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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 seminarrians 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, seminarrians Gregory Lorenzo, Andrew Proctor, Daniel Bedel and Benjamin Sylver.

By Sean Gallagher

History repeating itself. That was what the 25 archdiocesan seminarrians 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 Brault 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

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 members of Christ the King Parish.

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 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.”

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

See COACHES, page 8

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 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.
PILGRIMAGE
continued from page 3
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.

“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 and wine poured out in Christ’s own body and blood 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.”

“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, I 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.”

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 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.)

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. 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. Wilmorth, 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.
Lucius Martin

By John Schrankness

Let’s start with a telling story from the remarkable life of Lucius 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.

The little girl 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 to fend for themselves.

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

“Lucius 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. Lucius asks the sales lady how much it is. She tells him $25. Lucius 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 her the watch.

“He asks to talk to the manager. The manager gave him the watch and, of course, Lucius later came back and paid for it. After he took the girls home, he returned it to the family.

“Driving away when the father rushed out and stopped him, he said, ‘I give it to you. After he took the girls home to their father, Lucious didn’t have any sense of limits.’”

Matters of faith and food

An Easter story seems an appropriate place to begin any memory of Lucious Newsom—a man who rose above traditional ways of caring for the poor by offering them dignity and everything he had, including twice-earned money, complete faith in God’s goodness.

Newsom arrived in Indianapolis from Tennessee more than 20 years ago to help serve a Thanksgiving meal of potatoes for 1,500 people. He and his family had just arrived near downtown Indianapolis when they were standing in line to get food for their own family.

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 minister here is that he came to Indianapolis to feed the poor, Lucious Newsom, 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 is that he wanted to teach us how to take care of ourselves. To make his point, Fitzgerald shares a story that revolves around an overtly 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 said sometime during the day Jesus would be walking through that line and we have to offer Jesus the best we have,” Fitzgerald recalls. “Lucius 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 felt he fell in love with the Church. He was really attracted to the intercession of the saints. He really did have 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, education and counseling to people in need. The clinic was named in honor of Anna Molloy, a girl who was born with a rare genetic disorder and helped Newsom serve the poor.

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 the clinic. We were in a location that had no location in Indianapolis. ‘He told me I didn’t have enough faith. He said what we needed, God will provide. He convinced me to stop reaching 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 respectful 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 funereal 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)
Making Sense Out of Bioethics/Fr. Tad Pocholy

Viagra and birth control

A prominent politician was recently pressed by reporters to comment on the "unfair situation" of birth insurers reimbursing for Viagra, but not for birth control. The politician declined to reply, and the consumer movement led to accusations of gender bias (and even then gender 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 a "right to sex" but 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 mirror a sense of analogy between men and women—these powerful drugs serve two different purposes, and each 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 poses 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.

If society's 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.

So, in our society, the over-blimming 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 devoting to birth control.

Meanwhile, in the case of erectile dysfunction, a normal biological process may have become impaired due to disease 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 man to lose erectile function by a certain age. Should we assume that a male is entitled to keep having sex beyond the age of menopause? We should not be trying 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 males have a much more lenient one 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 inappropriate.

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 retribution-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 "pimp" 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. This is not, strictly speaking, an essential medical or personal survival.

The question about birth control continues to remain a rather 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 to cover it.

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

However, it is clear that many medical uses for birth control pills (to address gynecological problems like incomplete 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 Pocholy, 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 directs the 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 to 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 5177, Indianapolis, IN 46206-1717.

Readers wishing to access e-mail may send letters to criterion@archindy.org.†
Christ nailed to the Cross invites us to open our hearts, trust in the Father

(Eléveno 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 is not the image of the Father’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 teach 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.”


“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 stretch 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 we are so often after the Crucifixion’s hill, we have the strange sense of having been there before, of having played a part when Jesus was nailed. But here, on 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 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 knew Jesus. 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, God’s Conversations with God, Vol. III, 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:

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

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 sweet 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.

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

(Decimoprimero de la serie)

Estabas allí cuando clavaron al Señor en la cruz?

