned a bachelor's degree in communications at Franklin College in Franklin.

Before joining the order, she was active as a youth ministry volunteer at St. Louis Parish.

As a postulant, she will live at the motherhouse with the sisters, participate in perpetual adoration and communal liturgies, and study the basic truths of the Catholic faith and the spirituality of the congregation as she seeks to dedicate her life to the service of God and his Church. †



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Saint Mary-of-the-Woods College  
Announces ...  
*Women Imaging God*  
A Symposium Celebrating the Sainthood of Mother Theodore Guerin  
February 2-4, 2007  
Saint Mary-of-the-Woods, Indiana  
Call for Presenters

The Committee welcomes proposals for presentations and workshops that examine the connections between women of faith and Saint Mother Theodore, founder of the Sisters of Providence, and Saint Mary-of-the-Woods College, a woman of prayer, an educator, caregiver, naturalist, businesswoman, champion of justice ... a woman imaging God.

For more information contact  
Dr. Patricia McIntyre, [pmcintyre@smwc.edu](mailto:pmcintyre@smwc.edu),  
Dr. Virginia Unverzagt, [vunverzagt@smwc.edu](mailto:vunverzagt@smwc.edu)  
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# One constant in bishops' pre-election messages: Catholics must vote

WASHINGTON (CNS)—As the midterm elections near, some Catholic bishops are not finding any pressing moral issues to comment on in their dioceses, while others are jumping into the fray—especially about the moral content of referendum issues facing voters in 37 states.

But there is one constant in all their pre-election messages: Catholics have a moral obligation to vote. "Catholics, like all other citizens, are bound by duty and responsibility to cast their vote," said Bishop Richard J. Malone of Portland, Maine, in a recent letter. "Voting is a right and responsibility we cannot forgo, even when confronted with moral dilemmas."

With 435 House members, 33 senators, 36 governors, and hundreds of state and local officials to be elected on Nov. 7, there are many races on which to comment. But most Catholic leaders are taking a greater interest in the more than 200 ballot questions facing voters.

Archbishop Raymond L. Burke of St. Louis said Missouri is facing "an unimaginably severe moral crisis" as it prepares to vote on an initiative that could make embryonic stem-cell research and human cloning a constitutional right.

"The passage of Amendment 2 would be a moral disaster for our state" and the nation, Archbishop Burke wrote in a column for his archdiocesan newspaper, the *St. Louis Review*. "If Amendment 2 succeeds in the state of Missouri, which has the reputation of being pro-life, then the proponents of human cloning and the destruction of embryonic human life will surely be emboldened to undertake the same deadly initiative in other states of our union."

The Illinois bishops, in a joint letter, asked Catholics to help them "make elections more about fundamental moral choices than partisan bickering." Two keys, they said, are better education about Catholic moral and social teaching, and greater involvement in the political process.

"Catholics should always vote for that person most committed to being a public servant dedicated to the common good," the 12 bishops said. "This being said, it should be noted that any candidate who supports a public policy where part of humanity [such as the preborn, the elderly, the handicapped

or the sick] is excluded from the protection of law and treated as if they were nonpersons is gravely deficient in his or her view of the requirements of a just society."

Taking one of the most hands-on roles in educating his flock about moral concerns has been Archbishop Charles J. Chaput of Denver, who conducted a series of hearings on immigration around the diocese in the months before the election.

Archbishop Chaput and the other Colorado bishops also have been vocal in their support for a proposed state constitutional amendment that would define marriage as the union of one man and one woman. Similar proposals are before voters in eight other states this year.

In a commentary on the question, "How would Jesus vote?" Bishop John W. Yanta of Amarillo, Texas, said the *U.S. Catholic Catechism for Adults* has the answer.

"Catholics must participate in political life and bring to bear upon it—by their voice and their vote—what they have learned about human nature, human dignity and God's will for human beings from his

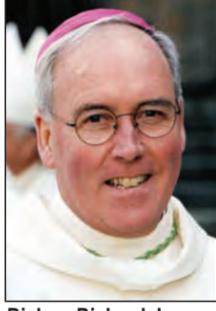
self-revelation," Bishop Yanta said, quoting the catechism.

One of the most comprehensive documents from a Catholic leader before this election was a 45-page brochure from Bishop Thomas J. Olmsted of Phoenix on "Catholics in the Public Square."

"There are cases where Catholics in public life serve with great courage and distinction," he said. "There are others, sadly, who obstinately persist in manifest grave sin where the risk of scandal is great."

Bishop Olmsted also addressed the controversial question of whether Church leaders should refuse Communion to Catholic politicians who do not support the Church's stand on abortion, euthanasia, same-sex marriage or other "nonnegotiable" issues.

"If a politician is actively supporting and furthering the culture of death, he is not only causing scandal; he is sinning," he said. "When this occurs, then this politician cannot receive holy Communion without previously making a good confession." †



Bishop Richard J. Malone

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# APPEAL

continued from page 1

Deacon Randall Summers, a member of St. Pius X Parish in Indianapolis, is one of the archdiocese's future priests who is supported in his priestly formation through the Called to Serve appeal.

Ordained a transitional deacon on Oct. 28 at Saint Meinrad Archabbey Church in St. Meinrad, Deacon Summers recently said it was a "great thing" that men like him are able to be assured of financial support through the appeal while they actively discern in the seminary whether God is calling them to the priesthood.

"If they had to worry about financial obligations, a lot of them might not be able to do that," he said.

Deacon Summers said that the seminarians frequently pray for their benefactors during their daily liturgies.

"We continually remember all of our benefactors and those that support us here at the seminary both financially and spiritually," he said. "It's a very common petition you might hear at Morning Prayer or during Mass or Evening Prayer."

With ordination to the priesthood less than a year away, Deacon Summers is looking forward to showing his gratitude through service to those who have supported his formation over the years through the appeal.

"I'll be assigned to a parish initially or possibly a school," he said. "And then after a couple of years or so, more than likely I'll be made a pastor of one or two or three [parishes], whatever the case may be.

"And that's a great opportunity to, in a sense, give back to all of those who were so generous in their support."

Over the years, Deacon Summers may have the opportunity to "give back" in a number of archdiocesan parishes.

Some of the parishes from time to time, need financial assistance to carry out their

vital ministries.

One such parish is St. Rose Parish in Knightstown in the Connersville Deanery.

St. Rose Parish is relatively small, numbering 70 households among its members. All of the families value the ministry that they receive from the parish and in which they participate.

This past year, St. Rose Parish received a grant from the St. Francis Xavier Home Mission Fund to make restrooms accessible for people with disabilities.

Each year, the Called to Serve appeal helps replenish this fund so that more parishes like St. Rose can receive the aid they need.

Kathy Zielinga, a longtime member of St. Rose Parish, thinks the renovated restrooms and other recent improvements have helped her faith community reach out to more people.

"Since we have those things, we've seen more handicapped and elderly parishioners that come to our [Sunday] Mass," she said.

Zielinga grew up in Indianapolis as a member of St. Simon the Apostle Parish. For more than three decades, she has been a member of the more rural St. Rose Parish.

Having experiences of parish life in both the city and the country has helped her value the interconnectedness of all archdiocesan parishes and how the Called to Serve appeal gives Catholics the chance to support this relationship of faith across many generations of believers and throughout the 39 counties that make up the Church in central and southern Indiana.

"I've read things before where one generation plants trees and the other sits in the shade," remarked Zielinga, who said she has "done everything and been in everything" at St. Rose Parish.

"I feel like we're giving back now to the children that are coming through there now," she said. "We're just having fun giving back."

