Pope completes second encyclical, a meditation on Christian hope

VATICAN CITY (CNS) — Pope Benedict XVI has completed his second encyclical, a meditation on Christian hope, Vatican sources said.

The text, tentatively titled “Spe Salvi” (“Saved by Hope”), is about 65 pages, sources said on Oct. 16. No release date has been set for the document.

The working title comes from St. Paul’s letter to the Romans, in which he wrote: “For in hope we have been saved.” The encyclical is said to explore the Christian understanding of hope, with reference to modern philosophy and the challenges of disbelief.

The pope worked on the encyclical this summer when he had time to write during his sojourns in northern Italy and at his villa outside Rome. At the same time, he was working on a third encyclical that deals with social themes, Vatican officials said.

The pope published his first encyclical in late 2006. Titled “Deus Caritas Est” (“God Is Love”), it called for a deeper understanding of love as a gift from God to be shared in a self-sacrificial way.

The pope spoke about the importance of the virtue of hope in 2005, when he addressed Mexican bishops on their “ad limina” visits to Rome.

“Confronted by today’s changing and complex panorama, the virtue of hope is subject to harsh trials in the community of believers. For this very reason, we must be apostles who are filled with hope and joyful trust in God’s promises,” the pope told the bishops.

From a pastoral standpoint, he added, hope means reminding Christians that God never abandons his people, and is alive and active in the world.

“In contemporary society, which shows such visible signs of secularism, we must not give in to despair or a lack of enthusiasm in pastoral projects,” he said.

In introducing a section on hope, the Catechism of the Catholic Church states: “Hope is the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in God’s promises and relying not on our own strength, but on the help of the grace of the Holy Spirit.”

Head catechist Damasio Ding, left, and Lorenze Makatatu carry the cross during a Lenten procession at St. Theresa Parish in Nyamllel in southern Sudan last year. Lay catechists help Comboni Father Michael Barton, the parish’s pastor, teach the Catholic faith to people in the Diocese of Rumbek.

Three Indonesian sisters who are members of the Daughters of Our Lady of the Sacred Heart order and lay teachers help Father Barton at four Comboni schools in Nyamllel. Students study English, Dinka, Swahili, Arabic, science, agriculture, geography, civics, history and religious education.

Comboni Father Michael Barton, who grew up in Indianapolis, welcomes children and adults to the annual Comboni Day celebration on Oct. 10, 2006, at St. Theresa Parish in Nyamllel in southern Sudan. He has been sick with malaria, was imprisoned for 15 days in August 1996 and had to kill a poisonous cobra at the parish last year.
Mission priest inspires vocation in young man he baptized in 1979

By Mary Ann Wyand

With God, all things are possible. Comboni Father Michael Barton, a native of Indianapolis, who has served the Catholic Church in southern Sudan as a missionary from 1978 to 1986 and from 1993 to the present, believes that but admits that God still surprises him.

Last summer, Father Barton met a 6-year-old boy during a missionary visit to the Bari village of Yaro in 1999. Now 33, the man is a diocesan priest for the Archdiocese of Juba, but they did not meet in Sudan or even in Africa. While he was home for a family visit, Father Barton met Father Alfred Loro Caesar at St. Pius X Church in Delaware and Indiana. When the Sudanese priest was making a mission appeal during weekend Masses there in August. It’s hard to imagine, Father Barton said, that he would meet one of the tens of thousands of Sudanese children he has baptized—during 22 years of missionary work in Africa—half a world away in his own hometown.

But then again, he said, smiling, God works in amazing ways.

"I was 6 years old when I was baptized by him in my own village," Father Loro said during an Aug. 7 interview at the archdiocesan Mission Office at the Archbishop O'Meara Catholic Center in Indianapolis. "That is all I can remember. Father Loro said." Our village is not far from the parish where he served among the Bari [people]. He even taught me a little English," Father Barton said, because another Comboni priest helps him with Masses at St. Theresa Parish in Juba.

"I was very difficult for the boys. He had to run away to many places. He had to flee to find safety several times," Father Loro said. "The first time I am able to converse Mass with him ... in my own hometown.

Their unexpected reunion was amazing. Father Loro said: “I told him he inspired me very much. ... I found my way to the USA that thrills me. When I returned to Sudan, I had 1,859 baptisms in the diocese. That year, from Jan. 1 to when I left Nyamllel right after Easter on April 10, we already had over 1,100 baptisms.”

When he arrived in Sudan in 1978, Father Barton said there was an average of two marriages per diocese in Sudan. Now there are more priests and more marriages.

"Every time in a while, I can get some of the parents to have their marriage blessed in church," he said. "That thrills me. When I can bless a marriage, I always think God is patting me on the back. And not only marriages, but some of the children will become priests. That’s all very encouraging."

"Now I have more freedom to go out to the chapels more often," he said. "Last year, we had 1,859 baptisms in the diocese. This year, from Jan. 1 to when I left Nyamllel right after Easter on April 10, we already had over 1,100 baptisms."

"Now Father Loro serves as the rector of the minor seminary in the Archdiocese of Juba, where 75 young men are studying for the priesthood this year. In his mission talks, Father Loro shares the good news of the Church in Sudan and recounts horrifying statistics from the 21-year civil war that ended in 2005 and the current holy war waged by Muslim extremists in the Darfur region of Sudan. Despite this new conflict and threats to the Jan. 9, 2005, peace accord, Father Loro and Father Barton recently returned to Sudan to serve God’s people in the wake of continuing violence there."

Correction

The e-mail address for Dr. Hans E. Geisler was incorrect in his “My Turn” column in the Oct. 5 issue of The Criterion. His correct e-mail address is Geisler_gynonc@msn.com.
A special breed of student-athlete

Catholic school students earn spot in role model program

By John Shaughnessy

They put themselves on the line every game, trying to give their best for their team, their high school and the community they represent. Even more importantly, they display leadership, teamwork, sacrifice, joyosity and commitment—qualities that last far longer than the memories of a final score.

The beauty is that nearly every Catholic high school is well represented by this special breed of student-athlete every season. In keeping with that tradition, three individuals from Catholic high schools in the archdiocese have been chosen as part of the Role Model Program of the Indiana High School Athletic Association for the 2007-08 school year: Ellen Alerding of Bishop Chatard High School in Indianapolis, Ivie Obeime of Brebeuf Jesuit Preparatory School in Indianapolis and Katie Zupancic of Cathedral High School in Indianapolis.

Each of their high schools nominated them for the honor, which focuses on qualities that include outstanding character, community involvement, athletic ability and academic excellence. The program also requires that they not use alcohol, tobacco and drugs.

“They’re really excellent role models for the youth of Indiana to follow,” says Chris Kaufman, communications director for the IHSA. “All of these role models live healthy and positive lives. And through this program, they’re encouraging others to do the same.”

Here is a glimpse of these three student-athletes and their thoughts about being a role model for their peers and younger children.

Ellen Alerding

When Ellen Alerding came to Bishop Chatard High School as a freshman, she immediately looked to the older girls on the volleyball and basketball teams—wanting to learn how they played the game and how they lived their lives. They apparently set a tremendous example, considering the kind of student-athlete that Ellen has become.

