



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Back-to-school snapshots

School is back in session for the 2008-09 year. See photos, page 9.

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'An immigrant Church since the beginning'

Seminarians learn about the ethnic roots of the archdiocese on pilgrimage

Seminarian Jerry Byrd, second from right, leads a choir comprised of fellow seminarians during a Mass on Aug. 13 at St. Patrick Church in Indianapolis. The Mass took place during a seminarian pilgrimage to six of the oldest churches in Indianapolis. Singing in the choir are, from left, seminarians Gregory Lorenz, Andrew Proctor, Daniel Bedel and Benjamin Syberg.



Photo by Sean Gallagher

By Sean Gallagher

History repeating itself.

That was what the 25 archdiocesan seminarians recently saw when they went on a pilgrimage to six of the oldest churches in Indianapolis.

They prayed in the churches of St. John the Evangelist, St. Mary, St. Patrick, St. Anthony, Holy Trinity and Sacred Heart of Jesus. They are all places of worship that had been home to Irish, German and Slovenian immigrants in the late 19th century.

Three of these parishes—St. Mary, St. Patrick and St. Anthony—now welcome large numbers of more recent immigrants from Mexico and Central and South America.

Seminarian Martin Rodriguez is one of those immigrants from Mexico, and is a member of St. Mary Parish.

He already knew some of the history of his home parish, which this year celebrates the 150th anniversary of its founding. But the stories of the other parishes were largely unknown to him.

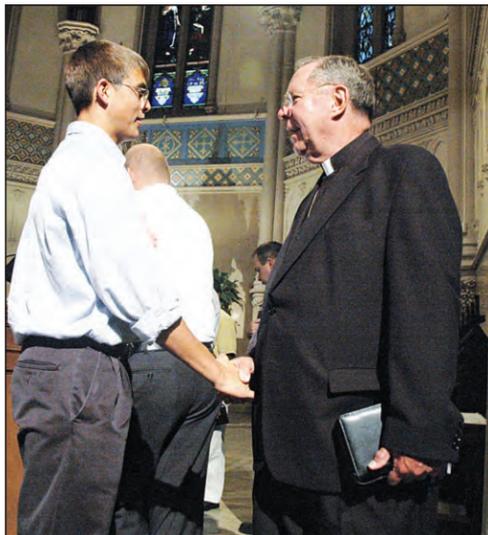
"I've really liked this pilgrimage because it's showing some of the evidence that our Church has been an immigrant Church since the beginning," said Rodriguez. "... Now we're in touch with the past."

Rodriguez is a senior at the Bishop Simon Bruté College Seminary in Indianapolis.

Seminarian Jerry Byrd, a member of St. Louis Parish in Batesville, said exploring the history of the parishes will hopefully prepare him well for his future ministry.

"It really opens my eyes to what is going on," said Byrd, who is in

See PILGRIMAGE, page 2



Archbishop Daniel M. Buechlein chats with new archdiocesan seminarian Peter Jansen at St. John the Evangelist Church in Indianapolis.

Pope urges Church to help overcome racism in modern society

VATICAN CITY (CNS)—

Pope Benedict XVI warned that racism is alive in modern society, and he urged the Church to help overcome all forms of racial intolerance.

He said racism today is often tied to economic and social problems. Although such problems may be real, they can never justify racial discrimination, he said on Aug. 17.

While the pontiff did not mention specific countries, his words had an immediate echo in Italy, where a series of government actions against illegal immigrants have prompted strong debate inside and outside the Church.

The pope, addressing pilgrims at his summer residence in Castel Gandolfo outside Rome, began his remarks by quoting the prophet Isaiah about the "foreigners" who will be included in the Lord's universal house of prayer.

Likewise, the pope said, the Church today is made up of people of every race and culture, and part of its mission is to help forge bonds of communion between races.

That task includes "helping civil society to overcome any possible temptation to racism, intolerance and exclusion," he said.

"One of humanity's great achievements is, in fact, overcoming racism," he said.

In Italy, some Catholics have criticized the government's new crackdown on illegal immigration and other security measures, saying they are racially discriminatory.

Some of the strongest criticism came after the government, led by Prime Minister Silvio Berlusconi, announced plans to fingerprint every Gypsy who lives in Italy. The Catholic magazine *Famiglia Cristiana*, Italy's top-selling newsweekly, said the plan was evidence of a "creeping racism."

In mid-August, *Famiglia Cristiana* stepped up its criticism of the Berlusconi government, saying in effect that officials were provoking a "war among the poor" instead of dealing with Italy's real criminal problems. The comments prompted an outcry.

On Aug. 14, the Vatican spokesman, Jesuit Father Federico Lombardi, said that while *Famiglia Cristiana* was an important Catholic magazine its views represented its own editorial line and not necessarily that of the Vatican or the Italian bishops. †

Where do your loyalties lie?

Christ the King alumni are at center of Indiana, Western Kentucky game

By John Shaughnessy

BLOOMINGTON—A devilish smile crossed the face of Indiana University head football coach Bill Lynch when he spoke last November during a benefit dinner for the school and the parish where he grew up—Christ the King in Indianapolis.

Lynch told the audience that the opening game of the Hoosiers' 2008 season would pit them against Western Kentucky University—a game that would also provide a special twist for the members of Christ the King Parish.

The head coaches for both teams, Lynch noted, are graduates of Christ the King School who also had their first football experiences playing for the parish in the Catholic Youth Organization program.

That's when Lynch flashed the devilish smile and told the crowd that—other than the relatives of Western Kentucky head football coach David Elson—he expected *everybody* in the parish to be rooting for him and the Hoosiers during that game.

"I'll stick by that," Lynch said with another smile recently as he sat in his office in Bloomington and looked forward to the season opener on Aug. 30.

Elson laughed when he was recently told about Lynch's remarks at the benefit dinner. Then Elson made his own plea to the members of his former parish.

"I would tell them this," Elson said with a laugh. "They just have to side with the Lynch family or the Elson family. Both families have been around the parish a long



David Elson



Bill Lynch

time and people are just going to have to choose. I know where my loyalties lie."

Beyond the levity, both coaches know how rare—and special—it is that the

See COACHES, page 8

PILGRIMAGE

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first theology at Saint Meinrad School of Theology in St. Meinrad. "I'm going to be ministering in this archdiocese. So for me to see it as it's happened historically gives me some concept for how it's going to be in the future."

One of the things that will help these future priests minister in the archdiocese will be the fellowship that they will build with one another.

Seminarian John Hollowell, who expects to be ordained a transitional deacon in October, spoke about this while visiting St. John the Evangelist Church, the first Catholic church in Indianapolis.

"I'm glad we have a chance each summer to work on that as seminarians to grow closer together," said Hollowell, "so that when we enter the priesthood, we'll hit the ground running with each other."

Hollowell, a member of Nativity of Our Lord Jesus Christ Parish in the Indianapolis South Deanery, receives his priestly formation at Saint Meinrad School of Theology.

He said the archdiocesan seminarians truly enjoy being with each other.

"We really have a special group of seminarians for our archdiocese," Hollowell said. "We go to school with seminarians from lots of other dioceses. And the camaraderie and the fraternity that we have is really unique and special."

"We have a good time. We enjoy being around each other. We laugh a lot and have a lot of fun. That's something that not every diocese is fortunate enough to have."

Joshua Cord entered that circle of friends for the first time during the pilgrimage and the seminarian convocation at Our Lady of Fatima Retreat House in Indianapolis that led up to it.

A member of St. Vincent de Paul Parish in Bedford, Cord, 26, comes to the seminary after completing four years of graduate studies in mathematics at the University of Notre Dame in northern Indiana. He will be in first philosophy at Saint Meinrad School of Theology.

"It's good to be with the other

seminarians," Cord said. "I've struggled with my vocation for a while, trying to figure it out. So it's good just to be giving it a shot and trying it out and to see what happens. These are great guys and already, in two days, I have had a lot of fun with them."

Toward the end of the pilgrimage, Cord and the other seminarians prayed the rosary at St. Anthony Church in the Indianapolis West Deanery.

Founded in 1891, it was originally populated by Irish immigrants. But within about 15 years, a large number of Slovenian immigrants came to the parish.

Shortly thereafter, Holy Trinity Parish was established nearby to accommodate the Slovenians' cultural and linguistic needs.

Byrd said the changing ethnic flavor of the six parishes' histories highlights the universality and the robust nature of the Church over time.

"There's an ebb and flow of the faith," Byrd said. "As people leave parishes and go to other parishes or found other parishes, the faith continues on there and someone else comes into the old parish and fulfills what was started."

"It really shows the universality of the Church. We're all Catholic."

A highpoint in the pilgrimage for the seminarians was when Archbishop Daniel M. Buechlein celebrated Mass with them at St. Patrick Church.

In his homily during the Mass, Father Eric Johnson, archdiocesan vocations director, said that while the ethnic history of the archdiocese the seminarians had experienced was important, there was something far deeper that united them to the past and the future.

"When we come together to do this, to offer praise and thanksgiving in bread broken and wine poured out in Christ's own body and blood shed for each one of us, we become a part of all that came before us," he said. "... And we are united with those who will come after us."

(For more photos from the pilgrimage and for articles about past pilgrimages, log on to www.CriterionOnline.com.) †

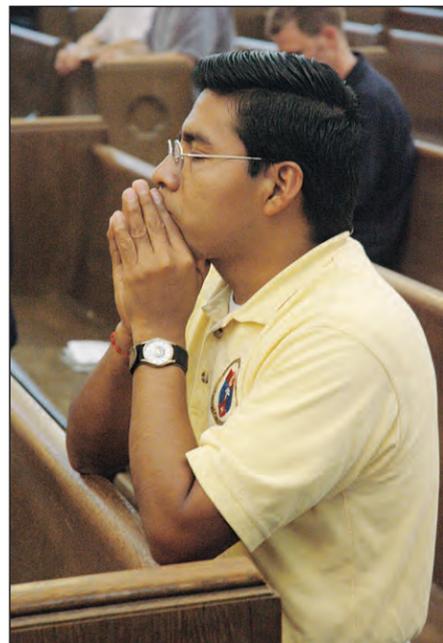
Photos by Sean Gallagher



Archbishop Daniel M. Buechlein poses with 24 of the archdiocese's seminarians and Father Eric Johnson, archdiocesan vocations director, second from right, in front of St. Patrick Church in Indianapolis.



Archdiocesan seminarians walk toward St. Anthony Church in the Indianapolis West Deanery during the pilgrimage.



Seminarian Oscar Vasquez prays during the pilgrimage's Mass celebrated at St. Patrick Church in Indianapolis on Aug. 13.



Longtime St. Patrick parishioner Josephine Donahue of Indianapolis speaks about her parish to seminarians who came on pilgrimage to the church on Aug. 13. Seated next to Donahue are, from left, seminarians Doug Marcotte and Andrew Syberg.

Official Appointments

Effective Aug. 31, 2008

Rev. William F. Stumpf, pastor of St. Charles Borromeo Parish in Bloomington, appointed to a three-year term as dean of the Bloomington Deanery while continuing as pastor of St. Charles Borromeo Parish.

Rev. Stanley J. Herber, pastor of St. Gabriel Parish in Connersville and dean of the Connersville Deanery, reappointed dean of the Connersville Deanery for an additional three-year term while continuing as pastor of St. Gabriel Parish.

Rev. Gerald J. Kirkhoff, pastor of St. Pius X Parish in Indianapolis, vicar for Advocacy to Priests and dean of the Indianapolis North Deanery, reappointed dean of the Indianapolis North Deanery for an additional three-year term while

continuing as pastor of St. Pius X Parish and vicar for Advocacy to Priests.

Rev. Msgr. Paul D. Koetter, pastor of St. Monica Parish in Indianapolis and dean of the Indianapolis West Deanery, reappointed dean of the Indianapolis West Deanery for an additional three-year term while continuing as pastor of St. Monica Parish.

Rev. James R. Wilmoth, pastor of St. Roch Parish in Indianapolis, chaplain of Roncalli High School, chaplain of the Indianapolis Fire Department and dean of the Indianapolis South Deanery, reappointed dean of the Indianapolis South Deanery for an additional three-year term while continuing as pastor of St. Roch Parish, chaplain of Roncalli High School and chaplain of the Indianapolis Fire Department.

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

The Criterion

8/22/08

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Lucious Newsom, 'the Lord's beggar for the poor,' dies at 93

By John Shaughnessy

Let's start with a telling story from the remarkable life of Lucious Newsom, "the Lord's beggar for the poor" who died on Aug. 18 after 20 years of feeding the needy in Indianapolis and nourishing the souls of the volunteers who helped him.

The story involves one of the thousands of people the retired Baptist-minister-turned Catholic served as he drove through the city in his white van while wearing his trademark blue bib overalls and a gold crucifix that was a gift from some of the families he helped.

In the story, Newsom befriended a little girl whose heart was broken when her mother walked out the door of their family's home and never returned, leaving the girl, her sister and their father behind.

"The little girl stopped talking after that, for about three years," recalls Bill Bahler, one of the countless Catholics who volunteered to help Newsom aid people in areas often scarred by poverty, crime and drugs.

"Lucious would stop by, talk to her, give her family food and encourage her. One Easter, he took her and her sister to get Easter clothes. As they're leaving the store, the little girl sees a watch and points to it. Lucious asks the sales lady how much it is. She tells him \$25. Lucious tells her, 'I spent all my money here, but I want that watch for her.' He told her he would bring the money back, but the lady said she couldn't give it to him.

"He asks to talk to the manager. The manager gave him the watch and, of course, Lucious later came back and paid for it. After he took the girls home to their father, Lucious was driving away when the father rushed out and stopped him. He wanted him to come inside. 'You've got to hear this,' the father said. When they were inside, the father said to the girl, 'What did you just say?' She said, 'He's a good man.'

"Those were the first words she said in years. Lucious started crying. That was the touch he had. He was unbelievable."

Matters of food and faith

An Easter story seems an appropriate place to begin any memories and eulogies of the 93-year-old Newsom—a man who rose above traditional ways of caring for the poor by offering them dignity and everything he had, including tireless energy and complete faith in God's goodness.

Newsom arrived in Indianapolis from Tennessee more than 20 years ago to help serve a Thanksgiving meal of turkey, potatoes and vegetables for the poor.

Newsom loved helping, and he loved seeing the grateful looks on people's faces, so he excitedly asked the other ministers, "What are we going to do tomorrow?" When they told him the event was just once a year, Newsom didn't understand. He wanted to do more. He *had* to do more.

So he established several locations around the city where he and his volunteers set up tables and stocked them with the fruits, vegetables, salads, breads and meats he had begged for and collected. He wanted it to look like a grocery store. He wanted to give the people a choice and a sense of dignity.

"The misnomer here is that he came to Indianapolis to feed the poor," says Pat Fitzgerald, a longtime friend and volunteer who is a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis. "That's not true. The reason he came to Indianapolis was to teach us *how to treat the poor.*"

To make his point, Fitzgerald shares a story that revolves around an overly ripe cantaloupe that had a few mushy, soft spots. As he held the donated cantaloupe, Fitzgerald remembered his childhood and his saintly mother, and how

she would have told him that at least one part of that cantaloupe was probably salvageable to eat. So Fitzgerald put the cantaloupe on the table for the poor, which Newsom noticed.