(For more information, visit the Called to Serve Web site at [www.archindy.org/uca](http://www.archindy.org/uca).) †

## UNITED CATHOLIC APPEAL GIFTS Executive Summary

Minimum Treasure Goal — \$5,500,000

### Our Shared Ministries \$2,829,000

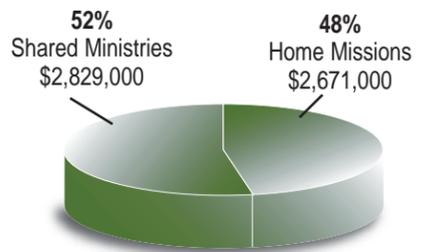
**PASTORAL MINISTRIES - \$1,200,000**  
Your gifts to the United Catholic Appeal support 30 seminarians currently studying to be archdiocesan priests, educate 25 men participating in the permanent diaconate program, provide each of our 35 retired priests with \$2,212 per month in care and support, and support priest sabbaticals and continuing education.

**CATHOLIC EDUCATION - \$690,000**  
The Office of Catholic Education teaches Catholic beliefs, traditions and values to nearly 42,000 children, youth and adults through 70 Catholic schools and 151 parish religious education programs. This includes leadership training and resources for school professionals.

**CATHOLIC CHARITIES - \$333,000**  
Catholic Charities serves more than 319,069 people in need annually through approximately 38 social service programs.

**FAMILIES IN TRANSITION - \$270,000**  
Your gift to the United Catholic Appeal provides services such as marriage preparation, bereavement, divorce recovery, family enrichment, parent education and deaf ministry. Multicultural ministries promote an increased awareness of diversity in the archdiocese.

**SPIRITUAL LIFE AND WORSHIP - \$336,000**  
Promotes retreat and renewal ministries and provides training and resources for those who evangelize and lead us in prayer in our parishes and archdiocesan-wide celebrations. Your gifts to the United Catholic Appeal help provide the TV Mass for shut-ins each Sunday for the benefit of Catholics who are homebound because of age, illness or disability.



### Home Missions \$2,671,000

**DIRECT PARISH OUTREACH - \$1,821,000**  
Provides direct assistance to parishes struggling to meet the costs of their annual ministry needs. Many have a vibrant school ministry.

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**DIRECT SCHOOL OUTREACH - \$850,000**  
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# Faith communities rally to help family of young cancer patient

By Jennifer Lindberg

Special to The Criterion

When the family of 4-year-old Peter Dudley found out that he had a brain tumor, they did the only thing they knew to do: storm heaven with prayers.

Always committed to the Catholic faith, the Dudleys began to lean on their faith and prayer even more as Peter underwent tests, surgery and chemotherapy.

"I can't imagine going through this experience without our faith," said Christine Dudley, Peter's mother.

She believes that God had been preparing the family for Peter's cancer.

Christine said a book she read several years ago reflected on how God knew from the beginning of time that the author would have to bear certain difficulties, but also gave her the grace she needed to get through them.

"I realized God made Peter knowing he would endure this, too," Christine said. "This thought brought more peace about Peter going through the rigorous treatment required."

The Dudleys also found themselves surrounded by a Catholic community that wasn't going to let them go through their son's illness alone.

Help came to the Dudley family in big ways.

At the time Peter was diagnosed, Mark and Christine were building a three-story addition onto their Fortville home. They also have five daughters, Anna, Teresa, Monica, Sarah and Catherine.

Construction stopped until the community at Christ the King Parish in Indianapolis—where the Dudleys formerly attended Mass—decided to finish the project with members of the Dudley's new parish, St. Thomas the Apostle in Fortville.

Elizabeth Sowinski, a member of Christ the King Parish who is also a good friend of the family, thought this was something she could do for them.



Peter Dudley is a typical 4-year-old boy. He likes cars, trucks, trains and farm implements.

Other parishioners stepped up, too. One member, a professional contractor, became the construction supervisor for the job. Crews were organized to complete the drywall, painting, plumbing and electrical work.

Construction work is still ongoing, and the project now includes people from several parishes throughout the archdiocese.

Another friend of the Dudleys offered them the use of his home in downtown Indianapolis so they could be close to Riley Hospital for Children. This also allowed Christine to continue home-schooling four of their daughters and kept the family together at a critical time.

They also have seen an outpouring of prayers, and people have been making meals for them on a continuing basis. An anonymous donor has given the family gas cards, too.

Overwhelmed by the help, especially with total strangers offering to finish their home addition, the Dudleys questioned whether they should accept such generous gifts.

"That same day, a close family friend reminded us that we needed to allow people an avenue to help us," Mark said. The family realized that they did need the help, and that God wanted them to allow others to serve them in this capacity.

"Because of this tremendous outpouring of support, it has given us great confidence [that] Peter's situation is ever-present before God," Mark said. "It has also made us feel it is not just us moving through this process, but that this enormous group of people is going through it with us."

Christine describes Peter as a typical 4-year-old boy who likes cars, trucks, trains and farm implements.

The only boy in a family of six children, Peter is happiest with his family. That joy is evident whether he is depicting an angel in a play they put on at home or playing and winning games.

However, the illness and tests have been hard on Peter.

"He is very shy," Christine said, "and has difficulty talking with strangers. ... Being in the hospital has been difficult for him in that it is a constant stream of strangers always wanting to speak to him."

Peter's responses to his treatment have varied. At first, he commented that he wanted to go home and looked forward to treatments that didn't involve needles.

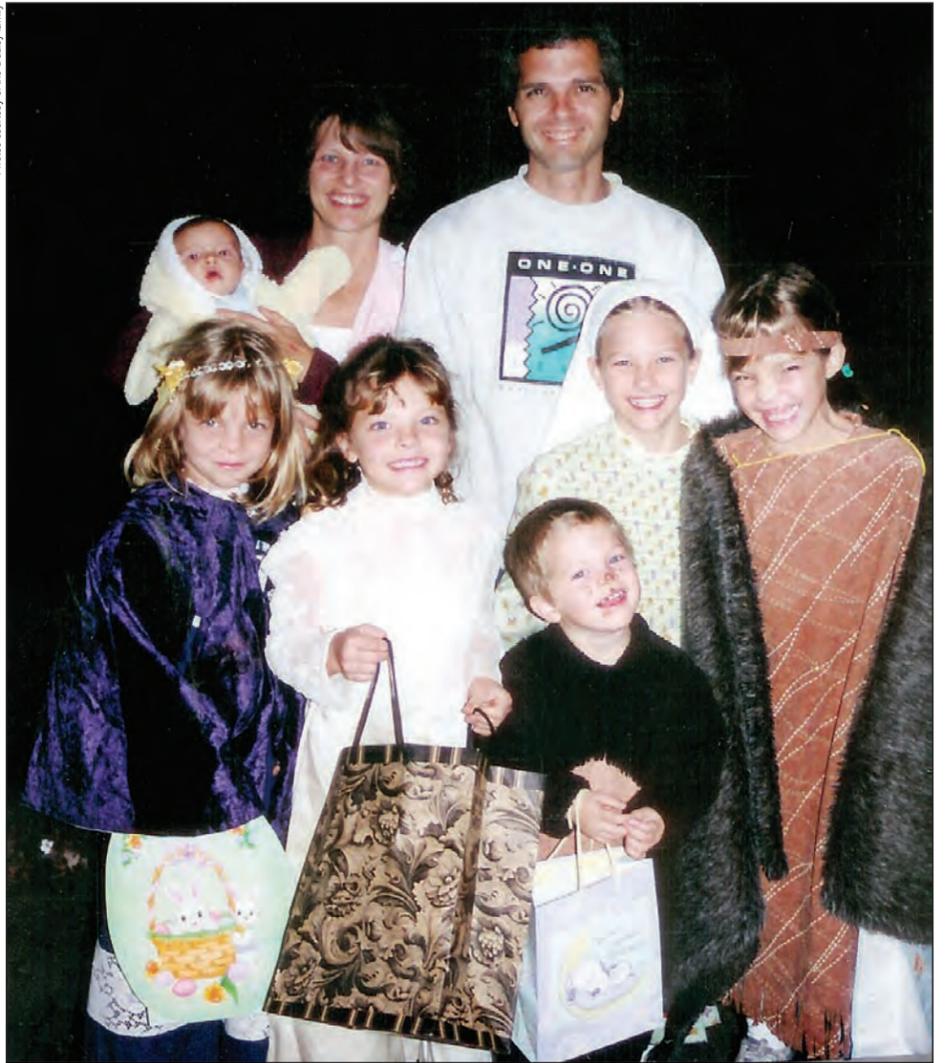
Sowinski said people want to help the Dudleys because they are a source of inspiration.

