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, Dominican Father Bob Keller and Dominican Brother Patrick Tobin ask how the university handles these situations.

The Dominicans—a religious order that includes priests and brothers—have begun holding Masses on-campus at Indiana University. The Masses include students, faculty, and staff. The Dominicans have been part of the Catholic campus ministry at IU in July of 2005. They have also given students a little time during the school day to really enjoy, escaping from the regular hustle of the job.

During Masses at their parish this week, 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 ministry and to pledge their monetary support for the coming year through the appeal to their parish and the archdiocese as a whole.

Archbishop Daniel M. Buechlein said the proposal “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.

By Sean Gallagher

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

This weekend, Catholcs 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 pledges for their parish’s appeal.

“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.”

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By John Shaughnessy

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

By John Shaughnessy

Dominican Brother Patrick Tobin celebrates Mass at Indiana University’s Paul Catholic Center to celebrate Mass at noon in a classroom at the Memorial Union, the university’s student union building.

Creative loitering
“Want to be the Catholic presence to higher education—students, faculty and staff. To do that, we think in terms of programing 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 Dye.

With the kind of schedules a lot of college students have, it is an agenda. It’s just being there.”
have, it’s difficult to make time for God and Jesus,” says Dtx, 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.”

Freedoms 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 30,000 students—just one of the challenges that the five Dominican priests and brothers face in college campus ministry at IU.

“We’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 that’ and expect them not to leave. On the other hand, you can’t be these interesting guys who talk about the arts or whatever they want to talk about 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 around the world in the 1970s. “I think the Dominicans, drawing even more curious looks and questions that challenged both of them to look deeper at their beliefs.

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.

Three 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 T-shirts in a Crossfit gym. “You get a lot of quizzical glances and stares,” he says.

Offiicial Appointments

Rev. Joachim Okpaluji, Diocese of Ilesa-Uk lga, Nigeria, assigned as associate pastor of S.S. Francis and Clare Parish in Greenwood in July 2006, was unable to complete travel arrangements.

Rev. Mike Owurowhuie, Diocese of Ilesa-Uk lga, Nigeria, appointed associate pastor posthumously. Francis and Clare Parish in Greenwood, effective immediately.


These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.†
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 the archdiocese and how this relates to the budget surplus.

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 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, including stability of the archdiocese.

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.

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

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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 archdiocese’s seminarians. Currently the archdiocese uses seven seminaries in the United States, Mexico and Rome.

Father Johnson visits each one in order to direct the formation and to offer support to the 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 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.
The Criterion  Friday, November 3, 2006

Caldwell, ACT’s chief executive officer, a blastomere. The articles and consisted of the removal of a single cell magazine ACT didn’t actually do what it claimed overjoyed with the announcement that research—that it kills the embryos? from which the cells were derived? to make embryonic stem cells with a in fact, said quite specifically, “In this couple of press releases saying that its objection to embryonic stem-cell use for these experiments did not destroy all the embryos. It never seems like there is enough And not the Catholic Church ever It seems that every other article refers to It seems that every other article refers to It never seems like there is enough

Letter to the Editor
Is it St. Theodore or St. Theodor e?

First, I would like to thank The Criterion for the many beautiful articles describing the recent canonization of Mother Theodore Guerin 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. Thaddeus? 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.

Letter to the Editor
Is it St. Theodore or St. Theodor e?

Most Rev: Daniel M. Buichlein, O.S.B., Publisher
Greg A. Otochski, Associate Publisher
Mike Krokos, Editor
John F. Fink, Editor Emeritus

OPINION

No breakthrough

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.

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

The vast majority of the 338 living descendants of Louis and Mary Bernadine (Deans) 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 and heartwarming event with many smiles and stories.

In order to be represented in 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 The Smith family represents an amazing witnesses 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 witnesses 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.

During the Mass, relatives prayerfully remembered those members of the family who were not able to be here. 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 a part of a wonderful family. The youngest representatives were Grandma and Grandpa Smith, but they have a better sense now of just not who we are, but also “whose we are.”

(Conventual Franciscan Father Thomas Smith served concurrently in southern Indiana, Floyd, Clark and Harrison counties in southern Indiana as well as St. Rita Parish in St. Theodore, Ind., he was the dedicated Mass for his family reunion.)

