



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Ignoring the doubts

Paralympic rower Emma Preuschl is going for the gold in Beijing, page 9.

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## Recipe for success



Photo by Mary Ann Wyand

Volunteer Tim Barbour of Indianapolis stirs about 600 servings of spaghetti in a 35-gallon tilt skillet at the Second Helpings production kitchen. St. Joan of Arc parishioner Nora Spitznogle of Indianapolis, director of operations for Second Helpings, said "everything happens on a giant scale here."

## Second Helpings feeds the hungry in Indianapolis

By Mary Ann Wyand

Through its unique recipe for success, Second Helpings offers free, nutritious meals and second chances to low-income people living in the Indianapolis area.

Key ingredients are food rescue, job training and hunger relief. Add generous dashes of volunteer help and stir in donations then mix with friendship.

The not-for-profit organization's mission statement of "eliminating hunger and empowering people" is an ambitious goal, but amazingly not a daunting one for the efficient 21-member staff.

Every Monday through Saturday, staff members, culinary students and volunteers work together to prepare and deliver 2,900 meals daily—which are hot and ready to eat—to more than 50 social service organizations that feed

hungry people in central Indiana. Almost half of the food goes to agencies that serve children.

To accomplish that incredible task six days a week, Second Helpings staff members and volunteers, many of them Catholic, rescue more than 100,000 pounds of donated perishable and overstocked food in the Indianapolis area every month.

In the organization's production kitchen, food donations are quickly transformed into nutritious lunches for children in center city day care programs, senior citizens and homeless people who seek help at the Wheeler Mission downtown.

As chief executive officer of Second Helpings, Cynthia Hubert of Indianapolis has seen lots of successes in the organization's day-to-day operations—from generous corporate support and enthusiastic volunteer groups to a former prisoner's employment at a

restaurant after completing the culinary job training program.

Earlier this year, Hubert said, a day care provider called Second Helpings to offer her thanks for the nectarines sent with their lunches, a fruit that she said many of the children had never eaten before.

"We save the [social service] agencies almost \$2 million a year because we're providing food and they don't have to run a kitchen or buy food," she said. "We bring it in and it's all free."

Some of the rescued food is used by staff members during cooking classes to train unemployed or underemployed adults for careers in the restaurant industry.

"We have the wonderful blessing of getting good food and good people to prepare it," Hubert said. "We have a

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## Houma-Thibodaux feared Louisiana diocese hit hardest by Gustav

NEW ORLEANS (CNS)—Though it appeared on Sept. 2 that the Archdiocese of New Orleans sustained minimal damage to its buildings and operations from Hurricane Gustav, New Orleans Archbishop Alfred C. Hughes feared the Diocese of Houma-Thibodaux was battered the hardest of Louisiana's seven dioceses during the Labor Day-weekend storm.

Archbishop Hughes, who rode out Hurricane Gustav at the St. Louis Cathedral rectory after helping hundreds of residents evacuate the city on buses, said he spoke briefly late on Sept. 1 with Houma-Thibodaux Bishop Sam G. Jacobs at the St. Joseph Co-Cathedral in Thibodaux.

Though Bishop Jacobs did not have any confirmed reports of damage to areas in the low-lying Terrebonne and Lafourche civil parishes, Archbishop Hughes said Bishop Jacobs feared the damage would be significant.

"I suspect the Houma-Thibodaux Diocese had suffered the greatest damage [among Louisiana's dioceses]," Archbishop Hughes said in a telephone interview with the *Clarion Herald*, newspaper of the Archdiocese of New Orleans. "Houma has been severely hit."

Bishop Jacobs left his residence after losing electrical power and spent the evening at the co-cathedral rectory in Thibodaux. The Archdiocese of New Orleans assigned Aaron Portier of Catholic Charities of New Orleans to serve as a liaison to the Houma-Thibodaux area.

"With compassion and commitment, we are here to help our brothers and sisters in the Gulf Coast," said Father Larry Snyder, president of Catholic Charities USA. "Catholic Charities USA is firmly dedicated to rebuilding lives, rebuilding communities, providing help and creating hope."

Catholic Charities USA's disaster response team has been on the ground in the Gulf Coast since before the storm hit, helping the local Catholic Charities agencies implement their disaster response plans, said spokeswoman Shelley Borysiewicz.

Catholic Charities' initial recovery work will focus on directing critical resources and supplies to hurricane victims, Borysiewicz said.

Local Catholic Charities agencies plan to open community resource sites throughout the impacted region where families can access food, water, toiletries, cleanup supplies and

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## New class of 18 men begin deacon formation program

By Sean Gallagher

Less than two months after the ordination of the first class of permanent deacons in the history of the Archdiocese of Indianapolis, a new group of 18 men started their four-year formation program to be the next class ordained.

The men and their wives participated in an Aug. 22-24 retreat at Our Lady of Fatima Retreat House in Indianapolis.

Father Lawrence Voelker, pastor of Holy Cross Parish in Indianapolis and the director of spiritual formation for the archdiocesan deacon formation program, led the

retreat.

He echoed a common theme in comments from the new aspirants, some of the recently ordained deacons present at the retreat and the formation leaders: What was learned by deacons in the first formation program will benefit the second.

"From the first class, I have a little more awareness of the struggles that the [deacon aspirants] will go through and a little more ability to anticipate [them] and to say it's OK to have these struggles," Father Voelker said. "Last night, one of the

See **DEACONS**, page 8



Diane Cooper and her husband, deacon aspirant Rick Cooper, members of St. Mary Parish in Lanesville in the New Albany Deanery, pray during a Mass on Aug. 23 at Our Lady of Fatima Retreat House in Indianapolis during a retreat that began the formation for the archdiocese's second class of deacon aspirants.

# HELPINGS

continued from page 1

good time in the kitchen dreaming up nutritious meals that the kids will want to eat. Our volunteers even cut the meat and vegetables into smaller pieces if the meal is going to feed children. ... Our volunteers like the people to know that they care about preparing their food."



Dale Ternet

Founded in 1998, Second Helpings is a United Way agency that now operates in commercial kitchen facilities at the Eugene and Marilyn Glick Center, 1121 Southeastern Ave., in Indianapolis.

In just 10 years, Hubert explained, Second Helpings staff members and volunteers have collected 10 million pounds of food and provided 3.9 million meals to recipient agencies.

Also in the last decade, she said, more than 300 disadvantaged adults have graduated from the organization's culinary job training program and found employment at area restaurants.

Bill Bickel, director of the archdiocese's Holy Family Shelter in Indianapolis, said the shelter was one of the first receiving agencies for meals from Second Helpings 10 years ago.

Bickel refers shelter clients to Second Helpings for culinary job training, and the shelter's kitchen manager completes their serve-safe training, a food handling certification program for public kitchens required by the state and county health departments.

Hubert said Second Helpings' mission is made possible by and dependent upon financial support, volunteer help and food donations from central Indiana corporations, restaurants, grocery stores, faith communities and individuals.

Each day, every man, woman and child in America throws away about a pound of food, according to national statistics, which amounts to an estimated 27 percent of the available food supply while 33 million impoverished adults and children go hungry. Of those hungry Americans, about 40 percent are children.

Second Helpings staff, students and volunteers are dedicated to stopping food waste in Indianapolis, Hubert said, and enjoy creating delicious, attractive and nutritionally balanced meals for the poor in very large quantities.

She said new volunteers and donors are critical to the long-term success of the organization's mission.

St. Malachy parishioner Dale Ternet of Brownsburg has volunteered in the production kitchen at Second Helpings nearly every Wednesday for two years.

"I'm retired and have the time," Ternet said. "You just feel good when you're here helping people. All the people we work with here seem awful nice. You meet a very diverse group of people. The students really seem to be people who have taken the class seriously and tried to better themselves."

Ternet helps coordinate a community garden maintained by the Knights of Columbus Council #12540 at St. Malachy Parish, and he brings fresh vegetables to Second Helpings during the growing season.

"I like to garden," he said. "It's one of my hobbies. I have personally brought in over 2,000 pounds of fresh produce that came out of our [community] garden."

Hubert said longtime volunteers like Ternet become friends with the culinary students and help the staff members encourage them to strive for success.

"There was one lady named Donna



Chef Carl Conway, director of training for Second Helpings' culinary job training program, talks with students Bridget Smalling, center, and Christine Warren, both of Indianapolis, as they prepare a buffet food line in the not-for-profit organization's dining room. Conway has two important rules for culinary job training students: "No ugly food ever—because people eat with their eyes first—and never run out of food."

who came through the school," Ternet recalled. "She was putting her life back together. You could see a change in her from week to week, how her appearance looked better and she had a smile. After she went through the class, she came back for lunch a few weeks ago. She had a [restaurant] job and was excited about paying taxes. She had a library card. It was a new beginning for her."

Donna received clothes from Dress for Success, a not-for-profit organization in Indianapolis, and orthodontics care to replace her missing front teeth from another social service provider, Hubert said, but Second Helpings was the catalyst for her second chance as a wage-earner in the workforce.

Second Helpings also operates Just 'Cause Catering, Hubert said, which raises funds to help sustain the

not-for-profit organization. The catering business does not use rescued food.

St. Joan of Arc parishioner Nora Spitznogle of Indianapolis, director of operations for Second Helpings, formerly served as the director of volunteers. She earned a bachelor's degree in hotel and restaurant management at Purdue University and has worked in the restaurant business for 20 years.

"I have the best job here in that I get to oversee all the programs—the food coming in, the food going out and the students being trained," she said.

"Feeding people is the most basic and best thing you can do to help them get a good start in life. Our mission statement really says it all in that we rescue food, help relieve hunger and educate adults. It's very unique in the community and even across the country, and it just makes so much sense.

"Second Helpings was the brainchild of three chefs in the community," Spitznogle said, "who realized there was food waste and the need for qualified, trained adults in the restaurant business. And they knew there was hunger in the community."

Ten years later, "it's just amazing logistics—what happens here every day—and there is so much camaraderie among the staff, volunteers and students," she said. "It's the happiest place I have ever worked. It's a great volunteer experience in that it's very hands on and you can see the fruits of your labor when you're done."

(For more information about Second Helpings or to volunteer for the food rescue and job training ministry, call 317-632-2664 or log on to their Web site at [www.secondhelpings.org](http://www.secondhelpings.org). For more information about hiring Just 'Cause Catering, which raises funds for Second Helpings, call the event coordinator at 317-632-2664, ext. 14.) †



St. Monica parishioner Jeanne Bohannon of Indianapolis, a volunteer, chops ham for a casserole in the Second Helpings production kitchen.

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# Obama invokes American spirit, echoes 'Faithful Citizenship' themes

WASHINGTON (CNS)—Appealing to America's spirit of decency and Americans' respect for each other, Sen. Barack Obama has set the tone for the final two months of his historic presidential bid by urging the country to embrace personal responsibility and the fundamental belief that everyone is "my brother's keeper ...



Sen. Barack Obama

my sister's keeper." In accepting the Democratic nomination for president on the final night of his party's convention in Denver on Aug. 28, the junior senator from Illinois introduced his blueprint which offered what he called a way into the future.

The 42-minute speech to 85,000 people at Invesco Field and an international television audience echoed several themes from the U.S. Conference of Catholic Bishops' 2007 "Faithful Citizenship" document, which calls for individual voters to form their conscience around a variety of

social concerns based on Catholic social teaching.

Obama targeted issues such as affordable health care, affordable housing, comprehensive immigration reform, funding energy alternatives, access to quality education, including college, and making the poor, homeless and unemployed a priority in economic policy.

He was critical of the war in Iraq, promising to develop a timeline for returning troops. The U.S. bishops also have sought a responsible end to the war in Iraq.

The candidate made a pitch for building stable families, saying that "fathers must take more responsibility to provide love and guidance to their children."

Missing from Obama's discourse, however, was an extensive discussion of life issues, which the bishops have made a primary focus in their document that is being distributed during the 2008 election cycle. His comments on the issue were limited to two lines near the end of his speech.

Obama said that while people may disagree on whether abortion should remain legal or not, "surely we can agree on reducing the number of unwanted

pregnancies in this country."

He steered clear of discussing euthanasia, embryonic stem-cell research and cloning, all of which the bishops consider fundamental life issues.

That was a concern of Stephen F. Schneck, director of the Life Cycle Institute at The Catholic University of America in Washington. The institute is a think tank on public policies and Catholic social thought.

