Pope and king of Saudi Arabia discuss dialogue. Middle East peace

VATICAN CITY (CNS)—Interreligious dialogue, peace in the Middle East and the life of Christians living in Saudi Arabia were on the agenda when Pope Benedict XVI met King Abdullah of Saudi Arabia.

After his audience with the pope on Nov. 6, the king also had a separate meeting with Cardinal Tarcisio Bertone, Vatican secretary of state.

In the context of expressing hope for “the prosperity of all the country’s inhabitants,” the Vatican said it also raised the issue of the “positive and hardworking presence of Christians” in Saudi Arabia, which prohibits the public expression of any faith other than Islam.

As king, the Saudi Arabian ruler also is the guardian of Islam’s sacred mosque in Mecca, where the founder of Islam, Mohammed, was born, and of Medina, where Mohammed’s tomb is located.

Pope Benedict greeted the king by extending both hands for a double handshake and then led the king into his library. The pope and the king spent about 30 minutes behind closed doors, speaking with the help of two translators.

In keeping with normal protocol, Pope Benedict and King Abdullah exchanged gifts. The pope gave the king a large etching of the Vatican made in 1530 and a gold medal. The king gave the pope a small silver and gold sculpture of a camel rider under a palm tree and a long gold sword with a gem-encrusted handle.

“The Vatican said the meetings with the pope and with Cardinal Bertone “were held in a cordial climate and allowed for the discussion of heartfelt themes.”

“In particular,” the Vatican said, “they reaffirmed their commitment on behalf of intercultural and interreligious dialogue aimed at the peaceful and fruitful coexistence of peoples, and of the value of collaboration among Christians, Muslims and Jews for the promotion of peace, justice and spiritual and moral values, especially in support of the family.”

By Chris Herlinger

In Darfur, aid workers find faces behind the statistics of violence

By Chris Herlinger

ZALINGEI, Sudan (CNS)—Amid reports of numbers of people killed and displaced in Darfur, two women—one strong and vocal, another quietly resolve—represent the human costs of the crisis in western Sudan.

A group of representatives of U.S. and European aid agencies recently met with the two women during a visit to Darfur. For their safety, they are identified only by their first names.

One of the women, Fatima, was a fighter. She acted as something of a leader and spokeswoman for those angry over conditions in one of Darfur’s numerous camps for the uprooted. With roughly a third of Darfur’s 6.4 million residents now displaced, according to U.N. estimates, the camps are becoming permanent fixtures on Darfur’s blighted and ravaged landscape.

Fatima decried the unease and tension in her camp, which she compared to conditions in a prison. She cited continued threats of rape, murder and assault by government and allied Arab Janjaweed militias outside the camp perimeters.

Similar charges have been made by human rights groups—charges that for years the government of Sudan has denied. However, the government also has said it has been within its right to fight an insurgency it says is the cause of the current turmoil in Darfur. Rebels have said the underlying cause of the problems in Darfur is long overdue neglect of the region by the central government.

Fatima’s comparison to prison was nothing new. The same statements have been made since the crisis began in 2003. In one camp, a single bare-bones clinic and dispensary serve a displaced population of about 60,000 refugees.

“The needs are still great,” Fatima told the aid workers.

Fatima’s outspokenness and anger were startling. Three years ago, it was rare for a Darfur woman to even speak to a white male visitor, and most conversations about camp conditions in 2004 were with men.

Fatima was not alone, and she and other women in a camp near Zalingei spoke not only of their efforts to improve camp conditions, but also of their very clear and audible support for Abdul Wahid Nur, the leader of the Sudan Liberation Army, one of the Darfur rebel groups and a notable militant in his stance toward the Sudanese government.

Mention of his name evoked loud shouts and applause.

Fatima and other women represented a new strain in the

By John Shaughnessy

Table dedicated at Bloomington Hospital

By John Shaughnessy

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Thompson, Father Litzaau and other Catholics across southern Indiana believe the new tabernacle in the Bloomington Hospital chapel will increase that powerful impact on patients, family members and hospital employees who share the Catholic faith.

The tabernacle was dedicated during a Mass in the hospital chapel on Oct. 19.

“For us to have a Catholic presence in Bloomington Hospital is

By John Shaughnessy

Tabernacle dedicated at Bloomington Hospital

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The memory of a friend kept filling the thoughts of Jamie Hickman Thompson as she prepared to offer a reflection at the recent dedication of a tabernacle at Bloomington Hospital.

Thompson remembered how she met the man when she accompanied Dominican Father Richard Litzaau during the visits that Father Richard Litzau worked together to have a tabernacle added to the chapel at Bloomington Hospital.

He had been away from the Eucharist meant to him every day,” Thompson recalls. “He felt God’s love.”

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“It was powerful to see what the Eucharist meant to him every day,” Thompson recalls. “He had been away from the church for many years. When he came back, having the Eucharist brought to him meant there was a community that loved him. He felt God’s love.”

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The motion picture Bella, featured in the Oct. 26 issue of The Criterion, is slated to open in Indianapolis and Louisville on Nov. 16.

Since its national premiere on Oct. 26, Bella has performed well at the box office through two weekends. Although it has been shown on less than 300 screens nationally (compared to 3,000 screens for larger film releases), Bella has remained in the top 20 in total gross income.

More significantly, the movie has been in the top three in total gross per screen in both of its first two weekend showings. Bella’s strong performance from its first to its second weekend has allowed the film’s distribution to be expanded to include cities such as Indianapolis and Louisville.

Updated information about specific theaters showing the movie in these two cities, and other theaters in and around the archdiocese that will feature Bella, should be listed in the coming days at www.bellatheaters.com.

Tell us how someone’s faith has influenced your spiritual life

Has the faith of a friend, family member or stranger during a difficult time in their life had a dramatic impact on your own faith? If so, The Criterion is interested in hearing your story. Please send your story to John Shaughnessy in care of The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or send him an e-mail at jshaughnessy@archindy.org. Please include a daytime phone number where you can be reached.

Correction

St. Gabriel Parish youth group members from Connersville, the African Catholic Ministry choir from Indianapolis and the Global Children, African Dancers from Connersville, the African Catholic Ministry choir from Indianapolis and the Global Children, African Dancers from Connersville, the African Catholic Ministry choir from Indianapolis and the Global Children, African Dancers from Connersville, the African Catholic Ministry choir from Indianapolis and the Global Children, African Dancers from Connersville, the African Catholic Ministry choir from Indianapolis and the Global Children, African Dancers from Connersville, the African Catholic Ministry choir from Indianapolis and the Global Children.
Late-night fire damages narthex at St. Lawrence Church

By Mary Ann Wyand

Votive candles lit for All Souls Day on Nov. 2 started a late-night fire that damaged the narthex of St. Lawrence Church in Indianapolis.

Father John Beitans, the pastor, said on Nov. 4 that the church’s electronic fire alarm went off at 1:06 a.m. on Nov. 3 and automatically notified the Lawrence Fire Department as well as the security company that monitors the system.

Firefighters arrived within 10 minutes and extinguished the blaze, he said, which was limited to the gathering space at the front entrance of the 21-year-old church.

Michael Witka, director of Risk Management for the archdiocese, estimated that fire damage to the church may total $200,000. The parish has a $3,000 insurance deductible.

This is the third major fire [involving Church property] in the archdiocese in the past 12 months,” Witka said. “The archdiocesan property insurance program written through the London market and placed by Arthur J. Gallagher Co., our insurance brokers in Chicago, will respond as they have to the two previous fires.”

Witka said he was notified about the fire by John Tarbox, the business manager for the parish, and Jerry Pachciarz, the loss control specialist for Gallagher Bassett Services Inc.

“I am glad that Jerry [Pachciarz] responded so quickly with the ordering of the fire damage clean-up through a fire restoration contractor,” Witka said. “We will follow through with other contractors to verify the extent of the claim.”

The fire started when melted plastic candle holders.

“Apparently, two candle wicks leaned over … and the plastic holders caught on fire,” Father Beitans said. “The wax and plastic dripped onto the wooden table then the table burned and collapsed on the slate floor. The heat shattered the etched-glass window and the wooden window frame was burned.”

The fire also melted several electrical light fixtures and carpeting in the narthex, but a statue of St. Lawrence and a poster with photographs of parishioners serving in the armed forces were not damaged by a late-night fire in the St. Lawrence Church.

A podium was partially burned, but a statue of St. Lawrence and a poster with photographs of parishioners serving in the armed forces were not damaged by a late-night fire in the St. Lawrence Church.

The votive candles are manufactured to spread fire faster then go out when the wax is gone, he said, but the wicks must be straight when the candles are lit.

Father Beitans said he believes the new fire-retardant carpeting installed in the narthex several months ago prevented the blaze from spreading throughout the church.

Interior doors between the narthex and fan-shaped worship space were closed, he said, and also helped prevent the fire from spreading there.

ServiceMaster employees arrived when the firefighters were leaving in the early morning hours on Saturday, he said. They covered the broken glass doors with plywood and worked in shifts all weekend to clean the fire-damaged gathering space and air out the smoke in the church.

“We’re so grateful to God that it wasn’t much worse,” Father Beitans said. “It’s a setback, and it certainly saddens us. It touched me when I watched parishioners looking into the narthex this weekend, and they were moved to tears. They started to cry when they saw the charred wood and damaged ceiling. That showed me how much we all love our church.”

He hopes other faith communities will learn from this loss and make sure all candle wicks are straight.

“Votive candles are traditionally left burning until they burn out on their own,” Father Beitans said. “It’s a traditional Church practice. We weren’t doing anything creative. We were using the company’s product exactly the way it is recommended for use. Our sacristans automatically straighten the wicks on the candles [in glass containers] in the Blessed Sacrament Chapel.

But some of the wicks in the special votive lights were bent, and hours later the tiny candle flames burned out of control. Black soot covered the walls, ceiling and carpeting in the narthex, but a statue of St. Lawrence, a painting of the late Pope John Paul II and a poster decorated with pictures of parishioners who serve in the armed forces were not damaged in the fire.

Power was turned off after the fire, Father Beitans said, but the wiring was inspected by Indianapolis Power and Light Company officials on Nov. 3 then electrical service was restored to the church.

Last weekend, Masses for the 1,185-household parish founded in 1949 were held in the basement of St. Lawrence School cafeteria.

Parishioners Lisa Winbush, who was recently elected president of the Parish Council, Matthew Hickey, a firefighter; and James Fernandez, who works for the alarm company, joined Father Beitans outside the church in the middle of the night to offer their help and support.

Parish Council members met early on Nov. 3 to discuss insurance details then plan and implement the relocation of liturgies from the church to the school cafeteria.

Father Beitans said the spirit of St. Lawrence parishioners is wonderful and the people will do “whatever it takes” to complete the church renovations already under way before the fire as well as remodel Father Conen Hall and Father Beechum Gymnasium.

“The by the end of this coming summer,” he said, “we’ll be celebrating a whole renewed parish facility.”

Free Lecture

Noted Scholar on Spirituality Dr. Ursula King
Monday, November 12, 6 p.m., Elaine Chao Auditorium, Ekstrom Library

Frederick Hart: Giving Form to Spirit

Final Days! Through 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.