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper's commitment to a “two-way exchange of freely-held and expressed opinion among the People of God” (Communio et Progressus, 116). Letters from readers are welcome and every effort will be made to include letters from as many people as 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 ensure fairness, all letters 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 policy, however, bar, for serious reasons, names may be withheld.

Send letters to “Letters to the Editors,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to criterion@wshc.org.
Some seasons prayers lead us to renew our call to holiness

Mientras celebrábamos la solemnidad de Todos los Santos este año, no puedo menos que experimentar un sentimiento de gratitud por quienes son el corazón de los nuevos testimonios institucionales de la Iglesia que son los nuevos Santos de la Iglesia. La Iglesia se encuentra enterrado en Santa Teresa de Calcuta y en el cielo porque allí es donde queremos que nuestras almas sean.

La oración de intercesión es una parte esencial de nuestra fe y nos permite conectarnos con Dios y con nuestras familias y amigos para pedirles que intercedan por nosotros. La oración de intercesión es una forma de dar gracias a Dios por lo que nos ha dado y también una forma de pedirle que nos ayude en momentos de necesidad.

Seguro que nos sentimos agradecidos por las bendiciones que hemos recibido y nos sentimos desafíos para pedirles a los Santos que intercedan por nosotros y por nuestro prójimo. La oración de intercesión es una forma de compartir con Dios nuestras alegrías y nuestras preocupaciones.

La oración de intercesión es una forma de ser fieles a la fe que nos han dado nuestros Santos y nos permite seguir siendo fieles a nuestro compromiso de seguir el camino que nos han mostrado.

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**Events Calendar**

**November 3**
Our Lady of the Most Holy Rosary Parish, 1716 N. Michigan Road, Indianapolis. $5 donation for registered participants. 3:30 p.m. Information: 317-356-4396 or pwitt@saintmatt.org

**November 4**
St. Martin of Tours Parish, 1790 E. Harrison St., Indianapolis. 23rd annual holy day bazaar, holy crafts, Christmas cookies, food, 9 a.m.-3 p.m. Information: 317-670-4537.

**November 6**
St. Francis Hospital, 811 S. Emerson Ave., Indianapolis. "Cancer 101," free seminar for cancer patients and their families, noon-2 p.m., includes lunch and question and answer session. Information: 317-495-7000.

**November 4-December 2**
St. Meinard Archabbevin and School of Theology, 200 Hill Drive, St. Meinard. Archabbevin Library exhibit, "Deacon and Priesthood Formation," daily, 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., Sun. 1-7 p.m. Information: 812-682-0988 or www.saintmeinard.edu

**November 5**
Hubbard Park, 125 N. Oriental St., Indianapolis. Flu shot clinic, 11 a.m. - 12:30 p.m. Information: 317-673-2620 or hpohsv@yahoo.com

**November 7**
St. Simon the Apostle Parish, 1155 Oaklandon Road, Indianapolis. Election night spaghetti dinner, eighth-grade fundraiser, 5-7:30 p.m. Tickets $5 each or $20 family. Information: 317-823-1022.

**November 10-14**
Inn of Heart Mary Parish, 562 Central Ave., Indianapolis. Christmas package adoration, praise and worship, 7:30-8:30 p.m., free will offering. Information: 317-787-2238.

**November 11**
Saint Meinard School of Theology, 200 Hill Drive, St. Meinard. Annual Adults' Dinner on the theme of Architecture, "Domus Artis, Domus Ecclesiae: The House for God's Church," Father Brian Hughes, architect, $20 per person. Information: 317-357-6501 or www.saintmeinard.edu

**November 14**

**November 19**
St. John the Baptist School, 1177 Blaine Ave., Indianapolis. Catholic Charismatic Renewal of Central Indiana, praise and worship, 7-8:30 p.m., free will offering. Information: 317-592-1992 or www.saintmatt.org or e-mail vpurichia@cardinalritter.org

**November 27**

**December 2**
Our Lady of the Most Holy Rosary Parish, 1716 N. Michigan Road, Indianapolis. $5 donation for registered participants. 3:30 p.m. Information: 317-356-4396 or pwitt@saintmatt.org

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**January 2007**

**January 6**
**Saint Mary-of-the-Woods College**

**January 7**
**St. Meinard Archabbevin and School of Theology**

**January 8**
**The Village Dove**

**January 9**
**Sorin-Morgan Agency**

**January 10**
**Sorin-Morgan Agency**

**January 12**
**Sorin-Morgan Agency**

**January 14**
**Saint Mary-of-the-Woods College**

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**Kim Schumacher begins postulancy with Sisters of St. Francis of Perpetual Adoration in Mishawaka**