"In keeping with the spirit of the 'Faithful Citizenship' document, Catholics should be concerned Obama is not really addressing the abortion issue directly," Schneck said. "The whole culture of life issues, this was an area studiously avoided last night. From the spectrum of 'Faithful Citizenship,' we should be a little unhappy with that."

Sister Simone Campbell, a Sister of Social Service who is executive director of Network, the Washington-based Catholic social justice lobby, said she believed that Obama is in a better position to reduce the number of abortions because he plans to fund health care programs that would enable women to carry their children to term. In many cases, she said, women turn to abortion because they lack access to prenatal care and the economic means to support a

child.

Underlying Obama's presentation, delivered on the 45th anniversary of the Rev. Martin Luther King Jr.'s "I Have a Dream" speech in Washington, was a theme that has guided his life's work: that political participation has a moral dimension requiring people to consider the needs of others and that solutions are best developed in cooperation with the people in need.

"For 18 long months you have stood up, one by one, and said enough to the politics of the past," Obama said. "You have shown what history teaches us: that at defining moments like this one, the change we need doesn't come from Washington. Change comes to Washington."

Sister Simone said she was pleased to hear Obama call for each person to work to change the direction in which the country is headed.

"It's really what the bishops say about the responsibility of citizenship," she said. "When he said this wasn't about him, this was about the citizens, that we are the ones who can make the changes happen ... that's so in keeping with what the bishops say is our moral responsibility to be involved." †

# McCain selects Alaska Gov. Sarah Palin as vice-presidential running mate

WASHINGTON (CNS)—Alaska Gov. Sarah Palin, selected by Sen. John McCain on Aug. 28 as his



Gov. Sarah Palin

vice-presidential running mate, won the praise of Catholic leaders earlier this year for embracing the arrival of her fifth child, born with Down syndrome in April.

The Republican governor, who says she was baptized Catholic but has always attended nondenominational Christian Churches, knew from early testing that her son Trig "would face special challenges," according to a family statement, but she and her husband, Todd, felt "privileged that

God would entrust us with this gift and allow us unspeakable joy as he entered our lives."

The family's decision stands in contrast to statistics showing that more than 90 percent of women who receive a prenatal diagnosis of Down syndrome choose to abort the child.

Recent polls had indicated that if McCain picked a running mate who supported keeping abortion legal it would have cost him a significant number of votes.

Palin's pro-life credentials received another test when the family disclosed on Sept. 1 that their 17-year-old daughter, Bristol, who is unmarried, is five months pregnant and plans to marry the father of her child.

Charmaine Yoest, president and CEO of Americans United for Life, said that although the situation "is not the ideal Sarah Palin wished for her daughter ... the way we react to life's challenges is the true testament to our character."

"The Palin family is displaying courage and constancy,"

Yoest added in a statement. "We join them in welcoming this new life."

Although Palin, Alaska's youngest and first woman governor, has been a strong supporter of pro-life issues, the 44-year-old governor's name had not been widely mentioned on the list of potential vice-presidential candidates.

Palin accepted her selection as McCain's running mate during a rally in Dayton, Ohio, calling the role the "privilege of a lifetime."

McCain described her as someone with "grit, integrity and fierce devotion to the common good ... exactly what we need in Washington today."

Palin, who took office in 2006, came to the governor's job after a stint in local politics as the mayor and council member of the small town of Wasilla and as chairman of the state Oil and Gas Conservation Commission, which regulates Alaska's oil and gas resources.

Although she has pushed for ethics reform and has a reputation for standing up to special-interest groups, Palin also described herself plainly as a "hockey mom." She likes to fish and hunt, and is a lifetime member of the National Rifle Association. In 1984, she was named Miss Wasilla and was a runner-up for Miss Alaska.

Born in Sandpoint, Idaho, Palin moved with her family to Alaska when she was an infant. She graduated from Wasilla High School in 1982, where she was a point guard and

captain of the basketball team and earned the nickname "Sarah Barracuda" for her tough style.

She received a bachelor's degree in communications-journalism from the University of Idaho in 1987. Her husband is an oil production operator on Alaska's North Slope. Their oldest son, Track, enlisted in the Army last year.

Palin introduced her husband, Bristol and three younger children—Willow, 14; Piper, 7; and Trig—at the Dayton rally.

After Trig's birth, Anchorage Archbishop Roger L. Schwietz told the *Catholic Anchor*, the archdiocesan newspaper, that Palin's "actions are a public witness to the fact that every child is a gift. This is what the pro-abortion people don't want to admit to."

Mercy Sister Kathleen O'Hara, who assists people with disabilities at the Joy Community of Providence Alaska Medical Center in Anchorage, likewise praised Palin's decision, saying "people who had Down syndrome births were so thrilled."

"It says a great deal for their deep and abiding faith that they knew they were going to have a hard road ahead and they were willing to do this," she added. †

## Retreat Schedule 2008

Retreats are silent and are presented by the Redemptorist Retreat Center Preaching Team

**Theme:** "Ongoing Conversion through Prayer and the Sacraments"

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*Women's Retreat*

**September 19 - 21**

*Couples Retreat*

**September 26 - 28**

*Men & Women's Retreat*

**October 3 - 5**

*Men's Retreat*

**October 24 - 26**

*Women's Retreat*

**November 7 - 9**

*Women's Retreat*

This year's theme will focus on opening our hearts to the ongoing conversion, healing and transformation through prayer, spiritual direction and the sacraments which draw us into the Sacred. Contact the Retreat Center to register or for more information.

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## Editorial



Pope Benedict XVI blesses the faithful during his weekly general audience at the Vatican on Aug. 27. Standing next to the pope is U.S. Archbishop James Harvey, prefect of the papal household.

# Stewards of the future

*We have hope for the future because the Gospel of our Lord Jesus Christ makes things happen and is life-changing. Through Him, the dark door of time, of the future, has been thrown open. We have been saved in hope.*

—Pope Benedict XVI

In his encyclical “*Spe Salvi*” (“Saved in Hope”), Pope Benedict XVI expresses the Christian conviction that past-present-future are all united in Christ.

The certainty of his coming again at the end of time influences the present.

As a result, the decisions that we make about the future—if they are truly based in faith—can have a powerful impact on that future.

“It is not the elemental spirits of the universe, the laws of matter, which ultimately govern the world and mankind,” the Holy Father says, “but a personal God governs the stars, that is, the universe ... we are not slaves of the universe and its laws, we are free.”

Disciples of Jesus Christ are called to be stewards of the future, a future that is full of hope. The future appears *hopeless* when we cannot imagine anything beyond the present, when we have no vision, no way of affecting change.

The future is *full of hope* when people of faith join together to imagine, and then begin to build, a better world, trusting in the Providence of God, but not hesitating to act decisively and take risks for the sake of the Kingdom.

As Pope Benedict teaches, we can survive an “arduous present” if we have worthwhile goals, if we have hope. And miracles actually happen when we place faith before pragmatism and confident hope before a fatalistic sense of resignation that leads only to despair.

This is not blind optimism or a naïve form of self-delusion. It is Christian realism.

Our faith in Christ’s resurrection—his ultimate victory over sin and death and our firm belief in his coming again in glory at the end of time—have convinced us that our actions in the present can impact the future.

We are not prisoners of a cruel fate. We are stewards (guardians or

custodians) of the bright future that has been promised us by our Lord. And we are also stewards (agents or managers) entrusted with the responsibility to help build that future, with the help of God’s grace, in the confident hope that our efforts really can make a difference.

What are some of the practical implications of this “stewardship of the future?” At the most basic and personal level, it means that we have the power to change our own lives, to undergo the kind of continuing conversion of life that disciples of Jesus Christ are challenged to embrace. We are not slaves of our own sinfulness; we can change and grow with God’s help. We can be responsible stewards of our own destiny.

Stewardship of the future also means that we can make a difference in our world. “We are not slaves of the universe and its laws,” the pope tells us, “we are free.”

That means that we can have some impact on the political, economic and cultural forces that exercise so much influence over our daily lives.

As individuals and as communities of faith, we can make a difference. We can work to provide our children and grandchildren with a future that is filled with hope—and with justice, peace and charity.

Certainly, we will face many obstacles, but the powerful gift of Christian hope is the knowledge it provides us that although we won’t win every battle, the war has already been won!

As stewards of a future that is full of hope, we can imagine the Kingdom that is coming, and we can work to make it happen—here and now.

The Gospel “makes things happen and is life-changing,” Pope Benedict tells us. Can there be any greater hope than this?

May the God and Father of our Lord Jesus Christ help us to be faithful stewards of the future he has promised us. And may the Holy Spirit fill our hearts with courage, empowered by hope, to imagine and then begin to build the coming Kingdom of God.

—Daniel Conway

## Making a Difference/Tony Magliano

# A lesson in Christian kindness we can all stand to learn this school year

Summer vacation is over, and children throughout the nation have gone back to work—classroom work, that is. And although



successful class work involves effort, it is a labor of love for those with a good attitude.

But for millions of children worldwide, it is work as usual. These children will never learn to read or write. They will not acquire computer skills. They

will not experience singing in chorus, going on field trips or playing at recess.

Their classrooms will be sweatshops, farm fields—and battlefields. Their days will be filled with long, dirty and dangerous work. And the lessons they will learn are that life is cruel and unfair.

According to the International Labor Organization’s global report, “A Future Without Child Labor,” 246 million children worldwide are involved in labor which should be abolished.

The study found that one child out of eight in the world, ages 5 to 17—some 179 million children—is exposed to the worst forms of child labor that can lead to “irreversible physical or psychological damage or that even threaten their lives.”

When money is the bottom line, as is often the case in the business world, children are simply tools to be used and abused. Many American companies either know or don’t care to know that their products are often made at the expense of suffering children.

For instance, The National Labor Committee ([www.nlcnet.org](http://www.nlcnet.org)) published a report shortly before Christmas 2007 titled “A Wal-Mart Christmas: Brought to You from a Sweatshop in China.” It revealed that some of Wal-Mart’s Christmas tree ornaments were made by children in Chinese sweatshops.

As Christians, we have a moral obligation to consider more than the price and quality of

items. We need to first consider the people who make the things we use—especially the children.

Corporate CEOs need to hear how strongly we object to their use of sweatshops and child labor in the manufacturing of their products.

Adult workers need living wages as well as decent working conditions, and children need schools, not sweatshops.

Catholic Relief Services is striving to make a difference here. In Ecuador, where 779,000 children between the ages of 5 and 17 are working, CRS is helping finance an Ecuadorian project called SOY (Support Our Youth).

According to Catholic Relief Services, SOY works by helping individuals and institutions, private enterprise and communities come together to develop high-quality education programs for child and adolescent workers at risk of leaving school.

While education is free under Ecuadorian law, the cost of books, supplies and uniforms make it impossible for many of the country’s poorest children to attend school.

But this is where Catholic Relief Services comes in. It helps to defer these costs by supplying books, uniforms and, in some cases, transportation to SOY students.

However, Catholic Relief Services isn’t able to help every poor Ecuadorian child attend school. And this is where you will hopefully come in.

Kindly send a donation (any amount will be appreciated) to Catholic Relief Services, P.O. Box 17090, Baltimore, MD 21203-7090. On the memo line of your check, please write: “Ecuador Education.” Also, donate online at [www.crs.org](http://www.crs.org).

Striving to better understand the plight of poor working children and what we can do to improve their lives is a lesson in Christian kindness we can all stand to learn this school year.

(Tony Magliano writes for Catholic News Service.) †

## Letters to the Editor

### Wanted: More volunteers to help put God’s will into action in flood-affected communities

I have considered writing for weeks, but did not. I read *The Criterion* article titled “What am I called to do?” in the Aug. 29 issue, and finally chose to write.

I live in Martinsville. My community, along with others, has been seriously affected by the June 7 floods.

It was newsworthy for a while but then, with so much going on, it became yesterday’s news. It’s easy to forget that many lives continue to be severely affected.

Some people are still living in campers or in one barely livable room of their house or, if they are lucky, perhaps with relatives.

I personally felt like I should do something. I even meant to do something. My heart was in the right place. It was the follow through that took a while. (Does any of this sound familiar?)

God’s initial “nudge or inspiration” to help did not quite do the trick for me. I believed that I was already committed to enough volunteer activities.

I reasoned that if God wanted me to do something, he would give me a sign. Well, I literally got a sign!

Driving home one day, I passed a small country church whose inspirational sign stated, “God is calling YOU!” I am now a volunteer disaster relief case manager for the Morgan County Long Term Recovery Committee.