A podium was partially burned, but a statue of St. Lawrence and a poster with photographs of parishioners serving in the armed forces were not damaged by a late-night fire in the St. Lawrence Church narthex on All Souls Day.
Dialogue with Muslims is the way to find truth and peace

Did you know that Christians and Muslims are the two most followed faiths in the world? This is significant in the global context, given the role of religion in shaping societal norms and political structures. While many countries recognize Islam as one of the major religions, the two faiths have a long history of conflict and misunderstanding that has shaped the modern world.

Christian and Muslim leaders have recognized the importance of dialogue and cooperation in fostering a more peaceful and harmonious society. Through engaging in interfaith dialogue, they hope to promote mutual understanding, respect, and tolerance. This is crucial in our interconnected world, where global issues require a collaborative and inclusive approach.

The most recent issue of the influential journal *Cancer Research* dated Oct. 1, 2007, published exciting news from one of the leading cancer research institutions in the United States, the Fred Hutchinson Cancer Research Center in Seattle, Wash. According to a paper presented by Dr. V. K. Gadi, an assistant professor at the University of Washington, during the most recent meeting of the prestigious American Association for Cancer Research, a reason has been found to possibly explain why women who bear children have a lower incidence of developing breast cancer in later years.

The fact that this is true has been known for years, and now there is a proven scientific reason.

Parenthetically, this new scientific discovery probably explains why women who bear children in their early 20s have a significantly lower incidence of breast cancer than do those who wait until they are in their 30s to have a child.

According to Gadi, fetal cells have been found to remain in the mother’s body after she has borne a child. This is the way to peace. May the love of the neighbor. These principles are of both faiths: love of the one God and the dictation by God. With such an absolute influence, true understanding already exists. It also involves a willingness to work together on concrete, practical issues that unite us, and what divides us, as people of faith in the one God. It also involves a willingness to work together on concrete, practical issues that we clearly hold in common: the sacredness of human life, the value of family life, education, employment, service to the poor and needy, environmental issues, and the fight against corruption, injustice and the evils of war.

No one pretends that the conversation between Christianity and Islam is simple or easy to maintain. Let’s pray for open, honest and apologetic dialogue among Muslims and Christians (and our elder brothers and sisters in faith, the Jews). This is the way to peace. May the Spirit of God guide us and sustain us on this difficult, but critically important, journey.

—Daniel Conway

Be Our Guest/Dr. Hans E. Geisler

Breast cancer research findings affirm long held pro-life position

In fact, his research group has shown that these fetal cells from a child growing in the womb take up a long-term residence in the mother’s body.

The researchers feel that the presence of these fetal cells, by a process called microchimerism, may actually alert the mother’s immune system to destroy nascent breast cancer cells.

Gadi feels that these findings will provide the impetus to stimulate further research on these microembryonic fetal cells.

Pro-life advocates have long been in the forefront of those who feel that not only does abortion mean the loss of an innocent life, it also produces bad psychological and physical side effects in women who have undergone an abortion.

Moreover, it certainly helps the pro-life cause when one of the most well-known cancer research organizations in the world publishes findings that back up what we, who oppose abortion, have been maintaining for more than 40 years.

(From Hans E. Geisler is a member of St. Luke the Evangelist Parish in Indianapolis. He is a retired oncologist and gynecologist and who recently completed advanced studies as a ethicist. He is also a member of the Archdiocesan Pro-Life Advisory Committee and serves on that committee’s speaker’s bureau. His e-mail address is Geisler_gyneoc@msn.com.)

Letters to the Editor

St. Anthony of Padua Parish has twinning relationship in Haiti

Thank you for your story in the Nov. 2 issue of *The Criterion* regarding the parish twinning program at St. Thomas Aquinas Parish in Indianapolis. It is great to see an article that addresses this wonderful program and the involvement of local parishes.

However, one parish in our archdiocese was not listed among those that take part in a parish twinning program.

St. Anthony of Padua Parish in Morris has a twinning parish relationship with St. Francis Xavier Parish in Gondou, Haiti. By providing financial support and participating in medical trips, the members of St. Anthony Parish have found a rewarding way to help make a difference in a country that has such great need.

One couple in the parish is even anticipating the arrival home of two young girls that they have adopted from Haiti.

Melinda Raab

Batesville

American Veterans

Veterans Day honors those who served in American wars

- 23.7 million veterans in the U.S. in 2006
- 2.4 million Black veterans
- 1.1 million Hispanic veterans
- 292,000 Asian veterans
- 8 million Vietnam-era veterans
- 4.6 million Gulf War veterans
- 3.2 million World War II veterans
- 3.1 million Korean War veterans
- 6.1 million Peacetime veterans

Source: U.S. Census Bureau 2005 PCF.
Our final mission is union with Jesus in the Father’s house

The Church dedicates the month of November to remember the deceased loved ones in special prayers. Some may need our intercession so that their time of purification in purgatory might be shortened. Some, because of the holiness of their lives while among us, surely already enjoy the beauty of “the Father’s house.” We think of Blessed Teresa of Calcutta, Blessed John XXIII and Pope John Paul II, for example. But we also think of loved ones of our own family who surely have entered the Kingdom without a passage through purgatory. One never knows, but I like to think of my mom and dad in that way. Other situations are more than hopeful. Some 20 years ago, I was offering a home Mass for family friends whose 4-year-old son and brother was dying of terminal cancer. While seated during that Mass, the 4-year-old weakly climbed onto my lap and stayed there for the rest of the Mass. It seemed as though he was already sensing the presence with Jesus that would be his for eternity. He went home to God shortly after, leaving behind a sorrowful family.

A couple of weeks ago, a Father Thomas Scecina Memorial High School senior was struck down by an aneurism while at a downtown restaurant with young friends. I didn’t know the young man, but I know his grandfather. His vital organs were donated for others to continue to live. As we pray for his bereaved family, we also pray with confidence that the door of the Father was open to welcome him.

Those of us who have lost elderly parents know that however much we thought we were prepared to let them go, we miss them and continue to miss them. This month is a special opportunity every year to give some quality reflection in memory of our loved ones and to hold them in prayer.

Death is a mystery, and it is a reality. It tests our faith, and it causes us to realize what a gift our faith is.

I will never forget that during the wake of a tragic and untimely death in our family, an old family friend said to me, “Bishop, we have to dig deep on this one.” Our faith was tested, but we were also saying to each other “What a gift for the gift of our faith.” What do people do who have no faith?

Only in the Kingdom will we know why God allowed 4-year-olds to get cancer and die. Only in life hereafter will we know why God permitted high school seniors to be struck down by a blood clot or some other tragedy.

What we do know is that our final goal is union with Jesus in the house of the Father. We also acknowledge that for a lot of reasons we can lose sight of that ultimate goal. For sure, with the mystery of death seems like the end of everything, it is a cause of fear. Our faith assures us that we have no reason to fear death if we try to live a good life. Even from a purely rational point of view, it seems only sensible that if God created us with a mind and heart that yearns for immortality, the fulfillment of our yearning is possible. Of course, happily, that natural reasoning is supported by God’s revelation in the Bible and in the life and teaching of his Son, Jesus Christ.

Death can be a moment of grace for those of us left behind. I offer examples of how we can ask our loved ones to intercede for us. Concrete evidence of the impact of John Paul II’s passing is witnessed by handwritten notes left at his tomb. A young man wrote: “I see the world and my life through new eyes. I have discovered that I must learn to accept life’s problems as Jesus carried the cross: without hatred, without anger, but with love and maturity … as John Paul II carried us!”

Do you have an intention for Archbishop Buechlein’s prayer list? You may mail it to him at: Archbishop Buechlein’s Prayer List Archdiocese of Indianapolis 1400 N. Meridian St. P.O. Box 1410 Indianapolis, IN 46202-1410

Nuestra meta final es unión con Jesús en la casa del Padre

La iglesia dedica el mes de noviembre como una época para recordar en oración a aquellos de nuestra seres queridos que han fallecido. Algunos necesitan nuestra intercesión para poder recortar su período de purificación en el purgatorio. Algunos, debido a la cantidad de sus vidas mientras estuvieron entre nosotros, seguramente ya disfrutan de la belleza de “la casa del Padre”.

Pensamos, por ejemplo, en la Beata Teresa de Calcuta, el Beato Juan XXIII y el Papa Juan Pablo II. Pero también pensamos en los seres queridos de nuestras propias familias que seguramente han entrado en el Reino sin pasar por el purgatorio. No se sabe, pero me gusta pensar así de mi madre y mi padre.

Otras situaciones son mucho más cercanas. Hace unos 20 años oficiaba una Misa en el hogar de unos amigos de la familia cuyo hijo de cuatro años y su hermano murieron de cáncer terminal. Mientras me encontraba sentado durante esa Misa, el niño de 4 años se subió a mi regazo sin decir una palabra y permaneció allí el resto de la Misa. Parecía que hubiera estado sintiendo la presencia de Jesús que le acompañaría para toda la eternidad. Poco después volvió a casa con Dios, dejando una familia afligida.

La muerte es un misterio y es una realidad. Prueba nuestra fe y nos hace darnos cuenta del don que constituye nuestra fe.

Nunca olvidaré que durante el velorio de un fallecimiento trágico y precipitado en nuestra familia, un viejo amigo de la familia me dijo: “Obispo, tenemos que poner mucho de nuestra parte en este caso.” Fue una prueba para nuestra fe, pero también nos decían unos a otros: “Gracias a Dios por el don de nuestra fe.” ¿Qué hacen aquellas personas que no tienen fe?

Sólo en el Reino sabremos por qué Dios permite que los niños de 4 años sufran de cáncer y mueran. Únicamente en la otra vida sabremos por qué Dios permitió que un estudiante del último año de secundaria sucumbiera ante un coágulo de sangre o alguna otra tragedia.

Lo que sí sabemos es que nuestra meta final es la unión con Jesús en la casa del Padre. También reconocemos que por muchos motivos podemos perder de vista esa objetivo final. Ciertamente, con el miembro del misterio de rodeándonos, es posible que debamos preguntarnos sobre la verdadera meta de la vida. Desde que es una cruz, parece que es el fin de todo, esta produce temor. Nuestra fe nos garantiza que no existe razón para temer a la muerte si cada uno vive su vida de manera que no se den cuenta de cómo sostenido por la revelación de Dios en la Biblia y en la vida y las enseñanzas de su Hijo, Jesucristo.

La muerte es un momento de gracia para aquellos de nosotros que permanecemos aquí. Nos ofrecen ejemplos de cómo podemos pedirle a nuestros seres queridos que intercedan por nosotros. En las notas manuscritas dejadas en la tumba de Juan Pablo II, se encuentran las palabras del impacto de su fallecimiento.

Un joven escribió: “Veo el mundo y mi vida con nuevos ojos. He descubierto que debo aprender a aceptar los problemas de la vida, al igual que Jesús cargó con su cruz: sin odio, sin resentimiento, sino con amor y madurez … al igual que Juan Pablo II nos cargó!” El Reino de Dios indudablemente existe: él nos lo demostró y ya no es un misterio para mí. ¡Gracias, Papas Juan Pablo II!”

