Catholic and Muslims leaders call for reconciliation, peace in Lebanon

BEIRUT, Lebanon (CNS)—Lebanon’s Catholic and Muslim leaders met at the compound of a prominent Marian shrine and called for unity amid the tumultuous political situation in their country.

“The unity toward which we aspire as believers and that we aim to live as citizens is a unity that comes to us from God, the one, who created us as one soul. It is accepting others as being part of our personal identity, our spiritual itinerary and our national life,” the religious leaders said at their Oct. 27 meeting.

They called for prayers for reconciliation, brotherhood and spiritual solidarity, and condemned all violence that threatens unity and peace, particularly in Lebanon.

“We aim that our national life be the sincere expression of this commitment carried out in conformity with our social culture and patriotic message based on unity and peace,” they said.

“For unity does not mean melting or fusing, nor does it aim at eliminating specificity of persons or communities; it is not the victory of an opinion or group and the defeat of the other or its marginalization,” the statement said.

The religious leaders gathered at a conference center on the grounds of the shrine of Our Lady of Lebanon in Harissa for the interfaith meeting, “Together Toward Unity and Peace.” It was sponsored by Adyan, the Lebanese Foundation for Interfaith and Spiritual Solidarity.

“Adyan” is the Arabic word for religions.

Muslims are typically among the thousands of pilgrims who visit the shrine daily.

Lebanon’s three main Muslim communities—Shia, Sunni and Druze—were represented at the gathering, as were Lebanon’s four main Catholic rites—Maronite, Melkite, Armenian and Latin.

The religious leaders’ statement said the “gathering is also a confirmation that the reality of Christian and Muslim coexistence in Lebanon is a commitment that we carry with joy and faith, and that we would not accept to exchange for any other formula.”

Faith reminds people “that peace that we believe in, love and practice, that we offer in our daily lives, that we give as an offering to our homeland, is a unity that comes to us from God.”

By John Shaughnessy

The story touched Father Steve Schwab, making him picture the horror that the small child must have endured alone during the deadly storm.

On that September day in 2004, Hurricane Jeanne roared near Haiti, creating floods and mudslides that killed more than 3,000 people in that Caribbean country, including most of the residents in the village where a small boy named Anthony was born.

As rescue and relief crews rushed to the village, they found bodies everywhere in the water and the mud. Amid the bodies, a priest, who was a part of the crews, also found Anthony, struggling to stay alive.

The priest picked up the wet and mud-covered child and carried him to a Red Cross unit. Later, Anthony was taken to an orphanage in Haiti for children who are abandoned, unwanted and terminally ill.

There, on a September day in 2007, Father Schwab visited that orphanage in Haiti, heard the story about Anthony and met the boy.

“Anthony was a very affectionate little child,” says Father Schwab, the pastor of St. Thomas Aquinas Parish in Indianapolis. “He wanted us to really just pick him up and hug him.”

In that moment, Father Schwab knew the heartbreak and the hope of Haiti, a country that continually struggles with poverty and disease.

In that moment, during his first visit to that country, Father Schwab also began to better understand why St. Thomas—just like nearly 350 parishes in the United States and Canada—shares a sister relationship with a parish in Haiti.

“It’s probably the most effective way the Catholic Church has of responding to the suffering and the injustices in Haiti,” he says.

Meeting heroes face-to-face

There are journeys to foreign countries that show us the wonders and the beauty of cultures and lifestyles. There are also journeys that take us into the hearts of people, journeys that reveal something about our hearts, too.

In his second year as pastor of St. Thomas Aquinas, Father Schwab

By John Shaughnessy

Twinning program helps St. Thomas Aquinas pastor and parish form connection of the heart in Haiti

By Sean Gallagher

Stewardship as a way of living out one’s faith happens year-round for most Catholics. Giving of themselves to the Church and being kind to friends and strangers alike in many ways is simply an ordinary part of their lives.

On Nov. 3-4, Catholics in central and southern Indiana will be asked at their parishes to pause and deliberately consider the blessings they have received and how, in turn, they can respond generously to God.

Known as “Intention Weekend,” this is part of the annual Called to Serve. 2007-08 Parish Stewardship and United Catholic Appeal.

Most of the members of the 74 parishes that will be participating in the appeal have received letters from their pastors or parish life coordinators with an enclosed intention card to be turned in at parishes during this time.

The card is designed to help parishioners not only plan how they will contribute financially to Called to Serve, but also how they might take part in new ways in their parish’s ministries.

Those remaining parishes that are not part of Called to Serve this fall are in the midst of participating in the Legacy for Our Mission: For Our Children and the Future campaign.

Through gifts given to the Called to Serve and Legacy for Our Mission funds, the archdiocese hopes to raise $5.5 million to support ministries that are shared by all parishes as well as home missions in central and southern Indiana.

Shared ministries include those services too large in scope for any one parish to accomplish on its own. These include the formation of the archdiocese’s future priests and permanent deacons, the care given to thousands through Catholic Charities’

Intention weekend for Called to Serve appeal is Nov. 3-4

Call searching for hope

During a recent visit to Haiti, Father Steve Schwab poses with children from the school at St. Jean-Marie Vianney Parish, the sister parish of St. Thomas Aquinas Parish in Indianapolis.

By John Shaughnessy

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wanted to see firsthand the efforts of his parish’s longstanding commitment to Haiti and its people. He also wanted “to see the face of poverty—maybe to learn something about myself.”

Meeting Anthony and hearing his story was part of Father Schwab’s education. So was his introduction to several people he considers as heroes.

“There are people in Haiti—religious and lay people—who have left a North American culture and transplanted themselves into the culture of Haiti,” he says. “These are just very inspirational people who are living out the Gospel in a way I’ve never tried. They’re just heroic.”

He met Salesian Father Tom Hagan, a retired priest from Philadelphia who left the United States to run a school in Haiti. He met Tony Cortesi, who came from Illinois to create an orphanage in Haiti, the same orphanage where Anthony found a home.

A moving experience

According to Patterson, St. Thomas Aquinas is one of four parishes in the archdiocese that has a sister relationship with a parish in Haiti. St. Bartholomew Parish in Columbus, St. Malachi Parish in Brownsburg and St. Ambrose Parish in Seymour are also part of the twinning program.

Perhaps the most powerful and most significant lesson gained from working with Church people of another culture is that they are truly living the Gospel,” he says. “Once you decide to join and walk with them in their suffering, you become enriched by their faith experience.”

Joe Zelenka wanted to show that faith experience to Father Schwab as they traveled across the country together. As the leader of the Haiti program at St. Thomas, Zelenka has come to the country for 17 years, often organizing medical teams to provide health care for people.

One of the places they visited was the ruins of St. John Bosco Church in Port-au-Prince. In 1985, the church was attacked by government-connected thugs as then-Father Jean-Bertrand Aristide—an outspoken critic of the government at the time—consecrated Mass. Father Aristide escaped, but 13 people were killed and 70 wounded.

“I thought it was the most inspiring place we went to,” Father Schwab says. “The church was burned in the attack. It’s a ruins now. It’s not used as a church. It’s a kind of a shrine. People still have an enormous affection for Aristide.”

Father Schwab experienced his own sense of deep affection from the Haitian people as he consecrated Mass with Father Jean-Lucien Exumau at St. Thomas’ sister parish since 1990—St. Jean-Marie Vianney Parish in Belle Riviere.

“The two liturgies were really emotional experiences,” Father Schwab recalls. “At the sign of peace, I had a line of people waiting to hug me. I’m not an overly emotional guy, but I experienced something that I’ve experienced very seldom in my life. It wasn’t like I was being hugged. I was being embraced.”

Speaking to the parish members after Consecration, Father Schwab thanked them for what they taught him about faith and hope. He also assured them that his parish will continue their prayers and their financial support for them.

“This is the kind of thing Jesus told us to do,” Father Schwab says. “In Belle Riviere, with $60,000 a year, St. Thomas supports a school and a medical clinic and provides drinkable water. Think what would happen if every parish in Europe and North America had a sister parish in the Third World.

“Being there certainly sharpens the meaning of so many things Jesus said about responding to the needs of the poor and those that suffer from injustice. Being in the middle of that poverty and suffering is a very humanizing experience.”

Zelenka saw the difference the experience made to the parish priest.

“I saw Father Steve really moved,” Zelenka says. “He was touched deeply by the poverty, but he was also touched deeply by the joy and the hope he saw in their eyes. I saw it when he hugged the people. It was a moving experience to see him so moved.”

A connection of the heart

The memories of Father Schwab’s journey to Haiti in September are still fresh and raw for him. He still wrestles with the anguish of watching children and wild boars rummage through the same trash heap for food.

He still smiles at the joy of being invited by children to kick a soccer ball with them on the street.

He still speaks with hope about the new Visitation Hospital that is scheduled to open soon in Haiti, a hospital being built by a foundation led by Theresa Patterson.

“Competent medical care is essential to any progress Haiti may achieve,” Father Schwab says. “Healthy people at least have a chance.”

Still, when he’s asked about the moment that lingers the longest from his journey, he talks about Anthony.

“I wonder what will happen to him. I really do,” Father Schwab says. “I know a couple who is having trouble adopting a child. I’m going to find out information about the Haitian adoption laws. I might pass it along to them.”

Across different cultures, different lands and different people, a connection has been made: Call it a connection of the heart.

(For more information about the Parish Twinning Program of the Americas, contact Theresa Patterson at 615-356-5999 or by e-mail at parishproprogram@aek.com)
Budget, campaign and endowment highlighted at annual meeting

By Sean Gallagher

Archdiocesan officials announced good news on several fronts at the annual meeting of the Catholic Community Foundation (CCF) on Oct. 24 in Indianapolis.