She’s an excellent student who has no time for alcohol, tobacco and drugs. She’s part of the archdiocese’s A-Promise to Keep program, visiting grade schools to tell students the virtues of charity. She is also a member of Bishop Chatard’s retreat team, trying to help younger students grow in their faith. And she is an athlete who plays with heart, a leader who is aware of the example that she’s setting for the younger student-athletes in her school’s volleyball and basketball programs.

“I remember when I was in that position,” says Ellen, 17, the daughter of Joe and Amé Kaufman, communications director for the youth of Indiana to follow, “I feel like people can look up to me,” says Ivie, 17, a member of St. Luke the Evangelist Parish in Indianapolis. “I can instill that kind of confidence in my teammates and let them know they can do it also.”

The Brebeuf senior has the same approach off the court.

“I don’t abuse or use anything that has to do with tobacco or alcohol. It’s a choice I made. It’s a personal goal for myself. Tobacco and alcohol can only present negative things about yourself.”

She also leads by example by volunteering at a home for elderly people. She sits with them, listens to them and plays bingo with them.

Interestingly, she is friends with Ellen Alerding, a friendship that began when they played on the same basketball team during their grade school years.

“She’s made the same choices I have,” says Ivie. “I feel everyone who has made those choices in high school is a step ahead of everyone who hasn’t.”

Katie Zupancic

Katie Zupancic knows the difficult choices that high school students face every day.

The Cathedral High School soccer player also has her own way of dealing with those choices and the pressure to make the wrong ones.

“I want to make choices that will make my family proud, my brothers and friends proud,” says Katie, 16, the daughter of Tom and Carrie Zupancic. “I also want to stay involved in the community.”

By Brandon Bjoerklie

Anthony Pontone, a priest at St. John the Evangelist Parish in Indianapolis, became a friendly face to a group of children from Grinding Rock Elementary School.

“Each of their high schools nominated them for the honor, which focuses on qualities that include outstanding character, community involvement, athletic ability and academic excellence. The program also requires that they not use alcohol, tobacco and drugs.”

...Continued...
Don’t you wish there was a political party that stood for all the things the Catholic Church teaches? Naturally, it couldn’t be called the Catholic party or it would never get enough support from non-Catholics to win elections, but just a party whose platform agreed with the Church’s teachings.

Earlier in U.S. history, the Democratic Party was considered the party for Catholics. It was the one that welcomed Catholic immigrants, especially the Irish escaping the potato famine in Ireland, while the Republican Party was composed of anti-Catholic nativists. That was especially true here in Indiana during the first part of the 20th century when the Ku Klux Klan controlled the Republican party. It was the one that welcomed Catholics to the Democratic Party, even as the Ku Klux Klan controlled the Republican Party whose platform agreed with the Catholic Church teaches? Naturally, it couldn’t be called the Catholic party or it would never get enough support from non-Catholics to win elections, but just a party whose platform agreed with the Church’s teachings.

That when changed during the Democratic Party became the party that promoted liberal abortion policies, favoring the “right” of a woman “to control her own body” over the rights of the unborn human baby. Democrats went on to promote the acceptance of euthanasia, the killing of embryos for cell research and other anti-life issues. Many Catholics believed it impossible for them to remain members of the Democratic Party and, since the Republican Party promoted pro-life issues, they became Republicans.

Other Catholics, though, while wishing that the Democratic Party wasn’t so pro-abortion, remained convinced that it was more in line with most other Catholic teachings than was the Republican Party. Examples include the issues of capital punishment, immigration and the preferential option for the poor. While many Catholics deserted the Democratic Party, most of the Catholics serving in Congress are Democrats. Therefore, there is no U.S. political party that can be considered the party of Catholics. Or perhaps we should say that should be the party of Catholics since we know that many Catholics don’t take their religion into consideration when it comes to politics.

Furthermore, it appears unlikely that such a party will exist in the future. There used to be a scramble among politicians to get “the Catholic vote” as if Catholics always voted in a bloc. There were times when that was true—especially in the election of 1960 that made John F. Kennedy the first and only Catholic president. Through the years, though, it became evident that there is no such thing as the Catholic vote since Catholics recently have voted about the same as other Americans. During some elections, they voted mainly Republican while in others it was mainly Democrat. Percentages usually vary depending upon how faithfully the Catholics practice their faith.

With 68 million Catholics in the United States, it shouldn’t come as a surprise that there’s tremendous diversity and pluralism among them. They don’t always think alike, and we shouldn’t expect them to. Aside from the basic truths of the Church—that expressed in the Nicene Creed plus a few more—Catholics’ beliefs tend to stretch across the broad spectrum of opinion.

This is even true in non-political matters. Four Catholic sociologists—William D’Antonio, James Davidson, Jerry Heit and Mary Sanchez—recently published American Catholics Today, the results of a survey to determine what “elements” of Catholicism are the most important “elements” of Catholicism. At the top of the list were helping the poor, Jesus’ resurrection from the dead, the sacraments, including the real presence of Jesus in the Eucharist, and devotion to Mary. Those considered least important were teachings in opposition to abortion, the teaching authority of the Church, opposition to the death penalty and a celibate male clergy.

But that’s not all. “What!” many will exclaim: How can any Catholic consider teachings in opposition to abortion among the least important elements of the Church? Surely it should be near the top.

We have received letters from readers who make the point that it’s impossible to be both pro-choice and Catholic. But we’ve said it before and we’ll say it again: Despite encyclicals on the pro-life teachings and other Church documents, many in the Church refuse to accept its pro-life message. Yes, the Church believes its pro-life teachings are among the most important, but not all those who identify themselves as Catholics do.

Catholics can belong to any political party, but they have an obligation to vote for candidates who come as close as possible to the teachings of the Church.

—John F. Burk

Faith & Precedent/Douglas W. Kmiec

The ethics of dying a happy death

End-of-life care remains a difficult path to ethically navigate. The Holy See’s Congregation for the Doctrine of the Faith has reaffirmed that the provision of food and water to those who are not conscious through a tube is not extraordinary care. Therefore, should it be provided even when the person is in a vegetative state (PVS) for a prolonged period.

That the Church takes a position in favor of feeding the hungry, even in a PVS, should not be surprising. But we should not understand either its difficulty or the nuances with which it must contend. Consider the plight of two individuals who died within weeks of each other in 2005: Terri Schiavo and Pope John Paul II. Terri Schiavo was short-changed. At a young age, she fell into a so-called “vegetative” state, which, at the time of her death, had lasted for 15 years. Church teaching often uses scare quotes around the word “vegetative,” underscoring that no human person should ever be reduced to, or thought of as, a, vegetable.

In terms of formal Church instruction, even Schiavo’s subsequent autopsy, finding her without sufficient brain matter to have had any hope of recovery, supplied no justification for depriving her of nutrition. By this newly emphasized Church instruction, the withdrawal of Schiavo’s feeding tube was not an extraordinary and particularly burdensome care (which is permitted), but the deprivation of basic, ordinary care (which is not).