He quietly asked Fitzgerald if he would offer rotten fruit to Jesus. When Fitzgerald said no, Newsom softly told him to remove the cantaloupe from the table.

"He said sometime during the day Jesus would be walking through that line and we have to offer Jesus the best we have," Fitzgerald recalls. "Lucious said if Jesus came back to Earth, these would be the neighborhoods and the people he would come to. After working with him, I understood exactly what he meant. Jesus would visit the rich and the tax collectors, but he loved the poor."

Fitzgerald pauses and then says, "His life was like Scriptures opened up. He's like an apostle. I watched him pray all the time. He'd say, 'I love you, Jesus.' Every step he took was in faith. He lived his faith every day."

His Catholic faith was a gift of grace that came to Newsom late in his life. He gave special credit to Father Steven Schwab—now the pastor of St. Thomas Aquinas Parish in Indianapolis—for leading him to the faith.

"I really had the privilege of bringing Lucious into the Church in 1995 at Easter," Father Schwab recalls. "Most of the people who first helped Lucious were Catholic. He worked with so many Catholics that he just fell in love with the Church. He was really attracted to the intercession of the saints. He really did have a devotion to St. Jude. I think it's because he was dealing with impossible causes every day."

Father Schwab compares Newsom's "hands-on" ministry to the poor as following in the tradition of St. Vincent de Paul, Dorothy Day, St. Katharine Drexel and Blessed Teresa of Calcutta.

"I think he was very serious when he introduced himself as a beggar for the poor," Father Schwab says. "He was really able to see the face of God in the poor, more than anyone I've ever known. The first thing that struck me about Lucious was he didn't have to do this. He was retired. And he worked at least 80 hours a week, operating out of love and compassion. Lucious didn't have any sense of limits."

A lasting lesson in life

That quality was especially evident during his efforts to establish "Anna's House," a clinic and learning center near downtown Indianapolis that offers food, dental care, medical help and educational services for people in need. The house was named in honor of Anna Molloy, a girl who was born with a rare genetic disorder and helped Newsom serve the poor from her wheelchair.

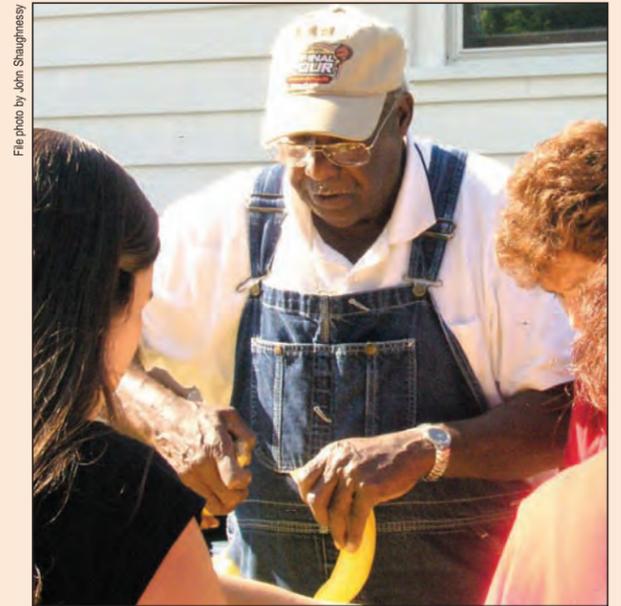
As Anna's House took shape in 2005 and 2006, Pete Molloy, Anna's father, learned the power of faith from Newsom.

"I remember sitting down with Lucious and telling him we had to have a major fundraiser to raise \$100,000 to help build the house," says Molloy, a member of St. Jude Parish in Indianapolis. "He told me I didn't have enough faith. He said what we needed, God will provide. He convinced me to start to reach out, to ask people for what I needed. So many people responded."

The lesson of Newsom's life resonated with Molloy: "When you pray and put God in your life, there's no limit to what you can do."

Anna died on July 31 at the age of 12. Less than three weeks later, Newsom died. Many of the people who knew them believe they have been reunited in heaven, where they are likely serving food to people and making them smile.

Anna's House continues as part of their shared legacy.



For Lucious Newsom, helping the poor involved respecting their dignity. When companies donated food to help the poor, Newsom set it up so people could choose what they wanted to take. Newsom died on Aug. 18 after a battle with cancer.

Fitzgerald and other volunteers who helped Newsom feed the poor say they will continue his efforts at The Lord's Pantry.

"We're going to do what we can to continue what he taught us," Fitzgerald says. "We have so many good people who believe in what he did. God will give us what he wants us to have, and we'll go from there."

The last quote of this story belongs to Newsom. It comes from a summer day two years ago when the temperatures reached near 90, when he worked another 14-hour day while serving the poor.

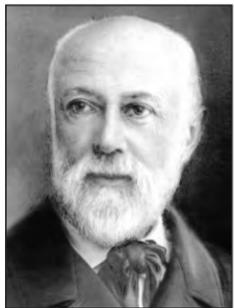
"I go to bed so thankful that God gave me this job. I'm just thankful I can serve him, that he can use an old guy like me. I live by faith. I'm going to keep doing this until God calls me to heaven."

God has made the call.

(A funeral Mass for Lucious Newsom will be celebrated at 1 p.m. on Aug. 22 at SS. Peter and Paul Cathedral in Indianapolis, where a wake service will be held on Aug. 21 from 2 p.m. until 8 p.m. Memorial contributions may be made to The Lord's Pantry, 303 N. Elder St., Indianapolis, IN 46222. For previous articles about Lucious Newsom, log on to www.CriterionOnline.com.) †

Pope approves beatification of St. Thérèse of Lisieux's parents in France on Oct. 19

VATICAN CITY (CNS)—Pope Benedict XVI has approved the beatification of Louis and Marie Zélie Guérin Martin, the parents of St. Thérèse of Lisieux.



Louis Martin

The couple will be beatified on Oct. 19, World Mission Sunday, during a Mass in the Basilica of St. Thérèse in Lisieux, France, the Vatican announced on Aug. 19.

St. Thérèse and St. Francis Xavier are the patron saints of the missions.

The Vatican did not say who would preside at the Martins' beatification Mass.

With beatification, the diocese where the candidate lived or the religious order to which the person belonged is authorized to hold public commemorations on the person's feast day. With the declaration of sainthood, public liturgical celebrations are allowed around the world.

The Martins were declared venerable, one of the first steps in the sainthood process, in 1994. But despite the active encouragement of Pope John Paul II to move the cause forward, the miracle needed for their beatification was not

approved by the Vatican until early July.

Louis lived from 1823 to 1894, and his wife, Marie Zélie, from 1831 to 1877. They had nine children, five of whom joined religious orders.



Marie Zélie Guérin Martin

Also on Aug. 19, the Vatican announced four other beatification ceremonies:

- Sister Vincenza Maria Poloni, founder of the Institute of the Sisters of Mercy in Italy, will be beatified on Sept. 21 in Verona, Italy.

- Father Michael Sopocho, founder of the Sisters of Merciful Jesus and spiritual director of St. Faustina Kowalska, will be beatified on Sept. 28 at the Church of Divine Mercy in Bialystok, Poland.

- Father Francesco Pianzola, founder of the Missionary Sisters of the Immaculate Queen of Peace, will be beatified on Oct. 4 in Vigevano, Italy.

—Father Francesco Giovanni Bonifacio, martyred in 1946 by Yugoslav communists, will be beatified on Oct. 4 in Trieste, Italy. †

Indy Slovene Fest Weekend

90th Anniversary Celebration

FRIDAY, AUGUST 29 - SUNDAY, AUGUST 31

Friday, August 29 - Polka Jam
at the Slovenian National Home
2717 W. 10th Street

5:00 PM - KITCHEN OPENS/SILENT AUCTION
CORN TOSS TOURNAMENT

7:00 PM - POLKA JAM

8:00 PM - TIME BANDITS: UPSTAIRS FREE OF CHARGE

Saturday, August 30

8:00 AM - KSKJ SLOVENEFEST
GOLF TOURNAMENT AT THATCHER GOLF COURSE
AWARDS BANQUET AFTERWARD AT THE SLOVENIAN HOME

Sunday, August 31
8th Annual Indy Slovene Fest Picnic
AT THE SLOVENIAN NATIONAL HOME PICNIC GROUNDS
WEST 10TH ST., 1 MILE WEST OF RACEWAY ROAD, TURN NORTH ON YATES LANE.
1 BLOCK WEST OF CLARIAN WEST HOSPITAL

SLOVENIAN BEER, WINE, SAUSAGE, POTICA KRAFA, BLOOD SAUSAGE,
BAKED CHICKEN & GRILLED SLOVENIAN HAMBURGERS

9:00 AM - GATES OPEN-\$5 PER PERSON-16 AND UNDER FREE

11:00 AM - BALINCA/HORSESHOE PLAY BEGINS

11:00 AM - KITCHEN OPENS

12 NOON - SLOVENIAN MASS, FR. JOHN HARTZER

1:00 PM - SLOVENIAN HALL OF FAME

1:15 PM - THE OLD TIMERS BAND

2:30 PM - WORLD RECORDING ARTIST BOB DOSZAK ORCHESTRA

3:30 PM - CHILDREN'S GAMES - HAYRIDE/TOY PILE, MOONWALK,
MARSHMALLOW ROAST, SACK RACE

5 - 9 PM - POLKAMOTION

6:00 PM - RAFFLE

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Editorial



Pope Benedict XVI shakes hands with Sheikh Shardy at an interfaith meeting in Sydney, Australia, on July 18. The pope was in Sydney for World Youth Day celebrations.

Pope's search for unity

Unity was definitely on the mind of Pope Benedict XVI while he was in Australia.

Besides attending World Youth Day, he also re-emphasized his desire for greater cooperation and dialogue with leaders of other faiths. He met with leaders of other Christian communities and followed that up with a meeting with leaders of non-Christian religions.

He told the other Christians, "Your presence fills me with the ardent hope that as we pursue together the path of full unity, we will have the courage to give common witness to Christ." That unity, he said, "ultimately points toward a common celebration of the Eucharist, which Christ entrusted to his Apostles as the sacrament of the Church's unity."

He told the Jews, Muslims, Hindus, Buddhists and Zoroastrians, "A harmonious relationship between religion and public life is all the more important at a time when some people have come to consider religion as a cause of division rather than a force for unity."

On the contrary, he said, "The unified voice of religious people urges nations and

communities to resolve conflicts through peaceful means and with full regard for human dignity."

Although the common theme was unity, it was a bit different for the two audiences. For the Christian leaders, he spoke about religious unity. For the non-Christian leaders, it was an appeal to unite their voices in the search for world peace.

To the Christian leaders, he noted that we are celebrating the 2,000th anniversary of the birth of St. Paul, whom he called "a tireless worker for unity in the early Church." Therefore, he said, "We must guard against any temptation to view doctrine as divisive and hence an impediment to the seemingly more pressing and immediate task of improving the world in which we live."

And to the non-Christians, he said, "It is incumbent upon religious people to demonstrate that it is possible to find joy in living simply and modestly, generously sharing one's surplus with those suffering from want."

—John F. Fink

Lapsed Catholics, fervent converts

Back in our April 4 issue, in our editorial titled "Why are so many Catholics leaving the Church?," we commented on the survey by the Pew Forum on Religion and Public Life which revealed that one-third of those raised as Catholics in the United States have left the Church. That survey attracted a lot of attention by other Catholic periodicals as well as those of other Christian faiths.

We thought that one of the more interesting analyses came from Robert Benne, who wrote in *The Cresset*, a magazine published by Valparaiso University (a Lutheran university): "Continuing the list of surprises about Catholicism, 10 percent of all Protestants are former Catholics but 8 percent of Catholics are former Protestants. That 8 percent represents a considerable number, around 5 million. Converts to Catholicism usually are far more intense about their faith than cradle Catholics, so I suspect that this 8 percent injects new vigor into the Church."

Father Richard John Neuhaus commented on Benne's analysis in the interreligious magazine *First Things*. He said, "[Benne] also notes that a striking number of Catholic converts are prominent intellectuals. A young man who is active in Catholic ministries at an

Ivy League university speaks warmly of their cooperation with evangelical ministries such as Campus Crusade for Christ. Ecumenical cordiality, however, does not preclude an element of evangelistic rivalry. 'The big difference,' he says, 'is that they aim at the weakest Catholics while we aim at the strongest evangelicals.'

"The claim is that evangelicals who are more theologically versed and religiously committed are more open to Catholicism, while Catholics who become evangelicals were, for whatever reason, alienated from Christianity. Put differently, religiously serious evangelicals are more likely to become Catholics, while religiously lapsed Catholics are more likely to become evangelicals," said Father Neuhaus, who himself is an intellectually astute convert from Lutheranism.

Benne is not the first to observe that converts to Catholicism often are more fervent about their faith than those baptized as babies and raised Catholic.

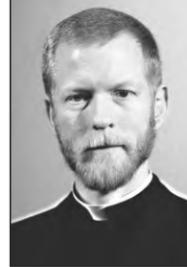
The task must be to make cradle Catholics as theologically versed and religiously committed as the converts so we can reduce the number of lapsed Catholics.

—John F. Fink

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

Sex and little pills: Viagra and birth control

A prominent politician was recently pressed by reporters to comment on the "unfair situation" of health insurers reimbursing for Viagra, but not for birth control.



The politician declined to reply, and the ensuing firestorm led to accusations of gender bias (and even misogyny) on his part.

Other commentators took the argument and ran with it: Why should men be able to get drugs so they can have sex, but women cannot be given the same access to needed drugs so they can have sex without the risk of becoming pregnant? Do men somehow have more of a right to sex than women as implied by the unequal coverage of these drugs?

Behind these questions are some misguided views about sex, pregnancy and morality as well as some basic confusion over the respective actions of these two drugs.

Viagra and birth control should not be used to make a strained analogy between men and women—these powerful drugs serve two different purposes, and each one has its own unique ethical considerations.

Viagra, at a minimum, treats an actual dysfunction while birth control does not. In fact, one might say that Viagra fixes a broken system while birth control breaks a perfectly working system.

Whenever the pill is used as *birth control* (its major use in America today), rather than as a treatment for irregular menstrual cycles or bleeding, it tosses a wrench into a healthy, properly functioning biological system, and enables a married couple to act against their own natural fruitfulness.

A grave moral violation occurs whenever we turn marital sexuality into a radically lifeless transaction through the use of contraception.

In our society, pregnancy and fertility are too often seen as if they were some kind of health anomaly. Fertility, clearly, is not a disease at all, and does not need to be treated as if it were a pathological state.

Pregnancy is the normal, healthy physiological process by which human beings enter the world, and every person's life journey includes a good stretch in the womb.

In our society, however, the overbrimming desire for sex, and especially for sex separated from its consequences, has pushed millions to act against the proper order of their own marriages by advertising to birth control.

Meanwhile, in the case of erectile dysfunction, a normal biological process may have become impaired due to age or injury and, through the use of Viagra, this impairment can sometimes be remedied.

Viagra does not aim to disrupt normal function, but rather to restore it. Within marriage, the medical use of Viagra for such restorative functions does not generally raise moral problems.