My letter today has two purposes. My first purpose is to thank Catholic Charities. The organization has had personnel in Martinsville since the flood.

Everyone in our archdiocese can be proud of the assistance, knowledge and

perseverance that the people from Catholic Charities have provided to flood victims.

Jane Crady is one of the angels from Catholic Charities. As the volunteer coordinator for flood relief in Morgan County, she has truly been the face of God to many.

My second purpose is to ask for help. Perhaps you feel like you could personally do something, and your heart is in the right place.

What are you called to do? There is still a need for volunteers to help people put their homes back together.

Whether you have time or money to offer, call Catholic Charities. From what I have seen, Catholic Charities puts God’s will into action.

Anne McGown  
Martinsville

### Letters Policy

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

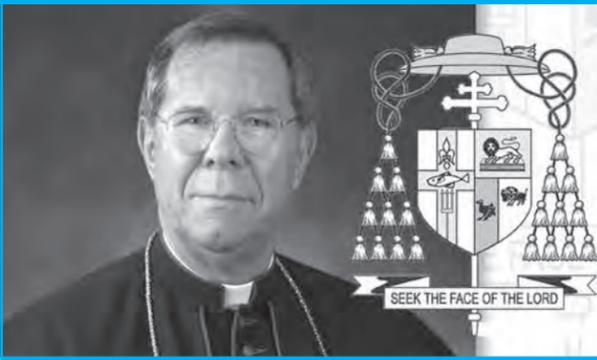
The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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](mailto:critterion@archindy.org).

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Mary is a symbol of quiet and steady hope

(Thirteenth in a series)

“Were you there when they took him from the Cross?”

The body of Jesus was placed in the arms of his mother, Mary. Most often, the Thirteenth Station of the Cross is portrayed as the Pieta, the deceased Jesus in the arms of Mary.

When I left Saint Meinrad to become the bishop of Memphis in 1987, Benedictine Father Donald Walpole gave me a striking image of the Pieta which he had painted.

He placed in the mouth and heart of Mary the text from the Book of Lamentations 1:12: “Look and see if there is any sorrow like unto my sorrow.”

Simeon’s prediction at the Presentation of Jesus in the Temple had come true: a sword of sorrow had pierced the heart of Mary as faithfully she stood by when the side of Jesus was pierced by a soldier’s spear. Now, the suffering of her son had come to an end.

We can only assume that Mary was somehow aware of the purpose of her son’s Passion and death, and that she found consolation in that knowledge.

As we ponder the meaning of the Thirteenth Station of the Cross, we do so with mixed emotions.

Silent awe is a natural response. We sympathize with the grief of the sorrowful mother.

The late Cardinal John J. Wright reflected: “Mary, though sustained by faith

more ardent than ever before, must have found herself on Calvary fighting fears more harrowing than she had ever known as she stood by the Cross of Jesus. ... The measure of Mary’s grief is the measure of her love, and we who cannot equal the purity of the love of Mary for Jesus cannot realize the agony which the sight of his suffering caused her ...” (*Words in Pain*, Ignatius Press, p. 81).

Perhaps only a mother can really and fully grasp the sorrow of the Mother of Jesus as she accepted his emaciated body from the cross.

Before he died, Jesus knew the anxiety of seeing his mother in sorrow. Reflecting on the grief of Jesus for his mother, the cardinal wrote: “He saw the last person in the world who would wish Him this end gazing upon Him with unflinching loyalty” (*Ibid.*, p. 83). His mother was surely bent in sorrow as she stayed by him to the bitter end.

St. Bernard of Clairvaux had a great devotion to Mary. I can’t improve on a homily in which he emphasized the point that Jesus left us Mary as a powerful beacon so that we will always know which way to turn if and when we get lost.

Dramatically, he said: “If the winds of temptation blow, if you run against the reefs of temptation, look at the star, call on Mary. If the waves of pride, of ambition or of envy are breaking over you, look on the star, call on Mary. If anger, greed or impurity are violently shaking the ship of your soul, turn

to Mary. If you are dismayed at the thought of your sins, confounded by the ugliness of your conscience, fearful of the idea of judgment and you begin to sink into a bottomless abyss of sadness or despair, think about Mary. ... You will reach port safely if she is looking after you” (*cf.*, *In Conversation with God*, Scepter Press, Vol. 2, p. 464).

The Blessed Mother Mary embraced a critically important role as the story of our redemption unfolded.

In God’s plan, her important part in the foundation of Christianity was largely silent. Other than the verbal exchange at the Annunciation of the conception of Jesus and at the wedding feast in Cana, few of Mary’s words are recorded in the Gospels.

She said nothing at the foot of the Cross or at the burial of Jesus. But it is recorded that after the Ascension she was with the Apostles and disciples in prayer in the upper room.

Mary’s quiet strength, her fidelity and loyalty to her son in a painful and also humanly embarrassing situation provide a poignant example for us. If we truly accept the admonition of Jesus that he is present in the least of our brothers and sisters, then,

like his mother, we should be prepared to be with those who suffer in any way; as best we can, we should be ready to stand by those on the margins, the fallen, even in awkward or embarrassing circumstances.

We can count on Mary’s motherly protection in good times and in bad. It is spiritually helpful to realize that her motherly protection takes on flesh and blood through human instruments like ourselves.

We can grasp the truth of our part in this Marian role in Christian life if, like her, we find courage in faithful prayer with Christ.

Mary is a symbol of quiet and steady hope. †

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 September

**Teachers/Religious Education Directors:** that they may rely on the strength and guidance of the Holy Spirit as they hand on the Catholic faith to our youth and encourage them to consider vocations to the priesthood and religious life.

## María es un símbolo de esperanza firme y silente

(Décimo tercero de la serie)

“¿Estabas allí cuando lo bajaron de la Cruz?”

El cuerpo de Jesús fue colocado en los brazos de su madre, María. Generalmente la décima primera estación del Vía Crucis se representa como La Piedad, el difunto Jesús en los brazos de María.

Cuando salí de Saint Meinrad para convertirme en obispo de Memphis en 1987, el padre benedictino, Donald Walpole, me entregó una imagen impactante de La Piedad que él mismo había pintado.

En la boca y en el corazón de María colocó un texto extraído del libro de las Lamentaciones 1:12: “Observad y ved si hay dolor como mi dolor.”

La predicción de Simeón durante la Presentación de Jesús en el Templo se había vuelto realidad: Una espada de dolor había atravesado el corazón de María mientras se encontraba fielmente junto a Jesús cuando la lanza de un soldado atravesó su costado. Ahora, el sufrimiento de su hijo había llegado a su final.

Tan sólo podemos asumir que de alguna forma María estaba consciente del propósito de la Pasión y muerte de su hijo y que había hallado consuelo en ese conocimiento.

Al meditar sobre el significado de la décima tercera estación de la Cruz lo hacemos con emociones encontradas.

El asombro silente constituye una respuesta natural. Nos compadecemos ante el dolor de una madre afligida.

El difunto Cardenal Juan J. Wright reflexionó: “María, pese a estar amparada por una fe más ardiente que nunca, debió hallarse en el Calvario luchando contra los

temores más intensos que jamás haya conocido mientras se encontraba junto a la Cruz de Jesús. ... La medida del dolor de María es también la medida de su amor, y nosotros que no podemos igualar la pureza del amor de María por Jesús, no podemos darnos cuenta de la agonía que le causaba la escena de su sufrimiento ...” (*Palabras de dolor*, Ignatius Press, p. 81).

Quizás sólo una madre puede realmente comprender por completo el sufrimiento de la Madre de Jesús cuando recibió su cuerpo extenuado de la cruz.

Antes de morir, Jesús conoció la ansiedad de ver el sufrimiento de su madre. En una reflexión sobre el sufrimiento de Jesús por su madre, el cardenal escribió: “Vio a la última persona en este mundo que le desearía este final con la vista clavada en Él y una lealtad firme” (*Ibid.* p. 83). Seguramente su madre estaba retorcida de dolor mientras permanecía junto a Él hasta el amargo final.

San Bernardo de Clairvaux le tenía una gran devoción a María. No puedo agregarle nada a una homilía en la cual hizo énfasis en que Jesús nos dejó a María como un poderoso faro para que supiéramos siempre adonde acudir si nos perdemos.

De manera dramática, dijo: “Si se levanta la tempestad de las tentaciones, si caes en el escollo de las tristezas, eleva tus ojos a la Estrella del Mar: ¡invoca a María! Si te golpean las olas de la soberbia, de la maledicencia, de la envidia, mira a la estrella, ¡invoca a María! Si la cólera, la avaricia, la sensualidad de tus sentidos quieren hundir la barca de tu espíritu, que tus ojos vayan a esa estrella: ¡invoca a María! Si ante el recuerdo desconsolador de tus muchos pecados y de la severidad de Dios,

te sientes ir hacia el abismo del desaliento o de la desesperación, lánzale una mirada a la estrella, e invoca a la Madre de Dios. ... y con su favor llegarás felizmente al puerto” (*Cf. En conversación con Dios*, Scepter Press, Vol. 2, p. 464).

La Santa Madre María asumió un papel de crucial importancia mientras se desarrollaba la historia de nuestra redención.

En el plan de Dios, su parte importante en la fundación del cristianismo fue mayormente silente. Más allá del intercambio verbal al momento de la Anunciación de la concepción de Jesús y en las bodas de Cana, en el Evangelio se registran pocas palabras de María.

No dijo nada al pie de la Cruz o durante la sepultura de Jesús. Pero se tiene registro de que después de la Ascensión se encontraba rezando con los Apóstoles y los discípulos en el salón de arriba.

La fuerza silenciosa de María, su fidelidad y lealtad para con su hijo en una situación dolorosa y también humanamente bochornosa nos proporciona un ejemplo conmovedor. Si realmente aceptamos la admonición de Jesús de que se encuentra presente en los más necesitados de nuestros hermanos, entonces, al igual que su madre, deberíamos estar preparados para acompañar a aquellos que sufren de cualquier manera. Deberíamos estar listos, de la mejor forma posible, para estar junto a aquellos que se

encuentran apartados, los caídos, incluso en circunstancias vergonzosas y bochornosas.

Podemos contar con la protección maternal de María en los buenos y en los malos momentos. Resulta espiritualmente útil darnos cuenta de que la protección maternal de María adopta carne y hueso por medio de instrumentos humanos como nosotros.

Podemos comprender la verdad de nuestra participación en este papel mariano de la vida cristiana si, al igual que ella, encontramos valor en la oración piadosa con Cristo.

María es un símbolo de esperanza firme y silente. †

¿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 septiembre

**Maestros/Directores de Educación Religiosa:** ¡que ellos puedan contar con la fuerza y dirección del Espíritu Santo cuando pasen la fe Católica a los jóvenes y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa!

# Events Calendar

## September 5-October 31

Saint Meinrad Archabbey and School of Theology, Archabbey Library, 200 Hill Drive, St. Meinrad. **"Hidden Meanings: Use of Symbols in Medieval Art,"** from the **Collection of John Lawrence.** Information: 800-682-0988 or [news@saintmeinrad.edu](mailto:news@saintmeinrad.edu).

## September 5

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting,** Mass, 6:30 a.m., breakfast and program at Priori Hall, Judge David Certo of Marion County Criminal Division, presenter, \$10 members, \$15 guests. Information: 317-919-5316 or e-mail [LumenDei@sbcglobal.net](mailto:LumenDei@sbcglobal.net).

St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, First Friday Mass,** 7:30 p.m., teaching, 7 p.m. Information: 317-592-1992 or [ccrci@inholyspirit.org](mailto:ccrci@inholyspirit.org).

St. Anne Parish, 5267 N. Hamburg Road, Oldenburg. **Turkey dinner,** 4:30 p.m.-7:30 p.m. Information: 812-934-5854.

## September 6

Indiana State Fairgrounds, Farm Bureau Celebration Park, 1202 E. 38th St., Indianapolis. **25th anniversary "Walk for Life,"** 8 a.m. registration, 9 a.m. walk. Information: 317-280-2635 or [jrupprecht@lifecenters.com](mailto:jrupprecht@lifecenters.com).

Second Presbyterian Church, 7700 N. Meridian St., Indianapolis. St. Joan of Arc, St. Monica and St. Thomas Aquinas parishes, **"Kenya Carnival,"** interfaith event to assist in feeding and schooling of impoverished children in western Kenya, 2-6 p.m., food, games. Information: 317-705-1990 or [kenyacarnival@indy.rr.com](mailto:kenyacarnival@indy.rr.com).