"The way they have handled this, you can tell they have a lot of faith," Sowinski said, "and thank God they have that faith. They are able to live this out so peacefully."

Peace comes for Christine and Mark in different ways.

For Mark, it comes through his quiet

Photos courtesy of the Dudley family



Peter Dudley, his five sisters and parents, Christine and Mark Dudley, have been overwhelmed by the support they have received while 4-year-old Peter has battled cancer.

acceptance of the various occurrences.

"A bad day may turn out to be a blessing in disguise years down the road," he said, "so I try not to get too worked up about the twists and turns of life."

With his son so sick, he tries to take each day as it comes and not read too much into any events by trying to figure out what may happen in the future.

On the practical side, Mark finds himself praying an Our Father whenever he tries to predict Peter's future and becomes anxious about it.

"Sometimes it may take a couple [Our Fathers]," he said, "but it always brings me peace and focuses me back on the present."

For Christine, praying the rosary and chaplet of Divine Mercy brings peace, especially when she meditates on the visitation, the Nativity, the wedding feast at Cana and the carrying of the cross.

Since she read the diary of St. Faustina Kowalska, the Polish nun whose visions gave rise to the Divine Mercy devotions, Christine said she has "tried to foster the habit of embracing all that happens in our lives."

Every time she finds herself afraid of what the future may hold for Peter, she asks for Jesus' intercession or prays for

help from a saint.

"Almost immediately, I've found a great peace," she said, "as if God was saying, 'That's exactly what I wanted to hear.'"

Christine and Mark said they have found it difficult to pray for their son's healing, although they are grateful for those who do.

For the Dudleys, it's about accepting God's plan.

"Eternity with Jesus is the goal we have for Peter," Christine said, "and if this is the time that God has in mind for Peter to go to heaven, as hard as it may be, we want that to happen."

*(A spaghetti dinner fundraiser for the Dudley family will be held from 3:30 p.m. until 7:30 p.m. on Nov. 5 at Christ the King Parish, 1827 Kessler Blvd., East Drive, in Indianapolis. The cost is \$5 per person or \$25 per family. A trust fund for Peter Dudley is administered by Ed Steegmann, Ice Miller, L.L.C., One American Square, Suite 3100, Indianapolis IN 46282. Checks should be made payable to the Dudley Family Irrevocable Trust. For more information, contact Elizabeth Sowinski at [emsowinski@catholic.org](mailto:emsowinski@catholic.org). To monitor Peter's progress, log on to [www.peterdudley.info](http://www.peterdudley.info).) †*

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# 13 men are ordained deacons at Saint Meinrad

Staff report

Thirteen seminarians—including two men from the archdiocese—who are studying at Saint Meinrad School of Theology received the order of deacon from Archbishop Daniel M. Buechlein on Oct. 28 at the Archabbey Church in St. Meinrad.

The newly ordained deacons are Rick Nagel and Randall Summers from the Archdiocese of Indianapolis; Thomas Galameault from the Diocese of Duluth, Minn.; Robert Gross from the Archdiocese of Dubuque, Iowa; Thomas Hart from the Diocese of Little Rock, Ark.; Thomas Hong and Timothy Lee from the Diocese of Busan in South Korea; and Gary Kastl and Brian O'Brien from the Diocese of Tulsa, Okla.

Also ordained to the diaconate were Benedictine Brother Paul Nord of Saint Meinrad Archabbey; Ernesto Reynosa Campirano and Paul Sullivan from the Diocese of Phoenix, Ariz.; and Eric Schild from the Diocese of Toledo, Ohio.

In the Catholic faith, a deacon can preach, baptize, witness marriages, offer Communion to the sick and aged, and perform other ministerial duties.

These men are transitional deacons,



Thirteen deacons from eight dioceses lie prostrate on the floor of Saint Meinrad Archabbey Church in St. Meinrad during the ordination rite on Oct. 28, which was celebrated by Archbishop Daniel M. Buechlein.

meaning they are preparing for ordination to the priesthood. Many Catholic dioceses also have permanent deacons who carry out the same role,

but are not studying for the priesthood.

The seminarians attend Saint Meinrad School of Theology, which offers initial and ongoing formation for priests,

permanent deacons and lay ministers.

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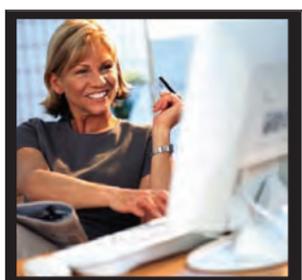
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## Christians are called to share faith, dialogue with others

By Edward P. Hahnenberg

It's been said that three things should never be brought up in polite conversation: sex, politics and religion.

This statement speaks a certain truth about the way we avoid important issues.

Maybe our society already talks enough about sex and politics—in conversations that are polite or impolite—but I know that's not the case with religion.

Why don't we talk about religion with others?

As believers, our faith is supposed to be the most important part of our lives. But we've been trained to bracket it from our daily interactions with people.

Do our co-workers, friends and even our own families know how much God means to us?

How do we share our faith? And how do we do it in a way that respects the beliefs and experiences of others? How do we dialogue?

Dialogue implies reciprocal communication. It promises interpersonal communion. For this reason, dialogue is an essential part of the Church's mission of evangelization.

For some, that may seem like a strange idea. Doesn't dialogue mean debate and compromise? Doesn't it mean withholding value judgments or assuming that "anything goes" in life?

If so, dialogue seems like the polar opposite of evangelization. But that's not the Church's view.

For the Church, dialoguing with others

and proclaiming Christ go hand in hand.

In its great document on dialogue with other religions—"Nostra Aetate"—the Second Vatican Council called the Church to proclaim Christ without fail, for Christ "is the way, the truth and the life," and also to "enter with prudence and charity into discussion and collaboration with members of other religions" (#2).

A 1991 document of the Pontifical

**Jesus challenges us to reach out not only to those with whom we agree. He calls us in a special way to reach out to those with whom we disagree: 'For if you love those who love you, what recompense will you have? Do not the tax collectors do the same? And if you greet your brothers only, what is unusual about that? Do not the pagans do the same?'**

(Mt 5:46-47)

document on evangelization that we are "to bring the good news into all areas of humanity and through its impact to transform that humanity from within, making it new" ("Evangelii Nuntiandi," #18).

It's not always easy to talk to people, especially when we disagree with them. But this is what dialogue is all about.