Some might still argue that it is natural and normal for a male to lose erectile function by a certain age. Should we assume that a male is entitled to keep having sex beyond the age of erectile impotence when we wouldn't try to force a woman to remain fertile beyond the age of menopause?

If a man is too old to continue doing what "nature" used to allow him to do, the argument goes, then it would seem to be improper for him to utilize Viagra, and he should simply accept his limitations with grace.

But this parallelism between men and women is not a compelling one as women

have a rather strict and well-defined natural age limit on their fertility while men do not, with many remaining quite capable of fathering children even when they are elderly, often without any assistance from drugs like Viagra. The use of these drugs, then, even by older married men, should not be construed as "against nature."

Viagra has other uses, though, which do raise significant moral concerns. Studies have shown evidence of Viagra use among men who have sex with men, sometimes for the purpose of overcoming the erection-inhibiting effects of alcohol or street drugs, such as ecstasy and crystal methamphetamine.

Even in the absence of erectile dysfunction, Viagra is coming to be seen by some as a lifestyle, recreational or even a "party" drug. Serious moral objections exist, of course, to virtually any use of this drug for erectile purposes outside of marriage.

Coming full circle, then, we can ask whether insurance reimbursement for Viagra, but not birth control, makes sense. It is worth mentioning that, in fact, most insurance companies do not yet cover Viagra for erectile dysfunction, notwithstanding the opening question directed to the politician.

The use of Viagra does seem to involve a lifestyle choice more than a health issue *per se* so perhaps health insurance should not be expected to cover it. Although Viagra fixes a broken system, it is not, strictly speaking, an essential system for physical health or personal survival.

The question about birth control coverage is even more clear. Considering that birth control pertains to a lifestyle choice and disrupts a healthy bodily system (and even carries significant health risks like blood clots, strokes and heart disease), health insurance coverage ought not reasonably be expected.

It is also worth mentioning that male birth control (the condom)—which is really the more obvious analog to female birth control—is also not typically covered by health insurance.

However, it is clear that various medical uses for birth control pills (to address gynecological problems like irregular menstrual cycles or bleeding) and certain medical uses for Viagra (like treating pulmonary hypertension) would constitute legitimate health treatments where insurance coverage could reasonably be expected.

Each little pill, in sum, is unique in its properties and uses with significant ethical distinctions between them as well.

(Father Tadeusz Pacholczyk, Ph.D., earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Letters must be signed, but, for serious reasons, names may be withheld. Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to critterion@archindy.org. †

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Christ nailed to the Cross invites us to open our hearts, trust in the Father

(Eleventh in a series)

“Were you there when they nailed him to the tree?”

The Eleventh Station takes place on Calvary. St. Augustine once said, “The Cross was not only the instrument of Christ’s suffering, but also the pulpit of his teachings.”

Jesus had only a few words to say on the Cross, but the message he proclaimed fulfilled everything he had said and done before.

Paralyzed by the nails of the Cross, he could not preach and heal as he had before. Yet in so many words, his crucifixion told us, “Trust my Father, Give everything to him. He will destroy the power of death in you.”

The late Cardinal John Wright reflected on the Crucifixion in a book titled *Words in Pain* (Ignatius Press, 1986).

“If the universal hatred of the world found its formula in the cry, ‘Crucify Him, crucify Him!’ the compassion of Christ found a formula scarcely less brief, ‘Father forgive them, for they know not what they do!’”

“Jesus kept repeating this, tradition tells us, all through the dreadful time needed to strip Him, to stretch Him on the Cross, to nail Him there and to lift His bleeding body high. It was a prayer primarily for those who were actually engaged in the murderous work of His execution. ... But we, too, were present in that prayer, for we, too, were involved in the repudiation;

indeed we involve ourselves further whenever we prefer sin to Christ.

“That is the tragic fact which explains why, as each Good Friday we climb in spirit Calvary’s hill, we have the strange sense of having been there before, of having played some part in the iniquities which have given Calvary its terrible power permanently to haunt the memory of man” (p. 54-55).

We were included in Christ’s prayer for forgiveness. Preachers of the Passion of Christ through the ages have reflected on the silent power of Christ on the Cross. It was the climax of his priesthood. Nailed to the Cross, he could not walk among his beloved followers, he could not perform miracles, he could not really preach and teach.

Abandoned, he suffered in silence. Yet this is the way that he saved us. Christ’s message was one of humble surrender to the will of the Father. His was a silent but eloquent trust in the Father.

Trust does not always come easily for us sinners. The Apostle Peter is an example that might be familiar to our experience.

Despite his best intentions, he denied that he even knew his Lord. In doing so, Peter denied the deepest meaning of his life—for he had answered the call to be an Apostle, to be one who is to proclaim that Jesus is the Son of the Living God. Peter’s honor and his vocation came tumbling down in an hour when Jesus needed him most.

After Peter’s denial and after the cock crowed, St. Luke says Jesus turned and looked at Peter. Never had he seen on the

Savior’s face the expression he saw there at that moment, his eyes marked with sadness but without severity. A look of reproach, without doubt, but which at the same time seemed to repeat to him, “Simon, I have prayed for you.”

This look only rested on him for an instant; Jesus is violently dragged away by the soldiers, but Peter saw him all the time. ... And he went out and wept bitterly.

St. Augustine says Peter’s going out was to acknowledge his fault. He was able to weep bitterly because he knew how to love; the bitterness of sorrow in him quickly gave way to the sweetness of love (cf., G. Chevrot, quoted *In Conversation with God*, Vol. II, pp. 255-256). We can see ourselves in the experience of Peter, who experienced the sorrow of love.

A favorite poem by Elizabeth Cheney reflects the human meaning of Christ on the Cross:

*Whenever there is silence around me
By day or by night
I am startled by a cry.
It came down from the Cross.
The first time I heard it
I went out and searched—
And found a man in the throes of
Crucifixion.*

*And I said: ‘I will take you down,
And I tried to take the nails out of
His feet,
But He said: ‘Let them be
For I cannot be taken down
Until every man, every woman, and
Every Child
Come together to take me down.’
And I said: ‘But I cannot bear your cry.
What can I do?’
And He said: ‘Go about the world—
Tell everyone that you meet
There is a Man on the Cross.’*

Christ nailed to the Cross invites us to open our hearts in the sorrow of love and to allow ourselves, with Him, to trust in the Father. †

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

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

Archbishop Buechlein’s intention for vocations for August

Parish Awareness: that all parishioners will be aware of their role in promoting all vocations and have the awareness especially to encourage our youth to consider the priestly and religious life.

Cristo clavado en la cruz nos invita a abrir nuestros corazones y a confiar en el Padre

(Décimo primero de la serie)

“¿Estabas allí cuando lo clavaron al madero?”

La décima primera estación se enmarca en el Calvario. San Agustín dijo en una ocasión: “La Cruz no fue solamente el instrumento del sufrimiento de Cristo sino también el púlpito para sus enseñanzas.”

Jesús pudo pronunciar tan sólo unas pocas palabras desde la Cruz, pero el mensaje que proclamó consumó todo lo que había dicho y hecho en el pasado.

Paralizado por los clavos de la Cruz no podía predicar y sanar como lo había hecho antes. Sin embargo, en pocas palabras su crucifixión nos dijo: “Confía en mi padre, entrégale todo a Él. Él destruirá el poder de la muerte en ti.”

El fallecido Cardenal John Wright reflexionó sobre la crucifixión en un libro titulado *Words in Pain* (Palabras de dolor) (Ignatius Press, 1986).

“Si el odio universal del mundo encontró su fórmula en el clamor ‘¡Crucifiquenlo, crucifiquenlo!’, la compasión de Cristo encontró una fórmula ligeramente menos breve: ‘¡Padre perdónalos porque no saben lo que hacen!’”

“La tradición nos cuenta que Jesús continuaba repitiendo esto durante los momentos atroz cuando lo despojaban de sus vestiduras para tenderlo sobre la Cruz y clavarlo, para posteriormente elevar su cuerpo sangrante. Se trataba de una oración dedicada especialmente por aquellos que llevaban a cabo la labor asesina de Su ejecución. ... Pero nosotros también estábamos incluidos en esa oración ya que nosotros también formamos parte del repudio. En efecto, nos involucramos aun

más cuando preferimos al pecado sobre Cristo.

“Este es el trágico hecho que explica por qué cada Viernes Santo cuando escalamos en espíritu la cuesta del Calvario tenemos la extraña sensación de haber estado allí antes, de haber jugado algún papel en las iniquidades que le han otorgado al Calvario su terrible y permanente poder para asediar la memoria de los hombres” (p. 54-55).

Estábamos incluidos en la oración de perdón de Cristo. En todas las épocas los predicadores de la Pasión de Cristo han reflexionado sobre el poder silente de Cristo en la Cruz. Este fue el clímax de su sacerdocio. Clavado a la cruz no podía caminar entre sus amados seguidores, no podía hacer milagros, en realidad no podía ni predicar ni enseñar.

Abandonado, sufrió en silencio. Y sin embargo, es la forma cómo nos salvó. El mensaje de Cristo era de sumisión humilde a la voluntad del Padre. La suya fue una confianza silente pero elocuente en el Padre.

La confianza no siempre resulta algo sencillo para nosotros los pecadores. El Apóstol Pedro es un ejemplo que quizás sea familiar en nuestra experiencia.

A pesar de sus buenas intenciones, negó incluso conocer a su Señor. Al hacerlo, Pedro negó el significado más profundo de su vida ya que había atendido al llamado de ser apóstol, alguien que ha de proclamar que Jesús es el Hijo del Dios Viviente. El honor de Pedro y su vocación se vinieron abajo en el momento en que Jesús más lo necesitaba.

Después de la negación de Pedro y después de que el gallo cantó, San Lucas relata que Jesús se volvió y miró a Pedro. Nunca antes había visto en el rostro del Salvador la expresión que vio plasmada allí

en ese momento. Sus ojos estaban llenos de tristeza pero sin severidad. Sin duda una mirada de reproche, pero que al mismo tiempo parecía repetirle: “Simón, he orado por ti.”

Esta mirada se posó en él tan sólo un instante. Los soldados arrastraron a Jesús violentamente, pero Pedro lo miró todo el tiempo. ... Y se marchó y lloró amargamente.

San Agustín comenta que la partida de Pedro fue para reconocer su propia culpa. Pedro pudo llorar amargamente porque sabía cómo amar; la amargura del sufrimiento en él abrió paso rápidamente a la dulzura del amor (cf., G. Chevrot, *En Conversation with God [Conversación con Dios]*, Vol. II, pp. 255-256). Podemos vernos reflejados en la experiencia de Pedro que vivió en carne propia el sufrimiento del amor.

Un poema clásico de Elizabeth Cheney refleja el significado humano de Cristo en la Cruz:

*Siempre que hay silencio a mi alrededor
Sea de día o de noche
Me sorprende un clamor
Proviene de la Cruz.
La primera vez que lo oí
Salí en pos de él
Y encontré a un hombre en medio de la
angustia
De la crucifixión.
Y dije: ‘Te bajaré’,*

*Y traté de sacar los clavos de
Sus pies,
Pero me dijo: ‘Déjalos
Porque no puedo bajar
Hasta que cada hombre, cada mujer y
Cada niño
Vengan juntos a bajarme.’
Y dije: ‘Pero no puedo soportar tu
clamor:*

*¿Qué puedo hacer?’
Y Él dijo: ‘Ve por el mundo
Y cuéntale a todo el que encuentres
Que hay un Hombre en la Cruz.’*

Cristo clavado en la Cruz nos invita a abrir nuestros corazones en el sufrimiento del amor y a que nos permitamos confiar en el Padre, junto con Él. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en agosto

Conocimiento de la Parroquia: Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a considerar la vida sacerdotal y religiosa.

Events Calendar

August 22-23

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. "Augustravaganza," rides, food, music, entertainment, 4 p.m.-midnight. Information: 317-357-1200.

Prince of Peace Parish, 413 E. Second St., Madison. "Community Festival," Father Michael Shawe Memorial Jr./Sr. High School, 201 W. State St., Madison, Fri. 5 p.m.-midnight., Sat. 3 p.m.-midnight, food, carnival rides, games. Information: 812-265-4166.

August 23

St. Joseph's Knights of Columbus, 4332 N. German Church Road, Indianapolis. Chili supper to honor Officer Jason Fishburn, 5-8 p.m., free-will offering to help pay for his medical expenses.

Information: 317-723-3349.

August 24

St. Paul Parish, 9788 N. Dearborn Road, Guilford. Ladies Sodality, hot breakfast bar buffet, 7:30 a.m.-noon, free-will donation. Information: 812-623-2349.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles, Mass, 10 a.m., on **third Sunday holy hour and pitch-in**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

August 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Volunteers and Friends of Fatima, monthly Mass, 9 a.m., continental breakfast following Mass, no charge.**

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

August 26

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. "Are You Catholic and Don't Know What You Believe?," session one of four, Benedictine Sister Mildred Wannemuehler, presenter, 6:30-9 p.m. Information: 317-788-7581 or benedictinn@benedictinn.org.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Catholic Adult Fellowship, "Voting with a Catholic Conscience," 7-8:30 p.m.** Information: 317-876-5425.

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Year 3, Scripture study, "Prophets and Psalms," 7-8:45 p.m., \$75 per person plus book.** Registration:

317-241-6314, ext. 122.

August 27

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Year 2, Scripture study, "New Testament," 7-8:45 p.m., \$75 per person plus book.** Registration: 317-241-6314, ext. 122.

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Year 3, Scripture study, "Prophets and Psalms," 1:15-2:45 p.m., \$75 per person plus book.** Registration: 317-241-6314, ext. 122.

August 28

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Rite of Christian Initiation of Adults Program (RCIA), 7-9 p.m.** Information: 317-291-7014.

August 29

St. Paul Hermitage, 501 N.

17th Ave., Beech Grove. **Rummage sale, 8:30 a.m.-2:30 p.m.** Information: 317-885-5098.

Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. **Concert presented by Benedictine Brother Christian Raab, 7 p.m.** Information: 800-862-0988 or news@saintmeinrad.edu.

August 29-September 1

Sacred Heart Parish, 558 Nebeker St., Clinton. **Little Italy Festival, Water Street in downtown Clinton, Fri. 7 p.m.-11 p.m., Sat. 11 a.m.-11 p.m., Sun. 11 a.m.-11 p.m., Mon. 11 a.m.-closing, Italian food, entertainment.** Information: 765-832-8468.

August 31

St. Patrick Parish, 950 Prospect St., Indianapolis. **Parish**

festival, games, dance contest, food, health fair, 10 a.m.-9 p.m. Information: 317-631-5824.

St. John the Evangelist Parish, 9995 E. Base Road, Enochsburg. **Parish festival, Fireside Inn fried chicken dinner, 11 a.m.-5 p.m.** Information: 812-934-2880.

September 1

St. Peter Parish, 1207 East Road, Brookville. **Labor Day Festival, 10 a.m.-7 p.m., booths, games, quilts, 10:45 a.m.-2:30 p.m., chicken dinner in dining room or carry-out meals.** Information: 812-623-3670.