Jeffrey Stumpf, archdiocesan chief financial officer, was the bearer of the positive news.

Budget surplus

In his presentation, Stumpf noted that the archdiocese’s operating budget for the 2006-07 fiscal year ended with a surplus of slightly more than $1 million.

This is the third consecutive year of operational surpluses for the archdiocese after nearly a decade of deficit spending dating back to the mid-1990s.

Although Stumpf noted that challenges such as rising costs in health care, construction and school operations made staying within the archdiocesan budget difficult, he expressed confidence that there would be no return to running deficits in the near future.

Legacy for Our Mission

Stumpf also shared news regarding the Legacy for Our Mission: For Our Children and the Future campaign.

At the meeting, Stumpf said that approximately $90 million has been pledged to the campaign, just $10 million away from its target.

“We’re very confident that we will meet our $100 million goal through this final wave of the campaign,” Stumpf said.

He also said that the gifts that Catholics across central and southern Indiana have made to the campaign have already borne fruit through the establishment of endowments to help home mission parishes, school financial aid, priests in retirement, Catholic Charities and Catholic high schools across the archdiocese.

Catholic Community Foundation

Perhaps the most dramatic news announced concerned the state of the CCF itself.

The Catholic Community Foundation was established 20 years ago with an initial investment of $1.2 million. Stumpf noted that in its first decade, its balance grew to $29.1 million.

But at last week’s meeting, Stumpf announced that in the last year alone the CCF’s assets grew by $25.1 million to $161.2 million. That includes contributions to endowment funds plus an 18.1 percent investment return over the last 12 months.

Stumpf went on to note that $6.4 million was allocated from the endowments over the past year to numerous parishes, schools and agencies.

The Catholic Community Foundation manages 339 endowments that support the ministry of archdiocesan parishes, schools and agencies.

The endowment’s assets are invested primarily in stocks and bonds. These investments are overseen by the CCF board of trustee’s investment committee, which is currently led by David Milroy, a member of St. Bartholomew Parish in Columbus.

Eligibility and responsibility

During the meeting, Archbishop Daniel M. Buechlein, president of the CCP board of trustees and a member of St. Luke the Evangelist Parish in Indianapolis, reflected on the positive news that archdiocesan officials shared.

Buechlein put the news in the context of the canonization of archdiocesan patronesses St. Theodora Guerin.

“Whenever one of us that led, served and worshipped in this archdiocese is canonized, then it should bring to all of us a certain new energy, a new commitment, a new spirit,” he said. “It certainly has given the members of the board an appreciation for the responsibility of being stewards of the assets of the … endowments that are included in the foundation.

“It’s a recognition that we need to be aware of the importance of anticipating the needs of the Church in the future.”

Gratitude and responsibility

During the meeting, Archbishop Daniel M. Buechlein and Toby McClamroch, president of the CCF board of trustees and a member of St. Luke the Evangelist Parish in Indianapolis, reflected on the positive news that archdiocesan officials shared.

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“It’s a recognition that we need to be aware of the importance of anticipating the needs of the Church in the future.”

Archbishop Daniel M. Buechlein delivers remarks during the annual meeting of the Catholic Community Foundation on Oct. 24 in Indianapolis. Seated next to the archbishop are, from left, Msgr. Joseph F. Schaedel, archdiocesan vicar general; Toby McClamroch, president of the CCF board of trustees and a member of St. Luke the Evangelist Parish in Indianapolis; Joseph Therbe, executive director of the archdiocesan Secretariat for Stewardship and Development; and Jeffrey Stumpf, archdiocesan chief financial officer.

LEBANON

continued from page 1

LEBANON comes from God requires refraining from all kinds of violence in speech, thought or action, individually or collectively, as well as taking distance from egoism that aims at achieving personal or confessional interests,” it said.

“Finally, our gathering comes as an expression of our awareness that we are, in front of God, responsible for one another as well as for our national mission,” the statement said.

The religious leaders urged Lebanese to return to their consciences “in order to stay faithful to human values as well as to remain in harmony with their spiritual values.”

Father Fadi Daou, director of Aidan, said during his opening remarks at the event: “You have accepted our invitation to celebrate together with conviction. It is a conclusion that we would like to become a road map: that Islam and Christianity do meet together in order to achieve unity and peace.”

Noting that 21 years have passed since Pope John Paul II gathered with representatives of the world’s religions in Assisi, Italy, to pray for peace, Father Daou said “the road is still long to achieve the desired aim.

“Violence remains a fact that we cannot hide or ignore,” he said, adding that “many fingers are still pointing at religios, whose image is distorted by some of those who pretend to defend them.”

Referring to the recent letter signed by 138 of the world’s Muslim officials to Christian leaders proposing a dialogue based on shared beliefs, Father Daou said, “We find an assertion as to our meeting on those two principles—unity and peace—under the watch of God, the repentant and the just.”

Father Daou also said that, in their recent annual conference, the Catholic patriarchs of the Middle East called on Christians and Muslims to love one another as brothers.

“Let the Lebanese citizen … feel from our actions and initiatives that the real value of Lebanon is in our capacity to incarnate this reciprocated love and to preserve the message of Lebanon in building a culture of peace through the strengthening and actualizing of coexistence and the constant walk together toward unity and peace,” he said.

Approximately 33 percent of Lebanon’s population is Christian. In recent decades, the number of Christians has decreased as they emigrate due to political instability and economic hardship.

Frederick Hart: Giving Form to Spirit

September 6–November 17

This fall, the University of Louisville welcomes more than 100 sculptures by Frederick Hart, who is best known for the Three Soldiers, a bronze at the Vietnam Veterans Memorial, and his work on the National Cathedral, both in Washington, D.C.

To learn more, visit louisville.edu/frederickhart.
The criterion  Friday, November 2, 2007

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Reflection/Dan Conway

American priests in Rome live together in service to the universal Church

Most American Catholics would be surprised to learn that more than two dozen priests from dioceses throughout the United States live in Rome and work at the Vatican as officials of the Roman Curia. These priests live a life in common, sharing meals and praying together whenever possible in a setting that provides mutual support and encouragement as they carry out their ministry for the Holy See far away from their home dioceses, families and friends.

In this special ministry, which priests from the U.S. perform on behalf of their local bishops in solidarity with the bishop of Rome, the United States Conference of Catholic Bishops (USCCB) provides a residence not far from the Vatican called the Villa Stritch, named in honor of the late Cardinal Samuel A. Stich of Chicago, who died in Rome in the late 1950s. Villa Stritch is an apartment complex of ten apartment buildings purchased by the bishops’ conference in the late 1960s and adapted for American priests ministering in Rome.

The accommodations are reminiscent of living quarters in most parish rectories, and the peace and quiet of the neighborhood includes the presence of a chapel, and common facilities for meals and occasional social gatherings makes it a home away from home for the diverse group of American priests who live there.

Pope Paul VI dedicated the Villa Stritch on June 29, 1969. He announced the purpose of the facility as “the service of hospitality,” offering comfort and community life to “Catholic clergy engaged in the apostolate at the Vatican.” Bishop Stritch, a priest, Father said, are “simplicity, brotherliness and piety.”

The pope went on to note that the presence of the Villa Stritch in the eternal city “creates a new bond, sympathetic and worthy of praise, between the Church in the United States and the Church of Rome.”

Currently, the 25 American priests who live together there work in 19 different offices, ranging from the Secretariat of State to various congregations, tribunals, pontifical councils and other ministries of the Holy See. Many also serve on pontifical commissions and other assigned work.

Residents of the Stritch come from 16 dioceses representing diverse regions of the United States—from the west (e.g., Los Angeles) and from north to south (Silo Falls, S.D., to New Orleans). The Holy See’s Apostolic Nunciature contributes to the internationalization of the Roman Curia, a major objective of the Second Vatican Council, and it helps to ensure that the Church in the United States is not turned in on itself, but reaches out to meet the needs of the global community served by the Catholic Church, especially through the ministries of the Holy See.

Pope Benedict XVI, in his reflections on the celebration of the Holy See, has often called the point that the bishop of each Catholic diocese has a responsibility not only to the people of his diocese, but also to the college of bishops and to the universal Church.

This extra-diocesan perspective is important, he believes, because it helps to prevent individual dioceses from becoming “self-enclosed.” Instead, it opens each individual diocese’s view of the whole human needs and responsibilities of the whole Church.

The participation of American priests in the life of the Holy See is one way that the bishops of the United States fulfill their obligation to reach beyond the pressing needs and challenges of their respective dioceses to serve the broader Church.

On Oct. 17, the day that Pope Benedict announced the selection of 21 new members of the College of Cardinals, there was a special reason to celebrate at the Villa Stritch. Bishop Thomas P. O’Brien, the archbishop of Birmingham, Ala., who is a priest of the Archdiocese of Philadelphia and a long-time resident of the Stritch, was one of two American priests identified by name as a cardinal as a cardinal. Archbishop Daniel DiNardo of the Galveston-Houston Archdiocese, the new cardinal from Texas, was also named a cardinal.

Cardinal-designate Foley accepted the congratulations of his fellow priests at the Villa Stritch with his customary Irish wit.

“I was standing in the crowd in St. Peter’s Square when the Pope Father made the announcement,” he said.

An American tourist standing next to a real-world pope knows whom he is referring to: the new cardinals. “I know several of them,” he replied. “And I am one of them!”

Simplicity, brotherliness and piety are the virtues that Pope Paul VI attributed to the American priests who work in the Vatican and live at the Villa Stritch.