St. Bartholomew Parish, 1306 27th St., Columbus. **Fall Festival,** 4-9 p.m., Mass 5 p.m., pulled pork dinner,

entertainment. Information: 812-376-3062 or [www.saintbartholomew.org](http://www.saintbartholomew.org).

Standard Country Club, 8208 Brownsboro Road, Louisville, Ky. **Regnum Christi, "Catholic Faith in the Workplace,"** business and professional women, Kentucky State Rep. Addia Wuchner, presenter, 9:30-11:30 a.m., \$25 includes breakfast. Information: 812-542-0801.

## September 6-7

St. Michael Parish, 145 St. Michael Blvd., Brookville. **Parish festival,** Sat. 4 p.m.-10 p.m., pork chop dinner, Sun. 10 a.m.-7 p.m., chicken dinner. Information: 765-647-5462.

St. Elizabeth of Hungary Parish, 333 W. Maple St., Cambridge City. **Canal Days,** Highway 40, downtown Cambridge City, 11 a.m.-7 p.m., parish food booth, pork chops and Italian sausage. Information: 765-478-3242.

St. Mary (Immaculate Conception) Parish, 512 N. Perkins St., Rushville. **Fall Festival,** Sat. noon-11 p.m., hog roast, music, dance, Sun. 7 a.m.-4 p.m., chicken dinner. Information: 765-932-2588.

## September 7

St. Paul Parish, 9788 N. Dearborn Road, New Alsace/Guilford. **175th anniversary Mass,** Archbishop Daniel M. Buechlein, celebrant, 11 a.m., chicken dinner after liturgy. Reservations and information: 812-623-4879.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **African Catholic Ministry of the Archdiocese of Indianapolis, African Mass,** 3 p.m., reception following Mass. Information: 317-269-1276 or [Africancatholic\\_ministry@yahoo.com](mailto:Africancatholic_ministry@yahoo.com).

St. Mary Parish, 212 Washington St., North Vernon. **Community Festival,** 11 a.m.-5 p.m., food, children's games. Information:

812-346-3604.

St. Pius V Parish, Highway 66, Troy. **Fall Festival,** 11 a.m.-5 p.m., dinners, games. Information: 812-547-7994.

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.

## September 8

St. Francis Hospital, Community Relations Office, 3145 E. Thompson Road, Indianapolis. **"Freedom from Smoking: A Liberating Way to Snuff a Bad Habit,"** seven-week program, \$50 per person. Registration: 317-782-7999.

St. Rita Church, 8709 Preston Highway, Louisville, Ky. **Celebration of the Virgin of Caridad del Cobre, the Patroness of Cuba,** Mass with procession, 7:30 p.m., reception, 8:30 p.m. Information: 502-969-4579.

Holy Family Parish, Main Street, Oldenburg. **"RCIA Workshop,"** 7-9 p.m., Information: 317-236-1483, 800-382-9836, ext. 1483, or [ctuley@archindy.org](mailto:ctuley@archindy.org).

Roncalli High School, auditorium, 3300 Prague Road, Indianapolis. **"Drugs, Alcohol and Teens,"** program for parents, Janice Gabe, addictions counselor, presenter, 7-8:30 p.m. Information: 317-787-8277.

## September 9

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, meeting,** 12:30 p.m. Information: 317-885-5098.

## September 10

St. Francis Hospital, Education Center, 5935 S. Emerson Ave., Suite 100, Indianapolis. **"Prostate Cancer Awareness and Early Detection,"** 6:30-8 p.m., registration

required. Information: 317-782-4422.

## September 11

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Blue Mass** to honor police officers, firefighters, emergency medical technicians and their families, 6 p.m. Information: 317-784-4439.

St. Francis Hospital, 1215 Hadley Road, Suite 105, Mooresville. **Prostate screening,** 5-8 p.m., no charge. Information: 317-784-4422.

## September 12

Marian College, Allison Mansion, 3200 Cold Spring Road, Indianapolis. **Theology on Tap, Fall Gala,** 7 p.m.-midnight, \$55 per person, reservations required. Information: 765-532-2403.

St. Michael Parish, 519 Jefferson St., Greenfield. Couple to Couple League of Indianapolis, **Natural Family Planning (NFP) class,** 7-9 p.m. Information: 317-462-2246.

## September 12-13

St. Mary Parish, 302 E. McKee St., Greensburg. **Parish picnic,** Sat. 5:30 p.m.-11 p.m., pork chop dinner, Sun. 11 a.m.-5 p.m., fried chicken, pulled pork barbecue, bake sale, games. Information: 812-663-8427.

## September 12-14

SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. **Parish festival,** Fri. 5 p.m.-midnight, Sat. noon-midnight, Sun., family fun day, 1 p.m.-5 p.m., rides, games, music, food. Information: 317-859-4673.

## September 13

Marian Inc., 1011 E. St. Clair St., Indianapolis. **Holy Cross Parish, "Feast of the Holy Cross," dinner, dance and silent auction,** 6 p.m.-11 p.m., \$50 per person. Information: 317-637-2620.

St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. **French Market,** noon-10 p.m., French food, booths, children's

activity area, entertainment. Information: 317-283-5508.

St. Mary Church, 415 E. Eighth St., New Albany. **"Fiesta Latina,"** Mass in English and Spanish, 5:30 p.m., re-enactment of "Grito," Mexican Independence Day celebration, folk dancing, children's games and traditional foods, 6:30 p.m., free admission. Information: 812-944-0527.

St. Roch Parish, Family Center, 3603 S. Meridian St., Indianapolis. **Single Seniors,** meeting, 1 p.m., age 50 and over. Information: 317-784-1102.

St. Anne Parish, 102 N. 19th St., New Castle. **Fall Bazaar,** 8 a.m.-2 p.m., crafts, bookstore, rummage sale, stained-glass and slate souvenirs from church. Information: 765-529-0933.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Prostate screening,** 9 a.m.-noon, no charge. Information: 317-784-4422.

St. Luke the Evangelist Parish, 7575 Holliday Drive E., Indianapolis. Couple to Couple League of Indianapolis, **Natural Family Planning (NFP) class,** 9-11 a.m. Information: 317-465-0126.

St. Teresa Benedicta of the Cross Parish, 23670 Salt Fork Road, Bright. **"In Her Own Words, The Story of St. Theodora Guérin,"** **Sisterhood Christian Drama Ministry,** 7:30 p.m., free admission. Information: 812-656-8700.

Our Lady of the Apostles Family Center, 2884 N. 700 W., Greenfield. **"Parenting with Christ" speakers series,** "Forming Character and Virtues in Children," Legion of Christ Father Matthew Van Smoorenburg, presenter, 6:30 p.m., free-will offering. Information: 812-498-7512.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Mass for Kennedy Memorial High School Class of 1968, 40th anniversary reunion,**

5 p.m., followed by dinner at Jonathan Byrd's Banquet Hall, Greenwood. Information: 317-783-0376.

St. Matthew Parish and School, 4100 E. 56th St., Indianapolis. **FunFest,** food, games for adults and children, music, 4 p.m.-9 p.m. Information: 317-257-4297.

## September 13-14

St. Mary Parish, 302 E. McKee St., Greensburg. **Parish picnic,** Sat. 5:30 p.m.-11 p.m., pork chop dinner, Sun. 11 a.m.-5 p.m., fried chicken, pulled pork barbecue, bake sale, games. Information: 812-663-8427.

## September 14

St. Teresa Benedicta of the Cross, 23670 Salt Fork Road, Bright. **"Bringing the Bible to Life, Stories of the Old Testament and New Testament,"** **Sisterhood Christian Drama Ministry,** 2 p.m., free admission. Information: 812-656-8700.

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville. **Harvest chicken dinner,** quilts, 11 a.m.-3 p.m. Information: 812-282-2677.

Holy Cross Church, 125 N. Oriental St., Indianapolis. **Substance Addiction Ministry (SAM) Mass,** liturgy for individuals and families to pray for and give thanks for addiction recovery, Father Lawrence Voelker, celebrant, 4 p.m., reception, 5 p.m. Information: 317-637-2620 or <http://www.archindy.org/family/substance.html>.

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. †

## Awards



Oldenburg Academy of the Immaculate Conception senior **Julie Martin** of Aurora was recently approved for the Congressional Award Silver Medal. To earn this award, Julie completed more than 200 hours of voluntary public service, 11 months of activity for personal development, seven months of activity for personal fitness and a detailed four-night expedition/exploration. She spent almost 500 hours completing program activities in the four categories. †



## Indiana Nazareth farm

Youths from St. Agnes Parish in Nashville and Sacred Heart of Jesus, St. Ann and St. Benedict parishes in Terre Haute unload firewood for a family in need in Brown County in early August during the parishes' annual Indiana Nazareth Farm service camp. The group provided church and community service at the homes of 10 families and at St. Agnes Parish. Some of their service projects included building stairs, staining decks, fixing porches, moving an elderly flood victim to a new home, landscaping and other yard work. They completed more than 180 hours of service. Janet Roth, center, youth ministry coordinator for Sacred Heart, St. Ann and St. Benedict parishes in Terre Haute, assists the teenagers.

## Archdiocese sponsors Mass and program for addiction recovery

"Real People, Real Recovery" is the theme for National Alcohol and Drug Addiction Recovery Month in September.

As part of this observance, the Archdiocese of Indianapolis' Substance Addiction Ministry (SAM)—in collaboration with Drug Free Marion County—will offer a Mass at 4 p.m. on Sept. 14 at Holy Cross Church, 125 N. Oriental St., in Indianapolis.

Father Lawrence Voelker, pastor of Holy Cross Parish and the archdiocesan spiritual director of SAM, is the celebrant for the liturgy offered to pray for and give thanks for addiction recovery.

The public is invited to participate in the Mass and a reception after the liturgy.

Deacon William Jones, a member of St. Bartholomew Parish in Columbus, will assist Father Voelker with the liturgy.

Deacon Jones helped bring the

Substance Abuse Ministry to the archdiocese in 2006 and his ministry of charity is its continued implementation in archdiocesan parishes.

Father Voelker said the eucharistic liturgy will "help Catholics who have found recovery [to] connect with each other and enable them to celebrate it in the Church."

On Sept. 25, Addiction Recovery Month will be observed by community members with a celebration from 5 p.m. to 7 p.m. at the Kelley Gymnasium adjacent to Holy Cross Church.

Father Voelker said SAM is a way for the Church to respond to people in recovery as well as people who are afflicted by or affected by addictions. It is not affiliated with nor meant to replace 12-Step recovery programs like Alcoholics Anonymous and Al-Anon. †

# Dynamic speakers are on men's conference itinerary

By Sean Gallagher

The third annual Indiana Catholic Men's Conference on Sept. 27 at the Indiana Convention Center in Indianapolis will offer its attendees a slate of dynamic national speakers that come from a variety of walks of life.

"This year, we're fortunate to have people who will connect with youths," said conference organizer Mike Fox, a member of St. Pius X Parish in Indianapolis.

"They'll have positive messages for everybody who attends," Fox said. "I think Father Donald Calloway's story of going from being a prodigal son to being a Catholic priest—and a very dynamic one—is going to be very powerful."

As a teenager, Father Donald, a member of the Marians of the Immaculate Conception, lived an "MTV lifestyle" marked by drug abuse and sexual promiscuity.

He attributes his conversion and eventual call to religious life and the priesthood to a chance encounter with a book about Mary as well as his mother's constant prayers for him.

Mark Hart will speak at the conference and serve as its master of ceremonies. Known as the "Bible Geek," Hart is executive vice president for Life Teen International, a youth ministry program used by parishes across the nation.

Rich Donnelly has coached for 25 years for a number of Major League Baseball teams, including the 1997 World Series champion Florida Marlins.

Throughout his decades of involvement in professional baseball, Donnelly, a father of eight children,



has been strongly guided by his Catholic faith.

He was involved in the production of the Catholic Athletes for Christ video "Champions of Faith," which featured several MLB players talking about what the Catholic faith means to them.

Also scheduled to speak is Ken Ogorek, archdiocesan director of catechesis. Ogorek has written and spoken widely about how parents can pass on the faith to their children.

Father Christopher Weldon, associate pastor of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese, is also a conference speaker. Ordained in 2005, Father Weldon became a seminarian after

graduating from Cornell University in Ithaca, N.Y., and working as a buyer for a major clothing retailer.

Fox said that the number of men attending the conference has grown over its first two years. More than 1,000 men from across Indiana, other Midwestern states and as far away as Florida participated in last year's conference.