St. Anthony of Padua Parish, 4791 E. Morris Church St., Morris. **Labor Day Festival, games, food, 11 a.m.-8 p.m.** Information: 812-934-6218. †

Retreats and Programs

August 23

Oldenburg Franciscan Center, Oldenburg. **Catechetical ministry, "New Year-New Start,"** Franciscan Sisters Jeanne Hunt and Kathleen Mulso, presenters, 9-11:30 a.m., free-will donation. Information: 812-933-6437.

September 8

Oldenburg Franciscan Center, Oldenburg. **"Men's Night at the 'Burg,"** Franciscan Father Carl Hawver, presenter, 7-8:30 p.m., free-will donation. Information: 812-933-6437.

September 16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Morning for Moms,"** Mary Ann Schaefer, presenter, 8:30 a.m.-1 p.m., \$30 per person. Information: 317-545-7681 or fatima@archindy.org.

September 16-October 21

Oldenburg Franciscan Center, Oldenburg. **"Catholic Catechism for Adults,"** six-week series, Franciscan Sister Kathleen Mulso, presenter, 7-8:30 p.m., \$50 series. Information: 812-933-6437.

September 17

Our Lady of Fatima Retreat House, 5353 E.

56th St., Indianapolis. **"Day of Silence,"** 8 a.m.-4 p.m., \$25 per person. Information: 317-545-7681 or fatima@archindy.org.

Oldenburg Franciscan Center, Oldenburg. Food and Growers Association, **"Tasting the Harvest," cooking demonstration and annual meeting,** Kathy Cooley, presenter,

6-8 p.m., \$15 per person and \$4 per additional family member. Information: 812-933-6437.

September 18

Oldenburg Franciscan Center, Oldenburg. **"Healing the World from the Inside Out,"** session one of three, Franciscan Sister Olga Wittekind, presenter, 9:30 a.m.-2:30 p.m., \$35 per

session or \$95 for the series, includes lunch. Information: 812-933-6437. †

September 19-21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend,"** marriage preparation program for engaged couples. Information: 317-545-7681 or www.archindy.org/fatima. †

Jubilee Mass is Sept. 7

Franciscan Sister Rita Vukovic will celebrate her 60th jubilee of religious life during a Mass at 4 p.m. on Sept. 7 at St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis.

A reception at St. Michael's Parish Activity Center will follow the liturgy.

Sister Rita is a longtime member of the faculty of Cardinal Ritter Jr./Sr. High School, which is adjacent to St. Michael the Archangel Parish in the Indianapolis West Deanery. She is teaching freshman English classes at the high school again this year. †



NASCAR ride

Franciscan Sister Rita Vukovic smiles with her professional driver from Richard Petty Driving Experience on Aug. 2 at the Indianapolis Motor Speedway after four fast laps with the driver in a NASCAR racecar at more than 160 mph. Her ride was part of a fundraiser for Cardinal Ritter High School in Indianapolis, where she is a longtime faculty member. She is teaching freshman English again this school year.

Theology on Tap's Fall Gala is Sept. 12

Theology on Tap will host a Fall Gala social gathering from 7 p.m. until midnight on Sept. 12 at the Allison Mansion on the campus of Marian College, 3200 Cold Spring Road, in Indianapolis.

The evening will include dinner, dancing and other activities. The cost for the event is \$55, not including beverages. For more information or to purchase tickets, send an e-mail to theologyontapindy@yahoo.com or call 317-408-1477. †



Sausagefest

St. Thomas Aquinas parishioners Jim Rohr, from left, Rick Marshall-Doss and Mike Gardner of Indianapolis cook several kinds of sausage on Aug. 16 for the Indianapolis North Deanery parish's annual festival on Aug. 15-16.

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Serra Club vocations essay

Priests, deacons and religious use 'different nets' in ministry

By Kirk Meyers

Special to The Criterion

There are many different "nets" that priests, deacons, and religious brothers and sisters use to capture souls for the Lord's purpose. There are four broad categories that these "nets" fall under. These four categories are preaching, prayer, work and self-sacrifice.



Kirk Meyers

The first "net" that they use to call others is the net of preaching. Jesus preached much during his life here on Earth. He converted thousands by the truth and love that he spoke. An example of a person who followed Jesus and spread his truth to others is St. John Chrysostom. He attracted gigantic crowds when he spoke. St. John used God's truth and God's gift of elegant speech to convert thousands to his call.

The next "net" is the net of praying. Jesus prayed all the time for the faith of his disciples and for the strength of perseverance for his Church. He prayed that his Church would become a flourishing abode for all

those who seek the truth, love and knowledge of God.

A great example of one who followed his lead of praying is St. Thérèse of Lisieux. She prayed fervently for the salvation of many souls and sinners. St. Thérèse also became a doctor of the Church for her "little way" to heaven.

The work that our religious brothers and sisters do is another "net" of our Lord.

Jesus worked throughout his life. He worked miracles and chased demons from the sick and possessed. He cared for the sinners and worked with them to lead them to a better way of life. His miracles and good works lead many to believe in him and the truth and love that he taught.

One great saint who took this aspect to heart was St. Francis of Assisi. He had started as a son of a wealthy merchant but, when God called him, St. Francis became a friar and created the order of Franciscans.

This order was made to work and serve others as Jesus taught his disciples to serve. Today, the Franciscans still work all over the world for the salvation of souls.

The last "net" is the net of self-sacrifice.

Jesus gave us the ultimate sacrifice of his life. Jesus loved us so much that he gave up himself so that whoever believed in him would not die, but have eternal life.

The Church's first deacon and martyr, St. Stephen, sacrificed his life so that people might hear God's word. He

gave his life so that the people around him might truly understand and love Jesus more fully.

St. Stephen's last words were, "Lord, do not hold this sin against them," (Acts 7:60) showing us what it truly means to be self-sacrificial.

Although there are four distinct "nets" that priests, deacons, and religious brothers and sisters use to capture souls, many times these nets seem to overlap.

Jesus didn't use only one or two of these nets to convert people, he used all four. This tells us that no one net is more effective for conversion than the other nets. You need a combination of all four to have the truth shown in full form.

It may seem hopeless to follow these examples today, but all things can happen with God on your side. All you need is trust in God and his Providence to be able to follow his lead.

Thanks to God's power, priests, deacons, and religious brothers and sisters follow Christ's lead every day in teaching the faith with the nets he has provided for them.

(Kirk Meyers and his parents, Mark and Annette Meyers, are members of Annunciation Parish in Brazil. Last spring, he completed the 12th grade as a home-schooled student and is the 12th-grade division winner in the 2008 Indianapolis Serra Club Vocations Essay Contest.) †

'Democracies need people of moral conviction,' archbishop says

DENVER (CNS)—Denver Archbishop Charles J. Chaput said that "religious



Archbishop Charles J. Chaput

witness has always had a vigorous and positive role in American public life, including the nation's political life."

It's what the Founding Fathers "intended, and that's the way it should be," he said.

He made the comments in an

interview with the *Denver Catholic Register*, the archdiocesan newspaper, about his new book titled *Render Unto Caesar: Serving the Nation by Living Our Catholic Beliefs in Political Life*.

In the book, he talks "about the right role of Catholic faith in American public life." Published by Doubleday, it hit bookstores on Aug. 12.

"Democracies need people of moral conviction. [Pope] John Paul II said that, and so did George Washington," the archbishop said. "Free societies thrive on public moral debate, and they need a moral consensus to survive."

"They need to stand for something. And that 'something' needs to be something more than the latest flat-screen television," he said.

"Genuinely free societies need to be free for some principles of human rights and dignity, and some higher ideal of the human person," he continued. "A society of individuals based on freedom from each

other's beliefs really isn't a society at all. It's a collection of hustlers."

Because the American experience has religious roots, "religion isn't a 'problem' for American politics," according to Archbishop Chaput.

He said people who have religious beliefs enrich the democratic process because they bring moral conviction to their consideration of political issues.

"That takes courage because acting on one's beliefs will always bother somebody, somewhere and create conflict," he said. "And in the face of that conflict, only love—an unselfish commitment to the common good—makes courage possible."

He said that "Catholics have a Gospel duty to work for justice through our nation's public policies."

Politics involves power and how that power is used "has moral consequences," he said.

"How we live our Catholic faith in our political decision-making has implications both for our nation's moral health and our own relationship with God," he said.

U.S. Catholics "have a deep reservoir of moral witness," but they need to remember who they are "as believers," why they're here and how to live their faith life authentically, "in a culture that makes it easy to dumb

down our taste for God, truth and real moral growth with a menu of material success and distractions," Archbishop Chaput said.

Being a faithful citizen, he said, means having one's priorities in order.

"Our first obligation is to God. Nothing is more important than that," he explained. "Every other duty in our life is enriched if we're first faithful to him and his Church."

The "greatest gift" Catholics can give their country "is the moral witness of our faith—in our words, our choices and our actions," he said.

In the book, he notes that there is a "crisis of faith" among American Catholics. To change that situation, he told the *Denver Catholic Register*, Catholics must first step back and examine their lives "for consistency."

"If we claim to be 'Catholic,' what does

that actually mean in our behaviors?" he asked. "We can't have it both ways. We can't live one way in church on Sunday, and then ignore or conveniently amend our Catholic faith the other six days of the week."

"We need to choose. We need to be honest. If we want to live as Catholics, then we need to give ourselves fully to what the Gospel and the Church call us to be—real disciples. If we have that humility, will and desire, then God will provide the rest," he said.

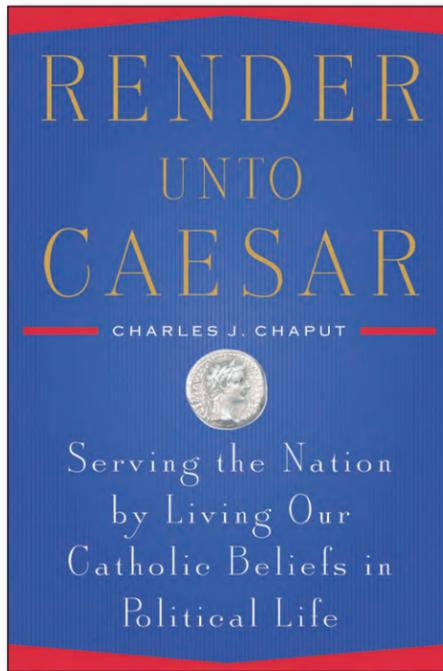
Explaining Christ's words "render unto Caesar" in the title of his book, he said that "Christians owe respect and appropriate obedience to secular authority because that authority ultimately draws its legitimacy from God."

But "secular law does not trump God's law," he said. "When a nation passes bad laws, Christians have a duty to work to change them."

The archbishop said Catholics must respect those with different views, "but that never excuses Catholic silence or inaction in the face of evil public structures, policies or laws."

Catholics must vote, he said, but guided by their faith, they also must "pray and challenge" themselves about their political choices.

One's political party is not important, Archbishop Chaput said. What is "vital is fighting within our parties and public institutions," he said, "to turn them toward protecting and advancing the sanctity of human life—from the unborn to the elderly, from the moment of conception to the moment of natural death." †



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Indiana University head football coach Bill Lynch has jokingly said he expects everyone from his grade school alma mater, Christ the King Parish in Indianapolis, to root for the Hoosiers when they open the season on Aug. 30 against Western Kentucky University, which is coached by David Elson, who is also a Christ the King School alumnus.



Western Kentucky University head coach David Elson responded to Lynch's Christ the King Parish comments as follows: "I would tell them this," he said with a laugh. "They just have to side with the Lynch family or the Elson family. Both families have been around the parish a long time and people are just going to have to choose. I know where my loyalties lie."



COACHES

continued from page 1

head coaches of two major college football teams would come from the same small spiritual community and that they would end up coaching against each other in a game.

"I've known his family for years," said Lynch, who is 54 and a 1968 graduate of Christ the King School. "I've known his mother and father, and I went to school with his aunts and uncles. We all grew up in the same neighborhood. His brother, Brian, played for me when I coached at Butler. I've known David for years. He's an outgoing guy who is really well-respected in the coaching profession. It really is ironic for this to happen."

Elson agreed.

"I can't say I ever imagined this," said Elson, who is 37 and a 1985 graduate of Christ the King School. "Shoot, I've always wanted to work for him. I think the world of Coach Lynch. He's been a mentor to me. Since I've been in this position, I've always gotten advice from him about coaching and hiring coaches. It will be a lot of fun—and tough. People you care about and people you have friendships with, someone will lose and someone will win."

Lynch has that same feeling: "It will be a lot of fun. But in the coaching business, it's difficult to coach against your friends. At this level of college football, every game is so important. It affects a lot of people. It means a lot to us to have success and it means a lot

to Western Kentucky. You have to take the friendship out of it."

Yet that's as hard to do as taking away the influence that growing up in Christ the King Parish has meant to Lynch and Elson.

In separate interviews, they both talked about how they learned discipline, respect and their Catholic faith in their first parish.

"I just look back on going to Mass every day, the CYO football, the Christ the King festival," said Elson, who is married and has two children. "The thing I appreciate is the sacrifice my parents made for their six kids to get a Catholic education. Spiritual values were ingrained in me there. It's something that's always been important to me. As I see and recruit kids from all walks of life, I see how fortunate I was to grow up in that situation—all the teachers, all the priests."

He then named the teachers he had at Christ the King School, 23 years after he graduated from the school.

Lynch has his own fond memories. He and his three sisters attended Christ the King School. Lynch's wife and her seven siblings from the Lux family also attended the parish school. He and Linda were married in the church. The first three of their four children were baptized at Christ the King Church.

"When you look back and look at the people who influenced you—the people you went to school with, the people who taught you, the parish priests, the parents—Christ the King means a lot to me," said Lynch, who is also a 1972 graduate of Bishop Chatard High School in Indianapolis. "There's still that connection there. What I learned there is

the foundation of the beliefs I have today. They're the foundation of my coaching."

Lynch and Elson both keep in touch with the man who coached them when they played for Christ the King Parish in the CYO league—Bill Michaelis.

"These guys are exactly the same," said Michaelis, 70, who coached CYO football at Christ the King for 23 years and CYO basketball for 20 years. "They're both class guys. They're both family guys. Neither one of them are ego guys. If you walked in to see either one of them and the president was behind you, they'd give you the same amount of time as him. You're not going to find two better guys."

Michaelis has told both Lynch and Elson the key to winning the game.

"I've called them both in the last month and told them that whoever runs the most Christ the King plays is going to win the game," Michaelis said.

Brian Elson also has a common bond with Lynch and David Elson, who is his younger brother. Brian Elson played football at Butler University during the 1987 and 1988 seasons, a time when Lynch was the head coach there.

"I think he's a great role model for kids," Brian Elson said about Lynch. "He's a good man. He really helped me at Butler. I wasn't the easiest guy to deal with at the time. He's in coaching for the right reasons. My brother is, too."

Brian sighed when he was asked who he will root for during the game on Aug. 30.

"I always root for Coach Lynch when he's

playing," said Brian, who coaches the CYO cadet football team at Christ the King Parish. "This will be bittersweet, but you have to stick with family. It's an interesting game with two guys who grew up in the same grade school. It will be a lot of fun."

Yet the fun will fade for the two coaches during the 60 minutes when Indiana and Western Kentucky play. Beyond the experiences of childhood and coaching that connect them, both Lynch and Elson share a competitive fire that burns deeply into the heart of who they are.