Otro escribió: “Querido Papa Juan Pablo II: Creo que usted, mirando desde el cielo los tantos niños que sufren en la tierra … llevaría sus lágrimas al Padre ¡y haría todo lo posible para socorrerlos! ¡Ayúdeme a convertirme en santo como usted!”

Un sacerdote escribió: “Le pido por la gracia de mi proceso de conversión. Que mi corazón arda siempre con el único amor por el que vale la pena vivir: ¡el de Jesucristo!”

(Tiene una intención que desea incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a: Lista de oración del Arzobispo Buechlein Archdiociss of Indianapolis 1400 N. Meridian St. P.O. Box 1410 Indianapolis, IN 46202-1410)

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

La intención del Arzobispo Buechlein para vocaciones en noviembre

Las escuelas secundarias católicas: que ellas sean una fuente continua para promover los valores católicos de ser y dedicar su vida como regalo a los demás especialmente en el cargo de sacerdotes o religiosos.
Missionary Image of Our Lady of Guadalupe is in New Albany Deanery

Several New Albany Deanery parishes and Catholic schools will host the missionary image of Our Lady of Guadalupe during November.

Our Lady of Guadalupe is known as the ‘Protector of the Unborn,’ and her image is often displayed by Catholics during pro-life prayer vigils outside abortion clinics. Mary appeared four times in 1531 to St. Juan Diego on Tepeyac Hill near Mexico City.

Our Lady of Guadalupe is the oldest Marian image that depicts the Blessed Virgin Mary wearing a black cloak at her waist as a symbol that she is pregnant with the Christ Child. Her folded hands point to the cross at her neck to indicate that she came in the name of Christianity.

Events Calendar

November 9
St. Lawrence Parish, Father Conan Hall, 604 E. 46th St., Indianapolis. “Sisterhood of Christian Drama Ministry.” Scripture stories presented on stage, no charge, 7 p.m. Information: 317-546-4065.

November 10
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. 124, or e-mail burke@cmhsindy.org.

Woodstock Church, 1301 W. 59th St., Indianapolis. 20th annual Sisters of the Poor celebration benefitting their ministry to the elderly at St. Augustine House for the Aged, dinner, dancing and auction, 7 p.m. Information: 317-872-6240.

St. Francis Hospital, 811 S. Emerson Ave., Indianapolis. Natural Family Planning (NFP) class, 7-9 p.m. Information: 317-865-5554.

November 11
St. Roch Parish, Family Center, 1305 N. Delaware St., Indianapolis. “Holiday Craft Fair,” 2 p.m., no charge, $1 per person. Information: 317-236-1483 or e-mail mhodde@saintmeinrad.edu.

Nov. 12—St. Michael Church, 2100 E. 38th St., Indianapolis. “Holiday Shopping Day,” 9 a.m.-4 p.m., free-will offering. Information: 317-592-1992, or e-mail busknight@smcindy.com.

November 14
Oldenburg Franciscan Center, Oldenburg. “Searching for God,” Franciscan Sister Olga Wittrek, facilitator, 10 a.m.-3 p.m., $35 per person. Registration: 812-933-6437 or e-mail center@oldenburgosf.com.

November 15

November 16
St. Paul Hermitage, 501 N. 17th St., Indianapolis. “A Night at the Office,” 7-8:30 p.m. Information: 317-968-7436.

November 17

Oldenburg Franciscan Center, Oldenburg. “Helping Children, Students and Yourself through the Grieving Process,” Franciscan Sister Olga Wittrek, facilitator, 9 a.m.-noon, $15 per person. Information: 812-823-3011 or e-mail center@oldenburgosf.com.

Oldenburg Franciscan Center, Oldenburg. “Fully Alive! Fully Franciscan!” Franciscan Sister Janice Donlan, facilitator, 9 a.m.-11:30 p.m., $25 per person. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

Missionary Image of Our Lady of Guadalupe is in New Albany Deanery

Several New Albany Deanery parishes and Catholic schools will host the missionary image of Our Lady of Guadalupe during November.

Our Lady of Guadalupe is known as the ‘Protector of the Unborn,’ and her image is often displayed by Catholics during pro-life prayer vigils outside abortion clinics. Mary appeared four times in 1531 to St. Juan Diego on Tepeyac Hill near Mexico City.

Our Lady of Guadalupe is the oldest Marian image that depicts the Blessed Virgin Mary wearing a black cloak at her waist as a symbol that she is pregnant with the Christ Child. Her folded hands point to the cross at her neck to indicate that she came in the name of Christianity.

Our Lady of Guadalupe’s feast day on Dec. 12 recalls the Blessed Virgin Mary’s apparitions at Tepeyac Hill near Mexico City from Dec. 9-12 in 1531 to a native convert, St. Juan Diego. His feast day is celebrated on Dec. 9 in cathedrals in central and southern Mexico who wish to venerate the missionary image of Our Lady of Guadalupe may do so during Masses and prayer services in the following locations.

• Nov. 12—St. Paul School, 105 S. Paul St., Sellersburg, 8:30 a.m. prayer and worship service for teenagers.

• Nov. 18—St. Augustine Church, 315 E. Chestnut St., Jeffersonville, 8:30 a.m. Mass and 9-30 a.m. program.

• Nov. 18—St. Michael Church, 11400 Farmers Lane, N.E., Bradford, 6 p.m. hour of prayer and meditation.

• Nov. 19—Holy Family School, 217 W. Daisy Lane, New Albany, 8 a.m. Mass followed by 24-hour adoration.

• Nov. 19—Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany, 6 a.m. to 7 p.m. adoration.

SnowPlowPalooza

Members of the junior high art class at Cardinal Ritter Jr./Sr. High School in Indianapolis stand in front of a snowpail they painted as part of the city’s annual SnowPlowPalooza program during an awards and recognition ceremony on Oct. 23 at Monument Circle in downtown Indianapolis. The students are, from left, Claire Stuper, Theresa Michael, Kaldijah Bray, Andiwe Nicole, Jessica Staurik and Samantha Collins. Area students were invited to artistically paint snowpales that are used to clear city streets during the winter months.
Officials: Reports about abuse in public schools are a wake-up call

WASHINGTON (CNS)—A recent series by The Associated Press illustrating the “widespread” extent of sexual abuse in the nation’s public schools and the failure of those in authority to stop it is a serious wake-up call for the nation, some officials said.

“The results are shocking, real and, sadly, not surprising,” said Archbishop Harry J. Flynn of St. Paul-Minneapolis about the three-part AP series on abuse published in late October.

He praised the wire service for doing “a huge service to the nation by undertak- ing and publishing this study,” but added that the series alone is “just the first step.”

The archbishop was chairman of what was then the U.S. bishops’ Ad Hoc Committee on Sexual Abuse from 2002-05. In June 2005, the bishops voted to raise the ad hoc body to a standing committee and renamed it the Committee for the Protection of Children and Young People. It is currently chaired by Bishop Gregory M. Aymond of Austin, Texas.

In a column published in the Nov. 1 issue of The Catholic Spirit, his archdiocese- san newspaper, Archbishop Flynn said he would like to see a comprehensive study of sexual abuse in public schools similar to the studies conducted by the John Jay College of Criminal Justice for the U.S. Catholic Church.

He also urged the groups that worked with the Church after the clergy abuse scandal broke in 2002 to “dedicate their time and resources on the deeply entrenched problem of sexual abuse in our public schools.”

The AP reports were based on a seven-month investigation of school districts in all 50 states. According to the series, more than 2,625 educators lost their teaching credentials or were sanctioned for sexual misconduct from 2001-05.

The report said school districts and individual school officials have done little to address the problem of abuse. It stated that most instances of abuse are not reported and when they are, abusers are often quietly let go to avoid a scandal.

According to the report, 90 percent of offenders are male.

“Beyond the horror of individual crimes, the larger shame is that the institu- tions that govern education have only sporadically addressed a problem that’s been apparent for years,” the report said.

The AP report is extensive, but it did not break the story about abuse in public schools.

A 2004 report commissioned by the U.S. Department of Education and presented to Congress estimated that almost 10 percent of public school students, about 4.5 million children, have been abused by public school employees or adult volunteers.

The study, “Educator Sexual Misconduct: A Synthesis of Existing Literature,” was prepared by Charol Shakeshaft when she was a professor at Hofstra University in New York. Currently, she is the chair of Educational Leadership at Virginia Commonwealth University.

Shakeshaft told Catholic News Service on Oct. 29 that she hoped the AP report would shed more light on sexual abuse in schools, but she also said the data alone cannot make an impact unless it prompts a nationwide focus on eradicateing abuse.

Unfortunately, she said she does not see “educational organizations or the federal government lining up to figure out a plan” to deal with the issue.

Shakeshaft noted that data from her study and the AP report shows that sexual abuse is not an isolated problem within the Church as often portrayed in the media. Teresa Kettelkamp, executive director of the U.S. bishops’ Office of Child and Youth Protection, likewise said the report validates that sexual abuse is a “societal issue.”

“The Church has taken an aggressive stance to help children in her care” in Catholic schools and religious education and parish programs, she said, citing the measures taken since the U.S. bishops adopted the Charter for the Protection of Children and Young People in 2002.

Across the country, in accordance with the charter, safe environment programs require screening for all adults in contact with children and training for adults and children in how to spot abuse and report it. Richard Dangel, president of the Board of Praesidium, a Texas-based organization that provides abuse-prevention training programs for churches, schools and other organizations that serve children and youths, said that what the Catholic Church has done in recent years to prevent sexual abuse “is astonishing.”

“They have gotten the problem above board, heightened awareness of it and become leaders in prevention,” he said, referring to the required training programs and screening processes for Church-sponsored programs.

Dangel told CNS on Oct. 31 that although he was not surprised by the AP report, he found it disheartening that so many of the reported abuse incidents could have been prevented.

He said the series echoed what he frequently encounters when abuse cases come to light—“repeated warning signs that go unheeded.”

After abuse cases are publicized, he said people frequently admit that they thought there was something unusual about the way the accused perpetrator behaved.

“Wake up, America” is Dangel’s response. People need to be vigilant, he said, in recognizing warning signs of inappropriate behavior and reporting it.

“The more we can do as a society and culture to get this above board and stop it,” he said, “the better off we’ll be.”

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Inappropriate behavior and reporting it.
Football star’s wife tells how faith helped her fight cancer

GREEN BAY, Wis. (CNS)—Most wins by a starting quarterback. Most consecutive games played by a quarterback. Most touchdowns passed by a quarterback. Most consecutive games played by a quarterback. Most touchdown passes thrown.

Fans of Green Bay Packers quarterback Brett Favre relish counting the number of NFL records his hero owns. But Favre’s wife, Deanna, a breast cancer survivor, finds comfort in counting her blessings.

The football star’s wife was diagnosed with breast cancer in 2004. She spent four months undergoing chemotherapy and radiation treatment. The following year, after her last radiation treatment, Deanna was declared cancer-free. She says the life-changing experience brought her closer to her husband and her Catholic faith.