"There are a good number of people [who attend] who are at every level in their faith journey," Fox said, "and they all come away saying that this was very much worth their day."

Fox hopes the conference will be worth the participants' time because it will help them grow in their faith and love for their families.

*'From the very beginning, we have wanted to have an event that will strengthen men's relationships with Christ and will bring them closer to Christ, but also strengthen their relationship with their family and friends, and make them better stewards of the Church and their own parish.'*

— Mike Fox

"From the very beginning, we have wanted to have an event that will strengthen men's relationships with Christ and will bring them closer to Christ," Fox said, "but also strengthen their relationship with their family and friends, and make them better stewards of the Church and their own parish."

The 2008 Indiana Catholic Men's Conference will begin at 8:30 a.m. and conclude at 4:30 p.m. In addition to the speakers, the conference will also include Mass and the opportunity for the sacrament of reconciliation.

For those who register before Sept. 15, the cost of the conference will be \$40 per person or \$35 per person for groups of 10 or more. The registration cost increases by \$5 on Sept. 15.

Student registration is \$20 per person. Seminarians and priests can attend the conference free of charge.

Lunch is guaranteed for all who register before the day of the event.

(For more information about the conference or to register, log on to [www.indianacatholicmen.com](http://www.indianacatholicmen.com) or call 317-924-3982 or 317-888-0873.) †

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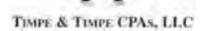
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# DEACONS

continued from page 1

wives was saying to me, 'Thanks for letting us know that it's OK if we're anxious because I was wondering if that was normal.'"

Part of the anxiety of the deacon aspirants and their wives might be attributed to the fact that most of them have been in the inquiry and discernment process for more than a year.

They've also met for a few hours each month before starting the full formation program with the retreat.

"This is exciting, challenging and anxious," said deacon aspirant Steven House, a member of St. Bartholomew Parish in Columbus. "We've had two years of preparation to be here. So that's a long time to wait and to think about it and to wonder about it and, in a way, to try on what it is, what the spiritual clothing of being a deacon is."

In contemplating the vocation to be a deacon, House has benefited from the ministry of Deacon Ed Hilger in his parish. He also observed

recently ordained Deacon William Jones while Deacon Jones, a member of the Seymour Deanery faith community, ministered there during his formation.

Deacon aspirant Rick Renzi, a member of St. Malachy Parish in Brownsburg, had a similar experience in getting to know Deacon Daniel Collier, who is a member of and ministers at the Indianapolis West Deanery parish, during his years of formation.

"Dan's been a wonderful mentor," Renzi said. "He's pulled me aside a couple of times and encouraged me, and told me that he's been praying for me."



Posing for a class picture on Aug. 23 in the chapel of Our Lady of Fatima Retreat House in Indianapolis are, front row, from left, Benedictine Father Bede Cisco, deacon aspirants Frank Roberts, Rick Renzi, Rick Cooper, Mark Meyers, Ron Pirau, Joe Geiman, Mike Slinger, Rick Wagner, Jeff Powell and Father Lawrence Voelker. In the back row are from left, Deacon Kerry Blandford and deacon aspirants Tom Hill, Mike Braun, Jim Miller, Brad Anderson, Tom Harte, Steven House, Russ Woodard, Tom Horn and Ron Freyer.

"I really feel that this first class of deacons paved the way for the archdiocese and people in the parish to understand the role of a deacon."

Deacon Patrick Bower, who ministers at St. Barnabas Parish in Indianapolis, assisted at the retreat.

He said that the fact that he and his classmates were so recently ordained and are still getting used to living the life and ministry of a deacon will also benefit the new class of aspirants.

"They're going to watch us learn," Deacon Bower said.

One of the deacons that the aspirants will get to know well is Deacon Kerry

Blandford, the associate director of the formation program.

"I just want to see them discover who God's calling them to be and where he's calling them to serve," said Deacon Blandford, who also ministers at St. Mark the Evangelist Parish in Indianapolis.

"I've had a chance to sit down with each one, and there are so many talents and strengths and personalities that I think will just bloom when they get into ministry. It will be a good thing."

Seeking God's will in regard to the diaconate was on the mind of Steven House's wife, Rochelle, during the retreat.

"What is the will of God?" she asked. "God has called [Steve] and I to this place. We don't

know what it's going to be in four years. But it's exciting to learn."

Being excited about learning is something that Benedictine Father Bede Cisco, archdiocesan director of deacons and deacon formation, said distinguished the new deacon aspirants.

"They really feel ready to begin the process," he said. "My hope is that they are as dedicated to the process as the first class was. And I think there's every indication that they will be."

(For more information on the deacon formation program, log on to [www.archindy.org/deacon](http://www.archindy.org/deacon).) †

# GUSTAV

continued from page 1

other resources provided by partner agencies, she said.

In addition, response teams will fan out across the region to make damage assessments and identify communities' unmet needs, Borysiewicz said.

Baton Rouge Bishop Robert W. Muench told Archbishop Hughes that the gymnasium at St. Anthony of Padua Catholic Parish in North Baton Rouge, which sheltered a large number of Vietnamese refugees, sustained major roof damage. There were no immediate reports of injuries.

Archbishop Hughes said the worst damage in the Archdiocese of New Orleans was expected to be in the Lafitte area of lower Jefferson Parish, which is low-lying and always subject to flooding, and in lower Plaquemines Parish on the east and west banks of the Mississippi River.

St. Louis Cathedral in New Orleans

appeared to suffer only minor damage. The winds dislodged several slates from the cathedral roof, Archbishop Hughes said, but there was no flooding. The rectory lost power for about 11 hours, but it was restored around 5 p.m. on Sept. 1.

After the worst winds subsided, New Orleans police officers gave Archbishop Hughes a tour of the city. Compared to Hurricane Katrina three years ago, there was little visible damage to archdiocesan facilities, he said.

Several windows were blown out in a 12-story archdiocesan office building on Howard Avenue in downtown New Orleans—which also had happened during Katrina. But Notre Dame Seminary, which sustained significant flooding during Katrina, was not badly damaged this time, he said.

New Orleans Auxiliary Bishop Roger P. Morin and Father Jose Lavastida, Notre Dame Seminary rector, rode out the storm at the seminary and remained there on Sept. 2 with power supplied by a generator.

"There are a lot of branches down in the streets and a lot of trees on the ground, but I saw no sign of flooding of any kind," Archbishop Hughes said.

Schools in the Archdiocese of New Orleans were expected to be closed for the remainder of the week. Archbishop Hughes praised local officials for learning the hard lessons from Katrina on how to properly evacuate thousands of residents in advance of a major hurricane.

"The evacuation was extraordinarily orderly and smooth," he said. "I really have to commend our public officials, volunteer groups, medical technicians,



Debris is seen in a street after Hurricane Gustav hit Houma, La., on Sept. 1. Gustav slammed into the heart of Louisiana's fishing and oil industry with 110-mph winds.

police and the [Louisiana] National Guard for the way in which they collaborated and treated people with dignity."

(Editor's note: Contributions can be made to Catholic Charities USA's response efforts by calling 800-919-9338 or mailing checks to Catholic Charities USA, 2008 Hurricanes, P.O. Box 17066, Baltimore, MD 21297-1066.) †

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# Ignoring the doubts

## Paralympic rower Emma Preuschl going for the gold in Beijing

By John Shaughnessy

She had heard the doubts and the words of caution too many times in her life, and each time Emma Preuschl found an easy way to deal with them:



Emma Preuschl

She ignored them.

Yet this time was different for the 23-year-old Preuschl, a member of Our Lady of Lourdes Parish in Indianapolis.

This time, she was in the midst of five intense, grueling days of tryouts in Philadelphia to determine if she would represent the United States in an international athletic competition in Beijing, China. And this time, the doubts and words of caution were her own. She started to wonder if she was good enough to make the team.

While battling those doubts in May, she drew strength from the message of a greeting card she had received earlier in that month when she graduated from Purdue University. The message encouraged her to put her trust in God, let him handle her problems and allow him to guide her on her path.

On the last day of the rowing trials, she rowed her smoothest and strongest race. Hours later, she heard her name announced as one of the five members of a rowing crew that will represent the United States in the 2008 Paralympic Games, the equivalent of the Olympics for people who have physical disabilities. The opening ceremonies are Sept. 6.

"I cried, I was excited," Preuschl recalled. "I really didn't think I was going. My life completely changed overnight. But there were others who didn't make the team who were naturally sad. I had to subdue my emotions because of sportsmanship."

### No excuses, just opportunities

Preuschl is eligible to compete in the Paralympic Games because of a physical disability she suffered when she was born. Doctors stretched her left arm while trying to deliver her, damaging the nerves that run from the neck to the hand. The daughter of Lynn and Kirk Preuschl eventually gained movement in her left arm, but it's five inches shorter than her right arm, with less mobility and strength.

"After it happened, my parents decided to focus on the healing process rather than the injury," she said. "They focused on what I could do rather than what I couldn't. That was a good thing."

Preuschl didn't seek excuses, she sought opportunities. A 2003 graduate of Cathedral High School in Indianapolis, she ran cross country for the Irish. At Purdue, she was a member of the rowing team for four years and served as an assistant coach in her fifth year as she completed a double major in dietetics and nutrition fitness and health. She also ran a marathon in her last semester at Purdue.

"I wanted to prove everybody wrong," she said. "That sounds silly, but I heard a lot of times, 'You won't be able to do that,' or 'That's not a good idea.' I wanted to prove to myself and others that I could do it, that you can't stop me."

During the interview, Preuschl sipped tea from a traveler's mug marked with the words, "Life is good," on the front side and "Do what you like. Like what you do," on the back side.

"It's a good motto," she said. "Sometimes in society, people think everything is hard and bad. Some people are so negative. Sure, you go through hard times, but you always get through it. Maybe we'd all be a little bit happier if more people had that attitude."

That attitude flows through Preuschl, her three fellow rowers and the coxswain who form the crew that will compete together in Beijing. One of the two male rowers in her boat is Jesse Karmazin, who has a prosthetic leg. He will be attending medical school at Stanford University. The other male rower is Jamie Dean. Blind, he's pursuing a law degree and a master's degree in business administration at Wake Forest University.

"Sometimes, we forget he's blind and we leave him places," Preuschl said. "He says it's the biggest compliment you can give him."

The other female rower is Tracy Tackett, a city planner who has cerebral palsy. Simona Chin is the coxswain, the person who directs the boat and the crew. In the rowing competition at the Paralympics, coxswains don't have to have a physical disability to participate because they don't physically row the boat. Preuschl is the only rookie to international competition among the rowers on her team.

"Emma is extremely dedicated, very idealistic and, boy, does she work hard," said Karen Lewis, the coach of the U.S. Rowing national adaptive team. "She has the potential to change this boat to a medal boat. We were fifth the past two



Members of the United States' rowing team for the Paralympic Games for the physically disabled take a break during a training session this summer on the Potomac River in Washington, D. C. The four rowers on the team, from left, are Jamie Dean, Jesse Karmazin, Tracy Tackett and Emma Preuschl, a member of Our Lady of Lourdes Parish in Indianapolis. The fifth member of the team, far right, is Simona Chin, the coxswain who directs the boat and the crew. The Paralympic Games begin on Sept. 6 in Beijing, China.

years in the world championships. The team from Canada won medals the past two years, and we've raced them twice this summer and beat them both times. Emma really helps. She's a super person to work with."

Jake Hatch knew that from coaching Preuschl at Purdue. He helped her improve her technique by giving her a shorter oar and a special seat to increase her power. The changes paid dividends in her last race as a collegian, during the 2007 Dad Vail Regatta in Philadelphia, the largest college rowing race in the country.

### Reaching beyond the limits

As a member of Purdue's junior varsity boat, Preuschl had never made it past the first heat of the regatta in previous years. In 2007, her boat won the first heat. Then she and her teammates won the second heat. In the finals, they finished third, earning a bronze medal—a result that left her in tears, of joy.

"It felt like a gold medal. It really did when they put it around my neck," she recalled. "I felt like a superstar. It was something I trained to get for four years. I was so happy."

After that race, Hatch became emotional, too. He told Preuschl's father, Kirk, "Take that medal and show it to every doctor and every person who ever said she couldn't because she did it."

"Do you want them to have a full life

or do you want them to be careful?" Hatch said. "It's a testament to her. Rowing is good for her. It's made her stand up for herself a little more."

Now, her rowing is leading her to China where she will represent her country in an international competition.