Few thought Pope John Paul II’s death posed a similar challenge. However, it is now argued by an Italian anesthesiologist that those attending the late pontiff actually were slow in getting the Holy Father a feeding tube and then deprived him of the most appropriate one. Let’s, in this instance, Pope John Paul II was apparently given a nasal feeding tube; given his Parkinson’s disease, which makes it difficult to chew, an abdominal feeding tube would have been more appropriate.

Dina Pavanelli accuses the Church of not following its own instruction. To be deprived of the most appropriate feeding tube, she concludes, violates Catholic teaching.

All of us who witnessed the profound teaching of Pope John Paul II (including his prayerful understanding of pain and dying) find these accusations outrageous. Pavanelli was not present at the pontiff’s bedside and has had no access to his medical records.

Of course, there are few immediate family members, those pronouncing upon the ethics of Schiavo’s treatment were certainly not even an ethical standard. The care of patients must be clearly written, but as a matter of subsidiarity, it is most appropriate that the patient, if conscious, or the immediate family to apply. As carefully drawn as the Congregation for the Doctrine of the Faith’s recent statement is, no detached ethical observer can know all the contingent facts. It is indeed clarifying for the Church to specify that the provision of food and water even by artificial means is, in general, ordinary care. But even the Vatican concedes that, in specific cases, it may not be, it does not “accomplish its proper finality.” (For example, if the body is rejecting or not metabolizing the food or even if the provision of food is harmful, as in the case of some cancers.)

Catholics can expect close questioning from non-Catholic friends about this reaffirmed teaching. Many will be unable to perceive anything but excessive expense and prolonged hospitalization in the artificial provision of food and water to someone who, to use the Congregation for the Doctrine of the Faith’s terminology, “to a man who is dying will never recover consciousness.”

The Church permits the removal of artificial nutrition when it is recognized that it is the underlying disease, not the willful act of the patient or doctor, that will cause death.

Why, some will surely ask, is it not also the underlying illness that has destroyed the natural capacity to eat and drink? Why should one manifestation of the natural process of death, incapacity to breathe, be treated with the side effect of the inability to eat be put on the other? These are inescapably hard questions. We should not pretend otherwise. Prudently, we should update our health care directives or living wills to faithfully reflect a presumption in favor of providing nutrition and hydration. Beyond that, pray.

Catholics have traditionally prayered to be delivered “from a sudden and unpaved death.” The blessing and curse of medicine is the possibility of a prolonged and debilitating death. For this, we need an even older prayer “for the grace of a happy death.”

(Douglas W. Kmiec, a professor at the University of Notre Dame and a prolific author, writes for Catholic News Service.)

Letters to the Editor

Cruelty to the unborn is just as deplorable as cruelty to animals

Where is our common sense? I am convinced that people can get so riled up over cruelty to animals, yet think nothing about the cruelty to unborn babies being aborted.

An example: Michael Vick, a quarterback for the Atlanta Falcons of the NFL, was involved in illegal dog fights and, according to some reports, in the actual participation in the killing of dogs unable to fight. Now I don’t condone abuse of any animal, and I agree he should be punished for his involvement.

Where is the outcry for the cruelty that occurs to more than 1,000 unborn children every day at the hands of a doctor under the guise of a woman’s “right” to kill her unborn child? Somewhere we lost our common sense. I guess it was in 1973 when someone decided that our Constitution gave a woman the right to kill her unborn child if she didn’t want it—for any reason. The question is: Why is this OK? Don’t unborn children have any rights? Just because they live inside their mother and have not been delivered to the “outside” world, don’t they have the same rights as we do? They are alive and growing. I just don’t get it.

The only way we can turn this around is to elect people with common sense, those who understand that humans are sacred and that abortion is wrong. We have to elect people that understand that every human being is just as important as any other.

Use common sense. Common sense is the next election. Be informed, hopeful and pray that those elected use common sense.

Al Scheller

Elizabethtown
La enseñanza de la Iglesia sobre el concubinato refleja la creencia en la dignidad del matrimonio con respecto al concubinato, viviendo juntos en una relación sexual no casada, tiene una serie de implicaciones para aquellos que lo practican.

As a matter of fact, marriage preceded by cohabitation is 46 percent more likely to end in divorce. The research shows that serial cohabitators who have had multiple relationships. Some studies indicate that those who live together are already those who are more likely to divorce. While research shows the selection influence, sociologists emphasize the causal effect, that, is, cohabitation itself increases the chance of future marital problems and divorce.

It had not occurred to me that cohabitation usually favors one partner over the other. Studies find that cohabitators are unequally committed. Apparently, often the more committed partner is willing to put up with poor communication, unequal treatment, incoherence and even abuse. Typically, women are more vulnerable than men they tend to be more committed.

Not surprisingly, cohabitation puts children at risk. Every couple is unique and perhaps misunderstanding conception. Other reasons for living together include companions, friends, family, security, companionship and security, and a desire to move away from the family of origin.

As de hecho, un matrimonio precedido por el concubinato tiene un 46 por ciento más de probabilidad de culminar en divorcio. El divorcio es un 46% más probable para aquellos que han vivido juntos, pero no están casados, que aquellos que no han vivido juntos, pero no están casados.

Si bien la investigación demuestra la influencia de la selección, la mayoría de los científicos sociales hacen énfasis en el efecto causal; es decir, que el concubinato en sí mismo aumenta el riesgo de problemas matrimoniales en el futuro y de divorcio.

No había pensado que el concubinato por lo general daba preferencia a unas de las partes en la relación. Los estudios muestran que los concubinos no están igualmente comprometidos. Aparentemente, con frecuencia la parte comprometida está dispuesta a soportar la mala comunicación, el tratamiento desigual, la inseguridad e incluso el abuso. Normalmente, las mujeres son más vulnerables que sus parejas son más comprometidas.

No se sospechaba que el concubinato ponga en riesgo a los hijos. Cuarenta por ciento de los casos de divorcio incluyen hijos. Después de divorciarse, la mayoría de estas parejas se separarán, en comparación con el 15 por ciento de los parejas casadas.

En resumen, la enseñanza de la Iglesia con respecto al concubinato refleja nuestra creencia en la dignidad del matrimonio.

Se acercarán a los que conviven, con discreción y respeto; se empeñarán en una acción de iluminación paciente, de corrección cariñosa y de testimonio familiar cristiano que puedan allanarles el camino hacia la regulación de su situación. Familias Consciente, #81.

A pesar de las dificultades, el concubinato ofrece una oportunidad para la evangéltización. Cuando se aborda con entendimiento y compasión, se convierte en una oportunidad para el aprendizaje.

En el informe de la UCSBC concluye con el recordatorio de que los jóvenes buscan su alma guía en el concubinato. Desea una relación íntima y duradera. Nuestra Iglesia entiende esta búsqueda de intimidad. Desde el punto de vista pastoral, tratamos de ayudar a los concubinos para que entiendan que su relación menoscaba la dignidad del matrimonio. La evangéltización es un acto de iluminación paciente, de corrección cariñosa y de testimonio familiar cristiano que puedan allanarles el camino hacia la regulación de su situación. Familias Consciente, #81.

¿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 Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa, Language Training Center, Indianapolis.