“I just feel like, with faith, it helps me see the good in everything,” Deanna said in a telephone interview with The Compass, diocesan newspaper of Green Bay.

The Favres are members of St. Agnes Parish in Green Bay during football season and St. Thomas Aquinas Parish in Hattiesburg, Miss., during the off-season. Brett and Deanna both grew up in Kilmisse, Miss.

Since overcoming breast cancer, Deanna has become a spokeswoman for breast cancer prevention. She founded the Deanna Favre HOPE Foundation in 2004 to raise awareness and money to help uninsured and underinsured women battling breast cancer.

Deanna’s latest fundraising effort is the Oct. 1 release of an autobiographical book, Don’t Bet Against Me: Beating the Odds Against Breast Cancer and in Life, which she wrote with Angela Hunt.

To date, her foundation has raised about $500,000. Part of the book’s proceeds will go to the foundation.

The book, Don’t Bet Against Me, released during Breast Cancer Awareness Month, not only details her battle with cancer, but also tells how she coped with other life challenges, including a pregnancy at age 19, single motherhood and a rocky relationship with Brett because of his addiction to prescription painkillers.

Their Catholic faith was a key factor in Brett and Deanna’s decision not to have an abortion when she became pregnant out of wedlock following her second year of college.

“We were always totally against [abortion],” she said, adding that putting their baby up for adoption was also not a consideration.

Deanna said she “knew premarital sex was wrong, but for whatever reason” did it anyway.

“I knew I would keep the baby,” she said. Having Brittany meant that Deanna had to put her career goals on hold, but she said she was determined to do whatever she could to raise her.

During Deanna and Brett’s on-again, off-again relationship during college and his early NFL career, Deanna said she often turned to prayer. They were married in July 1996.

Today, Deanna describes her relationship with Brett as stronger than ever.

“All the stuff we’ve been through over the years has molded us into two different people. It’s awesome to think where we started and where we are now,” she said.

“Our relationship has gotten to a much stronger point, a deeper love. We have so much respect and love for each other.

Brett is a completely different person, and I can see the power of prayer in just that. It’s changed our lives, our family.”

Deanna said she still prays for her husband for a lot of different reasons, and in particular she prays for his protection on the football field each week.

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Eighth Annual Interfaith Thanksgiving Service

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis
presider

K.P. Singh
Sikh Satsang of Indianapolis
spiritual reflection

Tuesday, November 20, 2007

SS. Peter and Paul Cathedral
1347 N. Meridian Street, Indianapolis, IN 46202
317-634-4519

6:30 p.m. prelude music
featuring
Indianapolis Children’s Choir
Laudis Cantores (choir of the cathedral)

7:00 p.m. Procession of Religious Leaders

An offering of canned goods and/or money will be gathered and donated to The Julian Center.
Planning for 2008 education convention is in full swing

By John Shaughnessy

Start with a theme that focuses on Catholic education at the crossroads. Add an emphasis on helping Catholic schools become more environmentally aware. Include an opportunity for people to stroll on the same grounds where one of the rare American saints walked.

Those three points have emerged as the foundation for the archdiocese’s plan to host the 2008 National Catholic Educational Association’s (NCEA) annual convention on March 25-28—an event that will include the involvement of at least 1,500 Catholic school administrators, teachers, students and volunteers from throughout central and southern Indiana.

The archdiocesan effort is being led by Annette “Mickey” Lentz, the executive director for Catholic Education and Faith Formation for the archdiocese.

One of the lead organizers for the convention is Kathy Mears, an associate director of schools for the archdiocese.

Mears recently answered questions about the preparations, challenges and plans for the event, which is expected to draw more than 10,000 people from across the country. Here is an edited version of her responses.

The theme of the convention is “At the Crossroads: Where Challenge Meets Opportunity.” Why was that theme chosen?

Mears: “Catholic education is at a crossroads and that seems really important? Mears: “This one of the great challenges facing our Church and our world, and we want our teachers to understand and learn different ways to help make our students more environmentally aware. We will recycle at the convention, which is not done on a regular basis at the Convention Center in Indianapolis. We are also working to convince everyone to print items on recycled paper whenever possible. As Catholics, we want to make sure that we are leading the way in modeling how to be good stewards of the Earth.

About 1,500 volunteers will be needed for the convention. What will be the main source of your volunteers? If anyone wants to volunteer, who should they contact?

Mears: “We are asking all schools and religious education programs to provide us with our volunteers. The response has been great, and we are confident that we will have enough people who are willing to work during the convention. We are also asking for help from our neighboring dioceses and they, too, have agreed to assist us. The Diocese of Lafayette and the Diocese of Fort Wayne-South Bend have both been very generous in their offers of support.

If there are others who wish to volunteer, please contact me at kmears@archindy.org.”

One of the convention’s special events will include a trip to Saint-Mary-of-the-Woods, the home of St. Theodora Guérin. What do you see as the special quality of that trip for people attending the convention?

Mears: “That trip is such a great gift for guests to our city and state. It will give us a chance to share some Indiana history, as well as Church history, on the trip. St. Theodora was really a pioneer woman and, when you see the chapel that is built of shells from the Wabash River, it is easy to see how smart she was as well as her strong faith.

“We have few opportunities in this country to walk where saints have walked. It is really important that people coming to our convention are made aware of St. Theodora’s life. We are planning to share more about St. Theodora during a general session so that a very large audience will become more aware of her life.”

“This will be the first time Indianapolis hosts the National Catholic Educational Association’s annual convention. What have been some of the challenges in preparing for the convention so far?

Mears: “Raising funds to support our convention, they should contact either Mary Pat Sharpe at mpsharpe@iue.edu or Steve Weber at sweber@iuk.edu. What have been some of the rewards of planning the convention so far?

Mears: “Working with great people who really are going above and beyond the call of duty to make sure we have the best conference possible. This archdiocese will be the center of Catholic education on March 25-28, and we will be ready because of the hard work of many, many people.

“The collaboration that is developing between retired teachers and administrators, current faculty and staff, and the Catholic college community is going to support our archdiocese’s educational mission for a long time. We know that we have people who work for the Church in central and southern Indiana, but now we know their names and faces, and the blessings from this experience are numerous. God is good!”

(For more information about the NCEA convention, visit the Web site, at www.archindy.org/ncea.)

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• Named District 7 Principal of the Year by Indiana Association of School Principals, 2006
• Received IJL Golden Apple Award for Exemplary Science Teaching Techniques, 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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†
Support groups help parents cope with infant loss

By Mary Ann Wyand

Second of two parts

November is designated as the month of the Holy Souls by the Catholic Church. Beginning with All Saints Day on Nov. 1 and All Souls Day on Nov. 2, the 11th month of the year is a special time to remember loved ones who have died.

For parents who are grieving the loss of their baby through miscarriage, stillbirth, post-partum death or abortion, it is a particularly difficult time of the year.

The Advent and Christmas seasons are only weeks away, and it is hard for grief-stricken parents to even think about commemorating the holiest day of Christ’s birth by celebrating the festive holiday with relatives.

It is also a painful time because many people don’t know what to say to parents who have lost babies, so they may not offer their sympathy at all due to their fear of saying the wrong thing at Thanksgiving or Christmas gatherings.

Infant loss is a type of disenfranchised grief. Father John Dietzen explains in his Catholic advice book, and needs to be validated by Church rituals.

He writes the “Question Corner” column for Catholic News Service, which is published in The Criterion, and is the author of several books.

In his 2002 book, Catholic Q and A: Answers to the Most Common Questions about Catholicism, published by Crossroad Publishing Company in New York, Father Dietzen encourages grieving parents to plan some type of memorial service for their baby.

“The special hurt that results from the death of one’s child before [he or she] is born deserves to be recognized and soothed by the community’s prayer and liturgy,” Father Dietzen writes. “Full funeral rites may be celebrated for children whose parents intend them to be baptized, but who died before baptism.

Since there is no requirement that the body be present, a funeral or memorial Mass is appropriate after a miscarriage.”

The Church’s Order of Christian Funerals explains the rituals in these cases, he notes, including proper burial for infants who do not survive until the 20th week of pregnancy.

“According to directions followed in Catholic [and many other] hospitals,” Father Dietzen explains, “if they can be identified, deceased fetuses are normally given proper burial as is ‘consonant with the dignity of the human body.’ ”

Father Patrick Beardel, the pastor of SS. Peter and Paul Cathedral Parish in Indianapolis and rector of the cathedral, said it is important for priests and other pastoral ministers to reassure parents who have experienced infant loss that children who die before baptism are taken care of by the “expansive mercy” of God.

“They’re cared for within the bounds of God’s mercy and love,” he explained. “Every assurance should be given [to the parents] that their child is OK.”

Father Beardel, who is currently on a leave of absence to study liturgical theology in Rome, said the Church’s funeral rituals “connect us to the way we pray, the way we are before God, in the midst of the [grief] experience. … [The Church] puts us in touch with familiar rituals that give us words and actions and gestures that help us process the experience of grief and loss, death and dying.”

Equally important for healing, he said, is the Rite of Committal at the graveside. “The grave becomes a place that can be visited and where the child can be remembered,” Father Beardel said, “a place where the loss can be eased or lightened a bit.”

When parents experience miscarriage or as part of post-abortion reconciliation, he says, “I would do whatever I could to celebrate a prayer service or a memorial service if there is the possibility to do that. There is a specific funeral rite for an unbaptized child, and I would utilize those prayers and readings.”

When parents do not know the gender of their baby, he said, such as in miscarriage or abortion, it is important for the parents or parent to choose an identity for the child—a male or female—and to name the baby.

“Naming the child gives more validity [to the loss],” Father Beardel said. “It’s not just their hopes and dreams, but an actual person who has been lost.”

He also recommends family rituals in the home, especially at holidays, to remember and celebrate the baby’s brief life, such as a Christmas ornament decorated with the child’s name.

“Everybody grieves differently,” Father Beardel said, but support groups—like Resolve through Sharing for parents who have lost babies or Project Rachel for women and men seeking post-abortion reconciliation—can provide much-needed help and comfort.

And he recommends that the priest assure the grieving parents that they can call whenever necessary, and give them permission to explore their feelings and difficult moments.

“They need to know that it’s OK to be angry,” Father Beardel said. “They need to know it’s OK to have lots of questions as they attempt to find meaning and purpose in the midst of their pain.”

In this way, he said, the Church, parish ministers and parishioners show grieving parents that God is present to them in their time of sorrow.

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, encourages women and men who are suffering from the aftermath of abortion to participate in the Church’s Project Rachel programs and Rachel’s Vineyard Retreat. “Unexpected pregnancies can be very traumatic for women,” Sister Diane said. “Very often, they will seek abortion as a quick solution to their situation. However, those who participate in our archdiocesan post-abortion reconciliation programs frequently admit that their abortion was perhaps the worst decision of their lives.”

Thanksgiving, Christmas and New Year’s Eve can be emotional times for women and men for years after an abortion, she said, and they may struggle with depression during the holidays.

“They suffer emotional, psychological and spiritual scars that require a compassionate response from the Church,” Sister Diane said. “The forbidden grief for their aborted child must be acknowledged and dealt with if they are to heal. … This disenfranchised grief is devastating, and often leaves them feeling depressed, hopeless, anxious and overwhelmed.”