A win for the Hoosiers will provide a great start to the season for Lynch, who is beginning the first year of his four-year contract with Indiana. Last year, as the interim head coach, he led IU to a bowl game for the first time in 14 years.

As for Elson—a 1989 graduate of Cathedral High School in Indianapolis—an upset by the Hilltoppers would be a terrific start to his sixth season as the head coach at Western Kentucky.

Only one team and one coach will win. Still, the measure of both coaches has already been made, according to people who know them.

"They're both winners," Brian Elson said. "They're winners because they have tremendous character, and they're good people. You can see the respect that the kids on their teams have for them. They both want to help these kids become better people and productive people in society. I think that's all part of the foundation they got in Catholic schools." †

Web site focuses on sports teams from five Catholic high schools

By John Shaughnessy

As another year of sports begins for Catholic high schools, Bob Kelly knows the anticipation, the excitement and the strong bonds that the student athletes, their fans and their families are experiencing.



Bob Kelly

He had those same experiences when he played on the golf team and served as a manager for the football team and the boys' basketball team at Roncalli High School in Indianapolis.

And he continues to savor that experience as he begins his second year of running a Web site that focuses on the sports teams of five Catholic high schools in Indianapolis—Bishop Chatard, Cardinal Ritter, Cathedral, Father Thomas Sccecina Memorial and Roncalli.

"I strongly believe in Catholic schools, especially the archdiocesan parochial schools," says Kelly, a 1979 graduate of Roncalli. "The parochial schools are a special place. I enjoy the moments when you see kids growing up emotionally and spiritually right before your eyes. They say a prayer together before and after games. And win or lose, they're still there for each other. It's a lot of fun to be

around."

While the 47-year-old Kelly once devoted his time and energy to playing a sport, he now brings that focus to his Web site at www.sportschronicle.net.

It all started three years ago when the former sports reporter for several newspapers decided to create a Web site that focused on the Catholic and public high schools on the southside of Indianapolis. Last year, he narrowed his approach to concentrate on the five Catholic schools and also Heritage Christian High School in Indianapolis.

"I wanted something different," Kelly says. "I wanted to go back to my roots because I have a lot of respect for all the sacrifices my parents made for me and my four brothers to go to Roncalli. This is neat covering high school sports this way."

Beyond the usual coverage of football and basketball games, Kelly also uses his Web site to feature other high school sports—ranging from golf to soccer—that don't normally get much coverage from major newspapers and television stations. He also tries to fill the Web site with photographs of athletes who aren't necessarily the star players.

That approach is a reflection of his sports experience in high school. From those days, Kelly tells the story of how his father introduced him to golf during the summer before his freshman year in high school. Falling in love with the sport, Kelly desperately wanted to make his high school golf team. Instead, he was cut from the team during tryouts.

But the story didn't end there.

"It made me want to work harder," Kelly recalls. "With the guidance of my Dad, I was able to make the team my sophomore year. I was the captain of the golf team my senior year. I always get a kick out of it when a coach tells me about a kid who sets a school record or a personal best. Those are the kinds of things I want to highlight on the Web site."

Kelly's efforts mean a lot to the schools he highlights, according to Mike Ford, the athletic director at Bishop Chatard.

"He really does a nice job," Ford says. "He provides some coverage for us as a smaller school that we might not always find in larger publications. He doesn't neglect some sports that don't always get the headlines. He covers the girls' golf and the boys' tennis and the soccer matches that don't always get the same coverage like the football and basketball teams often do."

The Web site is a labor of love for Kelly. He tries to cover a game or match every day during the school year, often heading to a gym, a course or a field soon after he spends a school day working as a substitute teacher in one of several Catholic schools on the southside of Indianapolis.

It can be a tiring schedule, but he's ready for another year of fun.

"I'm looking forward to seeing what teams get better and how they do," he says. "These kids work really, really hard." †

BACK-TO-SCHOOL SNHOTS



Anna Mattingly, left, and Jessica Virk-Sanchez, first-grade students at Central Catholic School in Indianapolis, smile during class on Aug. 18.



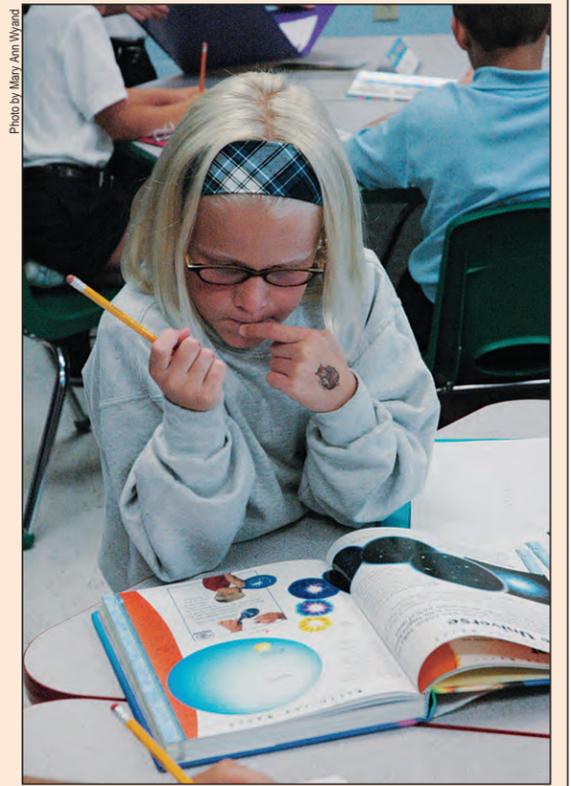
St. Lawrence School principal Betty Popp of Indianapolis helps kindergartners Hayle Murphy, left, and Aubrianna Hardy of Indianapolis open their milk cartons during the lunch break on Aug. 18, the kindergartners' first day of school. School started on Aug. 14 for the first-through eighth-grade classes. This year, 260 students are enrolled in kindergarten through the eighth grade at the Indianapolis North Deanery grade school. The school's theme is "Journey with Jesus: Making God Known, Loved and Served."



Future Brooks, a member of the pre-kindergarten class at Central Catholic School in Indianapolis, builds a tower with building blocks during play time on Aug. 18.



Kindergarten students at SS. Francis and Clare School in Greenwood process into the art room on Aug. 18 at the three-year-old Indianapolis South Deanery grade school, which serves 115 students in pre-kindergarten through the third grade. Sandy Patel, the principal, said enrollment is up 30 students this year and a new grade will be added each year. The school's theme is "Hands and Feet for Jesus."



SS. Francis and Clare third-grader Morgan Martin of Greenwood studies her astronomy lesson on Aug. 18 during science class.



St. Lawrence School eighth-grader Joe Shirey of Indianapolis celebrates after answering a math question correctly on Aug. 18 using the Indianapolis North Deanery grade school's new SMART Board computer technology. Betty Popp, the principal, said this interactive learning tool helps teachers present high-impact lessons, connect with the students through technology and bring learning to life.



Left, Karen Gamero and Kathleen Null, both freshmen, play flutes during a band class on Aug. 18 at Father Thomas Scecina Memorial High School in Indianapolis. Patrick Hammans, a sophomore, plays the saxophone in the background. The school's band room was recently renovated.



Above, Zach Hooten, a Catholic theology teacher at Father Thomas Scecina Memorial High School in Indianapolis, calls on Scecina sophomore Cliff Wagoner on Aug. 18 during a class in a newly renovated classroom at the Indianapolis East Deanery interparochial high school.

Left, Karen Gamero and Kathleen Null, both freshmen, play flutes during a band class on Aug. 18 at Father Thomas Scecina Memorial High School in Indianapolis. Patrick Hammans, a sophomore, plays the saxophone in the background. The school's band room was recently renovated.

Three Benedictine sisters celebrate golden jubilees

Criterion staff report

The Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove celebrated the golden jubilees of Sisters Alice Marie Gronotte, Anna Rose Lueken and Joan Marie Massura on July 20 at the monastery chapel.

Family members, friends and Benedictine sisters witnessed their renewal of vows professed 50 years ago.

Sisters Alice Marie and Anna Rose are founding members of Our Lady of Grace Monastery as well as the first sisters to profess their final vows there.

A native of Evansville, Sister Alice Marie attended the former Immaculate Conception Academy in Ferdinand, Ind., and entered the Monastery Immaculate Conception there in 1956.

She earned a bachelor's degree in education at the former St. Benedict's College in Ferdinand and a master's degree in education at Indiana University Southeast in New Albany.

In 1960, Sister Alice Marie began her ministry career at the former St. Paul School in Tell City. She also taught at the former St. Michael School in Bradford and St. Anthony School in Clarksville.

Sister Alice Marie spent 18 years as a missionary in Cali, Columbia, where she served in several parishes.

In 1990, she returned to the United States and ministered to Hispanic migrant workers at St. John the Baptist Parish in Starlight.

Since 1991, Sister Alice Marie has served as the pastoral associate and administrator of religious education at Prince of Peace Parish in Madison.

A native of Schnellville, Ind., Sister Anna Rose attended the former Immaculate Conception Academy in Ferdinand and then entered the Monastery Immaculate Conception there.

She attended St. Benedict College, Indiana University Southeast, Spalding College in Louisville, Ky., and The Catholic University of America in Washington, D.C., and earned bachelor's and master's degrees in education.

Sister Anna Rose began her ministry career at St. Anthony School in Clarksville then taught at the former St. Paul School in Tell City and St. Bartholomew School in

Columbus.

In 1968, she was named the principal of St. Anthony School in Clarksville, which began her 31 years of service in school administration.

Sister Anna Rose served as the principal at the former All Saints School in Columbus, Little Flower School in Indianapolis and Pope John XXIII School in Madison.

For a 13-year period in the midst of her years serving as a grade school principal, Sister Anna Rose assisted her religious community as the administrator of the Benedict Inn Retreat and Conference Center adjacent to the monastery in Beech Grove.

Sister Anna Rose currently ministers as the principal of St. Ambrose School in Seymour.

A native of Chicago, Sister Joan Marie attended the Slovak Girls' Academy in Danville, Pa., then entered the Sisters of SS. Cyril and Methodius religious order there in 1955.

She earned a bachelor's degree in chemistry at St. Joseph College in Emmitsburg, Md.; a master's degree in chemistry at Villanova University in Villanova, Pa.; and a master's degree in pastoral studies at Loyola University in Chicago.

Sister Joan Marie began her ministry career as a teacher at Marianhill Scholasticate in Phoenixville, Pa. She also taught at St. Columba School in Bloomsburg, Pa.; Lebanon Catholic High School in Lebanon, Pa.; and Andean High School in Merrillville, Ind., in the Diocese of Gary.

In 1980, Sister Joan Marie began a new ministry as director of youth ministry at the Catholic Youth Organization in the Gary Diocese.

In 1985, she came to Indianapolis to serve as director of youth ministry at the Catholic Youth Organization in the Archdiocese of Indianapolis.



Benedictine Sisters Joan Marie Massura, from left, Alice Marie Gronotte and Anna Rose Lueken pose for a picture after celebrating their golden jubilee of religious profession on July 20 at Our Lady of Grace Monastery Chapel in Beech Grove. Sisters Alice Marie and Anna Rose are founding members of the monastery.

Sister Joan Marie became a Benedictine after transferring her vows to the Sisters of St. Benedict of Our Lady of Grace Monastery in 1990.

After joining the monastery, Sister Joan Marie ministered as director of religious education at St. Barnabas Parish in Indianapolis then served her religious community as their vocations director for eight years.

She next served in retreat ministry at LaSalle Manor in Plano, Ill., a retreat center operated by the Christian Brothers, where she developed and conducted retreats for teenagers in the Chicago area.

Sister Joan Marie currently serves as director of programs for the Benedict Inn Retreat and Conference Center. †

Catholics urged to take message on disabilities to new generation

WASHINGTON (CNS)—The 30th anniversary of the U.S. bishops' pastoral statement on people with disabilities offers an opportunity to acquaint a new generation of bishops and young people with the document's message, according to speakers at an Aug. 13 "Webinar."

"I'm not suggesting you take on a whole new line of work," said Peg Kolm, director of the Office for Ministry to Persons With Disabilities in the Archdiocese of Washington. "But you need to take this work to the next generation in a partnership year."

Janice Benton, executive director of the National Catholic Partnership on Disability, said many in the disabilities community viewed the November 1978 pastoral statement as "our Declaration of Independence." The document said there "can be no separate Church for people with disabilities," but only "one flock that follows a single shepherd."

The hourlong Web-based seminar sponsored by the National Catholic Partnership on Disability brought together catechists, parish advocates, directors of disability ministry and others at more than 200 sites across the United States.

Co-sponsors included the U.S. bishops' Secretariat for Pro-Life Activities, Kolm's office, National Apostolate for Inclusion Ministry and National Catholic Office for the Deaf.

Noting that 30 years represents "a generation, the average period of time between human parents and their offspring," Kolm made a number of suggestions designed to expand awareness in a new generation of the gifts of those with disabilities and their role in the Catholic Church.

The mother of a now-17-year-old daughter with a "rare syndrome," Kolm said she once thought the Church only had "the three B's" to offer her child—"baptism, burial and back of the Church." Instead, she found that the bishops' pastoral became her "portal back into my Church."

She said the Washington Archdiocese is planning "a full year of engagement" around the anniversary, from Nov. 16, 2008, to Nov. 15, 2009. Suggested activities for the "Come a Little Closer Campaign" range from speakers in classroom or youth ministry settings to film festivals or book clubs on disability-related themes to teen social events.

"Teens with and without disabilities need

and want more social experiences," Kolm said. "Partner with a youth minister, special educators and other professionals in the field to have a 3-M event: Mass, meal, mission."

Benton's talk during the Webinar traced the history of disabilities ministry since the pastoral statement and outlined some emerging trends.

She said the 1978 pastoral—portions of which were read on the Senate floor during debate on the Americans With Disabilities Act—influenced passage of that legislation. In turn, the legislation enacted in 1990 influenced "people's expectations of access in all aspects of their lives, including access to worship," Benton said.

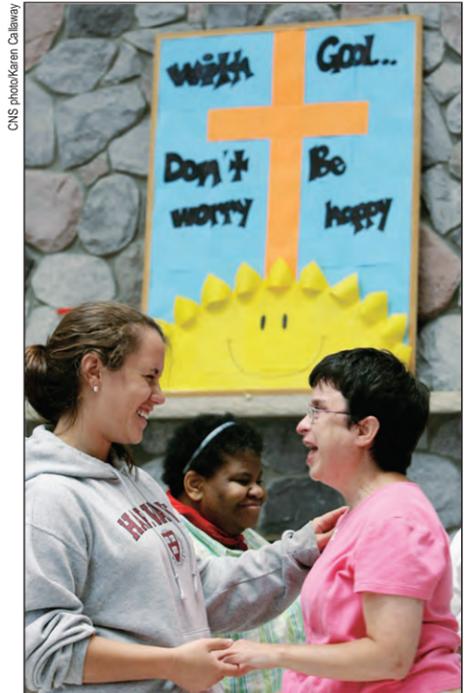
"While much has been done" in the past 30 years to bring the disabled into full participation in the Church and society, she added, "exclusion continues to happen, and people sometimes leave the Church in pain."