Kim Schumacher, 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 postulants are: Mary Margaret Cahill, Patrice McNeil, and Rachel Misovich. The committee welcomed proposals for presentations and workshops that examine the connections between women of faith and their mother Theoskepastoi the Daughters of the Sisters of Providence, and Saint Mary-of-the-Woods College, a woman of prayer, an editor, a Parisian businesswoman, champion of justice . . . a woman imaging God.
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 involvement in the political process. 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 movement that will destroy the human fabric of our common 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 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 “nonnegoti- table” 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.”

Our Lady of Fatima Retreat House
Annual Charismatic retreat
“Recovering Bethlehem’s Peace: An Advent Healing Retreat”
Fr. Matthew Linn, SJ
December 1-3, 2006
Advent can be a time for losing our peace: frantic shopping, missing loved ones no longer with us, sending cards reminding us of strained relationships and finding little time to prepare our own hearts. This retreat will focus on the Joyful Mysteries in an effort to recover inner peace and joy.

This retreat is open to all!
Cost is $150 per person or $275 per married couple
To register, call (317) 545-7681 or e-mail rwagner@archindy.org

For more information, please contact the BCHS admissions office at (317) 251-1451 Ext. 2242
or visit www.BishopChatard.org
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. Orained a transitional deacon on Oct. 28 at Saint Mary’s Seminary, Deacon Summers recently said it was a “great thing” that men like him are able to assure 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/csa.)

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**APPEAL continued from page 1**

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 $2,512 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 319,000 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**

Multicultural ministries promote an increased awareness of diversity in the archdiocese.

**SPIRITUAL LIFE AND WORSHIP** - $336,000

Promotes retreat and renewal ministries and promotes spiritual growth for both laity and clergy.

**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 319,000 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**

Multicultural ministries promote an increased awareness of diversity in the archdiocese.

**SPIRITUAL LIFE AND WORSHIP** - $336,000

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Faith communities rally to help family of young cancer patient

By Jennifer Lindberg

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.

“That 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.

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 she wanted 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 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 for his 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 as she prays on the visitation, the Nativity, the wedding feast at Cana and the carrying of the cross.

Since she read the story 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.”

(An 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, 1627 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 46202. Checks should be made payable to the Dudley Family Irrevocable Trust. For more information, contact Elizabeth Sowinski at emsowinski@ catholic.org. To monitor Peter’s progress, log onto www.peterdudley.info.)

The Criterion Friday, November 3, 2006
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 Galarneau 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, 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.

The School of Theology is operated by the Benedictine monks of Saint Meinrad Archabbey.

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.
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 how 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, dialogue 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.”

A 1991 document of the Pontifical 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.”

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, 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 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)

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.)

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.
Prayer: contemplative prayer is a gift.

The Church teaches that there are three expressions of prayer: active 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. Thomas Merton made clear in his book *Contemplative Prayer* that contemplative prayer is a gift, and not a result of our own clever use of spiritual techniques.

Theologically, the Catholic Church agrees, saying, “It is a gift, a grace; it can be accepted only in humility and poverty. Contemplative prayer is the natural 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 practiced, but it’s not confined to mystics.

**Cornucopia/Cynthia Dewes**

It seems to me the Midwest takes a lot of abuse from trendsetters on both coasts. Often, typical cities there are pictured as the quintessential hicks, squelched by ignorant lower classes who inhabit mostly “red” states. So, I’m mad as hell, and I won’t take it any more.

Personally, as retribution for this phenomenon of abuse, I think a segment on “Oprah” would be very helpful. She could feature violence joystick Britt 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, many Midwestern credentials may not be above suspicion, either. She’s left her rural Indiana home for California beauty, although her television show still originates in Chicago. She talks a good down-home story, but sometimes we have to wonder whether she’s left her rural Indiana home to feature many of the usual corny Midwesterners we’re all proud of.

The Midwest is the land, the sea and the air that we breathe. It’s the air that we breathe. It’s the air that we breathe. It’s the air that we breathe. It’s the air that we breathe. It’s the air that we breathe.

One year ago, Reed Nelson died in the city and was trying to panhandle in the center parking lot not far from where Reed had perished in a fire the year before. He was a traveling man. Jesus said, “The one who is not with me is against me.” Reed had perished in a fire the year before. He was a traveling man. Jesus said, “The one who is not with me is against me.”