Usually, when we talk about our faith, we're talking with other people of faith—and that is a valuable thing. But, as Christians, we are called to do something

Council for Interreligious Dialogue titled "Dialogue and Proclamation" underscored this point. It said that proclamation and dialogue are "both viewed, each in its own place, as component elements and authentic forms of the one evangelizing mission of the Church. They are both oriented toward the communication of salvific truth" (#2).

Proclamation without dialogue is arrogant. Dialogue without proclamation is empty. Both are needed.

Pope Paul VI said in 1975 in a major Church

document on evangelization that we are "to bring the good news into all areas of humanity and through its impact to transform that humanity from within, making it new" ("Evangelii Nuntiandi," #18).

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Usually, when we talk about our faith, we're talking with other people of faith—and that is a valuable thing. But, as Christians, we are called to do something



Archbishop Donald W. Wuerl of Pittsburgh and Muslim Imam Abdullah M. Khouj are among Washington-area religious leaders who have encouraged dialogue among people of various faiths. Dialogue implies reciprocal communication. For this reason, dialogue is an essential part of the Church's mission of evangelization.

more in society.

Jesus challenges us to reach out not only to those with whom we agree. He calls us in a special way to reach out to those with whom we disagree: "For if you love those who love you, what recompense will you have? Do not the tax collectors do the same? And if you greet your brothers only, what is unusual about that? Do not the pagans do the same?" (Mt 5:46-47).

Christians today, perhaps more than ever before in our history, are called to dialogue with those who are different, with those who disagree.

To talk to others who disagree or who are indifferent to what is important to us is a discipline requiring all of the virtues.

In another context, Father David Tracy, a theologian, describes conversation as a game with some hard rules: "Say only what you mean; say it as accurately as you can; listen to and respect what the other says, however different or other; be willing to correct or defend your opinions if challenged by the conversation partner; be willing to argue if necessary, to confront if demanded, to endure necessary conflict, to change your mind if the evidence suggests it."

The document "Dialogue and Proclamation" likewise notes that true dialogue demands a balanced attitude, religious conviction, openness to truth and a willingness to grow in one's faith.

Dialogue, like the Christian life itself, makes great demands, but offers great rewards.

Dialogue certainly is something worth talking about!

(Edward P. Hahnenberg teaches theology at Xavier University in Cincinnati, Ohio. He is the author of *Ministries: A Relational Approach*, published by Crossroad in 2003.) †

## Christian-Muslim dialogue is essential for peace

By David Gibson

Dialogue between Catholics and Muslims is not an "optional extra," Pope Benedict XVI said in September 2006 when he spoke several times on the necessity of Catholic-Muslim dialogue.

His remarks came after protests broke out against him in a number of Muslim regions over a quotation he used during a speech in Germany.

Many Muslims said the quotation insulted the prophet Mohammed and

demonstrated a misunderstanding of Islam. But the pope insisted that he hadn't intended to make the quotation his own and that it did not reflect his thinking.

Speaking to ambassadors to the Vatican representing Muslim nations, the pope said, "I sincerely pray that the relations of trust that have developed between Christians and Muslims over several years will not only continue, but will develop further in a spirit of sincere and respectful dialogue."

This dialogue, he explained, should

happily recognize "the religious values we have in common" and respect "the differences."

Pope Benedict emphasized "the esteem and the profound respect" he has for Muslim believers.

"It is imperative," the pope told the ambassadors, "that Christians and Muslims engage with one another to address the many challenges that present themselves to humanity."

(David Gibson edits Faith Alive!) †

### Discussion Point

## Talk about God in daily life

### This Week's Question

Would the people you work with, exercise with and spend time with know that the Christian community matters very much to you? How?

"I think it would be evident in how I treat my co-workers and ... my integrity in working with suppliers and other companies. Also, in my planner, which is visible on my desk, I have a picture of Christ." (Dan Niemeier, Evansville, Ind.)

"They all know because living my faith is important to me. In discussions about abortion and politicians, I always put my faith into it." (Dianne Beffitt, Aurora, Colo.)

"Yes, people know because they can see how you live

your life." (Chuck Axtman, Jamestown, N.D.)

"I think they would because I work at the parish, but also because of my husband's and my involvement in parish life. ... Also, our kids have been servers and choir members. They know by seeing what I'm doing." (Ann Klein, Denison, Iowa)

### Lend Us Your Voice

An upcoming edition asks: What would you say about God—how would you describe God—to an inquiring nonbeliever?

To respond for possible publication in an upcoming edition, send an e-mail to [cgreene@catholicnews.com](mailto:cgreene@catholicnews.com) or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

## Prayer: Contemplative prayer is a gift

(Fourth in a series)

The Church teaches that there are three expressions of prayer: vocal prayer, meditation and contemplative prayer. Contemplative prayer has always been considered the summit of the Christian life of private prayer.



However, it is not for everyone. As Thomas Merton made clear in his book *Contemplative Prayer*, true contemplation "can come to us only as a gift, and not as a result of our own clever use of spiritual techniques."

The *Catechism of the Catholic Church* agrees, saying, "It is a gift, a grace; it can be accepted only in humility and poverty. Contemplative prayer is a covenant relationship established by God within our hearts."

Contemplative prayer is the wordless and total surrender of the heart in silence. It's the type of prayer that the great mystics prayed, but it's not confined to mystics.

"Centering prayer" is now being taught in many places, and those who are interested in it can find books on the subject.

Contemplation differs from meditation, which I wrote about last week. The mind is active in meditation, but passive in contemplation. Contemplation is listening in silence, the poor and humble surrender to God and a desire for union with him. It can be either acquired (ascetical contemplation) or infused (mystical contemplation) depending on whether we try to practice it on our own or if it's supernatural in origin.

Thomas Merton warned against a false contemplation, a quietistic view of contemplative prayer. He wrote that a person cannot become a contemplative merely by "blacking out" sensible realities and remaining alone with himself in darkness. "He is not alone with God, but alone with himself," he wrote.

Merton continued, "The trouble with quietism is that it makes a cult out of 'sitting still,' as if this in itself had a magic power to solve all problems and bring man into contact with God."

St. John of the Cross, in *The Ascent of Mount Carmel*, said that we shouldn't try to practice contemplative prayer until these three signs indicate that we are ready to move on from meditation: 1) One is unable to make discursive meditation as before because of aridity; 2) one has no inclination or desire to fix the mind on anything else; and 3) one desires only to remain alone in loving awareness of God, without any particular knowledge or understanding.

I have tried centering prayer—sitting in silence and trying to empty my mind in order to unite myself with God. It just doesn't work for me. I guess I haven't been given the gift. However, I can sit back, stop active meditation and think, "Your servant is listening, Lord. I've been talking to you, so now it's time for me to listen to you."

Then I keep an active mind so it can "hear" what God wants to say since a conversation should be two-way. There seems to be a difference, though, between listening to what God wants to say and seeking union with him by keeping your mind blank.

Not all of us are contemplatives. †

Cornucopia/Cynthia Dewes

## Give me a home where the buffalo roam(ed)

It seems to me the Midwest takes a lot of abuse from trendsetters on both coasts.



We who live here are pictured as the quintessential hicks, rubes and generally ignorant lower classes who inhabit mostly "red" states. So, I'm mad as heck, and I won't take it any more!

Personally, as retribution for this phenomenon of abuse, I think a segment on "Oprah" would be helpful. She could feature violinist Joshua Bell and the Mayo Clinic, Huckleberry Finn, Benjamin Harrison and the many other stellar Midwestern people and places of which we're all proud. This would be a Eureka! moment to let the rest of the world know just how smart and talented and altruistic we are out here.