She said Project Rachel programs address the grief, fear, guilt and shame associated with post-abortion syndrome.

“Women and men suffering from the aftermath of abortion should not be afraid to seek help,” Sister Diane said. “Through our Project Rachel programs, many women and men discover the liberating truth that God can make all things new and restore hope to those whose hearts and souls have been crushed by abortion.”

(For an article on Project Rachel programs, see “Hoping for a child” in the June 11 issue of The Criterion, page 6.)

Grief support groups.

As part of post-abortive reconciliation programs, the Servants of the Gospel of Life was established to offer support to women and men who are experiencing the aftermath of abortion. The organization’s website [www.sgbl.org] provides information on local support groups.

Project Rachel programs—named after Rachel, the wife of Jacob, who was reported to be weeping over the ruins of her city, Jericho, in the Old Testament—were established by the Servants of the Gospel of Life. They offer support to women and men who are experiencing the aftermath of abortion.

Project Rachel programs are available to all couples who participate in the Church’s Project Rachel programs and Rachel’s Vineyard Retreat.

“I strongly recommend,” Sister Diane said, “that the priest assure the parents that they can call whenever necessary, and give them permission to explore their feelings and difficult moments.

“They need to know that it’s OK to be angry,” Father Beardel said. “They need to know it’s OK to have lots of questions as they attempt to find meaning and purpose in the midst of their pain.”

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Prince of Peace Mausoleum is dedicated on All Souls Day

By Mary Ann Wyand

Purgatory is a sign of God’s boundless mercy, Msgr. Joseph F. Schaedel, vicar general, assured Catholic attendees at the All Souls Day Mass on Nov. 2 at the Our Lady of Peace Mausoleum Chapel in Indianapolis.

“Many of those who have died listen for our prayers,” Msgr. Schaedel said in his homily. “We call them the souls of purgatory—the holy souls, the poor souls. The Church teaches that when we leave this world we may not be fully prepared to see God in the next. Nothing impure enters heaven. We need further purification, and we call the process purgatory. Many souls need final purification.”

God offers us his love, mercy and grace even after we are dead, the vicar general explained, and even though we may not deserve it at the time of death.

Through the process of purgatory, he said, we can be purified and prepared to meet God in the heavenly kingdom.

“We find evidence for this in Scripture, especially in the [second] Book of Maccabees, St. Paul’s First Letter to the Corinthians and the First Letter to St. Peter,” Msgr. Schaedel said. “It’s the constant teaching of the Church. We know that those souls in purgatory say prayer for themselves. … They depend solely upon our prayers, our sacrifices, our good works. We alone are the ones who hasten their purification and their entrance into heaven.”

On the feast of All Souls, he said, Catholics are asked to pray particularly for those poor souls who have no one to pray for them and plead for our prayers.

“The holy souls who have gone before us listen for our prayers,” Msgr. Schaedel said. “Someday, we may be listening, too. We may be begging for the prayers of those on Earth and those in heaven. Pray for the souls of the faithful who have departed, particularly the poor souls who have no one else to pray for them. One day, when they have come into the kingdom, we may be asking them for the very same favor.”

After leading a candlelight procession from the Our Lady of Peace Mausoleum Chapel to the new mausoleum of Peace Mausoleum nearby, Msgr. Schaedel blessed and dedicated the nearly completed building for above-ground entombment.

“We pray that God will welcome all who will rest in this place to the kingdom of his saints,” he said. “Bless [those] who will turn to you in their need, and give them peace, for you are the Prince of Peace.”

Standing in the atrium of the new mausoleum, the vicar general explained before the blessing that a large fountain will feature a sculpture symbolizing baptism and provide a peaceful experience for visitors.

“The symbol of baptism, when we are claimed by Christ forever, will be at the entrance to the mausoleum,” Msgr. Schaedel said. “Once Christ claims you [in baptism], that is permanent, that is forever, [which is] comforting to know.

“… Through the intercession of St. Joseph, patron of the dying and patron of a happy death,” he said, “give the grace of repentance and peace to those who will die this day and to all persons who will be buried here in the future.”

Don Masten, manager of Our Lady of Peace Cemetery, said after the dedication that the Prince of Peace Mausoleum is being constructed in two phases. “Phase One, which is about two-thirds of the mausoleum, will house 650 casket spaces,” Masten said. “The second phase will have another 380 casket spaces. There will also be more than 100 cremation niche spaces in Phase One of the new mausoleum.”

Our Lady of Peace Cemetery was created on 40 acres at 9001 Haverstock Road in the Archdiocese of Indianapolis and opened in March 1996.

Since Our Lady of Peace Cemetery was completed in September 1996, more than 90 percent of the casket spaces there have been sold.

(For more information about the new Prince of Peace Mausoleum or other interment options at Our Lady of Peace Cemetery in Indianapolis, call Don Masten at 317-574-8898.)

Pope continues from page 1

Even before becoming Saudi Arabia’s ruler, King Abdullah began working on a process to convince Arab leaders to recognize Israel’s right to exist in exchange for an Israeli promise to withdraw from the Palestinian territories seized in the 1967 war.

The Vatican said that in the king’s meetings with the pope and Cardinal Bertone there was “an exchange of ideas about the Middle East and the need to find a just solution to the conflicts that trouble the region, particularly the Israeli-Palestinian conflict.”

In a front-page article, the Vatican newspaper, L’Osservatore Romano, placed the king’s visit in the context of new efforts to promote interreligious dialogue in general and Christian-Muslim dialogue in particular.

Calling the visit one of “great importance” in its Nov. 5-6 edition, the newspaper noted that it came less than a month after 138 Muslim scholars, including several Saudis, wrote a letter to Pope Benedict and other Christian leaders “reaffirming the importance of dialogue between Christians and Muslims.”

The newspaper said, “In a world where borders are becoming more open each day, dialogue seems to be more of a necessity than a choice.”

It also said that in Saudi Arabia the number of Catholics, mainly workers coming from the Philippines, has grown beyond 1.5 million. However, the Vatican newspaper did not mention the fact that there are no churches in Saudi Arabia and that non-Muslims in the country are not allowed to publicly practice their faith.

Quoting Cardinal Jean-Louis Tauran, president of the Pontifical Council for Interreligious Dialogue, the newspaper said the key to Christian-Muslim dialogue is “to know each other, know each other, know each other. Each of us always has something to learn from the other.”

Tabernacle continues from page 1

Phenomenal,” says Thompson, a member of St. Paul Catholic Center. “The hospital serves more than Bloomington. People from across southern Indiana are taken care of there. Having a tabernacle near the hospital will be much more convenient for all the eucharistic ministers and priests who come to the hospital from their respective parishes in southern Indiana. This is also huge for the staff, employees and visitors at the hospital.”

Before the dedication of the tabernacle, volunteer extraordinary ministers of holy Communion from the Catholic hospitals had to travel to their parish church for the Eucharist, take the Communion hosts to the hospital and then return to the parish church with any hosts that weren’t distributed. Now, their travels will be quicker and, more importantly, the Eucharist will always be present in the chapel. Thompson says.

Thompson credits the new tabernacle to Father Richard and the other Dominicans who have made a difference since they arrived at St. Paul Catholic Center in 2005.

“The Dominican priests that came to St. Paul are really a blessing to our community,” Thompson says. “Father Richard and I talked about the tabernacle and how important it is. He spearheaded it. He did all the hard work. He was remarkable in his diligence to make it happen.”

Father Richard says the tabernacle was made possible because of a monetary gift that was made to the parish.

“The tabernacle is an awesome thing,” Father Richard says. “It’s a way for us to witness as Catholics the importance of the sacrament in our lives. It also makes the hospital more welcoming for Catholic patients and Catholics who are visiting the hospital.”

The priest saluted the efforts of the Rev. John Vander Zee, the director of pastoral services at Bloomington Hospital, for welcoming the addition of a tabernacle into the chapel.

“I think it’s great,” says Vander Zee, a Presbyterian minister. “It’s very important for patients to realize their spiritual needs will be met in the hospital, no matter what their religious affiliation.”

Thompson can’t rave enough about what the tabernacle means to the Bloomington parishes of St. Paul, St. Charles Borromeo and St. John the Apostle, and to the Community ministers from each of the parishes who serve the patients at the hospital.

“I see them as ministers bringing the presence of the Lord to people,” Thompson says. “It lets those who are sick feel they are not forgotten and they are loved by God and their Church.”

Sunset highlights the colorful autumn leaves on trees on Nov. 2 in front of the new Prince of Peace Mausoleum at Our Lady of Peace Cemetery in Indianapolis. Msgr. Joseph F. Schaedel, vicar general, blessed and dedicated the new mausoleum at the 11-year-old northside Catholic cemetery at 9001 Haverstock Road.

The new tabernacle was dedicated on Oct. 19 in the chapel at Bloomington Hospital.
NAPPANEE—David and Terri Smith of Nappanee have been making music together professionally since the mid-1990s. The multi-talented couple sings, plays instruments, writes and produces songs.

Recently their projects have been gaining more attention—winning awards and contests—including the contest for the theme song for the National Catholic Youth Conference (NCYC).

David submitted a song he co-wrote with Nick Cardelino titled “Discover the Way.” The Smiths said there were approximately 25 contest entrants, and Terri said, “We were hoping they’d pick it, but were surprised when we found out.”

The conference is being held in Columbus, Ohio, on Nov. 8-11, and organizers expect there will be an audience of 20,000 or more youths.

“We go to talk to Jesus and find peace. It’s been really helpful,” David said. “Since we’ve been going to adoration, we’re much more peaceful about what we’re doing and more work has been coming.”

The couple prays the rosary regularly and goes to weekly adoration at the adoration chapel in Bristol.

“You might be right” was David’s thought, but it compelled the Smiths “to seek out God in prayer so we’d know what we’re doing is right.”

When this facility became available, we were able to live here and run our business [Icon Music Studio] from here as our home. Terri home-schools the children, and the family currently lives in what was once Union Center Elementary School in the Wa-Nee School District.

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Transcendence is at core of our understanding of God

By Fr. Robert L. Kinast

My favorite classical composition is Beethoven’s “Ninth Symphony.” I am moved by its rousing choral and stampeding conclusion—as if the music is rushing to take the listeners beyond themselves. Many people, including me, have a similar experience while watching a sunrise or sunset over the clear expanse of the ocean or looking at the rays of the sun filtering through a bank of clouds.

The visual impact of these scenes almost automatically lifts a person out of the immediate situation and makes a connection with something more. Instances like these may properly be called moments of human transcendence. They literally “climb over” or go beyond what people ordinarily experience.

At the same time, they point toward an Ultimate Transcendence, a reality that by definition always surpasses human existence and activity. That reality is what believers call God. From a religious perspective, transcendence is at the very core of our understanding of God. No matter what we may achieve or become as humans, God always surpasses it, not just to a greater degree, but by divine nature as the one who is essentially the Supreme Being.

This does not diminish or frustrate our human capacity for growth. Rather, it provides an enticing and incentive to keep striving to transcend our own accomplishments.