As Pope Paul VI said nearly 40 years ago, the Villa Stritch “offers an occasion for the Roman clergy, for the Roman Curia and for Catholics, who reside here or who pass through this city, to know better and appreciate one another, the clergy and the work of American Catholicism.”

As the residents toasted their new cardinal fellow priests, the Stritch was a place for the Roman College for the next year’s 400th anniversary celebration.

“Ad multos annos!” they exclaimed—to the Stritch, as to the tradition of ecclesial service it represents!

(Dan Conway is president of the RST Catholic Services Group.)

Letters to the Editor

Reader: School president is wrong to say he’d invite Pelosio to campus

I am dismayed at how the Sisters of Providence are handling themselves by having their president invite a pro-abortion politician to their college who would even consider inviting House Majority Leader Nancy Pelosi, a pro-abortion politician, to speak there.

In an Oct. 27 article in The Indianapolis Star, David Behr, the new president of Saint Mary-of-the-Cross College, said that he is a practicing Catholic who would invite political speakers such as Pelosi to campus.

This is a scandal as outlined in the Catechism of the Catholic Church. It is also very disappointing to see the Sisters of Providence hire someone with these views, especially after their foundress, Mother Theodore Guerin, was named a saint. She certainly would not approve of anyone speaking pro-abortion agenda on the campus or of a president who would invite such a person onto campus.

The first Indiana saint gave everyone in the archdiocese something to be proud of from the sisters’ legacy. The president’s立场 is absolutely evil.

Behrs also hopes to boost enrollment. Not with my children, and hopefully not with yours! Their pro-abortion president and the Holy See will stand up for the truth of the Church instead of trying to defeat it.

I clearly states that when it comes to abortion and those who hold its tenants that is not judging, but that is this time speaking as a Catholic.

In 2 Tim 3:16-17, it states: “All Scripture is inspired by God and is useful for teaching, for correction, for discipline, and for training in righteousness, so that one who belongs to God may be competent, equipped for every good work.”

Sisters, let your college be a legacy of faith, not of discord, especially on the crime of abortion.

Jennifer Lindberg

Indianapolis

Editorial

The pope and global warning

T he secular media have publicized widely former vice president Al Gore’s achievements this year—an Oscar, an Emmy and, finally, the Nobel Peace Prize for his efforts to draw attention to the threat of global warming. He is probably the best known environmentalist in the world today as well as one of the most polarizing politicians.

Less publicized, though, have been the statements of Pope Benedict XVI about the requirement that we all protect the environment. The pope and other Vatican officials have spoken out frequently this year about the environmental crisis.

For example, The Criterion reported with a page one story the pope’s talk at a gathering of Italian young people on Sept. 1, a day that the Italian Church had dedicated to ecological awareness. He told the young people that following Pope John Paul II had dedicated to ecological awareness.

“The ecological crisis is not just a controversial topic. The fact that the planet is warming at an alarming rate is a scientific fact that shouldn’t be contro-

versial. The controversy comes over whether this warming is a natural climatic change or whether it was caused and can be controlled by the actions of humans.

“The Catechism of the Catholic Church teaches respect for the integrity of creation in its chapter about the Seventh Commandment, “Thou shalt not steal.”

It says, in part, “The seventh commandment enjoins respect for the integrity of creation. ... Use of the mineral, vegetable, and animal resources of the universe cannot be divorced from respect for moral imperatives.” Man’s dominion over inanimate and other living beings granted by the Creator is not absolute; it is limited by concern for the quality of life of his neighbor, including generations to come; it requires a religious respect for the integrity of creation.” (#2415).

We can expect to hear more about ecology from Pope Benedict in the future. There’s speculation that respect for the environment might be the topic for his address to the United Nations next spring.

Whether or not we can control global warming by our actions, the Catholic Church teaches unequivocally that we must be good stewards of the Earth.

―John F. Finn, Editor Emeritus

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Indianapolis
Respect for all life is counter cultural and unpopular in secular culture.

Este es un documento de tipo editorial que trata sobre la falta de respeto por la vida en las sociedades occidentales contemporáneas. El autor presenta una defensa de la vida y la familia, defendiendo la protección de la vida desde la concepción hasta el feto. El artículo menciona la controversia entre el derecho a la vida y el derecho a elegir, así como la cuestión de los derechos de los niños y el papel que desempeñan la religión y la cultura en estas discusiones. La forma de argumentación es persuasiva y el argumento se respalda con referencias a estudios y argumentos éticos. El tono es el de un defensor de los valores católicos, defendiendo la vida y la familia como valores centrales. El autor menciona el ejemplo del proyecto SCHIP (State Children's Health Insurance Program) y cómo se ha transformado en un programa más político antes de convertirse en una amenaza a la vida desde la concepción. El texto trata sobre el doble estándar cultural y moral en el que se ven afrontadas estas cuestiones, que se desvían de las verdaderas enseñanzas de la fe cristiana y de los valores del Credo católico. El autor finaliza el artículo con un llamado a reflexionar sobre el verdadero significado de la vida humana y el papel que debemos jugar en su promoción y defensa.
November 2
Our Lady of the Most Holy Rosary Church, 2020 Stevens St., Indianapolis. Lunen Dei meeting. Mass, 6:30 a.m. buffet breakfast and program at Priory Hall, “My Vocations Through the Years,” John F. Pink, celebrant of the Eremita, presenter. 515 pages. Information: 317-919-5316 or e-mail LunenDei@indy.net

Our Lady of Peace Cemetery, 9001 N. Meridian St., Indianapolis. All Souls Day, Mass, noon and 6 p.m. Dedication of new mausoleum following Mass at 6 p.m. Information: 317-754-8998.


St. Thomas More Parish, 1306 20th St., Indianapolis. Indianapolis Mini-Marathon Expo. Information: 317-351-0510 or ccrci@inholyspirit.org

November 3
St. Rita Parish, 1735 Dr. Andrew J. Brown Ave., Indianapolis. Feast of St. Martin of Tours. Thursday, Nov. 3, 7:30 p.m. Holy Hour. Bring a dish to share, public invited. 7 p.m. Information: 317-632-9349.

St. Simon the Apostle Parish, 8155 Oaklandon Road, Indianapolis. “Pirates Cove—Royal X” social, 565 per person includes dinner during the day. Information: 317-596-1059.


The Marian University, library auditorium, 5220 Cold Spring Road, Indianapolis. “Making History: Program and Peace and Justice Studies, program sponsor.” “American In, Solo,” 7:30 p.m., no charge. Information: 317-955-6213 or e-mail luck@mariun.edu

St. Bartholomew Parish, 1330 27th St., Columbus. “Ultimate Home Party,” vendors, bake sale: lunch is available, 8:30 a.m.-3:30 p.m., fundraiser benefit parish ministries. Information: 317-875-0419.

St. John the Baptist Parish, 2537 State Road 1, Dover. Drive-in movie night, show, 11 a.m. Information: 317-876-4302.

St. Martin of Tours Parish, 1720 E. Harrison St., Martinsville. “Marvelous Mania Marathon Run,” 9 a.m. Information: 783-432-6379.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. "The Effect of Atrial Fibrillation on Exercise Capacity in Patients with Congestive Heart Failure,” presenter. Information: 317-852-3195.

November 4
St. Mary Church, 317 N. New Street, Indianapolis. Alumni of St. John, St. Mary, St. Agnes and Our Lady of Grace academies, Ladywood School and Ladywood Academy, Mass, 10:30 a.m. Information: 317-877-4008.

Cardinal Ritter Jr./Sr. High School, 3360 W. 30th St., Indianapolis. Open house, 6-8 p.m., no charge. Information: 317-924-4333.

Our Lady of Providence Jr./Sr. High School, 707 Prov, Indianapolis. “Celebrating the Liturgy of the Word,” Gardner, 6:15 p.m. Information: 317-256-1843. 800-382-9836 or e-mail word@archindy.org

November 5

Cardinal Ritter Jr./Sr. High School, 3360 W. 30th St., Indianapolis. Veterans’ Day liturgy, 8:30 a.m., reception following liturgy. Information: 317-924-4333, ext. 12. e-mail: bauer@cardinalritter.org

Woodstock Club, 1301 W. 39th St., Indianapolis. 20th annual celebration honoring the Little Sisters of the Poor ministry to the elderly at St. Agnes. Dinner, dance and awards presentation, 6:30 p.m. Information: 317-872-6420.

November 10
St. Roch Parish, Family Center, 5603 S. Meridian St., Indianapolis. Singles Senior meeting, 1 p.m., age 50 and over. Information: 317-784-1102.


November 10-13

Missionary Image of Our Lady of Guadalupe to be displayed in archdiocese

The missionary image of Our Lady of Guadalupe will be available for public veneration at a number of locations in the archdiocese during November.

The missionary image has been

VIPs

Thomas and Martha (Picto) Heathcliffe, members of Holy Spirit Parish, Indianapolis, will celebrate their 50th wedding anniversary on Nov. 5. They were married on Nov. 5, 1962, at St. Louis Church in Batesville.

The couple has four children: Carol Elaine, Greg and Paul Heathcliffe. They have two grandchildren.

Nov. 6
St. Anthony the Great Basilica, 4915 Charlestown Road, New Albany. 8:15 a.m. until 11 a.m. Information: 317-838-3930. 800-382-9836 or e-mail works@archindy.org

November 9-10
Christ the King Parish, 1827 Kessler Blvd., E. Drive, Indianapolis. Fall refund for mothers: “Let My Heart Be a House to Make Christ the Center of Our Advent Season,” Fri., 10 a.m.-1 p.m., Sat., noon-3 p.m. Retreat. Benedictine Sister Paula Hagan, founder of M.O.M.S. (Ministry of Mothers Sharing), presenter. $25 per person. Information: 317-355-5666.