Of course, Oprah's Midwestern credentials may not be above suspicions, either. She's left her rural Indiana home for a California beauty, although her television show still originates in Chicago. She talks a good down-home story, but sometimes we have to wonder if she really respects us Hoosiers and

Wolverines and Gophers and other centrally located critters.

I'll give you an example. Recently, Oprah featured a road trip across the country that she took with her girlfriend. While it was a noble idea to take a traditional auto tour to admire our beautiful and diverse land, it still seemed to feature many of the usual corny suspects in the Midwest. Their trip was saved from total boredom by meeting up with a couple of hunky cowboys farther west. But, I digress.

From the media and other sources emanating from the "perimeters" of the country, we often get the message that Midwesterners are more rural than they. To them, this seems to mean less intelligent and certainly less well educated or informed. It's a perception that goes back to the beginnings of our country, when that last part of it was probably true.

But, that was then and this is now. We may possess more farmers, veterinarians and guys wearing feedstore-logo caps than they do on the coasts, but I'll bet our folks know as much about solar energy or North Korean politics as the common (wo)man out there. I mean, Andrew Carnegie's small town libraries paid off,

and now we're all savvy. Maybe not all technically talented, but savvy.

There's a corollary opinion to the rube idea as well. It's the notion that Midwesterners are somehow more naïve, more wholesome and less criminal than the rest. And, it's true that popular opinion seems to place most of the Christian right in this neck of the woods.

But, as the song says, everything's up to date in Kansas City, including sin. Having lived in the Midwest for most of my life, I can attest to the fact that divorce, sexual promiscuity, drug and alcohol abuse are alive and well here, too. We can match our thieves and assaulters and perverts with the best of them!

On the other hand, we probably have more genuine respect for politically incorrect activities, such as attending church regularly, claiming Christmas as a religious holiday and often talking to and about God. It's still a free country. And, most Midwesterners believe that real freedom comes from the correct exercise of free will.

Sometimes that's called common sense.

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

Faithful Lines/Shirley Vogler Meister

## Being a good Samaritan is a balancing act

One year ago, Reed Nelson died in California, where he and his wife, Lynnell, retired to be closer to their family.



Lynnell returned to Indianapolis last fall to arrange a memorial Mass for her husband at St. Monica Church. The couple shared unique talents for many years at the parish. In fact, stained-

glass windows that they designed and made with the help of dedicated parishioners are still there.

I wrote a column for *The Indianapolis Star*, published on March 31, 1995, that featured the couple for another reason.

Not long before, outside a store on the Indianapolis north side, a courteous young man named Eddie approached Reed and explained that he was stranded in the city and was trying to panhandle enough money to get back to his home in Ohio. The bus ticket cost \$49, but he only had \$16.

Reed gave him \$35, but insisted on driving the man downtown to the bus station. On the way, Eddie shared the story of how his mother and his four children had perished in a fire the year before. He admitted to coping with his grief through drugs and alcohol then turned to God for help. He knew his loved ones were "in heaven," and felt that if he didn't repent before his death he would not see them again.

After depositing Eddie at the bus station, Reed returned home, eager to tell Lynnell what happened. As he began telling her the story, she finished his sentences. While she was at a shopping center parking lot not far from where Reed had been, Eddie had approached her too, sharing the same story but telling her that he only had \$15. She gave him a dollar, bringing his cash to the \$16 that Eddie told Reed he had.

Reed wondered whether he and Lynnell were "good guys or chumps." Their experiences ended well, however, making them good Samaritans.

"Who is my neighbor?" someone asked

Jesus in a New Testament parable about a traveling man. Jesus said, "The one who showed mercy."

How many others passed Eddie the traveler without hearing or heeding him? Reed and Lynnell did—with Reed going the extra six miles by taking Eddie to his bus. What prompted them to respond as they did? Compassion, instinct, lack of fear or Eddie's sincerity? Sometimes we must cast worries aside and act with compassion.

Some years ago on a sweltering day, two salesmen approached me as I watered flowers in my yard. I listened to their spiel then sent them away. Later, I watched a neighbor give the men glasses of water. I had been too concerned with the possibility of danger to realize how thirsty they must have been.

How do we as Christians balance mercy with the skepticism and fear that we feel in an era of excessive crime and violence?

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

Faith, Hope and Charity/David Siler

## Care for God's creation

We have now reached the seventh and final principle of Catholic social teaching referred to as the care for God's creation.



This principle is founded on the very fact that everything on Earth was created by God, and as we read in the book of Genesis, God declares after each day that all that was created is good.

On the seventh day after creating man, God declares him to be very good.

We read further in Genesis that human beings are to be given dominion over the Earth and all that is in it. This dominion is most appropriately described as a unique responsibility to care for the Earth—to practice good stewardship of all of creation. Just as a daughter would take exceptional care of a precious gift given by her mother, we are each called to take exceptional care of the gifts of nature that God has given us.

One does not have to be an "environmental extremist" or a "tree hugger" to appreciate the fantastic gifts of creation.

*To show our appreciation for these marvelous gifts, we are compelled to do all that we can to protect the resources that God has bestowed on us.*

I am sure that all of us have at one time or another marveled at a sunset, a gentle rain, a majestic mountain, the vastness of the stars or many other ways that God has demonstrated care for us.

To show our appreciation for these marvelous gifts, we are compelled to do all that we can to protect the resources that God has bestowed on us.

This seventh principle of Catholic social teaching overlaps in some very profound ways with several other social principles. For instance, our respect for human life, to be consistent, extends to our care of creation since all of creation was given by God to sustain and enhance human life.

Our preferential option for the poor directs us to pay special attention to the effects of environmental degradation on the most vulnerable members of our human family.

It is most often the poor and powerless who most directly bear the burden of environmental carelessness. The neighborhoods and lands of the poor are the most likely to contain toxic waste dumps, more likely to be polluted and where children are vulnerable to the long-term harmful effects of exposure to these dangerous environments.

The principle of solidarity also overlaps with the principle of the care of creation in that the environment of the world is not separated by borders. The land, the sea and the sky belong to all of us, and what happens to the environment in one part of the world affects every other part of the world.

This reflection on the whole of creation reminds us of our interdependence and solidarity with one another. The borders of countries, states and cities are human creations, whereas God intended for the resources of the world to be shared to benefit all of humankind.

As Catholics, this important principle of our social teaching should serve as a guide for us as we make decisions about our habits as consumers of the world's resources and how our own lives affect the environment, and therefore, the lives of others in the human family in this generation and all future generations.

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

Thirty-first Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Nov. 5, 2006

- Deuteronomy 6:2-6
- Hebrews 7:23-28
- Mark 12:28b-34

The Book of Deuteronomy is the source of the first reading.



One among the first five books of the Bible—the books of the Pentateuch—Deuteronomy contains for Jews the basic rule of life as it is the basic revelation of God about life.

Moses is central in these books. He led the Hebrews from Egypt, where they had been enslaved and oppressed, and guided them across the stark Sinai Peninsula to the Promised Land.

He led them not because they had chosen him, or because he somehow had assumed the role of leadership. Rather, God commissioned him.

Not only did Moses lead the people to their own land, the land that God had promised them and reserved for them, he also taught them. Again, the teachings of Moses were not merely the thoughts of Moses himself, but the very words of Moses conveyed to humanity by Moses.

In this reading, Moses, speaking for God, reveals the central reality of existence. God, the creator, is everything. Moses, still speaking for God, further reveals that God is one. He is a person.

Nothing can stand apart from God. Thus, humans must love and obey God. It is not a difficult task. God is good, loving, merciful and forgiving.

As its second reading, the Church this weekend offers us a selection from the Epistle to the Hebrews.