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

San Agustín comenta que la partida de Pedro pudo llorar amargamente porque no vio a su Señor en el momento en que Jesús más lo necesitaba. En efecto, no involucramos aun más cuando preferimos al pecado sobre Cristo.

“Este es el trágico hecho que explica por qué cada Viernes Santo, cuando escuchamos en la iglesia la fuente de amor de nuestro Señor, también experimentamos la amargura de querer en lugar de servir. A veces, a pesar de nuestras buenas intenciones, nos hacemos menos que nada que hacer”.

“La tradición nos cuenta que Jesús, después de haber sido clavado, desplomado su 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 apenas se redujo a la dulzura del amor (cf., G. Chevrot, En Conversation with God [Conversación con Dios], Vol. II, pp. 255-256). Podemos ver reflejado en el espíritu 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:

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

Traducido por: Daniela Ganupua, 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 con-siderar la vida sacerdotal y religiosa.
Events Calendar

August 22-23
Nationality of Our Lord Jesus Christ Parish, 7225 Southeast Ave., Indianapolis.
“Augustavraganzaza,” rides, food, music, entertainment. 4 p.m.-midnight. Information: 317-623-2349.
Prince of Peace Parish, 413 E. Second St., Madison.

September 8
St. Joseph’s Knights of Columbus, 4532 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.

September 16

September 19-21
Our Lady of Fatima Retreat House, 5533 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. “Healing the World from the Inside Out,” session one of three, Franciscan Sister Olga Witkend, presenter, 9:30 a.m.-2:30 p.m., $35 per session or $95 for the series, includes lunch. Information: 317-933-6437.

September 25

Retreats and Programs

August 23

September 6
Our Lady of Fatima Retreat House, 5533 E. 56th St., Indianapolis. “Morning for Moms,” Mary Ann Schafer, presenter, 8:30 a.m.-1 p.m. $30 per person. Information: 317-545-7681 or fatima@archindy.org.

September 16-October 21

September 17
Our Lady of Fatima Retreat House, 5533 E. 56th St., Indianapolis. “Day of Silence,” 8 a.m.-4 p.m. $25 per person. Information: 317-545-7681 or fatima@archindy.org.

St. Peter’s
Franklin County Indiana
Celebrating 175 Years of Faith
Takes place Sunday, Sept. 25 at Lawrenceville, North 3 Mile, Fallow Signs
88th ANNUAL LABOR DAY PICNIC
Monday - Sept. 1, 2008
Country-Style Chicken Dinner
10:45 A.M. TO 2:00 P.M. RESTAURANT
Carry-out 10:30 A.M. TO 6:00 P.M.
Reservations may be made by calling 812-623-5670
Come See Newly Renovated Community Building Handicapped parking and on-site transportation available
#143914

Jubilee Mass is Sept. 7
Franciscan Sister Rita Vukovic will celebrate her 60th jubilee of religious life on Oct. 20 at St. Michael the Archangel Parish in Indianapolis, 6-8 p.m., $15 per person and $4 per additional family member. Information: 812-933-6437.

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 theologyonindy@yahoo.com or call 317-408-1477.

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 at this high school again this year.

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.

St. Peter’s Labor Day Picnic

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.
Priests, deacons and religious use ‘different nets’ in ministry

DENVER (CNS)—Archbishop Charles J. Chaput said that “religious 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,” (Acts 7:60) showing us what it truly means to be—real disciples. If we have that humility, will and desire, then God will provide the rest,” he said.

One of the four categories that these “nets” fall under. These four broad categories that these 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 of four to have the truth shown in full form.

Archbishop Chaput said that “this Christian owes 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.”

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 of four to have the truth shown in full form.

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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 care about you and people who 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 the discipline and Catholic faith in their first parish.

“I just look back on going to Mass every day, the CYO football and 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 and see 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 baptised at Christ the King Church.

“When you look back and look at the people who influence you—a lot of the people you went to school with, the people you taught, the parish priests, the parents—Christ the King means a lot more,” Lynch said. “Their faith 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.