Describing disabilities as "a normal part of life," she said one person in five and one family in three is affected by a disability. The U.S. Census Bureau estimates that 41.3 million Americans—15 percent of the civilian, noninstitutionalized population age 5 and older—has some level of disability. This includes 6 percent of children 5 to 15, 12 percent of people 16 to 64 and 41 percent of adults 65 and older.

The recent past has seen "an ever-increasing range of disabilities" with which the ministry must be involved, including autism-spectrum disorders, celiac disease and mental illness, Benton said. Among other factors affecting disabilities ministry, she named budget cuts, the "changing face" of the U.S. Catholic Church—including a greater percentage of Hispanic members and a growing elderly population—and the "increasingly individualistic" American society.

During the Webinar, moderator Tom Grenchik, executive director of the bishops' pro-life secretariat, read an Aug. 15 letter from Cardinal Justin Rigali of Philadelphia, chairman of the Committee on Pro-Life Activities, and Cardinal Daniel N. DiNardo of Galveston-Houston, episcopal moderator of the National Catholic Partnership on Disability.

"Today, a new generation of leaders must be recruited and trained so we can continue to advance in the 21st century our Church's outreach, catechesis, advocacy and support in



A university student counselor talks with a participant in a Catholic summer camp for people with disabilities at Camp Sharing Meadows in Rolling Prairie, Ind., in this 2007 file photo. It has been 30 years since the U.S. bishops released their pastoral statement on people with disabilities. Although much has been done to bring those with disabilities into full participation in Church and society, advocates say that exclusion continues to occur.

the important work of disabilities ministry," the cardinals said.

"We join the National Catholic Partnership on Disability in calling on all people of good will to find new pathways, develop new partnerships and bring new vitality to this ministry, ever mindful that we are one flock under the care of a single shepherd," they added.

To help participants in the Webinar follow up on the event, organizers posted a "disability ministry tool kit" on the Web site at www.ncpd.org. Among the more than two dozen items in the tool kit were bishops' documents, access and inclusion models, tips for reaching those with specific disabilities, a plan developed by the Diocese of Richmond, Va., for Inclusion Sunday, lists of disability-related films and books, and suggested prayers. †

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Seattle man nearing death opposes state's assisted suicide initiative

SEATTLE (CNS)—John Peyton doesn't have long to live. Earlier this summer, his doctor gave him three to six months.

The 64-year-old retired computer programmer has an unusually aggressive form of amyotrophic lateral sclerosis, or ALS, commonly known as Lou Gehrig's disease. In the months since last November when he first had trouble lifting a hammer over his head, he has gone from healthy and active to completely paralyzed, struggling to breathe with a ventilator.

The disease has made him totally dependent on his wife of 40 years, Patricia. She dresses him, feeds him, even shifts his body in the living room recliner where he now spends his days.

Peyton's once-strong voice is fading fast; soon it will go altogether. But while he still has it, Peyton is using it to proclaim the intrinsic value and sanctity of every human life at every stage, in every condition. He has spent his final months opposing Initiative 1000, called the Death With Dignity Act, which will be on the Nov. 4 ballot in Washington state. If passed, it would legalize physician-assisted suicide.

In recent media interviews, Peyton has shared the message that every life is precious. It's a message he believes is fundamentally at odds with the November ballot measure.

"This Initiative 1000 is just the first step in putting into law the lie that there is such a thing as a life not worth living," he said, explaining how he fears where the provision will lead his home state if voters approve it.

Peyton is a veteran of the pro-life cause, tracing his involvement to the early 1970s when Washington state legalized abortion before *Roe v. Wade* made it to the U.S. Supreme Court. The issue spurred the Peytons, then living in Ohio, to get involved with Birthright International, an organization that aids women in crisis pregnancies.

Through Birthright, the Peyton family welcomed several expectant mothers into their home. The family felt if they were going to oppose abortion they had to do something to help. It was simply a matter of "putting your money where your mouth is," Patricia Peyton said.

When the family returned to Washington in 1977, Peyton joined the speakers bureau of Human Life of Washington and began giving talks on pro-life issues at schools, churches and club meetings. He also served as the state pro-life chairman for the Knights of Columbus when, in 1991, Washington's first assisted-suicide ballot measure was defeated.

Being what some would consider a perfect candidate for physician-assisted suicide hasn't changed Peyton's stand on the issue. If anything, it has strengthened it.

Peyton acknowledged that he is "exceedingly fortunate" to have the loving support of his wife, his six grown daughters and their families, his friends and neighbors, and his home parish, St. Paul in Seattle. But what about those suffering with terminal illnesses who are not so fortunate? Rather than tempting them to commit suicide, Peyton would rather see society extend true compassion to the dying.

"So much can be done to help people who are helpless," he told *The Catholic Northwest Progress*, Seattle's archdiocesan newspaper. "We could, as a society, be far more compassionate. We've become so accustomed to luxury.

"We've become so materialistic in some respects. We've become so selfish. ... You can't legislate compassionate care, but that's what's going to be needed," he said.

Though Initiative 1000 is presented in terms such as "compassion" and "dignity,"

the Peytons find such wording deceptive.

"I feel that I'm helping my husband have death with dignity by keeping his dignity and helping him in any way I can," Patricia Peyton said.

The Peytons have been able to deal with John's impending death largely because of their Catholic faith, which he called "the fundamental and essential part of our lives." But it does not mean they have not had their share of tears in recent months.

"Well, I'm disappointed, there's no denying that," said Peyton, who had hoped to have many years to enjoy retirement with his wife. "But I don't feel any anger or bitterness. I don't feel cheated of anything.

"I've told people that if this is what God demands of me to improve my chances of living with him in the hereafter, mine is a pretty poor negotiating position," he said.



Patricia and John Peyton surf the Internet at their home in Seattle on July 19. John, 64, has become paralyzed by an unusually aggressive form of amyotrophic lateral sclerosis, or ALS, commonly known as Lou Gehrig's disease. He has spent time in his final months lobbying against Washington state's assisted suicide initiative. Peyton said society needs to extend true compassion to the dying.

So, after more than 30 years of speaking about life issues, Peyton's voice is giving out. He is prepared to leave this life with trust in God's mercy, though he

will leave behind much unfinished work.

"I've just about said the last pro-life thing that I'm going to be able to say," he gasped at the end of a long

interview. A single tear ran down his cheek, but his eyes burned with urgency and intensity. "It's up to you guys now. Take it up. May God go with you." †

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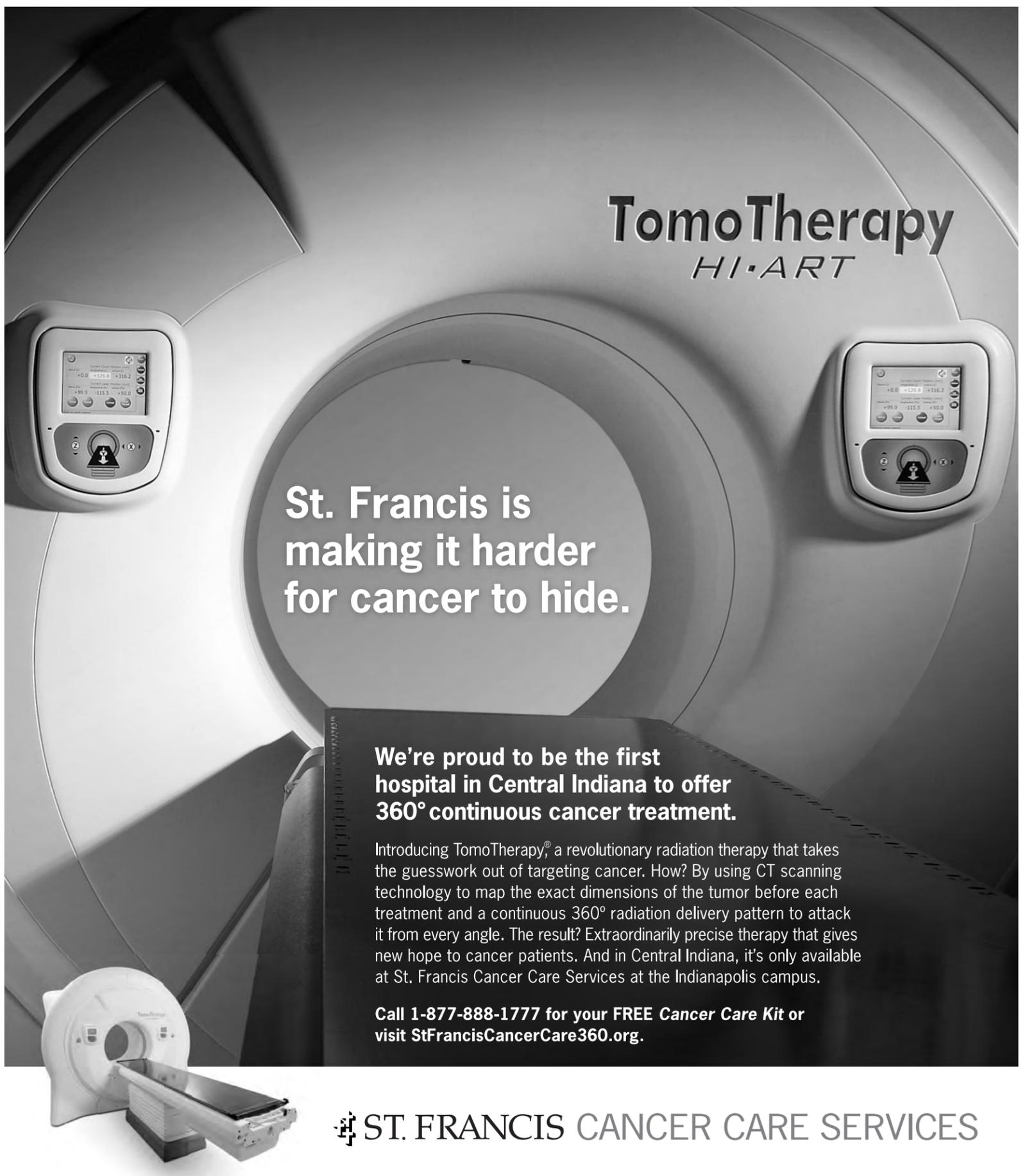
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From the Editor Emeritus/John F. Fink

Possible U.S. saints: Mother Mary Lange

(Thirteenth in a series of columns)

Elizabeth Clarisse Lange was a refugee from St. Dominique (now known as Haiti) around 1812. She went to Baltimore, then a haven for those who escaped Haiti's revolution and those who escaped from the French Revolution. Both groups spoke French.

Although it was illegal to educate black children, Elizabeth did so anyway. She and a friend, Marie Balas, taught them in Elizabeth's home. The Sulpician Fathers had left France during the French Revolution and founded St. Mary's Seminary in Baltimore in 1791. They assisted Elizabeth, allowing the Haitian community the use of a basement chapel in the seminary. The Sulpicians assigned Father Jacques Joubert to pastor the Haitian refugees.

In 1828, Father Joubert suggested to Elizabeth that they start a religious community of black women with the mission of educating black women. Elizabeth accepted. She and

three other Haitian women became the founders of the Oblate Sisters of Providence. Elizabeth took the religious name of Mary. After her election as the first superior, she was called Mother Mary the rest of her life.

Father Joubert wrote the constitution for the community. Archbishop James Whitfield approved it in 1829 and Pope Gregory XVI did so in 1831, making the Oblate Sisters of Providence the first community of religious women of African descent.

The following years, though, were difficult as the sisters suffered from prejudice. Maria M. Lannon wrote in her book *Response to Love: The Story of Mother Mary Elizabeth Lange, O.S.P.*, "The sisters had to endure verbal insults, along with threats of physical abuse from some of Baltimore's white Catholics who objected to colored women wearing the habit of a nun."

The sisters suffered from extreme poverty, surviving on the small amounts paid by the parents of their students and from the sale of needlework, sewing, mending and working as laundresses at St. Mary's Seminary.

Even ecclesiastical superiors refused to help. After Archbishop Whitfield, no other archbishop during Mother Mary's lifetime

supported the community, one of them suggesting that the sisters disband and return to the lay state. However, they did have some supporters, including Redemptorist Father John Neumann, who would later become Archbishop of Philadelphia and a canonized saint. He traveled to Baltimore four times a year to serve as the sisters' confessor.

Despite the difficulties, the community continued to add members and schools. Between 1857 and 1866, the sisters opened schools in Fells Point, Md., Philadelphia, New Orleans and another in Baltimore. However, they all closed for financial reasons.

In 1860, the Jesuits bought a house for the sisters if the sisters would do the laundry at Loyola College. In 1879, the Josephite Fathers became chaplains for the sisters.

Mother Mary was superior for nine years, although not all consecutively. As she aged, she remained in her room at St. Francis Academy in Baltimore except for Mass, but enjoyed visits from her sisters and students. She died there, after receiving Communion, on Feb. 3, 1882. She was 98.

In 2003, the sisters celebrated 175 years of service. †



The Bottom Line/Antoinette Bosco

Words to remember as we thank God for summer

One beautiful day in mid-July, I went walking in a wooded area I always thought



was perfect for a summer visit, but this year all the beautiful growth was plowed down. No signs explained why.

The morning after that disturbing discovery, I saw a news line on MSNBC-TV reporting that

"Pope Benedict XVI is urging better care for the environment, saying the world's natural resources are being squandered."

God bless our pope! I couldn't help feeling sad when I saw the plowed mess. I decried our lost sense of reverence for God's Earth as evidenced by our polluting the waters, gouging the land, making her naked from the stripping of the forests, suffocating her with the waste shot into the air.

I often think of what Gaylord Nelson said when he launched Earth Day, now held every spring to bring "a pervasive guiding conservation ethic to our culture." New generations to come, Nelson believed, should be imbued with the conservation ethic to preserve "the great community of life on Earth."

Fortunately, God is still in control of the sun, which is central to all life and growth on Earth. Its rays are meted out with such precision that it caused J. Berke and V. Wilson, the authors of *Watch Out for the Weather* (Viking, 1951), to say: "Our allowance [of the sun's rays] is so delicately calculated that it makes you think that some higher intelligence must be at work."

Religious traditions have never doubted that. Christians acknowledge the "higher power" every week during Sunday worship. The word "Sunday" actually comes from the pagan "*dies solis*" ("day of the sun").

And since the rising of the sun signifies the new creation of each day, the celebration of this gift to the world was itself to be a day of rest on the seventh day—Sunday.

Christians went so far as to describe Jesus Christ as the "Sun of Justice," the one to bring into light a world that is in darkness.

In the summertime when I can be outdoors working in a garden, reading a book under the shade of my big maple tree or sometimes just listening to the birds, I instinctively find myself meditating on the bond that we all have with God's incredible creation.

I cut out some paragraphs by Ralph Waldo Emerson because I relate so well to them: "In the presence of nature, a wild delight runs through the man, in spite of real sorrows. ... In the woods is perpetual youth. Within these plantations of God, a decorum and sanctity reign, a perennial festival is dressed, and the guest sees not how he should tire of them in a thousand years.