Do you have an interest 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
Events Calendar

October 19
The Atium, 3143 E. Thompson Road, Indianapolis, St. Francis Hospital's Senior Promise program, “Full Health Fall Family.” 9 a.m.-noon. Information: 317-782-6660.

October 20
St. Michael the Archangel Church, 3354 N. 30th St., Indianapolis. Helpers of God’s Precious Infants, Pro-Life Mass, Father Glen O’Connor celebrant, 8 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.


St. Vincent Women’s Hospital, 8111 Township Line Road, Indianapolis. Couples to Couple League (National Family Planning) class, 9-11 a.m. Information: 317-228-9276.


October 21

St. Lawrence Parish, 6944 E. 56th St., Indianapolis. Fifth annual “Health Fair,” 8-30-11:30 a.m. Information: 317-546-4065.

St. Isidore the Farmer Parish, 6501 S. Indiana Road, Brinton, “Fall Festival and Shooting Match,” 10:30 a.m.-4 p.m. Information: 317-843-5713.


MKVs and Divine Mercy Center, Ruvile, located on 925 South, 8 mile east of St. Paul and 12 miles south of Versailles. Cenotaph Sunday, Confession, 1 p.m., followed by holy mass, 2 p.m., groups of 10 per the new Marian Way, 1 p.m., Father Elmer Burwinikel, celebrant. Information: 317-689-3551.

October 23
St. Francis Heart Center, Community Center, first entrance, 8111 S. Emerson Ave., Indianapolis. “Ask the Doc-Heart Attacks,” Dr. Jason Fleming, presenter, 6-30 p.m. no charge. Information: 719-891-1786 or e-mail Dawn.Richie-Wilt@shals.org.

St. Athanasius the Great Byzantine Church, St. Mary Hill, 2245 W. 86th St., Indianapolis. Archdiocesan Catholic Charismatic Renewal of Indiana, pray meeting, 7:15 p.m. Information: 317-592-1992, www.shcirt.org, e-mail ccrccr@inholyspirit.org.

October 25
Archbishop Edward T. O’Meara Catholic Center, 1404 N. Meridian St., Indianapolis. “Understanding the Liturgy,” session two, “Liturgical Renewal,” Father Rick Gunther, presenter, 6:15 p.m. Information: 317-236-1483, 380-382-9269 or e-mail archbishop@archindy.org.

October 26
St. Therese of the Infant Jesus (Little Flower) Parish, social hall, 1401 S. Bosart Ave., Indianapolis. Fall luncheon and card party, noon luncheon, doors open 11 a.m., $10 per person. Reservations: 317-356-4967 or 317-356-0774.


November 2-4

November 12

November 19-21
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Pre Cana Conference” for engaged couples, 1-4:56 p.m. Information: 317-725-6561, 317-236-1569 or 800-382-9836, ext. 1569.

November 25

November 30-December 2
St. Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Martha and Mary in Conversation with a Busy Parish Priest,” Benedictine Father Vincent Tobin, presenter. Information: 800-682-0988 or e-mail mzoeller@saintmeinrad.edu.

December 14
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Pre Cana Conference” for engaged couples, 1-4:56 p.m. Information: 317-725-6561, 317-236-1569 or 800-382-9836, ext. 1596.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Opening Our Hearts to Love’s Innermost Core,” Benedictine Father Brian Raab, presenter. Information: 800-682-0988 or e-mail braab@saintmeinrad.edu.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Pre Cana Conference” for engaged couples, 1-4:56 p.m. Information: 317-725-6561, 317-236-1569 or 800-382-9836, ext. 1596.

Sisters need donations for convent chapel

Members of the Daughters of Mary Mother of Mercy, a Nigerian-based religious order who minister in the archdiocese, are moving to Holy Angels Parish in Indianapolis. They will need donations to purchase kneelers and Stations of the Cross for their new convent chapel. If parishes or religious communities in the archdiocese donate these items, call Daughter of Mary Mother of Mercy Sister Jennifer Omonye at 317-545-9112 or e-mail her at jfomuonye@yahoo.com.

Correction

In the Oct. 12 issue of The Criterion, there were errors in an article on page 6 recruiting the need for donations of used computer equipment for a mission ministry of Immaculate Heart of Mary Parish in Indianapolis. All computer equipment will be collected from 9 a.m. until 4 p.m. on Oct. 20 and from 9 a.m. until 2 p.m. on Oct. 21.

For more information, send an e-mail to gwallentin@iol.com.
Scecina High School Class of 1957 celebrates 50-year reunion

By Bryce Bennett

The four years spent in high school may seem like a short time when compared to the life of a person. For the 1957 Class of Father Thomas Scecina Memorial High School in Indianapolis, those four short years have fostered a lifetime of bonds, marriages, values and friendships.

The 1957 class, which celebrated its 50-year reunion in September, has the distinction of being the first cecilian archdiocesan high school graduating class in the Indianapolis area.

This created a characteristic of anticipation, remembered Judy Felts, a member of the class who attended the Scecina reunion.

“Going to a brand new school was exciting. We got to pick the school colors, and we were upclassermen the entire way through school,” Felts said.

This enthusiasm among the first class created a close-knit group, and that feeling has persevered for 50 years.

“Being the first class, we had a certain sense of camaraderie that went with being the first class,” recalled classmate Ed Fillenwarth.

The reunion reflected the feeling of family among the class. It began on Sept. 21 with a casual gathering at a northside residence. On Sept. 23, 120 class members attended festivities that included a Mass and dinner. The night concluded with time for the alumni to visit with each other, and share laughter, conversation, pictures, memories and speeches by original faculty members.

Several class members stated that the group would not have achieved its sense of family if not for the outstanding staff and administration.

“We had a wonderful faculty,” Fillenwarth said.

“Many of the surviving faculty attended the reunion. Our band director led us in the Sceccina fight song that he wrote. The original athletic director, was there. Five Franciscan sisters were present, and we also received numerous letters from other teachers and coaches who were not able to attend.”

“Sister Hortense was a wonderful nun who cared for every student she had,” Felts recalled.

Archbishop Buechlein celebrates parish feast day, blesses St. Theodora portrait

By Mary Ann Wyand

It was a festive celebration of saints. After completing a nine-day novena to their patron, St. Michael, the Archangel parishioners in Indianapolis celebrated the feast day of the archangels—Michael, Gabriel and Raphael—and honored St. Theodora Guérin with the blessing of a portrait depicting her.

At the conclusion of the liturgy, Father Varghese Maliakkal, parish faithful people who pray.”

Archbishop said, “let’s renew our commitment to be Christ’s love and mercy for us.”

opportunity at this Eucharist to renew our trust in ups and downs—of our lives? … Let’s take this that Jesus can and will see us through the decisions—the
god, why does our faith falter [at times]? Do we believe

trust in Jesus Christ? … If all things are possible with God’s mercy is his greatest gift to us, he said, but do we know God is there through the good and the bad.”

Members of the class also remember the Catholic values and morals taught during those four years.

“Attending a Catholic high school has taught me hard work, dedication and loyalty to others,” Fillenwarth said.

“It [attending a Catholic high school] gives you a great base,” Felts explained. “You have to have something to lean on through life, and it is comforting to know God is there through the good and the bad.”