In this sense, divine transcendence has a dynamic quality in relationship to humans. It is analogous to the superior skill, knowledge and experience of a mentor who draws out of a pupil the potential for growth and development. Of course, some pupils may eventually transcend the ability of their mentors, but this can never be the case between us and God.

In addition, God’s transcendence of humans and of all creation does not isolate or distance God from us to the extent that we cannot sense God’s presence. This point is deftly captured by the author of Deuteronomy, who reminds us that God’s command—a form of divine transcendence—is not up in the sky or across the sea, but “something very near to you, already in your mouths and in your hearts” (Dt 30:14).

The intimate presence of a transcendent God is typically described as God’s immanence. It is one of the great mysteries of faith and reveals God’s transcendence in the following ways.

As Creator, God transcends all that is created, but all that is created bears the image of the Creator. Thus, by its very nature, creation has the impulse to transcend itself, to go beyond itself, in response to the urgings of its Creator.

In the human sphere, this type of self-transcendence is usually referred to as development or making improvements. Some examples are obvious: the abolition of slavery; the recognition of each person’s dignity, equality and rights; the elimination of diseases; and the increase of scientific knowledge about the natural order.

Other examples are less clear because they have mixed results. A global economy can help unify the world and provide more goods to more people, but it can also concentrate too much wealth in the hands of a few and eradicate the distinctiveness of local cultures.

Modern technology can make life easier in many ways, but it may do so by endangering the environment. Although transcendent, God accompanies and supports us as we go about our activities, especially those which aim at improving current conditions.

Efforts to overcome poverty, provide universal health care, combat racism and sexism, and pass on our moral and spiritual values to the next generation demand a high degree of commitment and perseverance.

As transcendent, God always sees the present moment in relation to the future that it can lead to in our lives. Sometimes human agents can’t see the fruit of their work and need the sustained presence of a God who does.

Despite the painful questions and feelings of abandonment contained in the recently published letters of Blessed Mother Teresa of Calcutta in Come Be My Light, the foundress of the Missionaries of Charity persevered in her ministry to the poor and trusted that it was not only God’s will, but also that it had God’s support.

Likewise, the late Rev. Martin Luther King Jr. had many moments of doubt, frustration and weariness in leading the struggle for civil rights in the U.S., but he looked beyond the present moment because he was guided by the vision of a transcendent God. As judge, God evaluates all we do for its worth in creating a better world and life. This judgment is a testimony to the value of even the smallest contributions and least-publicized efforts, such as helping a weaker person, writing a better essay, cooking a tastier meal, and raising a happier and healthier child.

God blesses the accumulated value of such activities and returns them to us in the form of a graced environment, where we may continue to transcend our own accomplishments.

God’s transcendence is sometimes described as a horizon or frontier to which we are drawn and strive to reach, knowing that every achievement opens new possibilities for growth and development.

As humans, we cannot attain the ultimate level of God’s transcendence, but in our impulse to advance we can recognize the beckoning hand of a transcendent God.

(Father Robert L. Kinast is a pastoral theologian in Prairie Village, Kan.)

Discussion Point

God is all powerful and merciful

This Week’s Question

Who is the God you believe in? What first comes to your mind when you think of God?

“I would say love and mercy. He created us out of love, and he wants us to be happy. I think of mercy because we are not perfect though we want to be like his son.” (Abraham Morales, Aurora, Colo.)

I am moved by its rousing choral, and stampeding conclusion—as if the music is rushing to take the listeners beyond themselves. Many people, including me, have a similar experience while watching a sunrise or sunset over the clear expanse of the ocean or looking at the rays of the sun filtering through a bank of clouds.

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This Week’s Question

Who is the God you believe in? What first comes to your mind when you think of God?

“I think of his benevolence, of being able to lay my burdens at his feet or in his hands and being embraced.” (Althea Lee, Valrico, Fla.)

“I would say love and mercy. He created us out of love, and he wants us to be happy. ... I think of mercy because we are not perfect though we want to be like his son.” (Abraham Morales, Aurora, Colo.)

Lend Us Your Voice

An upcoming edition asks: What aspect of family life today would benefit from a good dose of the Good News?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
Faithful Lines/Biblical Women: The story of Ruth and Naomi
(Fifteenth in a series of columns)

The Book of Ruth tells a delightful story about the faithfulness of Ruth to her mother-in-law, Naomi. After the death of her husband, Elimelech, and their sons, Mahlon and Chilion, moved from Bethlehem to Moab, east of the Jordan River. Naomi’s husband, Elimelech, and their sons married Moabite women, Orpah and Ruth. After Elimelech and Chilion died shortly after they moved, and both Mahlon and Chilion died after they had been in Moab about a year and a half, Naomi decided to move back to Bethlehem, and told her daughters-in-law she would go back to their parent’s home, and if they could find new husbands. Orpah did so, but Ruth said, “Wherever you go I will go, and I will live wherever you live. Your people shall be my people, and your God my God. Wherever you die I will die, and there be buried (Ru 1:16:17).”

After arriving back in Bethlehem, Ruth decided to glean grain in one of the fields because Israelite law permitted poor widows to pick up any grain missed during the harvest. Boaz, the owner of the field, asked who the girl was. When he learned that she was Naomi’s daughter-in-law and was a relative of Elimelech, he allowed her to glean in his field because he had heard about what she had done for Naomi. Ruth told Naomi about Boaz, Naomi realized that he was a relative of her husband, Elimelech. She instructed Ruth to go to the field where he would also take Ruth the Moabite and raise up a family for the departed on his estate. The relative then passed and told Boaz that he could exercise the claim. Boaz married Ruth. They had a son, Obed, who became the grandfather of King David. Boaz had been a descendant of Perez, whose wife, Tamar, was, like Ruth, a Gentile. Both women are listed in the genealogy of Jesus in Matthew’s Gospel.

Before I had any kids, I thought I knew how to raise them. I’d done a lot of babysitting and observed the world scene: parent/child interaction, sibling rivalry, discipline, the works. I figured, How hard could this be? But like any parent, I was really startled when I had my kids in my care and realized that the back stopped here. Not only did I not get to go home after a few hours with them, but I didn’t get paid for the job, either!

In addition to the constancy of the child-rearing responsibility, I was surprised by the puzzle each child presented. With other people’s kids, it seemed easy to see how they behaved a certain way or how to deal with that child’s needs. But with my own children, I was clueless. For one thing, the dynamics of the family were new to me and ever-changing. Besides the more obvious relationship with my husband, I now had a loving relationship with each new child as he or she entered my life. I found out that, unlike the monogenous

spousal arrangement, the parent/child bond can extend to however many kids we have.

Sometimes I was guilt-ridden when another child arrived because I feared the older ones would feel neglected when artificial birth control and the new baby. Sometimes, I worried that my husband would feel neglected because I was busy with the kids.

Besides that, we had the same high expectations that parents have today. We wanted our children to be healthy, polite, reverent and obedient. We also expected to have several of them because, as one author said, “a congruent heart defect and another son was profoundly mentally retarded. Still, after accommodating their physical needs, we could enjoy the comic genius of one and the sweetness of the other. And our years pasted, he seemed to be training the trick to raising your own kids had little to do with rules of discipline or desired results. Instead, it was a combination of love, gratitude, awe and sometimes, anguish. The range of God’s gifts displayed in these varied offspring never failed to amaze me, and I gloried in having them.

Every time I was involved in inevitable disappointments or life events over which we had no control did not erase the joy we had, and have, in our children. We are proud of them all, and proud to be the parents God chose for them. It bestrains babysitting every time.

William Flaherty, suggested that I read a book he recommends to the people he serves in Waukesha who are experiencing grief. The book, Lessons from the School of Suffering: A Young Priest with Cancer Teaches Us the Holy and the Profane, was authored by Father Jim Willig with help from Tammy Bundy. Bundy had worked with Father Willig to find an inspirational, which was successful. On the day Father Willig learned that his cancer was spreading, Bundy suggested that she help him write a book about his cancer journey. "I don’t think anyone would want to read anything I have to say right now," he says. "I promised him it would be there for him to read, and I did it. She did, too.

The next day, one of Father Willig’s friends said he had dreamed he had a dream the night before. "The Lord came to me to tell me to write a book," he said, explaining that Father Willig shouldn’t “worry about not being a writer—he’s going to send you one.” The book certainly inspired me. He also inspired Dr. John M. Tew Jr. to comment for the back cover. “Like his most revered mentor, Cardinal Joseph Bernardin, Father Jim discovers the profound distinction between spiritual health and physical health, which was intense dosage of prayer to complement the adventur therapy of surgery, radiation and chemotherapy.”

Before his death, Father Willig was pastor of SS. Peter and Paul Parish in Indianapolis. He died in 2001, two months before his book was published by St. Anthony Messenger Press. His book costs $6.95 and is also available from Heart to Heart, 224 W. Vine St., Cincinnati, OH 45215. You can also visit their Web site at www.hearttoheart.org/store/index.html or call 513-793-8700 or 877-208-4683. Father Willig told me, “If you don’t understand this side of heaven, you may never understand this side of heart.”

Bundy adds, “But some things you just know.”

Shirley Vogler Meister

Important lessons from the school of suffering

When I returned to college as a non-traditional student of the kind I took was Russian Literature Dr. Matthew Brock, nominated from Indiana University-Purdue University, Indianapolis, skillfully taught the course. I was completely inspired me in a yearning to read more Russian literature and poetry—in English, of course. I then spent an entire summer reading only Russian literature, developing a deep respect for what Brock already proved in the course: Russian literature is not written well. So do citizens of many other countries with a difficult history. Americans, Americans, Americans. They need help. No one has been as helpful to me as a void in your life might just be an agreement, know that you’re better off. Twisted, Star in your own reality TV show, let out a cleansing wail, and long for a life of ease and a life of happiness. But you will never find it. We live in a world of joy and above all man.”

"In principle and in fact, the pope won’t bother a family, grants the kiss of life and acceptance of God, who is spirit, in the world and above all man.”

We have become less discerning consumers, coveting gadgets without considering their personal benefits. We are living addictions. We want a modern, commoditization of avarice that allows no to space to let children be children. Healthy babies, healthy moms, no babies, no mouths in necessity at first sight.

I was so busy with the kids. Sometimes, I worried that my older ones would feel neglected. I was so busy with the kids. Sometimes, I worried that my older ones would feel neglected. I was so busy with the kids.

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Important lessons from the school of suffering
Sunday, Nov. 11, 2007

• 2 Maccabees 7:1-2, 9-14
• 2 Thessalonians 2:16-3:5
• Luke 20:27-38

This Sunday, which is observed in the United States as Veterans Day and by the Church as the Thirty-Second Sunday of Ordinary Time, the Church presents as the first reading a section from the Second Book of Maccabees. Verses from the First and Second Books of Maccabees rarely appear as a reading at Mass. These books date from a period only two centuries before Christ. They rose from a very dark period in the history of God’s people.

Although the Greeks conquered much of the present-day Middle East. When he died, his generals scrambled to succeed him. One general, Ptolemy, became the pharaoh of Egypt. Another general, Seleucus, became king of Syria. A successor of Seleucus, Antiochus IV, believed himself to be divine. He demanded that his subjects, including the Jews, worship him. Anyone who refused this demand paid dearly.