“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 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 guy and he’s a good coach.”

As for Elson—a 1989 graduate of Catholic 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 unyielding bond that the student-athletes, their fans and their families are experiencing.

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, Cathedral Ritter, Cathedral, Father Thomas Seccia Memorial and Roncalli.

“I strongly believe in Catholic schools, especially the archdiocesan parochial schools,” Kelly said, 1997 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.sportsarchive.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 near coveazing high school sports this way.”

Beyond the usual coverage of football and basketball games, Kelly also covers his Web site with 25 other school sports—ranging from golf to soccer—that don’t normally get much coverage from major newspapers and television stations.

“We try to fill the Web site with photographs of athletes who aren’t necessarily the star players,” Kelly says.

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 those 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.”
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.

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.

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.

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.
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 bishop,” 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, that “one flock that follows me” can be no separate Church for people with disabilities, “but only “one flock that follows me.”

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 more, Benton said. Among other factors affecting disabilities ministry, she noted budget cuts, the “changing face” of the Catholic Church — including a greater percentage of Hispanic members and a rapidly growing elderly population — and the “ever-increasing” percentage of adults 65 and older.

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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. While he still has it, Peyton is using it to proclaim the intrinsic value and dignity 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 materialistic in some respects. We’ve become so selfish. You can’t legislate compassionate care, but that’s what is 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.

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.”

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.
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 and those who don’t. If the former occurs, everything and those who don’t. The later occurs either because people don’t have enough of a life to form opinions or else they’re asleep. This is a harsh judgment 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 about them all the time. They save the airing of their beliefs for the clinches, and that’s good. They are the strong, silent majority who can become the strong, silent majority of “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 own opinion.

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 our views. He loves us and suspects we might be right in some way, deplored 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 Greenwich, is a regular columnist for The Criterion.)

Debra Tomaselli lives in Maitland, Fla.

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 resigning, I stepped behind the curtains, hoping another parent would step forward and play the leading role. Helen and Carol offered assistance, but nobody assumed the leadership.

I thought about taking the job but then I was swipe 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.

“I said. Inwardly, I cringed. With a traveling husband and two other children at home, this added commitment was daunting. Why did I do this? What had grown into me?

Just weeks before the camping trip, I underwent a medical test, partly to check out what I’d been experiencing. While a daughter-in-law, grandparents and grandchildren tried to chime in when life got too hectic for a breath. We were having a great time.

Suddenly, I realized that a fairly new grandchild-in-law has this gene and might be critical of it, if not scared to think what crazies he has 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 comforted on until we were a part of the gift to one another.

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 complex argument, or in the papers, I pull it over and compare it to what I’ve already thought or learned. These ideas may come from novels, magazines, articles, books, whatever. It seems to me, the more “catholic” your reading, the more truly “Catholic” we can become.

Entire families may be opinionated as mine is. As a recent example, we had heated discussion arose about the depth of young people’s ignorance, or bad parenting, or political hypocrisy, or something. I forget what.

New voices raised, eyes flashed and there was even a pounding of the table now and then and points were proven. A couple of sons became a little more opinionated, while a daughter-in-law, grandparents and grandchildren tried to chime in when life got too hectic for a breath. We were having a great time.

I apologized for our ardor.

First, I think of my daughter 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 our views. He loves us and suspects we might be right in some way, deplored 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.”

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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 had escaped Haiti’s revolution and those who escaped from the Revolutionary War. Both groups spoke French, but she was told that she was illegal to educate black children, Elizabeth did so anyway. She and a friend, Marie Balas, taught them in Elizabeth’s home.

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 election to the order, she was called Mother Mary the rest of her life.

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

The following years, though, were difficult as sisters suffered from the Louisiana legislation. Sister Maria M. Lannon wrote in her book Response to Love: The Story of Mother Mary Elizabeth Lange, “The First Black Nuns in America,” “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, surveyed the city and the suburbs 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 Catholic bishop suggested that the sisters disband and return to Haiti.

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 Josephites furnished them with the necessary clothes.