November 11
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Women of the Old Testament ACT!,” Dominican Sister Dominica Nowak, presenter. 7-9 p.m., no charge.

Information: 317-545-7681 or www.archindy.org/fatima

November 12
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Anamnesis: Reflection on the Psalms,” Father William Munshower, presenter. 8:30 a.m.-2:30 p.m., $35 per person. Information: 317-545-7681 or www.archindy.org/fatima

November 16-18
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Celebrating Thanksgiving,” Benedictine Father Neil Maeser, presenter. Information: 317-351-0510 or www.smarch.org

November 30-December 2


Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Healing and Hope Conference” for engaged couples, 1:45-6 p.m. Information: 317-546-8981. 317-256-1956 or 800-382-9836, ext. 1596.


Ignoring quotas, pope confirms priorities with new cardinals

VATICAN CITY (CNS)—With his latest batch of cardinal appointments, Pope Benedict XVI has confirmed some important directions and priorities of his pontificate.

First, the pope’s picks have once again boosted the European and U.S. presence among voting-age members of the College of Cardinals.

The last of 23 new cardinals, announced on Oct. 17, included 18 under the age of 80 and therefore eligible to vote in a conclave. Two are Americans, which will leave the United States with 13 under-80 cardinals, matching a historically high number.

The pope’s choice of Cardinal-designate Daniel N. DiNardo of Galveston-Houston was particularly significant because it went outside the group of U.S. dioceses traditionally headed by cardinals, instead looking to the South, where the Catholic Church has grown most rapidly in recent years. Over the last 20 years, the number of Catholics in the Archdiocese of Galveston-Houston has increased by nearly 80 percent.

Cardinal-designate DiNardo, 58, will be the first head of a Texas archdiocese to wear the red hat, and he comes with a bonus feature that could enhance his influence—several years of experience as an official of the Vatican’s Congregation for Bishops.

Ten of the 18 voting-age cardinal appointees are from Europe, which means that Europeans will constitute approximately 50 percent of the potential conclave voters. Ten of the 30 cardinals Pope Benedict has named so far have been European.

The pope’s choices this time included only two residential bishops from Latin America—one from Brazil and one from Mexico. Brazil, which has the largest Catholic population in the world, will now have four under-80 cardinals. Mexico, which has the second-largest Catholic population, will also have four.

All of which goes to show that Pope Benedict does not follow geographical quotas when he makes his cardinal selections.

After the Nov. 24 consistory, the global breakdown of voting-age cardinals will be 60 from Europe, 21 from Latin America, 16 from the United States and Canada, 13 from Asia, nine from Africa and two from Oceania.

Seven of the new picks are active officials of the Roman Curia or Vatican-related organizations, including U.S. Cardinal-designate John P. Foley, pro-grand master of the Knights of the Holy Sepulcher.

While there has been much talk about reducing the number of curial cardinals, it appears that Pope Benedict is not going down that road.

Three of the pope’s cardinal appointees are in their 70s, including Cardinal-designate John P. Foley,DiNardo. Overall, the residential bishops among the new cardinals have an average age of 64—which may not sound like the 60 the Vatican might prefer, but is 13 years younger than the average age of current cardinals.

At the same time, Pope Benedict named a record number of five over-80 cardinals, rewarding a Roman Curia veteran, an Argentine pastor and two Roman academics.

Iraqi Chaldean Patriarch Emmanuel- Karim Delly, 80, was perhaps the most significant of these appointments. In naming him a cardinal, the pope was showing symbolically his concern for the suffering Catholic population in Iraq, where violence and intimidation have forced tens of thousands of Christians to leave. 

Cardinal-Electors

After the consistory, Europe will have the largest bloc of the 121 cardinals eligible to vote for a new pope.

**Cardinal-Electors**

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Marian College cyclists win 10th national championship

By John Shaughnessy

The smile still comes quickly for Dean Peterson as he recalls the latest chapter in the story of a small Catholic college that has an amazing tradition of winning national cycling championships against much larger schools.

As his smile grows, Peterson looks back to the last day of the three-day competition that determined the winner of the 2007 National Collegiate Cycling Association Championship in San Diego, Calif.

Peterson’s team was still in contention for the championship at that point—a remarkable reality considering there were six freshmen and two other new student-athletes on the 12-member team from Marian College in Indianapolis.

Yet defying the odds has become a tradition for the Marian cycling program, which was gunning for its 10th national championship in 13 years—a feat that has been accomplished by continually competing against colleges with enrollments that exceed 15,000 students, including Indiana University, Penn State University and the University of Minnesota. Marian’s enrollment this year is 2,010.

Peterson believes that connection as teammates is just as important as the team’s success. “I’d like to think I’m known as an educator as well as a coach,” Peterson says. “I use a lot of my education background when I’m coaching. I’d like to think we’re giving them life lessons about teamwork and hard work, and where it can take them in life.”

Winning is certainly fun, but it’s that other part that really gets me going.”

Daniel Elsener, Marian College president, left, cycling coach Dean Peterson and Joe Haklin, director of athletics, back row, far right, are pictured with members of the Franciscan college’s cycling team after they recently captured the school’s 10th national championship in 13 years.
The Marian University’s goal? To become ‘a great Catholic university’

By John Shaughnessy

Even before Daniel Elsener made the announcement, it had already been a remarkable year for Marian University in Indianapolis.

The college opened the academic year with a record enrollment and a new sense of spirit as the school fielded its first-ever football team—a team that won its first game on Oct. 27.

The college celebrated the news that it has raised more than $3.5 million for scholarships this year, and it also cheered its cycling team which won its 10th national championship in 13 years in September.

There was already a spirit of pride in the present and a hope for the future when Elsener, the college’s president, announced on Oct. 25 that the college is changing its name to The Marian University—signifying Marian’s commitment to become “a great Catholic university for a great city.”

“It is my observation that almost every major city in America and many nations have at least one great Catholic university,” Elsener said. “In each case, the university plays an indispensable role of providing Christian knowledge, perspective and understanding, and often provides the challenging questions to the culture that are critical to the plight of humanity.

“In this role, Catholic universities provide an enormous contribution to improving the economic, cultural and intellectual life of every city, state and country in which they exist. In becoming an exemplary Catholic university, we will provide those many benefits to Indianapolises, Indiana and beyond.”

Elsener also announced a $100 million fundraising campaign for Marian, noting that $40 million has already been raised to improve and expand the faculty, facilities and programs at the college that has 2,010 students.

Elsener made the announcement in the lobby of the college’s new, gleaming physical education center, a center that prominently displays a banner that pays tribute to Marian’s founders and foundation.

As Elsener, Archbishop Daniel M. Buechlein and others spoke at the Oct. 25 press conference, they looked in the direction of the banner that proclaimed: “Our Franciscan Values

“Dignity of the Individual

“Peace and Justice

“Reconciliation

“Responsible Stewardship”

In his brief remarks, Archbishop Buechlein saluted the Sisters of St. Francis, who started Marian in 1851 as a training school for teachers. He credited the sisters for sharing and exemplifying the foundation of Franciscan values that has endured through 156 years at the college, values that have been instilled in generations of Marian students.

The connection between Marian and the Sisters of St. Francis continues. Many still serve the college, and the order was represented at the press conference by Sister Barbara Pille, the congregational minister of the Sisters of St. Francis in Oldenburg.

“This is very exciting,” Sister Barbara said before the press conference. “The lay leaders came to the council of the sisters and asked us what we thought of the name change. I felt the decision to go with The Marian University was a very collaborative process. We really felt the lay leaders of the college have built upon the legacy of the Sisters of St. Francis. We’re very proud of what they have done and what they will continue to do.”

The Catholic roots of Marian continue to grow through the school’s Rebuild My Church program. The program is designed to help students “assess how their lives and vocations can be purposed in the light of the call to serve God”—as lay leaders, priests or members of religious communities.

Officials also have set the foundation for physical growth on campus. A new residence hall, an athletic field and a theater are part of its expansion plans.

The fundraising campaign also includes plans to improve and expand academic programs in nursing, the arts and teacher-education.

“These investments will insure that Marian can do so much more to build the capacity of our city and state in addressing some of the most critical needs of our community in health care, education, math, science and math/science education,” Elsener noted.

Students seem to favorably view the name change as a reflection of the school’s new direction.

Catholic university offers bachelor’s degree in human rights studies

DAYTON, Ohio (CNS)—The University of Dayton’s new bachelor’s degree program in human rights studies will prepare graduates for careers in human rights advocacy and humanitarianship as well as law school or other advanced study.

“Human rights has become the language in the political and international community for talking about social justice and morality,” said Christopher Duncan, chair of the Marianist-run university’s political science department.

“Students interested in social justice and issues of peace and peacemaking have gravitated toward human rights,” he said in a news release about the program, one of just a couple like it in the nation. Bard College in Annandale-on-Hudson, N.Y., offers a similar degree.

As part of the interdisciplinary degree, students will be required to demonstrate proficiency in a foreign language, complete an internship and take a course in research methodology.

Other classes include philosophy and human rights, politics of human rights, international law and organization, faith and justice, rhetoric of social movements, and sociology and human rights.

Elective courses are offered in communication, history, political science, religious studies and sociology.

“Students understand that there aren’t any simple answers, that the humanitarian challenges won’t go away,” said Mark Ensaio, who holds the university’s Rev. Raymond A. Roosch chair in the social sciences. “There will be global poverty and some other Darfur.”