The First and Second Books of Maccabees were written about martyrs who defied Antiochus. These two books lionize these pious Jewish martyrs who refused to forsake the one God of Israel.

This weekend’s reading describes quite vividly the penalty that Antiochus IV reserved for those people who denied that he was a god. Heroism, therefore, is one lesson in this reading. Another is about the after-life, and it mentions the after-life as a reward for holy living on Earth.

The after-life as a doctrine was not very refined in the more ancient Hebrew writings. Thus, the First and Second Books of Maccabees expand on the notion not often mentioned in more ancient revelation.

The Second Epistle to the Thessalonians provides the second reading for this weekend.

The work also was written when times were very hard for true believers. The epistle is challenging, but encouraging. Regardless of what we may wish to believe, it insists that disciples must hold firm to their bond with the Lord. Times may be bad, and even terrifying, but God will be victorious!

St. Luke’s Gospel, the source of the last reading, continues the theme of the after-life. Its message is clear. Those people who are faithful to God in this life will live with God, triumphantly and eternally, in the next life.

This Gospel reading also says that the ways of God are beyond our experience and our understanding. We are humans, nothing less but nothing more. We are nothing less in that we can decide to live so as to receive God’s gift of eternal life. We are nothing more in that we need God.

Our country celebrates Nov. 11 as Veterans Day because the day coincides with the surrender of Germany and its allies in 1918, bringing to a close World War I. This war, which has since been eclipsed by the Second World War, was horrifyingly destructive. Hundreds of thousands of soldiers lost their lives on battlefields in bombing raids. Other people were starved or maimed during the war.

Historians are united in bemoaning the beginning of this world war. It was simply the product of unchecked, reckless human selfishness despite all the masks to cover its darkness or give it respectability and value. It was one more proof of how badly humans can make life for themselves and for others when they ignore or defy God. Other proofs of the same reality were in the experiences of the Maccabees. The mighty Antiochus brought death and anguish. However, in the end, the just people triumphed. Their memory is glorified. We celebrate the Maccabees and the martyrs.

Antiochus is a sign of evil. For the Thessalonians, imperial Rome brought terror and agony. But those who were just triumphed, and they are glorified. Imperial Rome is a relic from antiquity. It is gone.

These readings remind us again that peace, justice and security come only when God is respected. They also remind us that the allurements that so often drive us to reject God’s way will pass away. Only God, in the heavenly kingdom, will reign. It is our choice to be a part of God’s kingdom or to reject eternity in heaven.

Veit, the Great, bishop and doctor
Wisdom 7:22b-8:1
Psalm 119:89-91, 130, 135, 175
Luke 17:20-25

Dear Readers,
Several weeks ago, this column responded to a question about couples receiving the sacrament of penance together, for example, at a couples retreat.
I noted, referring to Canon #960, that this practice is sometimes found during retreats or other spiritual occasions.

In certain circumstances, an interpreter, for example, may be present as long as scandal or abuse is avoided. The Vatican’s Congregation for Divine Worship and the Sacraments has responded to that column, clarifying that, while such practice might be happening in some cases, the Church holds that such confessions would be valid if other requirements are present, “the law of the Church in no way suggests that this should take place.”

In fact, Canon #960 specifically says that “physical or moral impropriety alone excuses from [individual and integral] confession. . . . It is clear that this discipline must discourage this practice.”

The funerals of some famous people during the past several weeks prompt my question: What exactly are the requirements for a Catholic funeral? Who decides, for instance, whether or not a Catholic funeral is also a religious service which is likely rare today.

A first, it should be noted that pastors and next of kin have a duty to provide a Church funeral for every member of the Catholic faithful unless such a funeral would violate other Church laws (Canon #1176).
Canon #1184 identifies three groups of Catholics who must not be accorded a Catholic funeral unless they give some sign of repentance before death.
Baptized Catholics who are publicly known as heretics, apostates or schismatics.
All of those terms apply only to persons who were baptized Catholic or who were later received into the Catholic faith.
Each of the categories are carefully and finely defined, a point which needs to be taken into account any time there is some question involved like refusal of Christian burial.

Some people like to call all Priests “doctors” for example. But the Church defines heresy as the obstinate denial or obstinate doubt about the truth of some truth which is to be believed by divine and Catholic faith (Canon #751). If one reads that carefully, word for word, it does not apply to many, if any, Protestant Christians.

Another example is Catholics who do not accept the Church’s teaching on contraception and are often wrongly called heretics. They are not.

While it is Church teaching, that particular teaching is not technically a matter of “divine and Catholic faith.”

Schism is the refusal of submission to the pope or of communion with the members of the Church subject to him. Apostasy is the total rejection of the Christian faith.

Those who choose censure for reasons opposed to the Catholic faith, which is likely rare today.

An example would be a person who chooses censure to express disbelief in the Resurrection.

Church councils publicly known to be living in a state of mortal sin, for whom a Catholic funeral would cause public scandal for the rest of the faithful.

Situations where both of these conditions are present are not common, but they can happen. Pastoral experience seems to demonstrate that frequently more scandal and spiritual harm among the faithful is caused by not having a Catholic funeral than by having one.

When there is any doubt, the local bishop is consulted and his decision stands.

(A free brochure answering questions that Catholic’s ask about the sacrament of penance is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612.
Questions may be sent to Father Dietzen at jjdietzen@aol.com )
Director of catechesis writes lectionary-based adult catechism

By Sean Gallagher

Learning the faith is a lifelong journey. Kenneth Ogorek, archdiocesan director of catechesis, says we need not look at the length of this trek with dread. Instead, it should be as exciting as a football game. Ogorek took this approach to adult faith formation recently when he spoke with The Criterion about his new book The Gospel Truth: A Lectionary-based Catechism for Adults, published by E. T. Nedder Publishing in 2007.

Archbishop Donald W. Wuerl of Washington wrote the forward for Ogorek’s book. Continuing to study the faith as an adult is something Ogorek feels is important. “Why would these adults who are at the pinnacle of their profession spend time [every year] revisiting these most basic of movements and maneuvers?” Ogorek asked. “There are two basic reasons. Number one, they’re a year older. Their bodies have changed. They’ve changed in ways that they’re oftentimes not even aware of. And so they’ve got to revisit some of these basics as people who are a year further on in life and everything that entails.”

The second reason that Ogorek listed was that the experience the players had in the previous season might give them a new appreciation of that age-old exercise. “It could be that they never understood the significance of a particular drill or a particular move,” Ogorek said, “but maybe, in that season, one of them got burned on a long pass and now, finally, it clicks.”

For Ogorek, the connection between football and adult faith formation is clear. “A lot of catechesis has to do with revisiting the basics as people who’ve had another year or two or three of life experience,” he said. “That’s why ongoing adult faith formation is so important.”

And that’s what I hope this book will help accomplish. The Gospel Truth helps readers explore all basic aspects of the faith in light of every Gospel reading for the Church’s entire three-year Sunday cycle of lectionary readings.

The text for each reading is included in the book. Following each reading is a brief catechetical reflection on a couple of Catholic beliefs. Three questions are then posed to the reader. One helps the reader apply that doctrine to his or her life. The next is about how adults can pass that belief on to young people. And the last question challenges readers to see how that belief relates to the broader community in which he or she lives.

The other readings for each Sunday are also listed in the book, which is cross-referenced with the United States Catholic Catechism for Adults. Ogorek made sure that his catechism would cover the faith in a comprehensive way by using a checklist with some 300 points developed by the U. S. bishops to determine whether or not a catechetical textbook is in conformity with the Catechism of the Catholic Church.

“I took three years’ worth of Sunday Gospel readings, give or take, and I correlated those to the checklist items,” Ogorek said. “And it comes out to roughly two items per week. What doctrinal point does this Gospel call to mind? That forms the basis for the book.”

He said the book could be useful for individual, group study or the Rite of Christian Initiation of Adults programs. “My hope is that this book will acquaint or re-acquaint a lot of adults with the basic truths of our faith,” Ogorek said, “that it will help them apply these truths to their life, and that it will encourage them to dig deeper.”

(For more information about The Gospel Truth: A Lectionary-based Catechism for Adults or to purchase copies, log on to www.kenogorek.com. Copies can also be obtained from the archdiocesan Purchasing Office by calling 800-382-9836, ext. 1451, or 317-236-1451 or by sending an e-mail to sjames@archindy.org. The book is also available at most Catholic bookstores in the archdiocese.)
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.


HAWKINS, Nancy A., 61, Sacred Heart of Jesus,

Sister of Rosemary Roberts and John Pickett.


Valerie Dillon founded archdiocesan Family Life Office

Valerie R. (Vance) Dillon, founding director of the archdiocesan Office of Family Life from 1982-91 and acting editor of The Criterion in 1981, died on Nov. 6 in Indianapolis. She was 77.

Dillon was nationally known for her family life, pro-life and Catholic Conference ministries. In 1974, she was an incorporator of the National Conference for a Human Life Amendment.

The Mass of Christian Burial was celebrated on Nov. 9 at St. Luke the Evangelist Church in Indianapolis. Burial followed at Our Lady of Peace Cemetery in Indianapolis.

She was born on Oct. 19, 1930, in Chicago. She earned a bachelor’s degree in journalism at the University of Illinois in 1952 then worked for United Press International in Chicago.

She married Raymond T. Dillon on Sept. 26, 1953, in Chicago, where their four daughters were born. For 10 years, the Dillons were active in the CNSA Conference family ministry office in the Archdiocese of Chicago.

In 1965, they moved to New Jersey, where she served as assistant director of the Family Life Bureau in the Diocese of Trenton from 1966-72.

She served as a legislative consultant for the New Jersey Catholic Conference from 1970-72, and was a founding member of the New Jersey Right to Life Committee.

They moved to Indianapolis in 1971. She worked for the Indiana Catholic Conference as director of research and communication from 1971-80 then was news editor of The Criterion from 1980-82.

Dillon was a monthly columnist for Columbian magazine, and an active national and local speaker on family and pro-life issues. She was the author of several books.

Dillon earned a master’s degree in Personality Theory and Religion at Butler University and the Christian Theological Seminary in 1979, and a master’s degree in Adult Christian Community Development at Regis College in 1990.

She served on the U.S. Catholic Conference Committee on Education, the boards of Catholic Charities and Catholic Social Services, and The Criterion editorial committee.

Dillon was the first woman and lay president of the National Association of Catholic Family Life Ministers (NACFLM).

She also served on the board of overseers for Saint Meinrad Seminary, St. Vincent Hospital’s Infant Care Review Committee and Pike Township Educational Foundation. She was elected to the Pike Township School Board and served as board president in 2002-03.

Dillon was a member of the Ladies of the Eucharist Order of the Holy Sepulchre and St. Luke Parish.

She earned the 1983 Charles E. Stimming Sr. Pro-Life Award from Right to Life of Indianapolis, the 1991 NACFLM Award for Leadership in Family Ministry and the 1991 Respect Life Award from the archdiocese.