"It's one of those things I couldn't ever imagine," Kirk Preuschl said. "But here she is. She's feeling blessed, and we're proud of her. I hope everything goes smoothly for her. She's in it to win. She's definitely going there to win a medal."

This time, she's dreaming of a different color medal when the rowing competition takes place on Sept. 9-11.

"The only thing I visualize is winning gold," she said. "You can't visualize yourself as a bronze medal winner. It doesn't work. At this level, visualization is a key part of your training."

So Preuschl sees herself and her crewmates in perfect unison, gracefully and powerfully slicing their oars through the water in what she calls "the most important 3½ minutes of my life." She sees them all smiling together on the podium, holding their gold medals, the American flag draped across their shoulders.

"If you limit yourself, you limit your opportunities," she said. "It's a good lesson for people who say, 'I could never do that.' Yes, you can."

Now is not the time to doubt her. †

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# Abortion and 'Faithful Citizenship' in the 2008 general election

(Editor's note: In preparation for the 2008 U.S. elections, experts at the United States Conference of Catholic Bishops have drafted essays on several topics to guide voters in the decision-making process by using the bishops' 2007 statement "Forming Consciences for Faithful Citizenship" as a blueprint on how Catholic social teaching should affect political participation by Catholics. The following is the second article in a 10-part series. For more information, go to [www.faithfulcitizenship.org/media](http://www.faithfulcitizenship.org/media).)

By Deirdre A. McQuade  
U.S. Conference of Catholic Bishops

Abortion is the most widespread direct attack on innocent human life in the United States. Today, nearly one in four pregnancies ends violently in abortion.

As a pre-eminent threat to human dignity with far-ranging social and

political consequences, abortion warrants sober consideration as we head to the polls this fall.

Catholics are called in a special way to examine candidates' positions on the issue against their own conscience, a conscience which is well-formed by Church teaching.

Far from being simply the sole choice of a mother, the question of having an abortion involves matters of justice and compassion for all involved: for unborn children and their mothers, but also their fathers, siblings and grandparents, and the character of our society.

More than 35 years have passed since *Roe v. Wade*, the 1973 Supreme Court decision that legalized abortion for almost any reason throughout the nine months of pregnancy. Approximately 50 million defenseless lives have been lost. Countless women regret their abortions, many men grieve lost fatherhood, and

others involved often suffer in silence.

The U.S. Catholic bishops are unequivocal in their defense of human life from its earliest stages to natural death.

In "Forming Consciences for Faithful Citizenship," they state that abortion is intrinsically evil, which means that abortion is "always opposed to the authentic good of persons" and is never justified by circumstances. Abortion "must always be rejected and opposed and must never be supported or condoned" ("Faithful Citizenship," #22).

The bishops advocate for constructive policies to help make abortion unthinkable in our society:

"We also promote a culture of life by supporting laws and programs that

encourage childbirth and adoption over abortion and by addressing poverty, providing health care, and offering other assistance to pregnant

women, children and families" ("Faithful Citizenship," #65).

Catholics are not alone in opposing abortion. *The New York Times*, MTV, and CBS News co-sponsored a poll in the summer of 2007, and found that 62 percent of young adults

reject abortion on demand.

In June 2008, a survey of likely voters by the polling company inc. found that

54 percent would prohibit abortion in all circumstances or allow it only in cases of rape, incest and to save the life of the mother.

There are signs that the Supreme Court is beginning to acknowledge the harm that abortion causes. In *Gonzales v. Carhart*, the 2007 decision upholding the federal partial-birth abortion ban, the Supreme Court candidly recognizes abortion as a form of killing and cites the grief, sorrow and depression reported by women involved in it.

Government officials, regardless of party affiliation, should take the courageous stand to protect the unborn and their mothers from abortion. When they fail to honor the basic right to life—and even abandon it in the name of "choice"—they undermine the foundation for all other human rights.

Citizens deserve to know candidates' positions on abortion so they can vote with fully informed

consciences. The bishops say that a well-formed conscience will recognize "that all issues do not carry the same moral weight and that the moral obligation to oppose intrinsically evil acts has a special claim on our consciences and our actions" ("Faithful Citizenship," #37).

Abortion is a pivotal issue as we approach the upcoming state and federal elections. Longer range, we await the day when U.S. law protects human life from conception to natural death, parents welcome children whether "planned" or "unplanned," and the wounds of abortion have healed.

A culture in which abortion is unthinkable is one in which all lives will be honored.

(Deirdre A. McQuade is assistant director for Policy and Communications at the Secretariat of Pro-Life Activities of the United States Conference of Catholic Bishops.) †



Deirdre A. McQuade

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## Chinese priests study Benedictine monastic life in Germany

WARSAW, Poland (CNS)—Chinese Catholic priests are studying at a Benedictine monastery in Germany in what at least one Church-in-China expert hopes will lead to Chinese contemplative orders.

"They're sampling our spirituality and community life ... and will later be returning to their homes in different Chinese provinces in May," said Martin Wind, press officer at St. Ottilien monastery near Munich, Germany. "There's no [current] Christian tradition of monasticism in China, so we wanted to show them what it's like to live in a monastery. Although it isn't our aim, we would be glad if they decided to found a monastic community when they go back."

The eight priests have been undergoing "practical training" at St. Ottilien since September 2007, Wind told Catholic News Service in a telephone interview, noting that the visit was "sensitive" and the priests would not be speaking to the media directly.

"They haven't talked openly about the possibility of being allowed to set up monastic structures in China, but they wouldn't have come if there was no interest in the monastic life there," said Wind.

The priests in Germany come from Chinese Catholic communities that have registered with the Chinese government, which requires the registration of bishops and Church communities. Some Catholics view registration as a tool for control and prefer to exercise the faith in a semi-clandestine manner. Pope Benedict XVI has urged Catholics from both communities to unite. †

## Pope explains what 'hope in action' looks like in encyclical

By David Gibson

Do you consider yourself a hopeful person? I ask that because so many social commentators believe that hope, so essential to human well-being, has suffered a beating in our times. Perhaps you'll prove them wrong.

The question might prove difficult, however, because it is so hard to define "hope." We know what hope is not; we're familiar with the obstacles to hope that we regularly encounter. But what is hope, actually?

Not as difficult to put into words is what hope in action "looks like." And this is important since hope isn't really some "thing" to define, but a way to live and act. What does hope look like when someone lives it?

For Christians, hope is a virtue—a strength reflected in how we address the little predicaments and the larger, complex challenges we encounter.

Hope shapes the effort undertaken to bring authentic love and the finest of our energies to bear on the realities of marriage and home life, on work, friendships, the pursuit of our life goals or on our troubled world.

Pope Benedict XVI's second encyclical, "*Spe Salvi*," released on Nov. 30, 2007, is devoted entirely to the virtue of hope. Pope Benedict believes people live differently when they are hopeful. It goes without saying, I suppose, that people who aren't very hopeful live differently, too.

What did Pope Benedict say in this encyclical to cast light on hope's meaning and to illustrate hope in action?

- First, the virtues of hope and faith are so closely related in the encyclical that one barely can be understood without the other.

"Faith is the substance of hope," we're reminded. The pope notes that in several biblical passages "the words 'faith' and 'hope' seem interchangeable."

- Second, and closely related to the first point, the encyclical insists that human beings need God.

"God is hope's foundation," Pope Benedict writes. This is not just "any god, but the God who has a human face and who has loved us to the end." The pope concludes, "A world without God is a world without hope."

- Third, people of hope look to the future and eternal salvation, but this does not remove them from the demands of the present time, the pope says. Hope is directed to the future, but not solely the future.

Thus, our future vision "is certainly directed beyond the present world," but also "has to do with the building up of this world." Explaining how Christian hope interrelates a desire for eternal life with our present life's reality, the pope says: "Faith draws the future into the present. ... The fact that this future exists changes the present."

- Fourth, Christian hope is not individualistic, not only hope for ourselves.

In Pope Benedict's vision, true hope neither forgets nor overlooks others because "being in communion with Jesus Christ draws us into his 'being for all.'"

The pope wonders, "How did we come to conceive the Christian project as a selfish search for salvation which rejects the idea of serving others?"

- Fifth, people of hope neither flee suffering nor ignore suffering people.

The encyclical says that suffering is a "setting" in which

CNS file photo/Paul Jeffrey



A girl skips rope in the Dereige camp for internally displaced people in Sudan's troubled Darfur region. Pope Benedict's encyclical on hope, "*Spe Salvi*," teaches that suffering is a "setting" in which to learn of hope.

to learn of hope. Everything that can be done must be done "to overcome suffering," Pope Benedict says. Yet, he adds, "a society unable to accept its suffering members and incapable of helping to share their suffering and to bear it inwardly through 'compassion' is a cruel and inhuman society."

The pope says, though, that an individual "cannot accept another's suffering unless he personally is able to find meaning in suffering, a path of purification and growth in maturity, a journey of hope."

These five points do not summarize Pope Benedict's encyclical, but I hope they highlight his determination to put "hope" into words and to tell what it looks like in action. "All serious and upright human conduct is hope in action," the pope writes.

I noted earlier that social commentators today often regard hope as a virtue under pressure. Coincidentally, Pope Benedict said in a speech just as I was writing this article that a "weakness of hope" characterizes much of modern society. Many feel that "the

future holds only uncertainty and instability for younger generations," he observed.

Others, for example, say that society in these years after the terrorist attacks of Sept. 11, 2001, is fearful and that fear assaults our hope.

Excessive fear, it is suggested, causes people to hold back from engaging the world and the people around them, and even their own life, in the ways true hope proposes.

All of which takes me back to my original question: Are you, in general, a hopeful person? Perhaps at this point we might also ask what happens to us when our hope weakens: What changes in how we think or act, how we treat ourselves and others, and how we pray?

Are these questions worthy of reflection? Maybe so. For Pope Benedict believes hope makes a difference, and that when people have

hope, they live differently.

(David Gibson is the former editor of Faith Alive! and Origins, the CNS Documentary Service.) †

*'Hope shapes the effort undertaken to bring authentic love ... to bear on the realities of marriage and home life, on work, friendships, the pursuit of our life goals or on our troubled world.'*

### Discussion Point

## Experiencing Christian hope in our lives

### This Week's Question

Have you experienced Christian hope in your life?

"Definitely. I was a small child during the Depression, and I remember Mom getting the family together to say the rosary and pray that our house wasn't foreclosed. Then I had four brothers in World War II, and she'd get us to kneel down to pray for them, and they all returned." (Max Johnson, Ravalli, Mont.)

"Hope is the courage and strength God gives us to carry on in times of stress. We've had two deaths in the family just recently, and I've gotten courage and strength through ... Christ ... to get through this. I can't do it all myself." (Darleen Zenker, Little Canada, Minn.)

"I'm a lay director in the Cursillo movement.

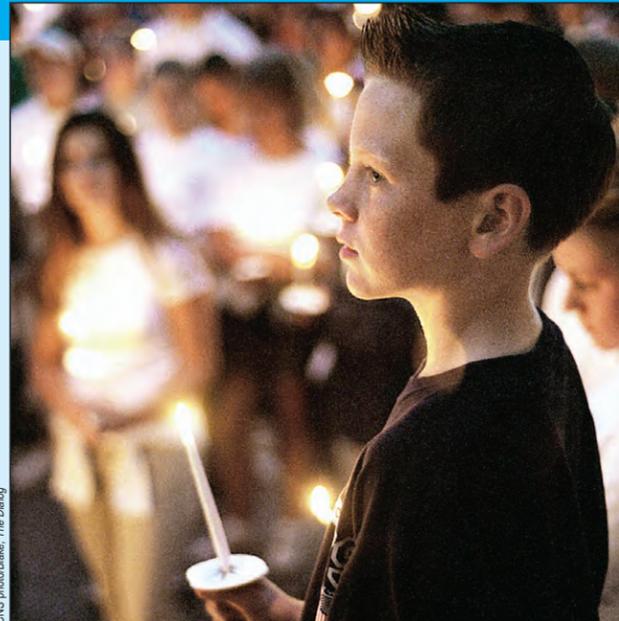
My wife, Renette, works with the women; I work with the men. People are hard to [recruit]. We were at a standstill so about a month ago I told God I was going to step aside and let him find us candidates. We've gotten 33." (Dave Leibowitz, Augusta, Maine)

"Every day. ... Through everything in our life: marriage, work, etc. God's always there for us." (Nancy Krajnikovich, Newtown, Pa.)