In 1998 at the University of Dayton, he founded the country’s first undergraduate human rights program. It included an international studies degree with a concentration in human rights and a minor in human rights.

He is also the co-founder of the International Human Rights Education Consortium, which promotes human rights education at colleges and universities around the world.

Ensaio, who teaches courses in human rights, political violence and terrorism, said it is particularly appropriate that a Catholic university offer the bachelor’s degree in human rights studies.

“A Catholic university’s concern for human dignity, the common good, peace and social justice is very consistent with human rights discourse,” he said.

Student interest drove the decision to offer the new degree. In 2006, 89 percent of students studying in the university’s human rights program said they were likely to pursue the new degree, if offered.

“Since the human rights program is a large part of what drew me to UD, I think it’s a very important addition to a university that takes pride in its Marianist heritage and social justice,” said Claire Yerke, a senior international studies major with a concentration in human rights. 1
Church sacraments, rites offer grieving parents comfort and solace

By Mary Ann Wyand

Babies aren’t supposed to die. Parents expect to celebrate the birth and the baptism of their children with relatives, friends and members of their faith community. But when the unthinkable happens—miscarriage, stillbirth or post-partum death—the sacraments of the Catholic Church offer grieving parents comfort and solace in the knowledge of God’s love and mercy.

All Saints Day on Nov. 1 and All Souls Day on Nov. 2 are annual feast days for praying for Catholics who have lost loved ones. These liturgical commemorations can be especially comforting for parents who have lost babies through miscarriage, stillbirth or post-partum death.

The Catechism of the Catholic Church, Second Edition, explains that, “As regards children who have died without Baptism, the Church can only entrust them to the mercy of God, as she does in her funeral rites for them. Indeed, the great mercy of God, who desires that all should be saved, and who does not wish for anyone to perish, but finds rest for yourselves. For my yoke is easy, and my burden light.” (Mt 11:28-30).

During the introductory rites of a funeral committal of the body, the presider states, “Let us commend the soul of [child’s name] to the mercy of God who created us all after his own image. All things are of his making, all creatures are his workmanship, and so is the soul of each person. No one can separate us from God’s love, for it is unchangeable. The baptized person is loved, espoused by God, and they belong to Christ. The Church offers to the Lord the memorial token. The Church can only entrust them to the mercy of God as she does in her funeral rites for them.” (§1261).

Another prayer of commendation for an unbaptized child mentions the parents’ “knowledge that the child for whom they grieve is entrusted now to your loving care.” During the final commendation, the presider states, “Let us commend this child to the Lord’s merciful keeping, and let us pray with all our hearts that the Lord will help them in their time of sorrow. … The Lord God will wipe away the tears from all faces” (Is 25:6a, 7-8).

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Conference speakers discuss role of Blessed Virgin Mary

By Katie Berger
Special to The Criterion

GREENWOOD—Nearly 1,000 people filled Our Lady of the Greenwood Church in Greenwood throughout the day and into the night on Oct. 13 to pray and to learn more about the Blessed Virgin Mary.

They were present for “Behold Your Mother,” a conference sponsored by the Franciscan Friars of the Immaculate, an international religious order founded in 1990. Members of the order staff the Our Lady of the Redemptor Retreat Center in Monroe County.

Among the speakers at the conference were Deacon Mark Miravalle, author Scott Hahn, Franciscan Father Peter Damian Fehlner and international recording artist Dana Scallon, who served as master of ceremonies for the program.

From doctrine to dogma

“The Daughter of the Father, Mother of the Son and spouse of the Holy Spirit” is what Deacon Mark Miravalle, professor of Mariology and Spiritual Theology at Franciscan University of Steubenville in Ohio, called the Blessed Virgin Mary, noting her role as co-redemptrix, mediatrix and advocate as being in cooperation with each person of the Holy Trinity.

This fifth Marian Dogma, which would recognize Mary and Jesus as cooperating with the work of Jesus, Deacon Miravalle says, is essential in understanding redemption.

“Mary uniquely cooperated and participated with Jesus and entirely depended on Jesus,” Deacon Miravalle said.

One objection presents the argument that this dogma elevates Mary as the fourth person of the Holy Trinity, giving her almost goddess stature.

In reply to this, Deacon Miravalle said, “‘Co’ does not mean ‘with.’ Mary uniquely cooperated and participated with Jesus and entirely depended on Jesus.”

Beyond the objections, Deacon Miravalle said the more exciting part is the fruit that will come from this dogma, which he noted will include greater dignity for the human person, increased dignity of women, the renewed emphasis on the redemption values of suffering and, most importantly, unity in the Church.

Scott Hahn

It was while helping his wife during the birth of one of their six children 23 years ago that Scott Hahn first heard of the wonders of the miraculous events that reportedly occurred at Fatima, Portugal, in 1917.

As Hahn held his wife’s breathing as they watched the television, her eyes were drawn to the television, where he saw a person talking about Fatima. Hahn wondered why he had never heard of Fatima.

“How in the world did I miss out on this?” he thought.

Hahn, a professor of Scripture and Theology at Franciscan University of Steubenville, is a popular Catholic speaker and author.

At the time that he saw part of the television show during his wife’s labor, Hahn was a Protestant minister who was studying the Catholic faith, but he was troubled by the Church’s claims about Mary.

“Mary, Mary seemed quite contrary to the Bible I read,” Hahn joked.

It was not only the teaching on the Immaculate Conception and others that made Hahn uneasy. It was especially in the thought that Mary continues her work in the redemption of humanity. He said he saw this emphasis on Mary detracting from Jesus.

“I think this will show the world the revelation of Christ’s glory and the perfection of his redemptive work where it is found in its most splendid form—his mother,” Hahn said.

Father Peter Damian Fehlner

“Do we need Our Lady? We certainly do. We know we do,” Franciscan Father Peter Damian Fehlner told those attending the Marian conference.

The question, he says, is, “Do we want her?”

Father Peter, an author, professor and lecturer, has also appeared regularly on the Eternal Word Television Network.

He challenged his audience to recognize and appreciate Mary’s role in the work of redemption, her inseparable union with Jesus and her ongoing presence in the lives of all believers.

“The Mother and the Son are never separated, neither in life or death or in glory,” he said.

Father Peter later asked his listeners about their relationship with Mary.

“Do we want Mary? Are we willing to accept Mary as our mother?”

Like several speakers throughout the day, Father Peter stressed the centrality to going through Mary to God, our Father.

“When those who will not take Our Lady as their Mother will not have God as Father,” Mary is our advocate, he added.

“If we ask her to do it, she will do it for all of us,” Father Peter said, “Whatever Our Lady wishes is, in fact, one with the will of God.”

Dana Scallon

After a full day of speakers, international recording artist Dana Scallon concluded the conference by performing several of her popular songs.

She discussed her own past struggles with Mary, but acknowledged the importance of the Blessed Mother in her life now.

The second song she performed was “Foots Joules” (“totally yours”), a phrase made popular by Pope John Paul II recognizing Mary’s “yes” at the Annunciation as the total giving of herself to God.

Scallon also spoke of her promotion of the World Wide Holy Hour for Children, a group that aims to bring children to spend time in adoration of the Blessed Sacrament.

In her work bringing children to the Blessed Sacrament, she said she sees Mary as playing an essential role in this effort.

“Where there is devotion to the Blessed Mother,” she said, “there is a keen awareness of Jesus in the Blessed Sacrament.”
The Sisters of Providence celebrate church centennial, Foundation Day

ST. MARY-OF-THE-WOODS—The Sisters of Providence and Saint Mary-of-the-Woods College have begun a year of celebration commemorating the 100th anniversary of the dedication of the Church of the Immaculate Conception.

The church was nearly complete for the eucharistic liturgy on Oct. 21 with Archbishop Daniel M. Buechlein presiding. The Sisters of Providence Schola and the Saint Mary-of-the-Woods College Chorale sang during the Mass. A Centenary Organ Concert, sponsored by the Wabash Valley Chapter of the American Guild of Organists, was also held in the Church of the Immaculate Conception. Artists included Sisters of Providence and guild organists.

“The church was nearly complete for the eucharistic liturgy on Oct. 21 with Archbishop Daniel M. Buechlein presiding. The Sisters of Providence Schola and the Saint Mary-of-the-Woods College Chorale sang during the Mass. A Centenary Organ Concert, sponsored by the Wabash Valley Chapter of the American Guild of Organists, was also held in the Church of the Immaculate Conception. Artists included Sisters of Providence and guild organists.

“Today, we begin the celebration of the 100th anniversary of the dedication of this magnificent home of God under the patronage of the mother of Jesus under the title of her Immaculate Conception,” Archbishop Buechlein said in his homily.

“These awesome walls are a pledge to the dedication and vocation of your religious congregation of the Sisters of Providence, members past and members present. It would be difficult to compute how many sisters, college students, friends and visitors have celebrated Mass and prayed in this church over the years,” the archbishop said. “It is a special grace that you can worship in this truly special dwelling place of God.”

The archbishop continued, “This church has a splendid history. I doubt that even Mother Theodore [Guérin] would have envisioned the splendor of one of her associates, Mother Mary Cleophas, and her associates would create for worship for her beloved congregation of sisters. Nor might she have thought she would be venerated here.”

The interior shrine of St. Theodora Guérin, foundress of the Sisters of Providence, is located next to the sanctuary.