"In the woods, we return to reason and faith. ... Standing on the bare ground—my head bathed by the blithe air and uplifted into infinite space—all mean egotism vanishes. ... I see all. The currents of the Universal Being circulate through me; I am part or particle of God."

Emerson's love of the Earth was well matched by Henry Thoreau, who believed that "by living in nature ... man drew upon the visible signs of eternal life," and also that "heaven is under our feet as well as over our heads."

Another prayer I say in summer is from a newsletter written by an educator, Louise Gavit: "Before you dig ... tell the Earth that you do not intend to do her harm. The Earth is a living organism."

Words to remember as we thank God for summer!

(Antoinette Bosco writes for *Catholic News Service*.) †

Cornucopia/Cynthia Dewes

Trouble may begin with 'my opinion'

In my opinion (the operative word here), people are of two types: those who have opinions about everything, and those who don't.



The latter occurs either because people don't have enough of a life on which to base opinions or else they're asleep. This is a harsh assessment, to be sure, but it's my opinion. No

one need agree with me.

When you have opinions, or even worse, when you express them, you run the risk of being hated, dismissed as a noodle or punished in some way. Much as the opinionated hate to admit it, opinions may be wrong or evil, or just plain nutty. Having opinions carries consequences.

Some people have opinions but don't rant on about them all the time. They save the airing of their beliefs for the clinches, and that's good. They are the strong, silent types who can quiet a crowd or heal division with their wisdom just at the vital moment.

Entire families may be opinionated as mine is. At a recent family gathering, a heated discussion arose about the depth of young people's ignorance, or bad parenting,

or political hypocrisy, or something. I forget what.

Voices raised, eyes flashed and there was even a pounding of the table now and then as points were proven. A couple of sons became more and more heated, while a daughter-in-law, grandparents and grandchildren tried to chime in when someone had to take a breath. We were having a great time.

Suddenly, I realized that a fairly new grandson-in-law was witnessing this melee and might be critical of it, if not scared to think what crazies he had married himself into. I apologized for our ardor.

Never mind, he said, my family is equally opinionated. They yell a lot, too. He chuckled about a brother's wife who had been intimidated by them at first. Cheered by this reassurance, we carried on until we were tired and it was time to go home.

I like to think that my opinions are based upon experience, reliable sources, prayer and good will toward (wo)men. But also, I think many of them come from admiring the opinions of people I've respected: my parents, teachers, clergy and religious friends, other friends and neighbors.

There's also reading. When I read a cogent argument for this or that idea, I mull it over and compare it to what I've already thought or learned. These ideas may come

from novels, magazine articles, spiritual books, whatever. It seems to me, the more "catholic" our reading, the more truly "Catholic" we can become.

Listening is essential. Not just hearing, but listening. Especially when we're opinionated, we need to take time to listen to what others have to say. We may be shocked to find that an opinion which is diametrically opposed to our own has real merit. We may even change our minds!

The most opinionated guy I know is a grandson who's smart, thoughtful and totally confident that he is right about whatever he believes. He is always surprised when we challenge his opinions because he values ours. He loves us and suspects we might be right in some way, deluded as we are.

Most of all, I think, we need to listen to God and determine God's will. We all know how to do that: prayer, meditation, communal worship, engaging in charitable works or implementing what St. Thérèse of Lisieux called the "little way."

Because, in the end, it's God's opinion that counts.

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

Emmaus Walk/Debra Tomaselli

Following God's lead and getting all that we need

I never aspired to be a Brownie leader. When my daughter's third-grade troop



leader announced that she was retiring, I slipped behind the curtains, hoping another mom would step forward and play the leading role. Helen and Carol offered assistance, but nobody assumed the leadership.

That's why, when I awoke one morning, I fought the sudden urge to become the troop leader. *Where is this coming from?* I thought. *I don't want to be the leader.* I tried to suppress the intuition for days, but it wouldn't go away.

I finally addressed Helen and Carol. "If you're willing to help, I'll be the leader. I don't really want to do it so I hope someone else offers. But if we still need ..." I was swept in and inaugurated faster than I could finish the sentence.

"We'll work with you," Helen assured me. She mentioned an already scheduled event that I would oversee—a camping trip

with a Girl Scout troop. Evidently, they would earn a badge by hosting our Brownie campout.

"Sure," I said. Inwardly, I cringed. With a traveling husband and two other children at home, this added commitment was daunting. *Why was I doing this? What had gotten into me?*

Just weeks before the camping trip, I underwent a routine physical. Surprisingly, they repeated the lab work, citing technical difficulties. When Linda, the other troop leader, invited me to grocery shop for the trip, I couldn't go. The doctor's office had scheduled yet a third lab session.

Linda began asking questions about my blood counts, and shared information about her former battle with lymphoma. When I hung up, I was thankful that I didn't have to deal with cancer, just an incompetent medical machine.

The camping trip delivered a friendship that I never would have found in Linda. As she shared her experiences through the cancer diagnosis, her faith inspired me.

Just days after returning home, the physician phoned again. "Due to the

abnormalities in your blood report," he said, "we've made an appointment for you with an oncologist. ... Cancer appears ..." The conversation blurred as I struggled to comprehend the words. The news left me reeling.

Driven by a desire to escape, I drove straight to my daughters' school even though dismissal was still an hour away. The whole way, I prayed, "Please let Linda be there. ... Please let Linda be there." I knew she'd understand like no one else.

When I arrived, one lone figure appeared in the breezeway: Linda.

Over the following weeks, I was diagnosed with lymphoma. Linda walked beside me, offering inspiration, faith, strength and hope. I thanked God, who called me to be the Brownie leader, not only for the children, but to show me that he would be there for me every step of the way, if only I would follow his call.

(Debra Tomaselli lives in Maitland, Fla. Her column appears in several diocesan newspapers. Her e-mail address is dtomaselli@cfl.rr.com.) †

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

The Sunday Readings

Sunday, Aug. 24, 2008

- Isaiah 22:19-23
- Romans 11:33-36
- Matthew 16:13-20

The first section of the Book of Isaiah provides this weekend with its first reading.

In this reading, God speaks through Isaiah. With God's authority, a new master of the court is to be named. The master functioned as the king's chief representative and exercised the authority of the crown. The symbol of office was the key. Naming the master of the palace, along with subordinate figures, were processes to enable the king to reign more effectively.

In the mind of Isaiah, and of all the prophets while the monarchy existed, the absolute duty of the king was to draw the people to God. The nation's faithfulness to God was its first priority, hence the king's duty.

As part of the apparatus of government, the master shared in this duty. The royal duty was a most solemn obligation. The appointment of the master was a very serious step. The authority of the master had to be acknowledged and his directions must be followed.

This reading is hardly the only occasion when God speaks—through human instruments—to people. Such occasions fill the Scriptures. It is a situation reminding us of our own needs, and of God's willingness to lovingly supply our needs.

St. Paul's Epistle to the Romans provides the Church's second reading.

The Christian Romans lived in what then was the imposing city on Earth, or the Earth as it was known. Much of Rome's splendor lay in the great temples within the city dedicated to the various gods and goddesses.

Even today, tourists marvel at the Pantheon, an ancient temple in Rome that is remarkably intact after so many centuries.

Paul constantly had to draw Christians away from the lure of the gaudy Roman culture and to the God of Jesus. Here, the

Apostle extols the majesty of his God.

In addition, Paul calls God the "counselor" of the faithful. It implies that God communicates with people, that people communicate with God, and that in the process God guides them through life.

For its third reading this weekend, the Church offers a selection from St. Matthew's Gospel.

The setting is Caesarea Philippi, a place northeast of Capernaum, quite picturesque and pleasant. At the time of Jesus, this place was a resort. The River Jordan forms here from springs and small creeks. Even today, Israelis go there to relax.

Jesus and Peter enter a dramatic exchange. The Lord asks Peter, "Who do people say the Son of Man is?" (Jesus identifies with the "Son of Man" of the Old Testament, who was God's special agent and unfailingly true to God.)

Peter replies that the people are confused. Some see Jesus as a prophet, as John the Baptist or as Elijah. But, for himself, Peter declares that Jesus is the "Son of the living God."

Reflection

Placing these Scriptures before us, the Church makes two points. The first is that, come what may in our lives, we are not alone. God speaks to us. Such is the long history of salvation.

But it is important to hear God in this process, not simply to hear an echo of our own instincts, wishes, fears and misconceptions.

So, throughout many years, God has spoken through representatives, such as Isaiah or Paul.

For the Church, the greatest representative was Peter, the bearer of the keys. The Lord commissioned him. Peter's strong faith, spoken at Caesarea Philippi, underscored the choice.

Peter was the "master of the king's house," to use Isaiah's imagery. The role continued through the Christian era in the role of Peter's successors, the bishops of Rome. Such continuance itself is a sign of God's love. He hardly would have provided for those in Peter's generation then denied this care to their descendants, such as ourselves. †

Daily Readings

Monday, Aug. 25
Louis of France
Joseph Calasanz, priest
2 Thessalonians 1:1-5, 11-12
Psalm 96:1-5
Matthew 23:13-22

Tuesday, Aug. 26
2 Thessalonians 2:1-3a, 14-17
Psalm 96:10-13
Matthew 22:23-26

Wednesday, Aug. 27
Monica
2 Thessalonians 3:6-10, 16-18
Psalm 128:1-2, 4-5
Matthew 23:27-32

Thursday, Aug. 28
Augustine, bishop and doctor of the Church
1 Corinthians 1:1-9
Psalm 145:2-7
Matthew 24:42-51

Friday, Aug. 29
The Martyrdom of John the Baptist
1 Corinthians 1:17-25
Psalm 33:1-2, 4-5, 10-11
Mark 6:17-29

Saturday, Aug. 30
1 Corinthians 1:26-31
Psalm 33:12-13, 18-21
Matthew 25:14-30

Sunday, Aug. 31
Twenty-second Sunday in Ordinary Time
Jeremiah 20:7-9
Psalm 63:2-6, 8-9
Romans 12:1-2
Matthew 16:21-27



Msgr. Owen F. Campion is the pastor of St. Francis and Clare Parish in Greenwood, Indiana. He is a member of the National Council of Catholic Bishops and the National Council of the Laity.

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Question Corner/Fr. John Dietzen

Honoring the bodies of saints dates back to the second century

For years, I have wondered how the Church can countenance the



"veneration" of relics, an ethnic custom apparently grounded in medieval superstition.

I have seen incredible frauds—the Blessed Virgin's wedding ring, bones of apparently nonexistent saints, stains of the Virgin's milk (since removed from the church in Subiaco).

It is difficult to see the connection of any of this with the mission of Christ set forth in Scripture, the creed or Catholic theology.

I thought this was all confined to the nether regions by now, but a recent notice in our paper said a portion of the arm of the American saint, Mother Cabrini, is making the rounds of churches.

Can you explain why these activities continue to be promoted by the Church? (Illinois)

You are certainly correct that the veneration of relics, especially parts of saints' bodies, is a particularly bizarre practice to many Catholics and certainly to people outside the Church.

It may help to note that Catholic tradition has engendered thousands of spiritual customs and practices, many of which have been approved but nearly all of which, including veneration of relics, are optional, depending on individual spiritual inclinations and needs.

None of them place any obligation on Catholic faithful. The *Catechism of the Catholic Church*, for example, never mentions relics.

Veneration of relics was not a medieval invention. Honoring the bodies of saints, especially martyrs, goes back at least to the second century. Sometimes the blood of martyrs was kept on a cloth as a reminder to the Christian community of their courage in professing the faith.

The Eucharist was celebrated and churches were built over their tombs, all, of course, to inspire Christians still alive to similar bravery and faithfulness.

In the Middle Ages, relics became a major part of Catholic spirituality. Possession of bodies of certain saints became a source of prestige for churches and monasteries, which generated fierce controversies about how relics were treated and venerated.

When St. Thomas Aquinas, a Dominican, died in 1274, for example, in the Italian

Cistercian monastery of Fossa Nova, the monks reportedly decapitated his body to assure that they would keep his remains.

Buying and selling—even stealing—bodies or parts of bodies was common and, in fact, became an international business.

To this day, Church law prohibits "alienation" or permanent transfer of major relics from one place to another without the pope's consent (Canon #1190).

Veneration of relics gave rise to a host of feasts, shrines and pilgrimages, particularly in Europe. At a royal banquet in 1392, King Charles VI of France distributed ribs of his ancestor on the throne, St. Louis—of St. Louis, Mo., fame—to his dinner guests.

Some opposition to these practices always occurred, but even popes were nearly powerless to discourage them.

In the 1500s, mishandling and sales of relics became one of the abuses condemned by leaders of the Protestant Reformation.

In 1563, the Council of Trent defended the veneration of relics. The bodies of saints, it said, were temples of the Holy Spirit and destined for the resurrection.

These motives remain valid, but the Church is cautious lest this aspect of Catholic spirituality again assume an importance way out of proportion. The Church's current norms for indulgences, for example, include no prayers or practices relating to relics of the saints.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, 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 the same address or by e-mail to jjdietzen@aol.com.) †

My Journey to God

Just Be

Who am I? What is my purpose? These questions I often ponder.

What are my gifts? How do I use them?

What is God's plan for me, I wonder?

I want to come to my Lord, but often feel unworthy.

How can I be good enough always seems to be my worry.

I work to do God's ministries and volunteer as I can,

Not sure what God wants of me, but trying to make a plan,

Diligently trying to be deserving of my Lord.

I heard a voice within me say, "Stop, you are trying too hard."

It seemed I kept getting the same message telling me,

"Slow down. Just listen. Stop doing. Just be.

"Don't try so hard to be accepted. You were accepted long ago.

"As a father to his child, it is you I want to know."

Confused, I poured through God's word looking for a solution,

But no matter how hard I tried, I could not resolve my confusion.

What are you telling me, Lord? What is it

you want me to know?

Don't you want me to be your servant?

Aren't there seeds I am to sow?

As I continued my search, I found a book of the story of Martha and Mary.

Martha was working to serve the Lord while Mary sat and listened unwary.

Martha voiced her frustration to Jesus, asking for Mary's help,

But Jesus gently answered Martha's worries and asked that she sit herself.

I suppose I am being a Martha, too busy to faithfully know him.

I am spinning my wheels, worrying and not truly letting God in.

I have to trust that God made me and loves me as I am.

He only wants me close to him to walk with him hand in hand.

Jesus tells us, "But seek first the Kingdom (of God) and his righteousness,

and all will be given you besides."

I simply sincerely need to let God into my heart—it is there he wants to reside.

I must make time with my God and have faith that he will lead me.

He just wants to be first with his child, and for me to stop, listen and just be.

By Sue Ellen Howe

(Sue Ellen Howe is a member of SS. Francis and Clare Parish in Greenwood. Her poem is based on Mt 6:33.)

Readers may submit prose or poetry for faith column

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

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

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

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.

BALDWIN, Merlin Deloss, 87, St. Luke the Evangelist, Indianapolis, June 28. Father of Mary Anne MacMorran. Grandfather of one.

BOSS, William E., Jr., 86, St. Luke the Evangelist, Indianapolis, July 16. Husband of Patricia Boss.

BOURNE, Anna Frances, 92, Most Sacred Heart of Jesus, Jeffersonville, Aug. 1. Mother of Mary Elizabeth Bradley, Maryknoll Sister Martha Frances Bourne, James and Joseph Bourne. Grandmother of nine. Great-grandmother of five.