### Lend Us Your Voice

An upcoming edition asks: What can be done to improve health care access in the U.S.?

To respond for possible publication, send an e-mail to [cgreene@catholicnews.com](mailto:cgreene@catholicnews.com) or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo/Blake, The Dialog

From the Editor Emeritus/John F. Fink

## Possible U.S. saints: Father Michael McGivney

(Fifteenth in a series of columns)



Father Michael McGivney was ordained only four years in 1882 when he founded the Knights of Columbus. He did it out of pastoral concern for the welfare of his parishioners, most of whom were poor Irish immigrants.

Like so many other Irish, both of Michael's parents fled Ireland because of the potato famine in the 1840s. They were married in Waterbury, Conn., in 1850. Michael was the eldest of their 13 children, six of whom died in infancy. He studied for the priesthood and was ordained on Dec. 22, 1877, in Baltimore's Cathedral of the Assumption.

His first assignment was St. Mary's Parish in New Haven, Conn., where he quickly got to know his parishioners through visits to the sick and other priestly responsibilities. One of the things he learned was how quickly families could become destitute if the husband and father died in those days before Social Security.

Father McGivney envisioned an

insurance and benevolent society that would care for such families. After discussing his idea with his bishop and learning about benevolent societies in Boston and Brooklyn, he gathered the men of his parish together.

After months of discussion about insurance, maximum ages for membership, initiation fees and the disbursement of benefits, they founded the Knights of Columbus. Father McGivney became its secretary.

It had a slow start and some criticism, mainly about its lay leaders. Father McGivney held the organization together by his strength of vision, optimism and perseverance. He also prepared a clear statement of its purpose, structure and conduct for the Supreme Knight, the Supreme Council, the Supreme Committee, the Supreme Chaplain and the Knights themselves.

In 1883, five other parishes in Connecticut expressed an interest in joining. At the society's second convention in 1884, Father McGivney stepped down as secretary and accepted the role of Supreme Chaplain.

The Knights benefited when Pope Leo XIII, in 1884, published an encyclical that condemned Freemasonry and encouraged Church leaders to form Catholic

societies to combat secret societies such as the Masons. The *Connecticut Catholic* editorialized that the Knights of Columbus "is eminently fitted" to "ward off the dangers of those secret societies" which were proscribed by the Church.

By the end of 1885, there were 31 councils. By that time, though, Father McGivney had been transferred to St. Thomas Church in Tomaston, a poor parish in a poor factory town. He again threw himself wholeheartedly into serving both the spiritual and physical needs of his parishioners.

In 1890, Father McGivney contracted pneumonia, which evolved into tuberculosis. He died on Aug. 14 of that year, two days after his 38th birthday.

Today, the Knights of Columbus has 1.7 million members in 13 countries. It has more than 1.5 million premium-based policies in effect. It has become one of the largest charitable organizations; in 2004 alone, it made contributions totaling \$135 million.

The most recent book about Father McGivney is *Parish Priest: Father Michael McGivney and American Catholicism* by Douglas Brinkley and Julie M. Fenster, published by William Morrow. †

It's All Good/Patti Lamb

## The best part of the day? Coming home

The value of our dollar is dropping, food packages are getting smaller and gas prices are climbing. So we didn't take a vacation again this year.



Pictures of the ocean in books will suffice just fine. We cannot economically justify a trip to Florida, we reminded ourselves, so we were determined to do

whatever we could to make for a fun day here at home.

Daddy took the day off from work, and we decided to make it a special one. We went to The Children's Museum of Indianapolis.

And we pulled out all the stops. My son got to ride the carousel, and he was treated to a sweet snack from the café at the museum.

On the way out, he was allowed to choose one toy under \$10 to take home as a souvenir from our "vacation."

The icing on the cake was our surprise stop for breadsticks with cheese sauce—a true family favorite—as we drove back to

the west side of town.

On the way home, we played one of our favorite games. We learned it from our friend, who is always celebrating the best of life, especially since she lost her mom to cancer a few years ago. I think she has learned to value time in a whole different way.

Anyway, we played in the car on the way home. The game was to give everyone a turn sharing his or her favorite part of the day. I went first. I said that my favorite part of the day was seeing Curious George at the museum.

Next it was my son's turn, and so I asked him, "What was your favorite part of today?"

"Hmmm . . .," he thought out loud. There was so much to choose from. Would it be the carousel? The face painting? The new toy from the gift shop? Or possibly the breadsticks?

"My favorite part . . .," he paused. There was so much to take in and it was overwhelming. After all, he's only 3 years old.

Finally, he declared proudly after rigorous thought, "My favorite part was coming home."

Did he just say that? I was stunned. I looked at my husband in awe.

"Not the carousel?" I asked. "Not the new toy?"

Sometimes I think kids are a little more in tune than we give them credit for. He knows what is real. The genuine comfort and security and the "know you're loved" feeling that we receive at home is the best part of any day.

And as Christian parents, that's the best thing we can do: to provide a stable, warm home environment where our children learn love, faith, discipline and self-confidence.

We shouldn't beat ourselves up if we can't provide fancy vacations or stellar new sneakers or the newest video game system. That might be a brief patch to keep everyone content, but it will pass.

Being able to know you can go home, where you're loved no matter what, is the greatest thing.

In my mind, to be able to provide that for our children, no matter what their age, is a real and valid vocation.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

## A few anecdotes about disruptions at holy Mass

How well I remember a parish Mass years ago when I could not stop coughing!



I don't recall what time of year it was, but know that the weather was good because I had walked to church. I also took cough medicine that morning so I was irked that it wasn't working.

To spare others, I left the Mass in progress and walked slowly around the perimeter of the church a couple times, hoping the coughing would cease. Finally, I returned home, coughing every step of the way and long thereafter.

I was concerned because years before that I had experienced something similar. It turned out to be histoplasmosis, a respiratory problem.

My doctor believed that I had been infected by using contaminated potting soil when gardening indoors that winter. (I used fluorescent growth "lights" to simulate sunshine.)

Some years later, a second super-annoying cough was caused by weak breathing muscles (the diaphragm), a result of a neuromuscular problem known as myasthenia gravis.

This came as a shock because I had been in remission for years, and didn't realize it could return. (My breathing had not been affected the first time around with myasthenia gravis.)

Coughing, sneezing, hiccups and similar aggravations can disrupt Mass for oneself and for others. When one of these continues for very long, it behooves us to step into a vestibule in order to be considerate of others. This suggestion also applies to lengthy disruptions by babies or children. Leaving temporarily is the courteous thing to do.

There is another distraction in church that once aggravated me, but I got over it after realizing I was being judgmental. What was that? Repeated yawning!

I often cringed when others yawned repeatedly, wondering what the dear priest must think when viewing this, especially during a sermon. However, I stopped

judging others when on Sunday morning I realized that I was the one yawning.

My excuse was sleeping poorly the night before. This happened long ago when a former doctor prescribed a certain medication before bedtime. When taken off that prescription by another doctor, I was again alert and productive during the day.

My point to others here is: Please try not to be judgmental because that can backfire on us. Fortunately, I learned these lessons years ago. Now when someone yawns at Mass, I ask God's blessings on that tired soul. Perhaps he or she worked a night shift or was up for hours with a crying child or unfortunately suffers from insomnia. They are to be commended for not missing Mass.

Even if someone has no good reason for yawning, it is not up to us to show righteous indignation. Only God can discern what is deeply within our hearts and souls. Only God can judge us fairly.

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

Faith Hope and Charity/David Siler

## Could that be Jesus?

Is it just me or have you also noticed a growing number of people at exit and entrance ramps holding signs announcing their homelessness, hard luck or need for help?



One of the most common questions that I am asked when people learn of my work with Catholic

Charities is, "Are those people really homeless?"

A simple answer is not available, but I believe we all wonder how to respond to people asking for our help. I offer some suggestions and food for thought that I hope is useful.

Several years ago while accompanying a group of eighth graders on a trip to Washington D.C., we came upon an elderly gentleman on the steps of the U.S. Capitol building as we waited for our tour.

This man held a sign declaring his service as a Vietnam veteran, his homelessness and need for assistance. One of the eighth graders approached me and asked if she could give this man some money. I responded that of course she could—as it was her money—but I challenged her to make an informed decision.

As our line was not moving at all, I suggested that she and a few others interested in the plight of this disheveled man watch how much money the man received over the next 15 minutes.

This was not exact science by any means, but over the next 15 minutes our little group estimated that the man collected nearly \$50. The kids quickly realized that he would make about \$200 per hour. Armed with a bit more information, they were free to respond. None of the students decided to give a gift.

On several occasions, I have stopped to talk to our exit ramp residents and offered to take them to a homeless shelter.

I have never been taken up on my offer. This is certainly not to say that they are not indeed homeless, but I am sure that money is not always the answer. The kind of hard work and personal growth required of a shelter resident might be more difficult than a few hours a day spent at an exit ramp.

There are many ways that we can respond rather than with a few coins or dollar bills.

One of my favorite ways is to offer a simple blessing and prayer for this person who for whatever reason is seeking help from strangers.

I cannot know their heart, but God does and can respond to their needs in ways that I cannot. One friend told me that she carries a case of bottled water in her car, and offers them when she is close enough to hand one out the window.

A priest friend of mine once said to me after handing a quarter to a beggar on the streets of Washington, D.C., "If I am certain that that person is not Jesus, I will not offer anything. Otherwise, I feel obliged to do something."

He carries a pocket full of quarters, saying that it allows him to make eye contact, and the gratitude that is expressed makes him feel good so it is worth a few bucks a day for him.

So, I cannot definitively answer the question about the true needs of the sign-toting strangers, but I sure hope that if I am ever forced to rely on the generosity of strangers that you will not ignore me.

(David Siler is executive director of the Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.) †

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

# The Sunday Readings

Sunday, Sept. 7, 2008

- Ezekiel 33:7-9
- Romans 13:8-10
- Matthew 18:15-20

For the first reading this weekend, the Church gives us a passage from the ancient Book of Ezekiel.



Ezekiel's name in Hebrew in effect was a prayer, "May God make [him] strong." It was fitting since—as the prophet himself said and indeed said in complaint—his

calling to be a prophet put him at odds with so many people.

For God's people, times were hard. The Babylonian Empire, at the time one of the Middle East's most powerful states, had destroyed much and had killed many. In the process, they took many survivors of the invasion back to Babylon. In Babylon, these exiles or their descendants would languish for four generations.

Ezekiel saw this disaster not as a direct punishment from God—pressed down upon the people in a fury of revenge for their sinfulness—but as the result of the people's sin.

Although the prophet was harsh in this respect, he also consoled the people that a better day would come if they returned to God. If they obeyed God, then God would protect them.

No matter the people's disobedience, Ezekiel wrote, God would never forsake them and never desert them in the face of peril.

St. Paul's Epistle to the Romans is the source of the second reading.

It continues the pattern for these weekends of the summer, so many of which have presented readings from Paul's Letter to the Romans.

A highly educated, sophisticated and wealthy Jew, fully versed in the teachings of Judaism, Paul knew the Ten Commandments well. While he saw a special vocation in his outreach to gentiles, he knew that God had revealed through Hebrew agents in the past. The Commandments were from God and given to Moses.

Paul set the Commandments in context. People should obey God

because they love God. People should treat others well, according to the Commandments, because they love others. This urging echoed the teaching of Jesus.

For its last reading, the Church this weekend offers a passage from the Gospel of Matthew.

Jesus told the disciples to admonish anyone among them who somehow is at fault.

The Lord gives a progression of steps. First, a Christian should call a wayward brother or sister to task. If they fail in this step, the Christian should seek the aid of others in calling the wayward person to task. Finally, if this step also fails, the disciple should go to the Church. If the wayward will not reform, the Church should dismiss the wayward.

The reading reminds us of the teachings of the Church regarding how to read the Gospels. We should remember that the Gospels were not written at the time of Jesus, but rather years later. By the time Matthew was written, the Church had formed.

Being a follower of Jesus is a serious matter. The Church has the right to judge a member's behavior, and even a member's sincerity. Christ is in the assembly of disciples. The Church is not simply a convenient, occasional gathering of people of like minds.

## Reflection

For weeks, we have heard advice about being good disciples. We hear advice again this weekend about discipleship.

Ezekiel gives us a clear message. All humans are inclined to sin. Bad results follow, and we obviously do not like these bad results. Searching for excuses, we blame others or something else, saying that actually we are helpless in the face of temptation or we did not understand the seriousness of our sin.