Numerous events are planned for the rest of 2007 and into 2008, including:

- SMWC Chorale and Madrigals Spring Concert on April 20.
- Art exhibit at the Providence Center and SMWC LeFer Art Gallery and SMWC Rooney Library from April 20 to May 18.
- Family Day and choral performances by area choirs, and a closing eucharistic liturgy on Oct. 19, 2008.

The cornerstone for the Church of the Immaculate Conception was laid in 1886, and the rest of the church was completed as funds became available to the congregation.

A weekend of celebrations continued on Oct. 22 with the commemoration of the congregation’s Foundation Day. The Sisters of Providence were founded by Mother Theodore on Oct. 22, 1840.

“What a joy and privilege to be together here, the site of her arrival, her home, the center of her ministerial outreach and her final resting place,” said Sister Denise Wilkinson, the congregation’s general superior.

She reflected on her meetings with former Terre Haute attorney Larry Fleschner, who died only days before the foundation feast. He had paid to have a bronze statue of St. Theodora placed near the church. Fleschner, who joined the Catholic Church in 2006, had come to depend on St. Theodora to ease the burden of his illness.

“I don’t believe Larry found strength and comfort in our collective memory of Mother Theodore. … I believe he found her in the here and now. I believe he felt her love for him,” Sister Denise said. “I think Larry got it. He got the deep why of her life. He got that Mother Theodore is not first and foremost a memory to revere, but a living, breathing presence and her dreams and so finding ourselves inspired to live more and more as she lived—happy, generous and prayerful in the face of the sufferings and trials sure to come.”

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Fundamentalists believe in ‘literal inerrancy’ of the Bible

By Edward P. Hahnenberg

Dennis Covington’s Salvation on Sand Mountain tells the story of a small band of Appalachian Christians who believe God has commanded them to pick up and pray with deadly snakes. It is a true story and a beautiful book. I highly recommend it even though I would not recommend handling the snakes!

What makes the book so good is the way that Covington brings the reader into the world of the snake handlers. While critical of their beliefs, the author paints a sympathetic portrait of these people. He actually helps the reader appreciate why they do what they do by sharing a glimpse into the mind of a fundamentalist.

Along the way, Covington makes the important observation that snake handling is relatively new. The handlers point to the Bible to justify their practice (Mt 16:18), but it really only goes back a generation or so. Its roots are not ancient, but modern. The same is true for every kind of religious fundamentalism. They are all basically reactive.

As Covington sees it, handling snakes is one last grasp for God in a world that the handlers believe has lost its sense of the sacred.

What is fundamentalism?

Today we often use the word to describe radical elements within Islam. But the origins of the word are Christian and American. A hundred years ago, a series of Bible conferences and publications appeared that condemned modern social and scientific advances, such as the theory of evolution. The Protestant preachers behind this movement complained that mainstream theology had sold out to a sinful world and watered down the Gospel. In response, they promoted five non-negotiable truths as a bulwark against change. These five “fundamentals” include the divinity of Jesus, his virgin birth, his saving death, his bodily resurrection and, most importantly and most controversially, the literal inerrancy of the Bible. The word “fundamentalism” has since come to include any similarly simplistic and absolute appeal to religious authority.

Not every fundamentalist is violent. But all fundamentalists condemn those who think differently. In fact, the fundamentalist’s greatest enemy is not the outsider, but the insider who is less militant.

Fundamentalism is not a particular set of beliefs. It is more a mindset, an attitude or even a psychology. In the face of change, fundamentalism promises stability. In the face of ambiguity, it promises certitude. In the face of fear, it promises the security of belonging to those chosen few who are set apart, special and saved.

What all fundamentalisms share is a negative view of the world and the claim to have direct access to God. This takes a variety of forms. Reacting to Darwin, a few American Protestants appealed to the literal words of the Bible to disprove what science was saying. After centuries of colonialism and the upheavals of globalization, a handful of Muslims have turned to the Quran to justify their political agendas. And, unable to deal with a changing Church after the Second Vatican Council, some Catholics quote past popes as the final word on everything related to faith.

Fundamentalism has become a truly ecumenical movement. Every religion has its version! The Christian response to fundamentalism of any form flows out of our own faith’s teaching about the nature of the world, God and us.

First, against fundamentalism’s claim that the world is evil and dark comes the Christian conviction that it is lighted by the love of God.

Fundamentalists embrace the Book of Revelation with its violent scenes of judgment and destruction. Fundamentalists promote five non-negotiable truths as a bulwark against change. These five “fundamentals” include the divinity of Jesus, his virgin birth, his saving death, his bodily resurrection and, most importantly and most controversially, the literal inerrancy of the Bible.
Biblical women: Delilah betrays Samson

If you think about a man being unlucky in love, could you find a better example than Samson? I often read about him, and though, one has to think of the situation, he had been a stupid brute of a man.

Delilah was his wife. She had an horrible end when the Philistines, in retribution for Samson destroying Philistine vineyards and olive orchards, retribution for Samson destroying the new ropes as though they were thread.

She tried again. This time, Samson said that he would be weak if his seven locks of hair were woven into a web and then the Philistines are upon you, Samson,” he broke the new ropes as though they were thread.

Delilah tried a third time. Samson said that he would be weak if his seven locks of hair were woven into a web and then she asked to have a man to come in and shave his head. This time, when she called, “The Philistines are upon you, Samson.” He fell as though he had previously. The Philistines seized him and gouged out his eyes. He was taken to Gaza, where he was blinded.

The Scriptures don’t tell us what happened to Delilah after that. But, of course, we know what happened to Samson.

Sometime later, after his hair began to grow back, he was taken to the Philistine temple, where about 3,000 men made fun of him. He grabbed the two middle columns on which the temple rested, pushed hard, and the temple fell on him and all the Philistines who fell in the temple.

The air resounds with voices
calling the vales and hillsides
Blackbirds flock to empty fields
Aspen leaves are quaking
From the meadows crickets call
Painting vales and hillsides
bliss in the green.

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

Faith, Hope and Charity/David Siler

Faith, when I was a stranger, you welcomed me

I think that all of us can remember the horror that we felt when parts of our country came under attack. You may remember when our country was attacked on September 11. That attack, which led into World War II. These personal experiences can be a glimpse of what it feels like to live in fear for our safety and the safety of our families.

Can you begin to imagine living with this fear every day of your life? These are the conditions that many of the people that Catholic Charities welcomes in the name of the Church to Indianapolis have suffered in their homeland.

Since Jan. 1, 2007, the Refugee Resettlement Program of Catholic Charities Indianapolis has welcomed 398 refugees from some of the most dangerous parts of the world. By the end of this calendar year, we will help resettle 100 to 200 more. In 2008, it is expected that we will welcome and resettle 600 additional refugees.

Our archdiocese has been resettling refugees for 30 years. However, this year and next, we will see more of our foreign neighbors come to our city than ever before. The majority of our refugees are Running brothers and sisters that are making a home here are natives of the country of Burma, now called Myanmar “Burma,” Bangladesh, China, Laos and Thailand.

Refugee is a legal term used by the United Nations to describe a person, because of his or her political or religious beliefs, must flee his or her country in order to preserve his or her life and avoid death. An individual or family escaping persecution arrives at a refugee camp, begins the arduous process of applying for asylum, and waits months or years before their thinking.

Some saints experienced the stigmatism, levitation or visions of heaven, and I don’t expect to experience those, either. Luckily, they don’t seem to be required

In the end, I think that sainthood must be a day-to-day schleip along life’s journey, involving month by month events. As we are taught in the wonderful Thornton Wilder play Our Town, We must attend lovingly to those around us all the time because salvation lies close at hand in the small things which make life large.

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

Catholic who said she always reads
The Criterion.

As I went out the door to go to Mary’s cat, my foot barely missed stepping on the most beautiful autumn leaf I had ever seen—rich with pink and red and varied green, yellow and beige tones. There was another leaf on the porch, just that took. I looked to see why we had gotten people’s attention and found, when we opened it, a sheet of handwritten literature textbook from early college classes in Asheville, N.C. I savored the entire Keats’ poems several

However, I especially want to share with readers the poem that Rose sent to me. The author is Regina Wierczeck. All I know about her is that her poem, also entitled “Autumn,” was found in a 2004 archdiocesan newsletter. I hope readers will meditate on the poem and this beautiful season.

The air resounds with voices
calling the vales and hillsides
Blackbirds flock to empty fields
Aspen leaves are quaking
From the meadows crickets call
Painting vales and hillsides
bliss in the green.
Sunday, Nov. 4, 2007

- Wisdom 11:22-12:2
- 2 Thessalonians 1:11-2:2
- Luke 19:1-10

The Book of Wisdom provides this weekend’s first reading.

As the condition of the environment has absorbed more and more public interest, Pope John Paul II, during his papacy, and now Pope Benedict XVI—as well as Church agencies—have addressed the problems of exploiting nature.

This reading, while composed centuries before Christ, states the underlying principle in the Church’s teaching on respecting the environment.

This principle is that God is the Creator of all and the Author of all life. It should be recalled that Wisdom was written in a world highly influenced by Greek philosophy.

Surrounding Greek philosophy was Greek mythology, which saw gods and goddesses as being within nature. The Greek gods had control over nature, of course, but they could exercise their control in ways not necessarily kind to humanity.

For the second reading, the Church gives us a passage from St. Paul’s Second Epistle to the Thessalonians.

While the nature within which humans live is a reflection of how we treat the earth, it is not the end of all.

The greatest of God’s gifts to us is in Jesus. The Lord became human like us in the mystery that theologians have called the Incarnation.

Through the Incarnation, through the redemption accomplished by Jesus on Calvary and in the Resurrection, and by accepting God’s gift of faith, we gain the supreme result of possessing the gift of Jesus. We gain life eternal with him.