The 1957 class, which has previously worked as news editor and sports editor. He is also a retreat leader and a member of the student council, guitar club, golf team, student ambassador program and the National Honor Society.

The son of Doug and Diane Bennett, Bryce is a member of St. Christopher Parish in Indianapolis. His college choices include Indiana University and Purdue University. He wants to pursue studies in communications and education.

Members of the class who attended the Scecina reunion.

This enthusiasm among the first class created a
close-knit group, and that feeling has persevered for
50 years.

“Being the first class, we had a certain sense of camaraderie that went with being the first class,”
recalled classmate Ed Fillenwarth.

The reunion reflected the feeling of family among
the class. It began on Sept. 21 with a casual gathering at
a northside residence. On Sept. 23, 120 class members
attended festivities that included a Mass and dinner. The
night concluded with time for the alumni to visit with
each other, and share laughter, conversation, pictures,
memories and speeches by original faculty members.

Several class members stated that the group would
not have achieved its sense of family if not for the
outstanding staff and administration.

“We had a wonderful faculty,” Fillenwarth said.

“Many of the surviving faculty attended the reunion.
Our band director led us in the Sceccina fight song that
he wrote. The original athletic director, was there.
Five Franciscan sisters were present, and we also
received numerous letters from other teachers and
coaches who were not able to attend.”

“Sister Hortense was a wonderful nun who cared for
every student she had,” Felts recalled.

presented a traditional ornamental cloak made in
India to Archbishop Buechlein and thanked him for
doubling their joy with his presence.

Parish council president Dave Legge also
thanked the archbishop for celebrating the feast
day Mass and blessing St. Theodora’s portrait for the
church.

“It was about now—60 years ago—that
103 families from St. Anthony, Holy Trinity and Holy
Angels [parishes] set foot on the ground that is now
the St. Michael campus,” Legge said.

“It would be May 1948 before the cornerstone
would be set on the school, where Mass was first
offered, and nearly two years more before the first
footprint of our church was made a reality.”

Since the parish was founded after World War II,
Legge said, “each decade has strengthened our
footsteps and our resolve. The school addition was
constructed in 1965, this sanctuary was completed in
1978 and the Parish Life Center was added in 1999.
The meditation garden is the latest improvement added
just last June.”

St. Michael’s 103 founding families have grown into 683 households, he said. “… We are hungry to
celebrate life in God, to spread God’s love and healing
to others, and are committed to passing on our Catholic
culture.”

For the 1957 Class of Father Thomas Scecina
Memorial High School in Indianapolis, those four
short years have fostered a lifetime of bonds,
marrriages, values and friendships.

The 1957 class, which celebrated its 50-year
reunion in September, has the distinction of being
the first cecilian archdiocesan high school graduating
class in the Indianapolis area.

This created a characteristic of anticipation, remembered Judy Felts, a member of the class who attended the Scecina reunion.

“Going to a brand new school was exciting. We got
to pick the school colors, and we were upclassermen the entire way through school,” Felts said.

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Archbishop Daniel M. Buechlein and Father Varghese Maliakkal, adminis-
tor of St. Michael the Archangel Parish, consecrate the Eucharist dur-
ing a Sept. 29 feast day Mass at the Christian Brothers
West Deanery church. A nine-day novena preceded the liturgy. The por-
trait depicting St. Theodora Guerin teaching children will hang on a pillar in the church.

“St. Gregory said whenever some act of wondrous
power must be performed, [the archangel] Michael is sent,” he said, “so that his action and his name may make it clear that no one can do what God does.”

That message is timeless, Archishop Buechlein said, and very timely for Christians to remember in their daily life.

God’s love is his greatest gift to us, he said, but do we know our trust in God?

“Do we have the confidence that the Father’s mercy is there for us?” Archbishop Buechlein asked. “Are we willing to place ourselves in God’s hands? Do we put our trust in Jesus Christ? … If all things are possible with God, why does our faith falter [at times]? Do we believe that Jesus can and will see us through the decisions—the ups and downs—of our lives? … Let’s take this opportunity at this Eucharist to renew our trust in Christ’s love and mercy for us.”

Faith is like a muscle, he said, which must be exercised through regular prayer.

“With the help of St. Michael, our defender and our messenger from God about God’s mercy,” the archbishop said, “let’s renew our commitment to be faithful people who pray.”

Next year marks the 60th anniversary of the founding of the parish, Father Varghese Maliaakal, parish administrator, told the gathering. He praised the “great St. Michael’s family” for being “good and loving people.”

At the conclusion of the liturgy, Father Varghese
Saint Meinrad president-rector to step down in 2008

Benedictine Father Mark O’Keefe announced this month that he would step down as president-rector of Saint Meinrad School of Theology in St. Meinrad at the end of the current school year. He has held the position since May 1996.

Father Mark’s tenure will end on June 1, 2008. “I am in my 12th year as president-rector. I believe that I already the senior rector of a founding theologate in the United States,” said Father Mark in an Oct. 5 press release: “Even when things are going well, eventually the time comes for new leadership.”

A search for Father Mark’s successor will be initiated by the school’s board of trustees.

The School of Theology is a ministry of Saint Meinrad Archabbey. The board is expected to make a recommendation to the monastery’s archabbot at its meeting next February.

The school’s bylaws require that the president-rector be a monk of Saint Meinrad Archabbey.

Under Father Mark’s leadership, the School of Theology has increased its enrollment, begun a two-year pre-theology program leading to a master of Catholic Philosophical Studies degree, added a permanent deacon formation program, established the Institute for Priests and Pastors, and undergone several extensive renovations.

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Notre Dame panelists’ views highlight complexities of immigration

NOTRE DAME, Ind. (CNS)—Four leaders with a stake in the ongoing national debate about immigration took to the stage at the University of Notre Dame on Oct. 8 and in a two-hour forum gave voice to many of the topic’s complexities.

The discussion covered labor shortages, families separated by years-long waits for visas, overcrowded schools, deaths in the desert, unreimbursed government expenses, crime rates, changing demographics, language barriers, inadequate employment options at home, and what the Catholic Church teaches about how to respond to those issues.

The forum featured Los Angeles Cardinal Roger M. Mahony, Sm. Mel Martinez, R-Fla., Arizona Gov. Janet Napolitano and Mayor Louis Barletta of Hazleton, Pa. Each described the key immigration issues as they relate to their communities.

Cardinal Mahony and Barletta provided the most dramatically different perspectives on responding to immigrants.

In response to a surge in Hazleton’s immigrant population, the City Council in 2006 passed ordinances which, among other restrictions, impose harsh fines on landlords who rent to undocumented immigrants, require would-be tenants to get a certificate from the city affirming their right to be in the country, and invoke the business licenses of employers who hire illegal immigrants.

The law has never been enforced because of litigation. A federal judge ruled in July that the ordinance is unconstitutional, but Barletta said the city intends to appeal.

Cardinal Mahony, the most visible U.S. prelate on the topic of immigration, said Hazleton’s law is part of why the tone of national discussions about immigration have taken an inappropriately hostile, fearful turn.

Such laws create fear among all sorts of people, Cardinal Mahony said, whether they are in the country legally or not. “Everybody is being looked at with suspicion,” he said.