Mother Mary was superior for more than nine years, although not all consecutively. As she aged, she retired to Queens College 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/Annette Boscot

Words to remember as we thank God for summer

One beautiful day in mid-July, I was walking in a wooded area I always thought was perfect for a summer visit, but this year all the beautiful greenery had slowed down. No signs explained why.

I then thought of what Gaylord Nelson said when he launched Earth Day, now held every April to bring about a “national, year-round, guiding conserv- etic ethic to our culture.” New generations come, Nelson believed, should be imbued with “the message that our destiny is the great community of life on Earth.”

Fortunately, God is still in control of the sun, which is central to life and growth on Earth. Its rays are met with such precision that it caused J. Berke and W. Wilson, the authors of Watch Out for the Wreather (Viking, 1951), to say: “Our allowance [of the sun’s rays] is so delicately calculated that it may be that some higher intelligence must be at work.”

Religious traditions have never doubted what Christians acknowledge the “higher power” every week during Sunday worship. The word “Sunday” actually comes from the Latin dies solis (“day of the sun”).

And since the rising of the sun signifies the new creation of each day, the celebration of the resurrection, one may be a day of rest on the seventh day—Sunday.

Christians went so far as to describe Jesus Christ as the “Sun of Righteousness” who one to bring into light a world that is in darkness. In the summertime when I can be outdoors, I read a book under the shade of my maple tree or sometimes just listening to the birds, I find comfort in the bond that we all have with God’s incredible creation.

I cut 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 divine sanctuary reigns, a perennial festival is dressed, and the guest sees not how he wore them of in a thousand way.”

“In the woods, we return to reason and faith. . . .”“ Standing on the bare ground—my head bathed by the bblite air and uplifted into infinite space—all mean egotism vanishes. . . . I see all. The currents of the eternal ourselves. One, I am part or particle of God!”

Emerson’s love of the Earth was well matched by Henry David 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 and above our heads.”

Another prayer I say in summer is from a newsletter written by an educator, Louise Guist: “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

(Annette Boscot writes for Catholic News Service.)
The Criterion Friday, August 22, 2008
Page 13

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 the mouth of a prophet who addresses the king and tells him that he has not exercised his royal authority, a new master of the court is to be named. The master functioned as the king’s chief representative and as the chief representative of the authority, a new master of the court is to be named. The master functioned as the king’s chief representative and as the chief representative of the authority, a new 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 lasted, the absolute duty of the king was to draw people to God. The nation’s faithfulness to God was its first priority, hence the king’s duty.

What are you telling me, Lord? What is it that you desire from me? You must have asked me this question. But what does God want from me, when he wants me to acknowledge and his directions must be followed?

The reading is hardly the only occasion when God speaks—through human instruments—to people. Such occasions fill ourselves. “Don’t try so hard to be accepted. You were accepted long ago.”

I feel that I am trying too hard to be accepted. You were accepted long ago. I simply sincerely need to let God into my life, my heart, my mind, my soul.

When St. Thomas Aquinas, a Dominican, died in 1274, for example, in the Italian Cistercian monastery of Fossa Nova, the monks reportedly depilated his body to ensure that he would keep his remains.

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

The setting is Caesarea Philippi, a place northeast of Capernaum, quite picturesque and pleasant. At the time 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 infallibly 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 longest 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 chief representative of the keys. The Lord commissioned him. Peter’s strong faith, spoken at Caesarea Philippi, underlined 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 faithfulness.

He hardly need have provided for those in Peter’s generation then denied this care to their descendants, such as ourselves.†

Question Corner/ Fr. John Dietzen

Honor the bodies of saints date 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 a misinterpretation of Jesus’ words. “Allotments of good fortune to the good and misery to the evil.”

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).

I can recall an interview of 15th century, when a recent notice in our paper said a portion of the arm of the American saint, St. Margaret Cabrini, is making the rounds of churches.

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

A 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 faith. The Catechism of the Catholic Church, for example, never mentions veneration of relics.