CARSON, Helen Caroline, 94, St. Mark the Evangelist, Indianapolis, July 30. Mother of Jo Ann Nevitt. Sister of Lucille Schneider. Grandmother of five. Great-grandmother of nine.

CHEATHAM, Lisa Lynn, 54, Prince of Peace, Madison, Aug. 5. Wife of Mark Cheatham. Mother of Jennifer Neff, Kyle and Tommy Cheatham. Sister of Kathryn Chapman and Michael Kugler. Grandmother of three.

COLEMAN, Ruth Mary, 72, St. Lawrence, Indianapolis, Aug. 9. Mother of Kathy Hite, Ruth, Carl and David Coleman. Sister of Marjorie Schunk, David,

Paul and Ron Chapin. Grandmother of two.

ELIASON, Walter, 91, Holy Family, Richmond, Aug. 7. Husband of Virginia Eliason. Father of Sharon Corder, Jeanne Ferguson, Janet Hollenback, Michelle Lindsey, Paula Snipe, Walter Lake, Jack and James Eliason. Grandfather of 24. Great-grandfather of 13. Great-great-grandfather of one.

GREELEY, Cecelia L., 85, Holy Spirit, Indianapolis, July 29. Aunt of several.

HUGHEY, William H., 68, St. Bernadette, Indianapolis, July 25. Husband of Mary Ann Hughey. Father of Tina Fields, Tami Sahn, Beth Tackett and Kathy Thein. Brother of Sarah and Henry Hughey. Grandfather of seven. Great-grandfather of seven.

KIRCHGESSNER, Mary Agnes, 73, Most Sacred Heart of Jesus, Jeffersonville, July 31. Mother of Theresa Glasgow, Diane Lynn, Larry and Ronald Kirchgessner. Sister of Martha Russ, Mildred Schellenberger, Dorothy Tidwell, Charles, Donald and James Hamilton.

KRUER, Kenneth L., 59, St. John the Baptist, Starlight, July 26. Son of Catherine (Miller) Krue. Brother of Arlene Bertrand, Thelma Bostock, Joyce Eyerly, Jeanette Williams, Alfred, Melvin, Michael, Norbert and Richard Krue.

LALOGUE, Christine Lauren, 10, St. Louis, Batesville, Aug. 8. Daughter of Dennis and Vanda Lalogue. Sister of Adam, Ryan and Samuel Lalogue. Granddaughter of Randall and Marilyn Coldiron, and Larry and Jane Lalogue. Great-granddaughter of Pauline Coldiron, Alvira Kaiser, and James and Maxine Koons.

LEIBACHER, Mary Elaine, 82, St. Lawrence, Indianapolis, Aug. 10. Mother of William Leibacher. Grandmother of three. Great-grandmother of one.

LOWRY, John H., 72, St. Bartholomew, Columbus, Aug. 7. Husband of Patricia Lowry. Father of Cindy Mallot, Barry, John and Tim Lowry. Stepfather of Cindy West and Brad Croddy. Grandfather of 13.

MANDABACH, Joseph T., 90, St. Bernadette, Indianapolis, July 16. Husband of Thelma Mandabach. Father of Sue Gerrish, Jean Moon-Scrimager, James and Thomas Mandabach. Brother of Mary Ramsey-West. Grandfather of 16. Great-grandfather of 21.

MUNSON, Patricia Ann (Kelly) Crowther, 67, St. Mark the Evangelist, Indianapolis, Aug. 10. Mother of Kelly Alford, Kenneth and Matthew Crowther. Sister of Frances Heavrin. Grandmother of three.

NEGRON, Antonio, 70, St. Lawrence, Indianapolis, Aug. 7. Husband of Brenda Negron.

NOLAN, Alan T., 85, St. Thomas Aquinas, Indianapolis, July 27. Husband of Jane Nolan. Father of Elizabeth Nolan-Greven, Mary, John, Patrick and Thomas Nolan. Stepfather of Ellen, John and Thomas DeVoe. Brother of Kathleen Lobley. Grandfather of 20.

PADGETT, Marianna, 71, St. Barnabas, Indianapolis, July 29. Wife of Bernard Padgett. Mother of Cynthia McAsee, Amy Moore, Mike and Stephen Padgett.

PEREZ, Pauline, 45, St. Bartholomew, Columbus, Aug. 8. Daughter of Herminia Diaz Perez. Sister of Rachel Gonzalez, Joann Perez, Fabian, Freddie, George, Jessie, Johnny, Rosauro, Thomas and Vidal Perez.

PFEFFER, Marion Louise, 77, St. Lawrence, Indianapolis, Aug. 1. Wife of Karl J. Pfeffer. Mother of Gretchen, Heidi, Jayna, Mary, Eric, Karl Jr. and Mark. Grandmother of seven.

REILLY, Harold H., 87, St. Bernadette, Indianapolis, Aug. 8. Father of Patricia Dellinger, Peggy Shockley, Michael and Steven Reilly. Brother of Rita Curran, Anna Gullede and Gerold Reilly.

Grandfather of 10. Great-grandfather of 17.

SCHEPERS, David B., 75, Our Lady of Perpetual Help, New Albany, Aug. 1. Husband of Martha McCracken-Schepers. Father of Laura Duffy, Chris and Timothy Schepers. Brother of Roman Schepers. Grandfather of nine. Great-grandfather of one.

SEVIER, Zelma Mae, 76, Holy Angels, Indianapolis, July 23. Mother of Anita McIntyre, Donna and Linda Lolla. Grandmother of three.

SNAPP, Mary F., 90, St. Joseph, Shelbyville, Aug. 5. Cousin of one.

SPRINGMAN, LeRoy A., 84, St. Roch, Indianapolis, Aug. 15. Husband of Theresa (Roembke) Springman. Father of Clare Bowser, Teri Mackey, Susie Nehez, Anne Renton, John, Luke, Mark and Matthew Springman. Brother of Anne Gibson, Agnes Schafer and Paul Springman. Grandfather of 15. Great-grandfather of two.

SUTTMAN, Clarabel F., 84, Holy Family, Oldenburg, Aug. 8. Wife of Herman Suttman. Mother of Nina Giesting, Brigid Ronnebaum, Pam Scheele and Bob Suttman. Sister of Mary Louise Allen and Eugene Schoetmer. Grandmother of nine. Great-grandmother of 16.

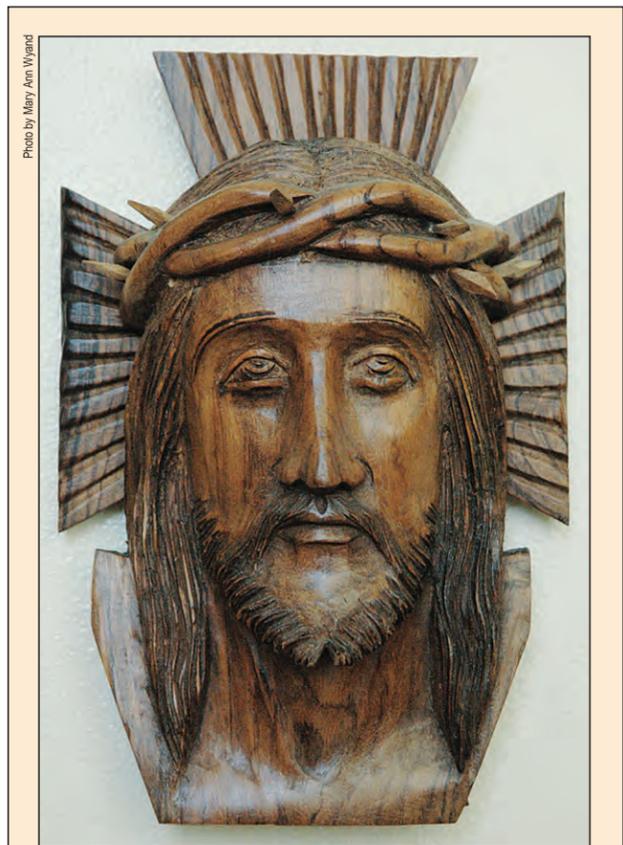
TONETTI, Cecilia Ann, 92, Sacred Heart of Jesus, Terre Haute, Aug. 3. Mother of Beverly Roberts. Grandmother of three.

TYBURSKI, Matthew Francis, 30, Christ the King, Indianapolis, June 30. Son of Roberta and Patricia Tyburski. Brother of Edward and Mark Tyburski. Grandson of Pauline Diaz.

VIZRAL, Grace M., 96, St. Barnabas, Indianapolis, Aug. 2. Mother of John Vizral. Grandmother of two. Great-grandmother of three.

WACHENDORF, Dianne, 68, St. Malachy, Brownsburg, Aug. 8. Wife of Marvin Wachendorf. Mother of Karen, Brian and Mark Wachendorf. Daughter of Hazel Ness. Sister of Clayton Ness. Grandmother of five.

WETHINGTON, Olga C., 90, St. Barnabas, Indianapolis, Aug. 6. Mother of Carol Divine and Elaine Wethington. Sister of Helen Myers. Grandmother of one. †



Carving of Christ

This artist's rendition of the face of Christ is displayed in the principal's office at St. Lawrence School in Indianapolis.

World War II veteran helped liberate concentration camp

OXFORD, Iowa (CNS)—As a 19-year-old, James Hoyt was among the first four U.S. soldiers to help liberate the Buchenwald concentration camp in Germany in 1945.

The experience seared haunting memories in his mind and for decades it left him unable to speak about what he saw there.

On Aug. 14, the 83-year-old member of St. Mary Parish in Oxford was laid to rest, described as an American hero and the subject of national headlines. The Associated Press reported that he died in his sleep on Aug. 11. The cause of his death was not immediately known.

"Just before the family of Jim Hoyt bid their last goodbyes and the casket was closed, the choir sang a patriotic song, as is fitting for Jim, but also a song of peace," Father Ed Dunn, the pastor, said in his homily at the funeral Mass. "It expressed sentiments that I believe Jim would have wanted us to hear."

Father Dunn said he knew while growing up that Hoyt had served in World War II, but only in recent years did he find out "what this man had experienced so very young in his life."

It was only in the last 15 or so years that his family learned the details of what Hoyt witnessed and why he woke up so many nights in a cold sweat.

His family said details about his military service began to emerge during counseling sessions at the Veterans Affairs hospital.

Hoyt also fought at the Battle of the Bulge during World War II and earned a Bronze Star Medal for serving his country.

"Jim loved his wife, his family, his Church and his country," Father Dunn said, "but he didn't like war. ... He was a man of peace." †

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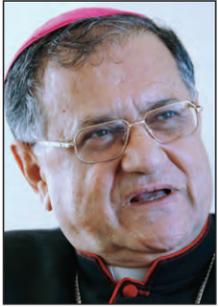
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Latin patriarch says he'd tell next U.S. president to follow conscience

WASHINGTON (CNS)—If Latin Patriarch Fouad Twal of Jerusalem had a chance to send a message to the next U.S. president, he would urge him to follow his conscience.



Latin Patriarch Fouad Twal

"I wish him to be a president, to move according to his faith and his conscience, according to justice," the patriarch told Catholic News Service in a Washington interview in mid-August.

However, he said, "We know that politics is politics. I will pray for him for sure."

The patriarch said he once met

European politicians in Jerusalem and told them he knew that what they could do for the Middle East had limits.

"We do not want to cause any political suicide for you," he said he told them, then added, "Do what you can do. God bless you."

Patriarch Twal, installed as head of the Latin Patriarchate of Jerusalem in June, said he knew how much responsibility he had as head of a Church jurisdiction that includes Latin-rite Catholics in Israel, the Palestinian territories, Jordan and Cyprus, so he only could imagine the responsibilities of being president of the United States. However, he said that amid it all "the new president ... and any president" must not forget his family.

"He can remember that he has a family and that he has a life and that he has a religious life ... something besides politics," the patriarch said, adding that

he would prefer to "pray more and to speak less" on the subject.

The patriarch was in Washington to be honored at a luncheon sponsored by the Holy Land Christian Ecumenical Foundation, an organization founded to assist Arab Christians in the Holy Land. In a talk at the luncheon and in remarks to reporters afterward, he spoke of the problems of being a Christian in Israel and the Palestinian territories.

He told reporters that before the Holy Land can have peace there must be a solution to the problems of the creation of a Palestinian state and a definition of its borders; the status of Jerusalem, which Israelis and Palestinians view as their capital; and the situation of refugees and displaced people in the region.

"But what can be obstacles to peace can be reasons for peace," he said.

He also spoke of the problem of Christian emigration from the

Holy Land. Young people must have "more awareness that their presence is not like any other presence, it is a mission ... to witness toward this faith," he said. "If it is a mission—any mission in the world means sacrifice, means a cross—they have to bear the cross."

However, he said, to be convinced to stay, young people must have "hope in the future," including employment.

Concerning Christians who have emigrated to countries such as the United States, he said, "I wish them good success."

"They found another land with more dignity, more work, more freedom, maybe more culture," he said.

"At the same time, I wish them not to forget those who are still in the Holy Land ... to have this sense of belonging to the land," he said. They can "help by visiting, by financing, whatever kind of help they can [give]." †

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Evangelization and Catechesis Part-Time

Description

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Criteria

Successful applicants will be professed and practicing Catholics with a broad knowledge of Church ministries and a comprehensive understanding of current catechetical documents of the Catholic Church. The position requires a Bachelor's degree (Master's preferred) in theology, catechetics, religious education or a related field and at least three (3) previous years of successful experience in parish religious education administration including pastoral practice for the sacraments of initiation. The applicant should display effective meeting, planning and personal leadership skills. Excellent organizational, oral and written communication skills are also essential. Ability to speak Spanish is preferred.

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Please send cover letter, résumé, salary history and list of references before September 15, 2008, in confidence, to:

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Our Lady of Mt. Carmel School
Grades K-8 — 2008-09 school year

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Please forward résumés to Mrs. Susie Kuhn, Our Lady of Mt. Carmel School, 14596 Oak Ridge Rd., Carmel IN 46032, or kuhns@olmc1.org or call 317-363-5981 for more information regarding these openings.

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AUG 30	Ohio Dominican	Pike High School	Indianapolis, IN	2 p.m.
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SEP 6	William Penn	Pike High School	Indianapolis, IN	2 p.m.
SEP 13	McKendree	Leemon Field	Lebanon, IL	8 p.m.
SEP 20	Valparaiso	Brown Field	Valparaiso, IN	2 p.m.
SEP 27	BYE WEEK			
OCT 4	Malone	Fawcett Stadium	North Canton, OH	2 p.m.
* OCT 11	Saint Francis	Pike High School	Indianapolis, IN	2 p.m.
OCT 18	Grand View	Pike High School	Indianapolis, IN	2 p.m.
OCT 25	Saint Xavier	Bruce R. Deaton Memorial Field	Chicago, IL	7 p.m.
NOV 1	Taylor	Wheeler Stadium	Upland, IN	12 noon
NOV 8	Walsh	Pike High School	Indianapolis, IN	2 p.m.
NOV 15	Urbana	Pike High School	Indianapolis, IN	2 p.m.

Home games are shown in bold

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