“This is not the American way,” he continued. “It’s destructive and divisive, and it’s going to diminish the sense of unity we have as a nation.”

The cardinal encouraged people to get to know immigrants personally, to watch as parents work “two, three or four jobs” to make ends meet, and to recognize that millions of immigrants who are afraid to go to police or seek other community services they need.

“Someday, overtime, there will be new laws that will look a lot different from the ones that are in place today,” Cardinal Mahony said.

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Faith Alive!

Genetic research brings healing, raises moral questions

By Fr. Nicanor Austriaco, O.P.

On May 18, 2006, scientists completed the Human Genome Project (HGP) with the publication of the DNA sequence of the last of the 24 human chromosomes. The HGP is a catalog of the approximately 25,000 genes of the human species. It is a blueprint that lists all the molecular parts needed to make a human being. The publication of the HGP has given birth to the field of genomic science or the “new genetics” that promises to revolutionize medicine in the next century.

How will the HGP change medicine? First, it will help us to better understand the genetic basis for disease.

All diseases have a genetic component either because genes cause a disease when they malfunction or because genes predispose the individual to environmental factors that cause the disease. The HGP will help us to find these disease-associated genes.

For example, a group of scientists in the United Kingdom recently compared the genes of 14,000 patients with those of 3,000 healthy individuals and identified 24 genes that are linked with seven common diseases, which include coronary heart disease, Crohn’s disease, rheumatoid arthritis and diabetes. Studies like these will help us better understand how flaws in genes cause and contribute to disease.

Genomic science will also help improve our ability to anticipate, diagnose and, in some cases, prevent disease. It will allow physicians to undertake individualized genetic tests to identify those genetic predispositions we each have toward disease.

For example, parents would be able to know if their children are predisposed to high blood pressure, allowing them to institute individualized behavior changes and pre-symptomatic medical interventions to help prevent the onset of the disease.

However, the development of these diagnostic tests raise ethical and social questions: Do patients have a right to know that they are genetically predisposed to a debilitating or terminal condition like Huntington’s Disease or Duchenne Muscular Dystrophy? Or should they be able to opt out of knowing such information? Given that certain results could jeopardize current or future employment or insurance opportunities, who has a right to access the results of these genetic tests? How should society grapple with the private eugensics that will surely arise as parents attempt to produce children with particular genetic traits and predispositions?

These are only a sample of the bioethical questions that are being raised by the new genetics.

Ultimately, the HGP will help treat disease. The new genetics will allow doctors to individualize medical therapies so that a patient will receive only those drugs that will be effective given the patient’s genetic makeup and the particular genetic makeup of the disease.

Already, physicians have discovered that certain drugs, the heart-failure drug BiDil, for example, are only effective against a particular condition if the patient is of African descent. This race-based medicine is only the beginning of a trend that will soon lead to patient-based medicine.

Soon cancer patients will receive chemotherapeutic regimens that are tailored to the genetic characteristics of their particular tumors, improving the efficacy of these drugs.

The new genetics will also allow doctors to develop gene therapies to cure genetic maladies by introducing a correct version of a malfunctioning gene into a patient. In recent clinical trials, several children born without an immune system to protect them against infections—so called “bubble babies” because they have to live in an isolation chamber to protect them from germs—have been cured with gene therapy. Many even believe that gene therapy will allow us to cure HIV-positive patients by giving them a new immune system that is genetically engineered to be resistant to the virus.

The promise of genomic medicine will certainly go far in achieving the goal of alleviating human suffering and curing disease. Thus, it is not surprising that the Catholic Church supports genomic medicine.

Pope John Paul II said nearly 25 years ago: “The research of modern biology gives hope that the transfer and mutations of genes can ameliorate the condition of those who are affected by chromosomic diseases; in this way the smallest and weakest of human beings can be cured during their intrauterine life or in the period immediately after birth” (“Biological Experimentation Address,” Oct. 23, 1982).

The pope also taught that in trying to treat or prevent some genetic conditions we should always respect the dignity of the patients who have that condition. In the end, all genetic manipulations, in order to be morally upright, must respect the fundamental dignity of the human person and the common biological nature that lies at the basis of liberty.

(Dominican Father Nicanor Austriaco, a molecular biologist and bioethicist, is an assistant professor of biology and theology instructor at Providence College in Rhode Island.)

Hope can be found in scientific research—if it is moral

By Carole Norris Greene

People who have watched a loved one suffer and eventually die from a devastating disease are sometimes held hostage by it. Their grief can be profound, even debilitating.

It is no wonder that word of progress in genetic science will also help people who have watched a loved one suffer and eventually die from a devastating disease.

It is a blueprint that lists all the molecular parts needed to make a human being. The publication of the HGP has given birth to the field of genomic science or the “new genetics” that promises to revolutionize medicine in the next century.

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Medical research can improve quality of life

What scientific development today is a cause of particular concern or of hope for you?

“I think that God meant for us to improve ourselves, but we must be careful. Stem-cell research, for example, may be good in itself as long as it doesn’t get out of hand. Cloning is good for human benefit, such as food production to feed the world, but for humans I’m not so sure that’s such a good idea.”

(Carole Norris Greene is associate editor of Faith Alive!)†

Chapter 13 of the Book of Judges says that the Philistines ruled over the Israelites for 40 years. The nation grew strong, as often in Scripture, usually as a way of saying a long time. The Philistines were the ancestors of today’s Palestinians, who were kicked out of Israel originally in Gaza. The Israelites fought them during the time of Samuel.

Manoah was an Israelite from the clan of the Danites. Dan was the northernmost tribe and prime ministers, but the most extraor- dinary was Mattie, who had been acknowledged as a peacemaker, and whose efforts posthumously.

Six other books written by Mattie were through Heartsongs, a series of faith-filled newcomers.

Among other things, life is instructive. The older we get, the more interesting facts we uncover. For instance, the very word “factoid” is new to me from this column, probably because someone made it up in a book I never even considered reading.

As the point is we have lots of information to process these days, and the older we get, the more interested we are. Books therefore have been a part of our lives.

One of Mattie’s poems especially touched me. It was a regular columnist for The Criterion, and her appearances on TV were many, including “Good Morning, America” and “Oprah.” Once, when interviewed by Larry King and asked about his father, he said, “We’re divorced from my father in law. He’s another man.”

Our Church also stands for truth and justice. Our Church also stands for truth and justice. Two of the 44 million, or 14 percent, of the people in the United States of Hispanic origin.

Our Church also stands for truth and justice. Our Church also stands for truth and justice. They too were poor, hard- worked, and worked for the advantage of their labor. Truth be told, we have an open hand back door for years in the United States through the Trans-Mex corridor.

The Catholic Church in the United States has the privilege of viewing a snapshot of what it means to be Hispanic. I respect their work ethic and have a Christian sense of privilege of viewing a snapshot of what it means to be Hispanic. I respect their work ethic and have a Christian sense of spirituality. The older we get, the more interested we are.

Mattie’s mother, Jeni, has a similar experience. Mattie’s life philosophy was “Remember to play after every storm and to laugh after every tear.”