Veneration of relics was not a medieval invention. Honoring the bodies of saints, especially parts of bodies, has resided as it was known. Much of Rome’s splendor was the imposing city on Earth, or the Earth in heaven, or as it was known. Much of Rome’s splendor was the imposing city on Earth, or the Earth in heaven, or the Church’s second reading.

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

As I continued my search, I found a book in the rounds of churches.

The quotidian Bible was not a medieval invention. Honoring the bodies of saints, especially parts of bodies, has resided as it was known. Much of Rome’s splendor was the imposing city on Earth, or the Earth in heaven, or the Church’s second reading.

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Honoring the bodies of saints date back to the second century

(Q free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by e-mail to e-mail to criterion@archindy.org

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

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**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.

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**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 subject of the 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 “that 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.

“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.”
Latin patriarch says he’d tell next U.S. pres to follow conscience

WASHINGTON (CNS) — Latin Patriarch FouadTwal said he had a chance to send a message to the next U.S. president and he would urge him to follow his conscience.

“I wish him to be a president, to be a free 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.

He added he knew that politics is politics. I pray for him for sure.

The patriarch said he once met European politicians in Jerusalem and told them he knew that what a Christian could do for the Middle East had limits.

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

“Politics is politics. I will pray for him for sure,” the patriarch said, adding that he would prefer to “pray more and 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.

A talk at a luncheon and in remarks to reporters afterward, he spoke of the problems of being a Christian in Israel and 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.

“I think we can remember that he has a family and that he has a life and that he has a religious... something besides politics,” the patriarch said, adding that he could not urge him to “pray more and speak less.”

However, he said that amid it all “the possibility he had as head of a Church to the next presidents and any president must not forget his family.”

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## 2008 FOOTBALL SEASON

<table>
<thead>
<tr>
<th>DATE</th>
<th>OPPONENT</th>
<th>STADIUM</th>
<th>LOCATION</th>
<th>TIME</th>
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</thead>
<tbody>
<tr>
<td>AUG 30</td>
<td>Ohio Dominican</td>
<td>Pike High School</td>
<td>Indianapolis, IN</td>
<td>2 p.m.</td>
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<tr>
<td>SEP 6</td>
<td>William Penn</td>
<td>Pike High School</td>
<td>Indianapolis, IN</td>
<td>2 p.m.</td>
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<tr>
<td>SEP 13</td>
<td>McKendree</td>
<td>Leemon Field</td>
<td>Lebanon, IL</td>
<td>8 p.m.</td>
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<tr>
<td>SEP 20</td>
<td>Valparaiso</td>
<td>Brown Field</td>
<td>Valparaiso, IN</td>
<td>2 p.m.</td>
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<tr>
<td>SEP 27</td>
<td>BYE WEEK</td>
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<tr>
<td>OCT 4</td>
<td>Malone</td>
<td>Fawcett Stadium</td>
<td>North Canton, OH</td>
<td>2 p.m.</td>
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<tr>
<td><strong>OCT 11</strong></td>
<td>Saint Francis</td>
<td>Pike High School</td>
<td>Indianapolis, IN</td>
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<td><strong>OCT 18</strong></td>
<td>Grand View</td>
<td>Pike High School</td>
<td>Indianapolis, IN</td>
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<tr>
<td>OCT 25</td>
<td>Saint Xavier</td>
<td>Bruce R. Deaton Memorial Field</td>
<td>Chicago, IL</td>
<td>7 p.m.</td>
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<tr>
<td>NOV 1</td>
<td>Taylor</td>
<td>Wheeler Stadium</td>
<td>Upland, IN</td>
<td>12 noon</td>
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<tr>
<td><strong>NOV 8</strong></td>
<td>Walsh</td>
<td>Pike High School</td>
<td>Indianapolis, IN</td>
<td>2 p.m.</td>
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<td><strong>NOV 15</strong></td>
<td>Urbana</td>
<td>Pike High School</td>
<td>Indianapolis, IN</td>
<td>2 p.m.</td>
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Home games are shown in bold. Homecoming. All games are Eastern Daylight Time.

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