Constantly, the Pauline epistles summoned Christians, such as the faithful in Thessalonica, to realize the wonder and greatness of God’s gift of Jesus.

In Thessalonica, to realize the wonder and greatness of God’s gift of Jesus. We gain life eternal with God.

Additionally, Zaccheus was a tax collector, a disgusting occupation among the Jews. Tax collectors worked for the detested Romans, and the system made them little else other than legalized thieves.

Nevertheless, Jesus, the Lord of life, freed Zaccheus from the heavy burden of sin and gave him life.

Climbing the tree on the part of Zaccheus teaches us two important lessons.

Despite all his wealth, he was subject to the simple obstacles confronting everyone, namely the inability to see through or over others.

Zaccheus was wealthy, but Luke’s Gospel sees wealth as a burden. The poor are closer to God. They are unencumbered by money and possessions.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad.)

Daily Readings

Monday, Nov. 5
Romans 11:29-36
Psalm 69:30-31, 33-34, 36-37
Luke 14:12-14

Tuesday, Nov. 6
Romans 12:5-16b
Psalm 131:1-3
Luke 14:15-24

Wednesday, Nov. 7
Romans 13:8-10
Psalm 112:1-2, 4-5, 9
Luke 14:25-33

Thursday, Nov. 8
Romans 14:7-12
Psalm 27:1, 4, 13-14
Luke 15:1-10

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

Saturday, Nov. 10
Leo the Great, pope and doctor of the Church
Romans 16:3-9, 16, 22-27
Psalm 145:2-5, 10-11
Luke 16:9-15

Sunday, Nov. 11
Thirty-second Sunday in Ordinary Time
2 Macabees 7:1-2, 9-14
Psalm 17:1, 5-6, 8, 15
2 Thessalonians 2:16-3:5
or Luke 20:27, 34-38

Question Corner/ Fr. John Dietzen

Muslims believe in one God, Allah, and reject Holy Trinity as three Gods

Q Our club recently discussed the distinction between God and Allah, but we reached no agreement.

What is the difference between Allah, God, and Buddha? (New York)

A In its basic meaning, there is no difference between Allah and God: “Allah” is simply the Arabic word for “God.” It is used by Arab Christians as well as Muslims.

Mohammed and the Quran insist on the belief that there is only one God, who created all and supreme over the universe. There are no other gods besides him.

The first of the Ten Commandments also proclaims that belief.

In their declaration, “There is no God but Allah,” the word “God” is simply another form of “Allah.”

During his visit to Turkey in November 2006, Pope Benedict XVI cited this truth as one which calls for our prayers and good will toward the people of Islam.

Referring to a document of Pope Gregory VII nearly 1,000 years earlier, Benedict insisted on the “particular charity that Christians and Muslims owe one another because we believe in one God, although in a different way, and because we praise him and worship him every day as the creator and ruler of the world.”

As the pope notes, our beliefs about God differ importantly from those of Muslims.

Above all, Muslims reject—as do the Jews, for instance—belief in the Holy Trinity. The idea of three Persons in one God, they claim, is equivalent to saying there are three gods, not one.

Rejection of the Holy Trinity, of course, denies also all Christian doctrines which rely on that dogma, such as the Incarnation, the sacraments, and all other Christian beliefs and practices that are based on the Incarnation of God the Son.

Nevertheless, Benedict says, in spite of variations in understanding the nature of God, it is the same one God that we believe in.

Siddhartha Gautama—Buddha, the “Enlightened One”—elaborated basic Buddhist beliefs about 500 years before Christ as somewhat of a reform of Hinduism. He never claimed to be God nor have his followers ever venerated him as God.

Q My friend had prostate surgery six years ago, and has been impotent ever since that operation.

If we were to marry, would the marriage be valid in the Catholic Church since it would not be consummated? (Michigan)

A Let’s be first be sure we are on the same page about the difference between impotence and sterility.

An individual is sterile in the legal sense of the word when he or she is unable to conceive a child because of a defect in the internal process of generation, those elements of that process which are naturally involuntary.

A man who produces no living sperm, for example, or a woman who has no properly functioning ovaries, is said to be sterile.

Impotence, on the other hand, is the inability to have sexual intercourse because of a physical or emotional problem.

You are correct in seeing impotence as an obstacle to marriage. However, one detail is critical. In order to be a marriage impediment, impotence must be permanent and irreversible with no hope of rehabilitation that might in the future make sexual relations possible (Canon #1084).

In the opinion of the best medical authorities, such absolute impotence is rare today.

Rehabilitative techniques for people who suffer from impotence-related impotence, for example, are improving all the time. The same is true for most other types of impotence.

These developments seem to offer hope for men like your friend. Where there is such hope, impotence is legally doubtful and the couple has a right to marry.

(A free brochure answering questions that Catholics ask about receiving the Holy Eucharist is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3515, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or e-mail in care of jdietzen@atol.com)
like St. Mary’s, that has changed person, but doing this comes with a valuing of the dignity of each human.

“I think people are surprised that there are so many things going on,” Bogan said. “They realize that there’s a lot going on at Christ the King, and there are a lot of opportunities for different age groups and different things that people might be interested in.”

Archbishop Daniel M. Buechlein sees these ministries at the parish level and those shared ministries that have a broader scope linked by Christ himself. “As Christian stewards and a eucharistic people, let us remember that our mission flows from Christ and is nourished through the graces we receive from prayers and discipleship,” he said. “Together and as individuals, we are called to see the face of Christ in people—especially those in need.”

(For more information about Called to Serve: 2007-08 Parish Stewardship and United Catholic Appeal, log on to www.archindy.org/uc to combine curiosity with scientific experimentation. And, he challenges students in mathematics and science.

Kevin C. Koers is the principal of Franklin Central High School and, as a well-known and award-winning teacher and administrator, is at the forefront of Indiana’s economic initiative in the sciences, technology, engineering, and mathematics. He transforms science classrooms into interactive learning environments that enrich students’ understanding of scientific concepts. And, he challenges them to combine curiosity with scientific experimentation. Kevin Koers is fostering an appreciation of science in thousands of our community’s future leaders.

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PASTORAL MINISTRIES - $1,162,000
Your gifts to the United Catholic Appeal support 26 seminarians currently studying to be archdiocesan priests, educate 25 men participating in the permanent diaconate program, provide each of our 39 retired priests with $2,892 per month in care and support, and support priest sabbaticals and continuing education.

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The Office of Catholic Education teaches Catholic beliefs, traditions and values to over 45,000 children, youth and adults through 71 Catholic schools and 151 parish religious education programs. This includes leadership training and resources for school professionals.

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Your gift to the United Catholic Appeal helps provide the TV Mass for shut-ins each Sunday for the benefit of Catholics who are home-bound because of age, illness or disability.

Kevin C. Koers
Marian College Class of 1976

Engaging Indiana students in mathematics and science.

Kevin Koers is the principal of Franklin Central High School and, as a well-known and award-winning teacher and administrator, is at the forefront of Indiana’s economic initiative in the sciences, technology, engineering, and mathematics. He transforms science classrooms into interactive learning environments that enrich students’ understanding of scientific concepts. And, he challenges them to combine curiosity with scientific experimentation. Kevin Koers is fostering an appreciation of science in thousands of our community’s future leaders.

Awards:
- Named Indiana Principal of the Year by Indiana Association of School Principals, 2006
- Named District 7 Principal of the Year by Indiana Association of School Principals, 2006
- Received IPL Golden Apple Award for Exemplary Teaching Methods, 1994
- Recognized by the Indianapolis City Council Special Resolution # 20 for exemplary science teaching practices, 1994
- Named one of top 20 science teachers in the United States by American Association for the Advancement of Science, 1993.

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DIRECT PARISH OUTREACH - $1,753,000
Provides direct assistance to parishes struggling to meet the costs of their annual ministry needs. Many have a vibrant school ministry.

Our Home mission parishes and schools need to be where they are for the good of the people and their neighborhoods as they carry out the ministries and mission of our Church.

DIRECT SCHOOL OUTREACH - $1,038,800
Provides direct assistance to our Mother Theodore Catholic Academies. Children who attend one of the six elementary schools are able to break the cycle of poverty and reach their dreams. Your support helps educate approximately 800 students.
By Mary Ann Wyand

It’s fascinating to watch St. Lawrence parishioner Sandra Hartlieb of Indianapolis slip into character as St. Theodora Guerin or one of the women mentioned in the Bible. As her voice changes, her facial expressions seem to effortlessly transform as well to complement her historical costumes.

Hartlieb depicts the French-born saint who founded the Sisters of Providence at Saint Mary-of-the-Woods with skill and confidence based on countless hours of research and rehearsals. She demonstrates those same theatrical qualities when she portrays the Samaritan woman who meets Jesus at the well. Ten years ago, Hartlieb and her family founded Sisterhood Christian Drama Ministry to bring Scripture stories alive on the stage. She is the only member of her talented acting family with professional theatrical training—a bachelor’s degree in theater earned at Indiana University Purdue University Indianapolis.

Catholics in central and southern Indiana can see Sisterhood perform Scripture stories at 7 p.m. on Nov. 9 at St. Lawrence Church, 6944 E. 46th St., in Indianapolis. The performance is free. Donations are appreciated to offset expenses.