The loveliest and most powerful symbols and understandings of God and virtue in the ancient Hebrew tradition gleam in the verses of the Epistle to the Hebrews.

The exact circumstances of its composition are unknown, but obviously it was first intended for an audience very aware of the traditions and beliefs of Judaism at the time of Jesus.

For the ancient Jews, from the time

that Aaron, the brother of Moses, served as high priest, the central figure in Jewish society was the high priest, whose role extended far beyond merely officiating at religious ceremonies or speaking theologically. He literally judged circumstances in life and the performance of humans as right or wrong in the eyes of Jewish belief. Thus, when accused of blasphemy, Jesus was brought before the high priest of the time, Caiaphas, for judgment.

This epistle sees Jesus as the great, eternal high priest. While the memory of Caiaphas, and other high priests, was less than lustrous among Jews at the time of Jesus because they allowed themselves to be tools of the Roman oppressors, the great high priest envisioned by Hebrews is holy and perfect.

The sacrifice of Jesus on Calvary was perfect. His sacrifice completely and absolutely restored humankind—which Jesus represented and of which Jesus was a member—to friendship with God.

St. Mark's Gospel furnishes the last reading.

It is a familiar story. A scribe, an expert in Jewish religion, asked Jesus to encapsulate the Ten Commandments. Jesus responded to the scribe by including all the commandments in the mandates to love God above all else and to love others as self.

## Reflection

The Church is moving forward to the feast of Christ the King, celebrated only a few weeks hence. In the joyful celebration of this feast, the Church will conclude its year. Also, it will close its yearlong lesson, given us in part each of the 52 Sundays when we gather to hear God's word and to pray.

As it approaches the end of the year, the Church, a good teacher, summarizes its teachings.

God is everything. Departing from God, disobeying God, brings chaos and finally doom. God guides us to eternal life as once God guided the Hebrews to freedom.

He sent Jesus as our teacher and leader as once Moses served as teacher and leader. The teachings of Jesus are simple but profound: Love God above everything, and love others as self. †

## My Journey to God

### Saints Alive

St. Cecilia, richly robed,  
Reigns upon the parlor wall  
In an enigmatic pose  
Stringed fingers lightly fall.

St. Thérèse, Little Flower,  
Dressed in Carmelitic fare  
Framed with roses from the bower  
In her picture by the stairs.

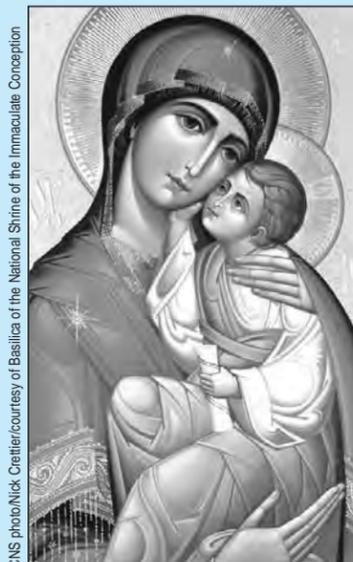
Guardian Angel, mirrored light,  
Graces spaces in the hall  
Gossamer wings in readied flight  
Lest the little ones should fall.

St. Anthony, with Babe in arms,  
Reposes by the bedroom door  
Contemplates the Infant's charms  
In perfect love forevermore.

Immaculata, grace imbued,  
Rests upon the windowsill,  
Radiant alabaster hue  
Banishes the morning chill.

These saints of God, whose lives impart  
A legacy of hope to me,

(Margaret Jacobi is a member of St. Michael Parish in Bradford.)



Permeated home and hearth  
And in my turn shall ever be ...  
Saints alive.

By Margaret Jacobi

## Daily Readings

Monday, Nov. 6

Philippians 2:1-4  
Psalm 131:1-3  
Luke 14:12-14

Tuesday, Nov. 7

Philippians 2:5-11  
Psalm 22:26-32  
Luke 14:15-24

Wednesday, Nov. 8

Philippians 2:12-18  
Psalm 27:1, 4, 13-14  
Luke 14:25-33

Thursday, Nov. 9

The Dedication of the Lateran  
Basilica in Rome  
Ezekiel 47:1-2, 8-9, 12  
Psalm 46:2-3, 5-6, 8-9  
1 Corinthians 3:9c-11, 16-17  
John 2:13-22

Friday, Nov. 10

Leo the Great, pope and doctor  
of the Church  
Philippians 3:17-4:1  
Psalm 122:1-5  
Luke 16:1-8

Saturday, Nov. 11

Martin of Tours, bishop  
Philippians 4:10-19  
Psalm 112:1-2, 5-6, 8-9  
Luke 16:9-15

Sunday, Nov. 12

Thirty-second Sunday in  
Ordinary Time  
1 Kings 17:10-16  
Psalm 146:7-10  
Hebrews 9:24-28  
Mark 12:38-44  
or Mark 12:41-44

Question Corner/Fr. John Dietzen

## Church allows more variety in choosing baptism name

**Q**I'm curious about baptism names today. In the past several years, some



stars.

Is there any Catholic regulation now about baptism names for children? (Florida)

**A** Before answering your question directly, it is worth noting that the centuries-old tradition of naming children after one of the saints is still good and admirable.

Among other things, it is one way of reminding them that they are part of a long Christian line, and it puts them at an early age in touch with the heroes of our faith. It gives them someone who has lived a holy and exemplary life as their "patron saint." Perhaps that is even more valuable today than in the past.

If you're asking about specific Catholic law on the subject, under the former *Code of Canon Law* Catholic parents were restricted to Christian names—the names of saints or virtues, such as Faith, Prudence, Hope and so on. Pastors were responsible for assuring that was done.

Over time, those restrictions were loosened, particularly in areas of the world where cultural customs tended to dictate the names of children.

The recently revived Rite of Christian Initiation of Adults allowed a wider choice for baptism names, "provided that such a name is not incompatible with Christian beliefs" (#73).

The rule today is: "Parents, sponsors and the pastor are to take care that a name foreign to Christian sensibilities is not given" (Canon #855).

This obviously allows greater flexibility than in the past. Its application will vary from culture to culture.

**Q** My daughter, who lives in Ireland, is a non-practicing Catholic. When she did not have her three children baptized, I baptized them myself.

These children are now in their 20s. Are those baptisms valid?

Also, my grandson was the sponsor for the baptism of a child of his cousin, who is

not married to the mother of the baby.

How could this baptism be allowed? (New York)

**A** For various reasons, apart from mortal physical danger, it is not proper for someone, including relatives like yourself, to baptize children without their parents' knowledge or approval.

If the baptism became known, as it easily might, it could raise serious complications in later life concerning, for example, the validity of their marriages.

However, if you used water and the proper form, in the name of the Father, Son and Holy Spirit, those baptisms were valid.

If you are wondering about the propriety of baptizing the child of an unmarried mother or couple, that is not unusual.

If, in the judgment of the pastor, the Catholic parent fulfills the ordinary conditions for baptism, promising to give the best example possible in the circumstances of a good Catholic life and also to raise the child as a Catholic with training in prayer and the sacraments, the child may be baptized.

Of course, the priest or other pastoral minister who is preparing the parents for the baptism will also do what is possible to lead them to a fuller Catholic life, especially helping them return to regular reception of the sacraments if that is not already a part of their life.

(A free brochure in English or Spanish answering questions that Catholics ask about baptism practices and sponsors 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](mailto:jjdietzen@aol.com).) †

## Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †

# 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.

**EVERBACH, Zelda**, 89, St. Mary, New Albany, Sept. 21. Mother of George Everbach. Grandmother of two. Great-grandmother of two.