He returned to St. Monica Church, admitted to coping with his grief through active meditation and think, “Your servant God declares after the world was created that everything on Earth was created by God.”

Reed gave him $35, but insisted on sending them away. Later, I watched a news story and was told that Reed had perished in a fire the year before. He was a traveling man. Jesus said, “The one who is not with me is against me.”

Lynnell returned to the center parking lot not far from where Reed had perished in a fire the year before. He was a traveling man. Jesus said, “The one who is not with me is against me.”

After depositing Eddie at the bus stop, Reed returned home, eager to tell Lynnell what happened. As he began telling her the story, he finished his sentence. While she was at a shopping center parking lot not far from where Reed had been, Eddie had approached her too,增设了一个新元素，使得她对她的故事感到自豪。

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Dewes, a member of St. Paul the Apostle Parish in Chicago, is a frequent columnist for The Criterion.

**Faith, Hope and Charity/David Siler**

We have now reached the seventh and final principle of Catholic social teaching called “Solidarity for God’s creation.” This principle is founded on the very fact that everything on Earth was created by God and that the book of Genesis, God declares after the world was created that everything on Earth was created by God.

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 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 generous 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 sky and the ways that God has demonstrated care for us.

For this reason we are food that God has bestowed on us.

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

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

We live in a world where global warming and its harmful effects are a reality. We face the daunting challenge of protecting the resources that God has bestowed on us.

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.

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Thirty-first Sunday in Ordinary Time

**The Sunday Readings**

**Sunday, Nov. 5, 2006**

- Deuteronomy 6:2-6
- Hebrews 7:23-25
- Mark 12:28-34

The Book of Deuteronomy is the source of the first reading. One of the first five books of the Bible—the books of the Pentateuch—Deuteronomy contains for Jews the basic rules 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 taught them not because he 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, but 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 that God is one. He is a person. Moses, still speaking for God, further reveals that God is good, loving, merciful and forgiving. Nothing can stand apart from God. Everything, and 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 continue its yearly homily 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 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 one another. Everything, and love others as self.†

**Church allows more variety in choosing baptism name**

Q I’m curious about baptism names today. In the past several years, some Catholic parents that I know, including some members of our family, gave names to their children that are certainly not names of saints. Sometimes they’re made up from the names of relatives, friends or even movie 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, permitting 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 5315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address, by e-mail)
Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; those are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.


FOK, Margaret, 92, Holy Name of Jesus, Beech Grove. Oct. 7. Mother of Gerald W. Fox.


HAESL, Debbie J., 59, St. Vincent de Paul, Shelby County, Oct. 17. Son of Dennis Haefl. Brother of Margaret and David Haefl.

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


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Development Officer—Office of Institutional Advancement
Marian College is seeking qualified candidates for the position of Development Officer, Office of Institutional Advancement. This position requires a person of deep faith to promote the goals of a Catholic liberal arts college with emphasis on the "Rebuild My Church" program, through the identification, cultivation, and solicitation of annual, campaign and deferred gifts consistent with the strategic plan of the College and the Office of Institutional Advancement. Reporting to the Director of Development, the position requires ability but are not limited to the following:
• Generate interest, support and financial commitment to the Marian College "Rebuild My Church" program through the identification, cultivation, and solicitation of annual, campaign and deferred gifts consistent with the strategic plan of the college and the Office of Institutional Advancement.
• Work in conjunction with the advancement team and the President of the college to cultivate the annual, campaign, and deferred gift solicitation efforts for the college.
• Maintain an ever changing portfolio of approximately 200 prospects.
• Assist the advancement team in identifying donors and prospects.
• Weekly, monthly, quarterly and annual goals will be expected and reported.

Qualified candidates must have a bachelor's degree with transferable fundraising skills, preferably in a college or university environment. The incumbent must have the ability to define problems, collect data, establish facts and draw conclusions and incorporate into strategic and tactical plans. Strong computer skills and outstanding communication, both oral and written a must. Must display strong organization skills, be a self-starter, collaborative, and have the capability to work in a team environment.

Interested applicants may apply by submitting a letter of interest, resume and list of three references to:
Anita Herbertz, Director of Human Resources, Marian College,
1200 Cold Spring Road,
Indianapolis, IN 46222,
fax: 317-955-6428.
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.

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.