One of Mattie’s poems especially struck me in the book that recently published. It is called “A Kid with a Cereal Offering.” It is printed here in prose style to conserve space.

“I’ll never let you go, Mommy and you never let me go either. We’ll hold on to each other forever. We’ll never let go. We’ll be a whole family, we’ll pray for each other together. Our family already got enough smaller with Jamie and Katie and Stevie. We need to never let go again. We’ll be a whole family, staying together, you and me. We’ll be a holy family, praying together, staying together family forever.’”

The poem is more understandable if you know that his siblings—Jamie, Katie and Stevie—preached to him in death because of the same disease that cost Mattie his life: a form of muscular dystrophy called dysautonomic mitochondrial myopathy.

“Manoah, a Hasidic Jew, has a similar adult-onset form of the condition. The Criterion’s Web site at http://indianacatholic.org has more information about it. You can learn from our Hispanic brothers and sisters. We respect their work ethic and have a Christian sense of spirituality. The older we get, the more interested we are.

I have written a column about this generation of faith-filled newcomers. Please support immigration reform and implement a new round of educational initiatives, including the Indianas bishops pastoral statement, “I Was a Stranger and You Welcomed Me,” and “New Neighbors.” It can be found on the homepage of the Indianas Catholic Conference’s Web site at http://indianacatholic.org.

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The Sunday Readings

Friday, Oct. 26
Romans 7:18-25A
Psalm 119:66, 68, 76, 77, 93, 94
Luke 12:54-59

Saturday, Oct. 27
Romans 8:1-11
Psalm 24:1-6

Sunday, Oct. 28
Thirtieth Sunday in Ordinary Time
Strach 35:12-14, 16-18
Psalm 34:2-3, 17-19, 23
2 Timothy 4:6-8, 16-18
Luke 18:9-14

Daily Readings

Monday, Oct. 22
Romans 4:20-25
(Responsory) Luke 1:69-75
Luke 12:13-21

Tuesday, Oct. 23
John of Capistrano, priest
Romans 5:12, 15b, 17-20b, 2b-21
Psalm 40:7-10, 17
Luke 12:35-38

Wednesday, Oct. 24
Anthony Mary Claret, bishop
Romans 6:12-18
Psalm 124:1-8

Thursday, Oct. 25
Romans 6:19-23
Psalm 1 1:4-6
Luke 12:49-53

Question Corner/ Fr John Dietzen

All that we are and become in life are gifts of love from God

Are all people’s souls created spiritually equal at birth? In the U.S., all citizens are equal under the law. Is there any concept or doctrine concerning equality or inequality on a spiritual level? Faith and graces are gifts. They are both bestowed in apparently unequal proportions.

God loves us all and wants all of us to enter heaven. But since there are different levels of heaven (Mt 5:12, 2 Cor 5:10, etc.), it appears equality doesn’t exist in heaven either.

Some argue that all souls are not created equal. Nor are they gifted with equal advantages and opportunities during life. Why are some favored or privileged and some shorted? I hope your response is more substantive than generic, with specific references and citations.

A visiting priest in our parish warned us against “tempting God.” What does that mean? How can we tempt God? (Louisiana)

Tempting God means, so to speak, putting God “on trial,” by testing or challenging his goodness and power. Thus, when the devil told Jesus in the desert, “You shall not put the Lord your God to the test!” (Mt 4:7). †

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.
Scripture verse answers life’s important questions, Benkovic says

By Mary Ann Wyand

MITCHELL—A Scripture passage changed Johnnette Benkovic’s life forever.

Two verses from St. Paul’s letter to the Galatians spoke to the author, founder of “Women of Grace,” and EWTN and Catholic radio talk show hostess in such a powerful way that she shares the evangelist’s profound words when she has an opportunity to talk about her personal faith story with others.

Benkovic told several hundred women and men attending “A Day of Reflection and Renewal” on Sept. 8 at St. Mary Parish in Mitchell that her favorite Bible passage—Galatians 5:1-4—answers all the important questions about faith.

“Praise be to God, the father of our Lord Jesus Christ, who has bestowed on us in Christ every spiritual blessing in the heavens,” she quoted St. Paul. “God chose us in him before the world began to be holy and blameless in his sight, to be full of love. At some point in life, Benkovic said, most people ponder three questions—Who am I? Why am I? What is my purpose and mission in life?

Since 1981, Benkovic said, she has “stood her life on faith” that Scripture passage, which has helped carry her through the sorrow, suffering and pain of losing her son, Simon, in a car accident, then her husband, Anthony, to brain cancer in the last three years.

Benkovic was scheduled to speak at St. Mary Parish then present the keynote speech for the Catholic Life Network dinner in Indianapolis on March 3, but had to cancel those speaking engagements because her husband was near death. He died on April 11 in Safety Harbor, Fla.

“This Scripture passage [from Ephesians] that the Lord gave me has become my spiritual water,” she said. “That verse makes me so happy. Whenever life doesn’t make sense, go to this passage and see the truth. It is all there for us in Ephesians, Chapter 1, verses 3 and 4—‘... If we are going to be the best Catholics that we can be through the grace of God.’ Benkovic said, ‘then we have to know who we are, we have to know why we are, and we have to know what our mission and purpose in life is all about.’

St. Paul always praised God in his writings, she said, but God does not need our praise.

“God created us because he loves us and because he wants to invite us into the midst of his Trinitarian life,” Benkovic said. “When you love someone, don’t you want to do things for them? Don’t you want to make them happy? There is a dynamic in love that is life-giving.”

To love and honor God, she said, Catholics must show respect for him by showing love that is life-giving.

But sometimes, it’s not always easy.

“Sometimes we have to be that responsible person to stand up and say to art or people or sponsors or producers or manufacturers that we’re going to stand for it,” Father Eldred said. “And that takes courage.”

Benkovic’s life story and her personal faith journey demonstrate “a good sign and witness of courage,” he said.

“To lose her son—after worrying about him being in Iraq and then to have him come home and be killed in a car-wreck and then... to lose her husband to illness is just a double whammy that could have driven her to the other side of hatred toward God or rejection of God. Instead, she found and recognized that she had the fullness of God’s grace and embraced herself in that then moved forward in joy.”

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Benedictine Father Julius Armbruster was founding member of Blue Cloud Abbey in South Dakota

Benedictine Father Julius Armbruster, a native of Indianapolis and monk of Blue Cloud Abbey in Marvin, S.D., died on Oct. 2 at the Care Center in Wilton, S.D., where he had resided for several weeks.

The Mass of Christian Burial was celebrated on Oct. 9 at Blue Cloud Abbey. Burial followed at the monks’ cemetery there.

Father Julius was born on April 10, 1918, in Indianapolis. He entered the novitiate at Saint Meinrad Archabbey in 1938 and professed final vows as a Benedictine monk in 1943. He was ordained to the priesthood by Archbishop Joseph E. Ritter in 1944 at Saint Meinrad Archabbey Church.

In his later years, Father Julius ministered at all four of the Indian reservations where monks from the abbey staffed missions.

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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.


Fortwendel, Mary J., St. Meinrad, IN 47577. †

In 1944 at Saint Meinrad Archabbey in South Dakota.