**FOX, Margaret**, 89, Holy Name of Jesus, Beech Grove, Oct. 7. Mother of Gerald W. Fox.

**GALE, Richard M.**, 80, Christ the King, Indianapolis, Oct. 11. Husband of Rosalyn Gale. Father of Kathleen Brown and Richard Gale. Brother of Barbara Miller, Mark, Roger and William Gale. Grandfather of four.

**GATZ, John**, 16, Sacred Heart of Jesus, Jeffersonville, Oct. 14. Son of Chris and Kathy Gatz. Brother of Katie and David Gatz. Grandson of Lee and Janice Oberhausen, Nell Gatz and Winnie Oberhausen.

**GRAMMER, Lowell E.**, 83, St. Anne, New Castle, Oct. 21. Husband of Mary Louise Grammer. Father of Linda Diesel, Lois Gean and Robert Grammer. Grandfather of seven. Great-grandfather of eight. Great-great-grandfather of three.

**GREELEY, P. William**, 88, St. Barnabas, Indianapolis, Oct. 22. Husband of Maggie Greeley. Father of Anne Greeley.

**GULLANS, Betty L.**, 79, Holy Name of Jesus, Beech Grove, Oct. 10. Mother of Nancy Sluder, David and Gary Gullans. Grandmother of four. Great-grandmother of five.

**HAEHL, Dennie J.**, 59, St. Vincent de Paul, Shelby County, Oct. 17. Son of Dennis Haehl. Brother of Margaret and David Haehl.

**HAYES, Anna Elizabeth Dausch**, 86, St. Lawrence, Lawrenceburg, Oct. 22. Mother of Rose Anne Stuempel and Ed Dausch. Grandmother of four. Great-grandmother of five.

**HIGGS, Mary Margaret**, 82, St. Luke, Indianapolis, Oct. 17. Mother of Mary Jo Woodside, Margaret and Joseph Higgs Jr.

**HOFFMAN, Herman E.**, 87, Prince of Peace, Madison, Oct. 18. Father of Marilyn Jean Huling, Rose Marie Roberts, Carolyn Stutler, Mary Truitt, Frank, Fred, Herman Jr. and Jim Hoffman. Brother of Marcella, Clem, Joe, John, Maurice and Robert Hoffman. Grandfather of 17. Great-grandfather of one.

**LEEK, Khloié**, infant, St. Simon the Apostle, Indianapolis, Oct. 13. Daughter of Cameron Leek and Kara Schlimgen. Granddaughter of Richard and Becky Leek, and Matt and Kerry Schlimgen. Great-granddaughter of Lucy Hallam, James Leek, Phillip and Janice Ciccarelli, Wayne and Jan Davis, and Linda Schlimgen.

**LEEK, Klaire**, infant, St. Simon the Apostle, Indianapolis, Oct. 13. Daughter of Cameron Leek and Kara Schlimgen. Granddaughter of Richard and Becky Leek, and Matt and Kerry Schlimgen. Great-granddaughter of Lucy Hallam, James Leek, Phillip and Janice Ciccarelli, Wayne and Jan Davis, and Linda Schlimgen.

**LONG, Dorothy E.**, 93, St. Nicholas, Sunman, Oct. 14.

Mother of Nancy Kamphaus. Sister of Betty Ball. Grandmother of six. Great-grandmother of 17.

**LYTLE, Jennifer Marie**, 31, St. Joseph, Shelbyville, Oct. 11. Daughter of William and Shirley Lytle. Sister of Beege Lytle. Granddaughter of Delores Lytle and Edna Wilde.

**McKAY, James S., Sr.**, 84, Holy Name of Jesus, Beech Grove, Oct. 9. Husband of Alyce McKay. Father of Stacie Goggans, Hope McMullen, Sandy Stewart, Linda, Richard, Robert and Stephen McKay. Grandfather of four.

**MOORE, Hazel**, 89, St. Mary, New Albany, Sept. 23. Mother of Myrna Shaffer. Sister of Bernice Tweedy, Bob and Wiley Hansford. Grandmother of one. Great-grandmother of two.

**MOORE, Helen**, 90, St. Mary, New Albany, Sept. 27. Mother of Sandra Weigleb and Melvin Moore. Sister of Frances Dowdle. Grandmother of five. Great-grandmother of three. Great-great-grandmother of two.

**MULLER, James Conrad**, 64, St. Charles Borromeo,

Bloomington, Oct. 18. Husband of Carolyn (King) Muller. Father of Julie Danner, Gretchen Foster, Gayle Pugh and Caroline Muller. Brother of Carol Schultz. Grandfather of six.

**PFEFFER, Virginia**, 97, St. Mary, New Albany, Oct. 9. Mother of Mary Lou Howard, Dottie Meyers and Peter Pfeffer. Grandmother of seven. Great-grandmother of seven.

**REDELMAN, Charles E.**, 88, St. Pius X, Indianapolis, Oct. 16. Father of Jan Buckner, Dave, Joe, John and Jim Redelman. Brother of Mary Ann Ernestes. Grandfather of six.

**REYNOLDS, James William III**, 22, St. Mary, Lanesville, Oct. 10. Son of James Jr. and Teresa (Spears) Reynolds. Brother of Dawn, Lindsay and Nina Reynolds.

**RODE, Walter P.**, 93, Holy Name of Jesus, Beech Grove, Oct. 28. Husband of Irene (Wathen) Rode. Father of Joyce Lewis, Joan McKinley, Jayne, Jeff, Jerry, Jim and Joseph Rode. Brother of Gertrude Wathen, Franciscan Sisters of Mary Sister Frieda Rode and Oscar Rode. Grandfather of 15. Great-grandfather of 12.

**SCHMIDT, Lester E.**, 67, St. Maurice, Napoleon, Oct. 3. Father of Tracy Holmes and

Curtis Schmidt. Brother of Linda Freyer, Joe and Richard Schmidt. Grandfather of four.

**SCHMIDT, Robert H.**, 68, St. Luke, Indianapolis, Oct. 15. Husband of Shenna Schmidt. Father of Lisa Marie Schmidt.

**SPOONMORE, Robert D.**, 77, Prince of Peace, Madison, Oct. 16. Husband of Dolores Spoonmore. Father of Laura Nolte, Joe and John Spoonmore. Brother of Jean Spoonmore. Grandfather of nine.

**SUTTON, Nellie A. (Moyer)**, 83, St. Barnabas, Indianapolis, Oct. 19. Mother of Sara Abell,

Vickie Ford and George Sutton Jr. Sister of Bud Moyer. Grandmother of eight. Great-grandmother of two.

**SYLVESTER, James A.**, 84, Holy Name of Jesus, Beech Grove, Oct. 27. Husband of Joan M. (Springman) Sylvester. Father of Julie Able, Jane Hoffman, Christine Muller, Susan and James Sylvester. Brother of William Sylvester. Grandfather of eight. Great-grandfather of two.

**VONALLMEN, Patrick**, 24, St. Mary, Lanesville, Sept. 4. Son of Gaylord and Lettie (Olz) Vonallmen.

**WEISENBERGER, Nellie**, 77, St. Mary, New Albany, Oct. 14. Mother of Karon Applegate, Sharon Combs and Thomas Weisenberger. Grandmother of four.