Hartlieb is excited about performing a variety of Bible stories at her home parish with her sisters and brother—Nora Pritchett of Sellersberg, Peggy Young of Louisville and Bob Braden of Louisville. Another sister, Bibiana Richardson of Lillington, N.C., helps write the scripts long distance. Pritchett, who is Methodist, said she suffers from stage fright, but God gives her strength and courage to perform and dances before large groups of people. “I always ask God for help,” Pritchett said, “and once I’m on stage it’s there for me. This is a responsibility. … God has blessed us with these talents as a family. I believe that if you are not standing on the edge of your comfort zone, you are not doing what God wants you to do. You have to step over the line.”

Last year, Hartlieb developed a one-hour play about St. Theodora, which she says is near and dear to her heart. “As a woman of faith, as a Catholic woman,” Hartlieb said, “the line [in the play] that touches me is when she talks about what it means to be holy. Her sisters ask her, ‘What does it mean to be a saint?’ And she says, ‘Nothing extraordinary. Just do what you do every day, only do it for his love.’”

“That’s what fills me, I think, when I’m on stage doing a [portrayal of a] woman from the Bible or doing Mother Theodore,” she said. “That I get this opportunity to do this for his love. And because he loves me, I get to express his love to other people by telling a [Christian] story.”

Sisterhood began when the sisters took a break from their travels at a rest stop along I-65 in southern Indiana in 1995. They believe that God called them then—in the middle of a journey—to share Scripture with others through the theatrical talents that he gave them. “He did call me to this ministry,” Hartlieb said. “We talk about the Holy Spirit giving us a nudge every once in a while or a real big shove a lot of times. I think with my Mother Theodore play the Holy Spirit did give me a real big shove, and I think Mother Theodora was right there … shoving me as well.”

Hartlieb said she believes “Catholic women, Christian women, need to hear [St. Theodora’s] story, not because of all the [difficult] things that she went through, but because her faith persevered and carried her through all those difficulties. It’s the end that counts.

“The journey through all these adversities tests you and forces you,” she explained. “But how do you come out on the other side? How do you keep on keeping on? She was able to do that, and support her sisters and encourage them. Some of her letters written to individual sisters were so supportive. She knew every sister so well, and told her sisters, ‘I know you’re thinking this. I know you’re doing this. But I need you to focus on what Jesus wants you to do.’”

Because of St. Theodora’s poor health and other challenges she faced in the dense woods of west-central Indiana, Hartlieb said the nun placed her trust in God’s loving Providence, leaned on him with all her faith and was able to accomplish so many ministries with her sisters. “She looked around when she got there,” Hartlieb explained, “and said, ‘How could this place be chosen? This solitude? How could this be chosen for a novitiate and for a school? All appearances are against it.’”

Smiling, Hartlieb said, “You know the rest of the story.”

And that’s why she enjoys sharing St. Theodora’s life story on stage. (For more information about Sisterhood Christian Drama Ministry, their St. Theodora Guerin play and their Nov. 9 presentation at St. Lawrence Parish in Indianapolis, log on to their Web site at www.sisterhoodfior.org.)
Franciscean Sister Ramona Lunsford was a teacher, principal, and archdiocesan schools supervisor

Franciscan Sister Ramona Lunsford died Oct. 15 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis, in Oldenburg. She was 71.

The Mass of Christian Burial was celebrated on Oct. 17 at the motherhouse chapel in Oldenburg. Burial followed at the sisters’ cemetery there.

Audrey Louise Lunsford was born on Sept. 8, 1936, in Oak Forest.

She entered the Oldenburg Franciscan community on Sept. 8, 1954—her birthday—and professed her final vows on Aug. 12, 1960.

Sister Ramona ministered as a teacher and principal at St. Michael the Archangel Church School in Indianapolis, the former Holy Trinity School in Indianapolis and the former Holy Trinity School in Oldenburg as well as at St. Lawrence School in Lawrenceburg. She also served as school supervisor for the archdiocesan Office of Catholic Education in Indianapolis.

Sister Ramona also served as a teacher and principal at Catholic schools in Ohio and Minnesota as the director of public relations for the Catholic Schools Office in the archdiocese from 1982-86. Sister Ramona served as a member of the General Council for the congregation of the Sisters of the Third Order of St. Francis in Oldenburg.

From 1988 until 2000, she served as a member of the General Council for the congregation of the Sisters of the Third Order of St. Francis in Oldenburg.

In 2001-07, Sister Ramona served as a clinical assistant and a driver for the sisters residing at St. Clare Hall.

Surviving are five sisters, Rita Vassar, Brother of Hannah and Alex Vassar; Grandson of John Satter. Christine and Dahn Vassar; Great-grandson of Margarettes Klain and Evelyn Vassor.

Sister, of the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47876. †

Sister Geraldine Cavanaugh served as a teacher and principal

Sister Geraldine Cavanaugh, formerly Sister Marie Richard, died on Oct. 14 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 82.

The Mass of Christian Burial was celebrated on Oct. 20 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters’ cemetery.

Sister Margaret Cavanaugh was born on Sept. 1, 1925, in Chicago.

Sister Geraldine served as a teacher and principal at St. Michael the Archangel Church in Indianapolis.

She entered the congre- gation on July 22, 1944, and professed her first vows on June 28, 1947, and professed her final vows on Jan. 23, 1952.

Sister Geraldine earned a Bachelor of science degree at Saint Mary-of-the-Woods College and a master’s degree in education at Indiana University. During 63 years as a Sister of Providence, she ministered in education for 47 years at Catholic schools staffed by the congregation in Indiana, Illinois and Oklahoma.

Sister Geraldine served as a principal for 12 years and an assistant principal for 17 years.

In the archdiocese, Sister Geraldine ministered at the former St. John Academy in Indianapolis from 1947-49, the former Holy Trinity School in Indianapolis in 1949-50, and Sacred Heart School in Terre Haute in 1951. Sister Geraldine also served as a principal in the Evansville Diocese for six years as well as in a variety of administrative positions in the other assignments.

She is survived by a niece and several nephews.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47876. †

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TROY—A block away, the Ohio River flowed quietly past as St. Pius V Parish celebrated its 160th anniversary on Oct. 7, the feast of Our Lady of the Rosary.

The festive occasion began with the rosary and hymns dedicated to Mary. Benedictine Archabbot Justin Duvall of Saint Meinrad Archabbey presided at the special Mass, concelebrating with Benedictine Father Barnabas Gillespie, the parish’s pastor.

In his homily, the archabbot said, “The feast of Our Lady of the Rosary is a very fitting one on which to celebrate the founding of this parish. Pope Pius V instituted this feast in the 16th century. ‘Praying the rosary is the way we remember the mysteries that we were not there to witness. … The passing of the years will swallow up our memories … but the greatest treasure this generation can leave is the faith.’”

The ties between St. Pius V Parish and the monks of Saint Meinrad Archabbey are historic. Father Barnabas is one of a long line of Saint Meinrad priests to serve the congregation.

One of the most illustrious Benedictines to serve St. Pius was Father Martin Marty, in an 1864 letter to Father Bede, nonetheless, went about his business of saving souls. He wrote to his Swiss abbot that “at times” I am on horseback till midnight and on horseback must eat and drink, pray the breviary, yes—when I can no longer keep my eyes open even sleep.

Father Martin Marty, in an 1864 letter to the abbey in Switzerland, related a Civil War episode: “[One] night [at Tell City] my life was in danger because an article on the part of the Rebel officer of the Kentucky side was expected … there came a group of about 30 men with a cannon that they emplaced alongside the house where I was staying. One could hear other cannons thundering at a distance, and patrols marched in every direction.”

The cannon beside his window was not fired, however, and Father Martin finally slept. Perhaps making light of the danger, he added, “I feared more for my horse and baggage than for my person. The rebels are in need of horses; they would not harm a Catholic priest.”

Of these early days, the parish’s 1947 chronicler, Benedictine Father Albert Kleber, wrote, “It is a matter of wonderment that the faith continued so strong in the parish notwithstanding the lack of a constant pastoral care from a resident priest.”

In 1892, in its first decade, it was at times necessary to close the school. In 1902, declining enrollment necessitated closing the school. In the first half of the 20th century, St. Pius pastors hailed from places as near as Ferdinand then taught for 1899 to make way for a two-story brick school, where the sisters from Ferdinand then taught for half a century. In 1969, declining enrollment necessitated closing the school.

The little flock of St. Pius did not have a resident pastor until 1870. when Abbot Martin sent Benedictine Father Conrad Ackerman, a Swiss native and a monk of Saint Meinrad. In 1883, he dreamed of creating a Catholic settlement between Troy and Jasper. Kundek advertised in Cincinnati’s German newspaper, inviting German Catholics to settle in southern Indiana. He founded parishes in Jasper, Ferdinand, Celestine, New Orleans (Ind.), Miller’s Settlement and Lanesville.

Benedictine Father Bede O’Connor was one of two priests sent by the Benedictine monastery at Einsiedeln, Switzerland, to explore the feasibility of establishing a monastery in Indiana, which would become Saint Meinrad Archabbey. He stayed at Ferdinand while ministering to Catholics in Troy, Falls and Cambridge.

In 1853, Father Bede wrote, “Up til now Troy has been a wholly [sic] neglected and therefore wholly [sic] degenerate shipping port town, and I, poor fellow, am very much frightened at the thought that I should first have to level all the saloons to the ground before I could lead my poor sheep upon a better pasture.”

Father Kundek wrote in 1844, “The greatest treasure this generation can inherit is the Church.”

The ties between St. Pius V Parish and the monks of Saint Meinrad Archabbey are historic. Father Barnabas is one of a long line of Saint Meinrad priests to serve the congregation.

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In 1973, St. Pius V parish came under the direction of a team of priests living at St. Paul Parish in Tell City, an arrangement which continues today. A parish of the Tell City