She is survived by her husband, Ray Dillon, four daughters, Karen Roth, Patricia Knoll, Valerie M. Dillon and Donna Bennett; nine grandchildren; and three step-grandchildren.

Memorial contributions may be made to Saint Meinrad Seminary, 200 Hill Drive, Saint Meinrad, IN 47577 or to St. Vincent Hospital, 8450 Payne Road, Indianapolis, IN 46268.

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Villahermosa, Mexico, on Nov. 3. Severe flooding has left about 800,000 people homeless and most of the state of Tabasco under water.

Cathedral serves as refuge for flood evacuees in Mexico

Cathedral serves as refuge for flood evacuees in Mexico

Above, an aerial view shows a flood-affected area of Villahermosa, Mexico, on Nov. 4. Flooding has left 800,000 people homeless and most of the state of Tabasco under water.

At right, residents hold on to a rope as they cross a flooded street in Villahermosa, Mexico, on Nov. 1. Severe flooding has affected 1 million people, half the population in the southern state of Tabasco.

Evacuees rest in a makeshift shelter inside the cathedral in Villahermosa, Mexico, on Nov. 3. Severe flooding has left about 800,000 people homeless and most of the state of Tabasco under water.

Like many of the disaster victims, Arias is from a poor background, living in a neighborhood of tin and cinderblock houses on low ground. She comes from a family of peasants who moved to the city looking for a better life, and she said now she might head back to the countryside and stay with relatives.

Graciela Cruz, 25, slept in the church by night while desperately trying to find her mother during the day. She had not seen her since the floods overtook their house four days earlier.

“I have been to every center and there is no sign of her,” Cruz said. “I am here praying she has not been hurt.”

Father Manuel de la Cruz Ordonez, cathedral rector, said he is unconcerned about the church being damaged while thousands of evacuees live and sleep in every corner of it.

“We are not worried at all. We can repaint the cathedral, rebuild it. Why would we want a beautiful church if the people are suffering?” Father Ordonez asked. He was busy responding to a flurry of requests: an evacuee needs medical help, a new truck of relief supplies has arrived, the electricity lighting up the courtyard has gone out.

Most of the cathedral’s Masses have been canceled, but one is celebrated every evening in front of the thousands of evacuees and others who come to join them.

“We are happy that people have a space. God is happy they can hear his Word,” Father Ordonez said. “The people are desperate and resigned, but they are also patient.”

In other parts of the city, residents were more frantic. An angry crowd blocked a road on the outskirts of Villahermosa, shouting they had not had food and water for days. Their neighborhood had not been flooded, but it had been cut by water from three sides, and there were no supplies arriving. As in most of the city, all the stores were looted up, their shelves stripped bare by panic buying and lack of new shipments.

Eventually, a truck of federal police drove up and handed out relief packages.

“You don’t get anything unless you fight for it,” said Reyes Bernal, who had blocked the road to demand the help.

In some parts of the city, people did not wait for the trucks, but broke into stores and warehouses to pull out food and drink. A few also helped themselves to other goods, including clothes and TV sets.

Military and police officials said they arrested more than 40 people for looting.

“We will not tolerate looting. Help is arriving,” said Mexican President Felipe Calderon, who visited the city three times in the last week.

Government agencies and Church charities from across Mexico and the United States and Europe were beaming images of the tragedy beamed across the world.

“We are seeing one of the worst natural catastrophes in the history of the country, not only because of the size of the area affected, but because of the number of people affected.” Calderon said.

The swampy oil state of Tabasco has a history of flooding, but has never seen anything of this magnitude. After a week of heavy rain, two large rivers that snake through Villahermosa burst over the city dams on Oct. 31, inundating whole neighborhoods with filthy black water.

The rain continued in the following days until most of the city was under water.

Since the first weekend in November, the water levels have started to recede, but only slowly.

The scale of the devastation is seen most clearly from the air. Large swaths of the city appear like a huge lagoon, from which peek the tops of houses. The vast inland sea continues over smaller towns and villages into the Gulf of Mexico. Small neighborhoods on higher ground form little islands of flooding, off on boats.

Emergency helicopters and boats continued to rescue people on Nov. 5, ferrying some needing urgent medical help.

In a sports stadium being used as the headquarters for rescue and relief operations, helicopters were touching down and rushing people out on stretchers and into ambulances.

“Medical help is made more difficult by the fact that many hospitals have been flooded and evacuated. The filthy water full of dead animals and garbage also raises fears of disease, and crews have been vaccinating and testing, worried about outbreaks of cholera, hepatitis and dengue fever.

Thousands have abandoned the city completely, leaving in lines of cars or taking free bus rides to emergency shelters in other Mexican states.

Restaurant owner Catilxco Perez, 56, headed out with his family on the long road to Mexico City, their treasured items crammed into their car.

“Domingo Bautista, 52, and his wife stayed on their top floor in a flooded street for five days, but eventually decided to leave.”

“We needed to get more food,” he said, wading out of a boat into a street that had become a makeshift dock. “Hopefully, we will be back home soon.”

 Classified Directory, continued from page 18

Positions Available

Director of Liturgical Music/Coordinator of Liturgical Ministries
St. Mark the Evangelist Catholic Church, Indianapolis, seeks enthusiastic, full-time director: planning and coordinating various aspects of music/liturgy for weekends, holy days, rites and sacramental celebrations, including funerals. Negotiations scheduled separately. Requires thorough knowledge of Catholic liturgy, excellent keyboarding; (Organ & Piano) and vocal skills, collaborative style of work, choral directing skills, and strong organization/communication abilities. Responsibilities: Direct Choirs, Ensemble and Cantors, liturgy and event planning, recruitment, formation, and coordination of liturgical ministries; direction of well-established, versatile music program. Send résumé and Salary Requirements to:

St. Mark the Evangelist Catholic Church
Attention: Kevin Sweeney
535 East Edgewood Ave.
Indianapolis, IN 46227

Director of Ministry Development
Full-time, exempt position responsible for the advancement and facilitation of parish ministry development at a staff level comparable to a Pastoral Associate, DRE or School Principal. Main duties include serving as staff support for the parish stewardship program and the small faith group ministry. Requirements are bachelor's degree or equivalent; 3 year supervisory or equivalent experience in necessary computer skills; a practicing Roman Catholic in good standing.

Salary commensurate with education and experience. Starting date is January 2, 2008. E-mail résumé to bhulter@evansville-diocese.org

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Dr. Ellen Jose, Principal
ejose@providencecristorey.org
or fax it to: 317-860-1004
Three generations compete for CYO football championship

By John Shaughnessy

Some fans called the game “The Bill Bowl” because it featured three generations of the Bill family competing against each other for a Catholic Youth Organization football championship. Yet 72-year-old Joe Bill wanted to put the spotlight on two larger families that were being represented in one of the fourth-grade championship games that featured a team from Christ the King Parish in Indianapolis playing a team from St. Luke the Evangelist Parish in Indianapolis.

To Joe, the story wasn’t that he was coaching the Christ the King team while his son, Jude, was coaching the St. Luke Blue team—a team on which Joe’s grandson and Jude’s son, Jude, played. Instead, Joe insisted that his family’s connection in the game paled in comparison to something more important at the championship.

“People were talking about this being ‘The Bill Bowl,’” Joe says about the game that was played on Oct. 27. “I said it was all about the kids on the two teams who were playing. They’re the ones the game is for.”

It’s hard to argue with a man who has been coaching in CYO and other youth league sports programs for 45 years. For the record, Joe’s Christ the King team won the game 24-0—a result he describes as both “wonderful” and “bittersweet.”

“I wanted to see my boys win, but I didn’t want to see my son and grandson lose, so to speak,” Joe says.

Joe paused and finally acknowledged how nice it was to share the field with two other generations of the Bill family. “I enjoyed coaching Jude years ago,” Joe says. “He was quite a player. It was fun to be a part of this—to have three generations on the same field even though we weren’t on the same team. It was great.”

“Great” certainly describes Joe’s commitment to coaching and young people, says Ed Tinter, the executive director of the CYO.

“He’s been coaching in CYO since the 1960s,” Tinter says. “I think Joe’s continuing involvement in the program is extremely important to young kids. For them to see someone his age give so much energy to them, that sends a great message to the kids about volunteering. His only interest is those kids.”

Joe’s admiration for the CYO is mutual. “I love CYO,” says the father of five and the grandfather of 10. “It does so much for the kids. There’s an old saying in the CYO—faith, family and football. Football ranks right up there. It’s a good way to teach kids about life—to work hard, to overcome fear, to never give up. All those basic values. It’s just nice to coach the young guys.”

Through coaching, Joe seeks to share the joys he had in his own childhood.

“I had a great youth,” he says. “I wanted to share some of that with these kids so they’ll have a great youth. We have a team song, ‘Tigers On To Victory.’ The kids love to sing it.”

Joe gives the credit to his long tenure of coaching to his wife of 46 years, Gracie. “It was 1962,” Joe says. “She thought I needed something more to do. Even then Gracie liked having me out of the house. She’s the one who got me hooked up with Father Paul Courtney at St. Luke at the time. She told him I loved to coach. It’s funny. I ended up playing St. Luke’s for the championship this year.”

In another twist, Joe’s son, Jude, started coaching career in football at Christ the King Parish in 1989. So the connections were everywhere for the Oct. 27 championship game—a game that Jude says he and his father had been aiming for all season.

“It’s actually something my dad and I talked about at the beginning of the year,” says Jude, 43. “My dad and I talked nearly every day during the season. I’ve learned mostly everything I know about football from my dad, and I’ve added some things. It was our mutual goal to play each other in the championship game. If you’re going to lose, I’d rather lose to my father than anyone else.”

Joe’s son says he is proud of his St. Luke players and the great effort they gave all season and during the championship game.

“As only a father can be, he is especially proud of the way his son, Jude, played during the championship.”

“He definitely played the best game of the year,” says Jude, the father. “He was definitely excited about playing in a game that involved his grandfather. I know his grandfather and I were proud of him.”

While the game marked the only time the father and son have ever coached against each other, they have previously coached together for about five years. Joe and Jude were on the same sidelines in basketball when they coached Martha and Maggie—the daughters of Jude and Colleen Bill. (Joe’s son and Jude’s brother, Glenn, has also been a longtime football coach at Bishop Chatard High School in Indianapolis.)

For Joe and his son, Jude, there’s a legacy that’s far more important than coaching against each other in a championship game. “It’s a legacy of how to coach and why they coach,” Jude says. “I want to keep their spirit and just tame them down a little. I love the kids.”

When the game marked the only time the father and son have ever coached against each other, they have previously coached together for about five years. Joe and Jude were on the same sidelines in basketball when they coached Martha and Maggie—the daughters of Jude and Colleen Bill. (Joe’s son and Jude’s brother, Glenn, has also been a longtime football coach at Bishop Chatard High School in Indianapolis.)

Joe Bill, CYO football coach at St. Luke the Evangelist Parish in Indianapolis, is shown with his son, Jude Bill, CYO football coach at St. Luke the Evangelist Parish in Indianapolis. The football player pictured is Jude Bill, the grandson and son of the two coaches.

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