**WINGLER, Joseph Asa**, 62, St. Michael, Bradford, July 16. Husband of Carolyn Wingler. Father of Ellen Augustine, Debbie Parsons, Jessica Radcliff, Jennifer White, Teresa and Asa Wingler, and Tony Cardwell Jr. Brother of Mary Ann O'Brien, Linda Smith and Martha Jane Wingler. Grandfather of 14. †

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# News briefs

## U.S.

### N.J. bishops pledge to protect heterosexual marriage after ruling

TRENTON, N.J. (CNS)—New Jersey's bishops have pledged to work with state lawmakers in drafting same-sex union legislation that protects the concept of marriage "as the union of one man and one woman," and promotes "child well-being in our state." The pledge came after New Jersey's highest court ruled on Oct. 25 that same-sex couples are due the same rights and benefits as married couples under the state constitution's equal protection clause. But the State Supreme Court in its 4-3 decision said that the state legislature must decide whether to grant this equality through marriage or another form of civil partnership. It gave the legislature 180 days to modify current laws or draft a new one. The bishops' Oct. 25 statement, signed by Newark Archbishop John J. Myers, conference president, said the legislature is where the discussion of marriage "rightly belongs." "For the sake of constitutional democracy as well as for the sake of marriage itself, the proper place for such discussion must rest with the elected representatives of the people of this state," Archbishop Myers said.

### Catholic giving rides crest of strong uptick in charitable donations

WASHINGTON (CNS)—The concept of "donor fatigue" did not seem to afflict the United States' largest endowments, nonprofits and charitable groups in 2005, with Catholic organizations seemingly benefiting from increased giving as much as most other major philanthropic groups, according to a survey conducted by *The Chronicle of Philanthropy*. In its annual study of the 400 largest philanthropic organizations, the average increase in private donations was 13.2 percent, but some Catholic organizations eclipsed even that strong showing. Results of the study were published in the *Chronicle's* Oct. 26 issue. Catholic Relief Services in Baltimore registered a whopping 146.3 percent jump in donations, ranking 32nd out of the top 100 organizations with \$342.6 million in contributions. The Catholic Medical Mission Board, based in New York City, took in \$196.74 million in donations, an increase of 60.4 percent. It was ranked 73rd. The other Catholic group in the top 100—Catholic Charities USA, based in Alexandria, Va.—ranked 14th with support amounting to \$646.19 million. Its contributions rose 11.2 percent.

## WORLD

### Mexican cardinal calls fence along U.S.-Mexican border shortsighted

VATICAN CITY (CNS)—Building a fence along the U.S.-Mexican border is a shortsighted move that may hurt the U.S. economy and shows a serious lack of respect for the dignity of Mexican workers, said a Vatican official. "This wall, together with the fact that this border is patrolled by thousands of armed men ready to shoot on sight those who try to cross it, certainly is not respectful of the dignity of the human person," said Mexican Cardinal Javier Lozano Barragan.

The cardinal, president of the Pontifical Council for Health Care Ministry, spoke about the fence in an Oct. 29 interview with *Avvenire*, the Italian Catholic daily newspaper.

President George W. Bush signed a bill on Oct. 26 authorizing construction of the fence along a total of 700 miles of the U.S.-Mexican border.

Cardinal Lozano told *Avvenire* the bill's passage and signing were a sign of a "lack of intelligence" in U.S. efforts to find solutions to its border problems as well as a lack of political courage to take a moral stand just before the November elections.

### Pope says Christians must heal divisions to be sign of hope

VATICAN CITY (CNS)—Christians have a responsibility to heal their divisions so that they can be a real sign of hope for the world, Pope Benedict XVI said. "Those who profess that Jesus Christ is lord are tragically divided and cannot always give a consistent common witness," the pope said during an Oct. 27 meeting with representatives of the world's major Christian communities. The Conference of Secretaries of Christian World Communions held its annual meeting in Rome. Since 1957, the conference has brought together top officials of the international offices of 18 Christian Churches and denominations for informal discussions. The secretary of the Pontifical Council for Promoting Christian Unity has represented the Vatican at the meetings, which also include representatives of the Anglican Communion, mainline Protestant federations, the Salvation Army, Orthodox Churches, Seventh-Day Adventists, Mennonites and others. †

# BISHOPS

continued from page 1

the time does not justify doing what is wrong some of the time.”

“A couple need not desire or seek to have a child in each and every act of intercourse,” it adds. “And it is not wrong for couples to have intercourse even when they know the woman is naturally infertile. ... But they should never act to suppress or curtail the life-giving power given by God that is an integral part of what they pledged to each other in their marriage vows. This is what the Church means when it says that every act of intercourse must remain open to life.”

The document on worthiness to receive Communion stems from a debate in Catholic circles, peaking during the 2004 national elections, on whether bishops should publicly bar some Catholic political leaders from receiving Communion because of their public policy stands on abortion.

The proposed statement, “Happy Are Those Who Are Called to His Supper: On Preparing to Receive Christ Worthily in the Eucharist,” seeks to address the fundamental issues of Church teaching and theology.

Drawn up by the Committee on Doctrine, the 22-page statement discusses what Catholics believe about the Eucharist and reception of Communion, what is meant by communion with the Church and assent to its teachings, the need for sanctifying grace and how it is lost through grave violations of God’s commandments.

“The statement is not intended to be a technical document for bishops, pastors or ministers, but is addressed to all the faithful and is designed to aid them in personally preparing for reception of holy Communion,”

says the committee’s introductory note to the bishops about the statement. It says the proposed document is intended as a resource for individual study or for use in parish study groups or other education programs.

“Ministry to Persons With a Homosexual Inclination: Guidelines for Pastoral Care” was also drafted by the doctrine committee.

It cites problems created by efforts in society to “promote a view of sexuality in general, and of homosexuality in particular, not in accord with God’s purpose and plan for human sexuality.”

It notes that while the Church teaches that homosexual acts are wrong, the Church also condemns acts of violence or malice toward those with a homosexual inclination and teaches that they “must be accepted with respect, compassion and sensitivity.”

The 23-page document includes guidelines on participation of those with homosexual inclinations in Church life and appropriate pastoral support, principles for catechesis about sexuality, and guidelines for sacraments and worship.

In its discussion of sacraments, it notes that the Church recognizes marriage as exclusively reserved to a man and a woman. It also notes that the Church does not support adoption by same-sex couples, but it says such adopted children should not be refused baptism if there is “a well-founded hope” that they will be raised as Catholics.

The proposed “Directory for Music and the Liturgy” was developed by the Committee on the Liturgy in response to a 2001 Vatican mandate to bishops’ conferences to “provide for the publication of a directory or repertory of texts intended for liturgical singing.”

The seven-page directory, echoing principles in the 2001 Vatican document, says



The U.S. bishops’ Secretariat for Pro-Life Activities promotes Natural Family Planning as a way for married couples to deepen their love and achieve responsible parenthood. The posters are made available to parishes in English and Spanish.

liturgical songs “should be doctrinally sound, scripturally and liturgically based and relatively fixed in number.”

A proposed norm at the end of the directory orders the development within three years of a national “core” or “common” repertoire of songs and calls for that common repertoire to be “included in all worship aids used in the dioceses of the United States.” It says songs not included in the core could still be used as well, provided they meet the standards of doctrinal integrity and basis in Scripture and liturgy.

In the restructuring of the USCCB, the bishops will be asked to cast votes this November on drastically reducing the number of bishops’ committees and adopting a strategic plan for 2008-2011 that commits

them to five top priorities in conference work.

The John Jay College of Criminal Justice in New York has been commissioned by the bishops to undertake a massive study on the causes and context of sexual abuse of minors by priests, and the bishops are being asked to authorize release of \$335,000 for the next stages of research to continue over the coming year while the college goes through the necessary grant-seeking processes to obtain outside funding for future parts of the study. The money is to come from a commitment of up to \$1 million the bishops approved for the study in 2005; if the proposed funding is released, \$532,000 of the original \$1 million commitment will remain. †

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