Pray with us for America

in 1944 at St. Meinrad Archabbey in St. Meinrad in 1938 and recalled to Indiana and served as assistant pastor at St. Benedict Parish in Evansville, Ind. Father Julius was also pastor of Annunciation Parish in Revelo, S.D., and St. Mary Parish in Wilton, S.D.

In 1938 and served as assistant pastor at St. Benedict Parish in Evansville, Ind. Father Julius was also pastor of Annunciation Parish in Revelo, S.D., and St. Mary Parish in Wilton, S.D.

Father Julius is survived by a brother, Joseph Armbruster, and a sister, Virginia Toner, in Indianapolis. Memorial gifts may be sent to Saint Meinrad Archabbey, 110 Hill Drive, St. Meinrad, IN 47577. †

Rosary for Our Lady of Fatima

Catholics at St. Lawrence, St. Pius X, St. Joan of Arc and several other Indianapolis-area parishes pray the rosary at the Soldiers and Sailors Memorial on Monument Circle in downtown Indianapolis on Oct. 13 to mark the 80th anniversary of the Blessed Mother’s sixth and final apparition before three children at Fatima, Portugal, from May 13, 1917, until Oct. 13, 1917.

The American TFP – America’s Youth Fatima – www.TFP.org

The Criterion Friday, October 19, 2007

Page 13

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The heart of the Legacy for Our Mission: For Our Children and the Future campaign is placing the ministry of the Church in central and southern Indiana on secure footing for generations to come. In looking to the future, reaching the campaign’s $100 million goal is an important part. But it isn’t the only part.

Encouraging Catholics across the diocese to give in gratitude for God’s blessings and to respond by giving generously in time and talent is another key element in making sure that the Church’s mission is carried out now and into the future in the archdiocese.

The members of St. Joseph Parish in St. Leon and St. John the Baptist Parish in Dover heartily embraced these elements in their participation in the campaign.

Through it, they were able to accomplish goals that they had discussed for many years.

Each parish wanted to construct a parish life center that would facilitate the ministry of their growing faith communities.

Through prayer, sacrifice and a lot of hard work shared together, the parishes were able to fulfill their dreams.

Archbishop Daniel M. Buechlein dedicated both new facilities on Sept. 16. “Both parishes have been planning for new halls for quite a few years,” said Father George Plaster, pastor of both parishes.

To see the parishes reach this goal gives a real sense of accomplishment. It’s really been an exciting time for us. Wally Kraus was excited as he saw the parish life center go up at St. Joseph Parish, where he is a member.

Kraus, the chairman of the center’s building committee, along with several other parishioners, had desired such a facility, which includes a gymnasium, for a decade. “I’m elated,” Kraus said. “I think almost everybody else is, too. We can hardly believe it.”

But more than just being excited about having the building completed, Kraus was amazed by how it went up.

Members of the parish made significant financial pledges to pay for its construction. They also put their own sweat into the project by volunteering hour after hour of their own labor, putting up drywall, installing floors and hanging cabinets. “We probably did $75,000 [of] work ourselves in volunteer labor,” Kraus said.

As a result of their efforts, the facility has been named the St. Joseph the Worker Parish Life Center to highlight the sanctity that people can find in ordinary work, Father Plaster said.

“To me, the amazing thing was just watching how the Lord worked through a lot of people,” Kraus said. “I saw everybody pitch in and become a part of this. Just putting the building up brought the parish a lot closer together.”

The same can be said of the parish hall at St. John the Baptist Parish in nearby Dover.

“It features a meeting hall, kitchen, bathrooms and a storage room. Many parishioners who own construction businesses donated their labor to make the parish hall a reality,” Father Plaster said. “I’ve been in construction for more than 30 years,” said Jim Houtz, a member of St. John the Baptist Parish in Dover and chairman of the parish life center’s building committee.

“These people gave from the heart. I don’t even want to try to think about how much money that [they donated in labor]!”

Although it’s been open only a short time, Father Plaster has already seen how the parish hall has affected his parish in Dover.

“The new hall is really an improvement for activities and for the parish as a whole,” he said. “We’ve already had a number of activities there. And so we’re seeing the improvement in the overall running of the parish right away.”

When Houantz looks at the completed parish life center, he sees more than bricks and mortar. He also sees people. Houantz shared this vision with Father Plaster when, after construction was completed, he was able to give his pastor the key to the building. “I held the key and I looked at him and told him, ‘This key does not represent the key to a new building. It represents the time and talents and treasures of this parish.’”

Elementary School Secretary

A Catholic elementary school is looking for a full-time secretary to work 7:30—4:00 Monday through Friday. Skills needed are bilingual (Spanish/English), familiar with Microsoft Office—Excel, Word, etc., and friendly.

Send résumé to:

Ms. Cindy Greer
St. Anthony Catholic School
549 N. Warman Ave.
Indianapolis, IN 46222

Elementary School Classroom Aide

A Catholic elementary school is looking for a classroom aide to work with children. Skills needed are a caring individual who enjoys children, is bilingual (Spanish/English) preferred.

Send résumé to:

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Director of Religious Education

Our Lady of Mt. Carmel and St. Thomas More Parish has an immediate opening for a full-time Director of Religious Education. The position is responsible for all aspects of a comprehensive religious education program for children, teens and adults. Candidate must be an active Catholic and have a degree in religious studies or related field and preferably prior experience in the field.

Salaried position with diocesan benefits. Send résumé to:

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La Sagrada Familia Church, which means "the Holy Family" in Barcelona, Spain, has been under construction for about 100 years. It is the most famous work by architect Antonin Gaudi. The pilgrims toured the church on Sept. 17.

The Grotto of Our Lady of Lourdes draws pilgrims from all over the world to the Catholic shrine in Lourdes, France. Mary appeared there in 1858 to St. Bernadette Soubirous, a peasant girl. The pilgrims visited the grotto on Sept. 15.

Archdiocesan pilgrims participated in Mass with Msgr. Joseph F. Schaedel, vicar general, on Sept. 10 at the Apariciones Chapel, the Chapel of the Apparitions, near the Basilica of Our Lady of Fatima, above, in Fatima, Portugal.

Archdiocesan pilgrimage to Portugal, Spain and Lourdes, France

Archdiocesan pilgrims Deborah Bechtel of St. Christopher Parish in Indianapolis, left, and Betty Schmidt of St. Jude Parish in Indianapolis admire the ornate holy door at the Almudena Cathedral, dedicated to Santa Maria de la Almudena, in Madrid, Spain, on Sept. 12.

St. Francis Xavier, patron of the Archdiocese of Indianapolis, was born on April 7, 1506, at Xavier Castle in Navarre, Spain. The pilgrims toured the castle on Sept. 13.

At left, Msgr. Joseph F. Schaedel, vicar general and spiritual director of the pilgrimage, celebrates Mass on Sept. 11 at St. Teresa of Avila Church, which is called Casa del la Santa, the "house of the saint," at Avila, Spain. St. Barnabas School seventh-grader Luke Ralston of Indianapolis was the altar server for Masses during the pilgrimage to holy places in Portugal, Spain and France from Sept. 9-18.