We are responsible for what we do. We are weak. We are myopic. We are afraid. Even so, if we ask, God will strengthen us.

God speaks and acts through the Church, and the Church acts with God's authority. It guides us, and it warns us. Frank and straightforward, it reminds us that we must love God above all else. †

## Daily Readings

**Monday, Sept. 8**  
The Nativity of the Blessed Virgin Mary  
Micah 5:1-4a  
or Romans 8:28-30  
Psalm 13:6abc  
Matthew 1:1-16, 18-23  
or Matthew 1:18-23

**Tuesday, Sept. 9**  
Peter Claver, priest  
1 Corinthians 6:1-11  
Psalm 149:1b-6a, 9b  
Luke 6:12-19

**Wednesday, Sept. 10**  
1 Corinthians 7:25-31  
Psalm 45:11-12, 14-17  
Luke 6:20-26

**Thursday, Sept. 11**  
1 Corinthians 8:1b-7, 11-13  
Psalm 139:1b-3, 13-14b, 23-24  
Luke 6:27-38

**Friday, Sept. 12**  
The Most Holy Name of the Blessed Virgin Mary  
1 Corinthians 9:16-19, 22b-27  
Psalm 84:3-6, 8, 12  
Luke 6:39-42

**Saturday, Sept. 13**  
John Chrysostom, bishop and doctor of the Church  
1 Corinthians 10:14-22  
Psalm 116:12-13, 17-18  
Luke 6:43-49

**Sunday, Sept. 14**  
The Exaltation of the Holy Cross  
Numbers 21:4b-9  
Psalm 78:1b-2, 34-38  
Philippians 2:6-11  
John 3:13-17

## Question Corner/Fr. John Dietzen

# Catholic wedding on cruise ship requires complicated paperwork

**Q** Our daughter plans to be married next year, and wants to be married on a Caribbean cruise ship.



There will be relatively few guests attending—just close family members and a few friends—and we have learned that a private room may be reserved for the ceremony.

Our question is whether it is possible to have a Catholic wedding that way? We asked a local priest and he did not know. (Louisiana)

**A** Yes, it is possible, but it's a complicated process. As you probably know, deacons, priests and bishops cannot validly marry anyone, anywhere, anytime without delegation. Generally, that delegation is given to priests, for example, to preside at marriages in their own diocese.

But that doesn't automatically extend to marriages they might perform elsewhere. That requires special delegation from the bishop or pastor of the place where the wedding will take place.

The biggest question is, therefore, who has authority to delegate a deacon or priest to preside at a wedding at sea, which perhaps might happen in any of several dioceses or no diocese at all? Is it the diocese where the cruise begins or ends? Or the diocese at the ship's home port? Or the diocese of the ship's registry?

Such questions may sound overly involved, but they can determine whether or not a marriage is valid in the eyes of the Church.

Priests and deacons who minister as chaplains of an organization called the Apostleship of the Sea have certain special faculties. But not all cruises have such a chaplain, and even for them strict conditions apply.

Other questions are involved, including: Where will the marriage be registered?

A number of general and specific Church regulations apply here. So, in short, a helpful final answer cannot be given in a column like this.

I suggest that you contact the chancery office of your diocese, either directly or

through your pastor, and ask for their assistance. And, if after reading this you still wish to pursue this possibility, you will need to do that soon.

**Q** We are an older couple and are considering cremation after we die. Someone told us that even if we make that choice we must have a casket.

Is that true? Or can we have a memorial Mass after cremation? (Wisconsin)

**A** The Catholic Church urges that, even when cremation is chosen, if possible the body of the deceased should be present for all the funeral liturgies—the vigil service, funeral Mass and commendation prayers after the funeral ceremonies.

When circumstances require cremation beforehand, it is appropriate that the cremated remains be present for all funeral rites and then interred in a cemetery or mausoleum. In other words, cremated remains should be treated with the same respect given to the deceased body.

Whether or not one chooses cremation, a memorial Mass may be celebrated any time after death and burial.

The Church has no rules about a casket. To my knowledge, no state requires a casket if the body will be cremated. A few states do expect a body to be shipped to the crematory in a casket or other suitable container. Funeral directors can inform you about the regulations for your area.

Basic Catholic burial regulations may be found in the ritual *Order of Christian Funerals*; "Reflections on the Body, Cremation and Catholic Funeral Rites," published by the bishops of the United States in 1997; and in an instruction on Catholic funerals from the Vatican's Congregation for Divine Worship and the Discipline of the Sacraments, also published in 1997. If you're on the Internet, you can Google information from all three documents.

(A free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, 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 in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

# The Touch of God

A little whisper,  
A little word,  
Come now, Lord,  
Let your voice be heard.

I sit and wait  
Expectantly  
To hear you speak of love  
To me.

The breeze picks up,  
The leaves respond  
With graceful dance,  
Mysterious song.

I close my eyes,  
Feel your embrace,  
Your holy touch  
Upon my face.



CNS file photo/Nancy Wiehede

O bless you, Lord!  
I rest in Thee,  
My heart's desire,  
Sweet mystery.

By Linda Abner

(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis. A hiker displays fall leaves gathered along the West Fork trail in Oak Creek Canyon near Sedona, Ariz., in September 2005.)

# 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.

**BOVA, Sam**, 86, Holy Spirit, Indianapolis, Aug. 14. Father of Margaret, Joseph and Josiah Bova. Grandfather of four. Great-grandfather of 11.

**BUCHANAN, Jacob**, 20, St. Jude, Indianapolis, Aug. 21. Father of Elysia Buchanan. Son of Walt and Sherre Buchanan. Brother of Amy Shepherd and David Buchanan. Grandson of Verna Williams and Gene Green.

**BUNTON, Jerry C.**, 66, St. Michael the Archangel, Indianapolis, Aug. 9. Husband of Patricia Bunton. Father of Laura Helmick, Carolyn, Coni and Jeff Bunton. Brother of Bunky, Jack, Mick and Tom Bunton. Grandfather of five. Great-grandfather of three. (correction)

**CARROLL, James Joseph**, 61, Good Shepherd, Indianapolis, Aug. 25. Brother of Catherine Jackson. Uncle of several.

**COOK, Richard Joseph**, 78, St. Roch, Indianapolis, Aug. 16. Father of Cynthia Kimener. Brother of Robert Cook. Grandfather of three.

**EGGER, Catherine (Buschemeyer)**, 73, St. Joseph, Corydon, Aug. 6. Wife of Fred Egger. Mother of Jane Boss, Margaret Shain, Liz, Shannon, Howard and Robert Egger. Sister of John Buschemeyer. Grandmother of seven.

**FISCHER, Ryan M.**, 23, St. Vincent de Paul, Shelby County, Aug. 25. Son of William and Connie (Kelley) Fischer. Brother of Andrea Strehle. Grandson of Gaylord and Ruth McVey and Harold and Alice Kelley.

**FLYNN, Patrick F.**, 70, St. Bartholomew, Columbus, Aug. 19. Father of Nicole and Bryan Flynn. Brother of Susie Maxwell, Kathleen Stein and Jeff Flynn.

**FOUGEROUSSE, Arthur J., Jr.**, 81, Our Lady of Perpetual Help, New Albany, Aug. 23. Father of Susan Colin, Mark and Thomas Fougousse. Brother of Ruth Morgan and Janet Paris. Grandfather of seven.

**GOEBES, Martha J.**, 84, Sacred Heart of Jesus, Indianapolis, Aug. 18. Aunt of several.

**HODGES, Michael David**, 32, St. Malachy, Brownsburg, Aug. 19. Father of James and Jordan Hodges. Son of Sharon Christian. Stepson of Charles Christian. Stepbrother of Tiffany and William Christian. Grandson of Pat Snyder.

**LISKA, Walter C.**, 52, Mary, Queen of Peace, Danville, Aug. 14. Husband of Ann (Armstrong) Liska. Son of Jeannie Liska. Brother of Michelle Burgmaier, Robin Friend, Elizabeth Masopust and Michael Liska.

**McINTOSH, Alice**, 80, Holy Spirit, Indianapolis, Aug. 20. Wife of Bernard McIntosh. Mother of Michael McIntosh. Grandfather of two. Great-grandfather of five.

**MILLER, Iona M. (Ernstberger)**, 78, St. Joseph,

Corydon, Aug. 18. Mother of Regina Brown, Joan Kingsley, Susan May, Dale, Jeffrey, John, Scott, Steven and Terry Miller. Sister of Annette Akers, Rita Drury, Melva Gates, Nancy Mathews, Jane Ponto, Ruth Shewmaker, Gilbert, Paul and Vernon Ernstberger. Grandmother of 19. Great-grandmother of 11.

**MOORE, Margaret C.**, 92, St. Jude, Indianapolis, Aug. 24. Mother of George Moore IV. Sister of Gene Gooley. Grandmother of one.

**SMITH, Marcella L.**, 82, Christ the King, Indianapolis, Aug. 21. Mother of Jackie Cruse and Ruth Warner. Sister of Loretta Ferguson. Grandmother of six. Great-grandmother of six.

**SPRINGMAN, LeRoy Albert**, 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 Ann Gibson, Agnes Schafer and Paul Springman. Grandfather of 15. Great-grandfather of two.

**TUNITIS, Alexa Marie (Martin)**, 28, St. Jude, Indianapolis, Aug. 28. Wife of Matthew Tunitis. Mother of Josephine and Sophia Tunitis. Daughter of Timothy and Laura Martin. Sister of John Martin. Granddaughter of Joseph Lex and Alice Martin. Great-granddaughter of Louis and Bonnie Windhorst.

**WAGNER, Clarence T.**, 85, St. Bernadette, Indianapolis, Aug. 20. Father of Tina DeBoer, Jane Rea, Gary, Larry, Mark, Mike and Rob Wagner. Brother of Edith Burch, Marcella Doyle and Marie Williams. Grandfather of 18. Great-grandfather of 10.

**WIESSLER, John**, 85, St. Barnabas, Indianapolis, Aug. 12. Father of Shelley Anderson, Karen Finch-Taylor, Micki Givens, Sandy Smith, Linda Wiessler-Hughes and Jeff Wiessler. Brother of Marilyn Inglee, Robert and Thomas Wiessler. Grandfather of 13. Great-grandfather of seven.

**WILSON, M. June**, 86, St. Barnabas, Indianapolis, Aug. 16. Mother of Tom Michealree and David Wilson. Grandmother of one. Step-grandmother of one.

**WLASIK, Stanley**, 86, Nativity of Our Lord Jesus Christ, Indianapolis, Aug. 18. Father of Karen Heider and Nadine Treece. Grandfather of five. †

# St. Anne Parish bazaar features keepsake collectibles from church

By Mary Ann Wyand

Stained-glass fragments sparkle on the workbench as St. Anne parishioners David and Nancy Johnson of New Castle lovingly craft them into crosses, jewelry and a variety of larger, decorative designs.

The colorful glass pieces formerly filtered sunlight through the ornate stained-glass windows in the historic brick church, which was destroyed by an arson fire on Holy Saturday, April 5, in 2007.

Now the stained-glass has found a new life as keepsake collectibles made by the Johnsons that are being sold to benefit the church building fund.

St. Anne's annual Fall Bazaar is Sept. 13 from 8 a.m. until 2 p.m., at the Parish Center, 102 N. 19th St., in New Castle.

Franciscan Sister Shirley Gerth, parish life coordinator of St. Anne Parish in New Castle and St. Rose Parish in Knightstown, said the stained-glass items and pieces of slate from the church roof are expected to sell quickly.

She said the Johnsons coordinated the project and did much of the work. Parish volunteers helped them remove the stained-glass from the gutted church then clean it.

The bazaar also features gardening supplies, books, a white elephant sale, baked goods and a silent auction.

"Any funds that we bring in on the stained-glass items will go to the building fund," Sister Shirley said. "The sale of other items will benefit the parish operating fund. We made about \$10,000 selling the stained-glass [items] last year, and people are still wanting mementos of the church." †



St. Anne parishioner David Johnson of New Castle creates a stained-glass design from pieces of the former church windows. The historic Henry County church was gutted in an arson fire on Holy Saturday in 2007.

Right, pieces of stained-glass and slate are among the keepsake collectibles from St. Anne Church in New Castle that will be sold on Sept. 13 during the parish's annual Fall Bazaar.



Below, a concrete bench features stained-glass from the historic church. St. Anne parishioners Paul and Rosemary Niles made glass "sun-catchers."



## Sixth Annual Blue Mass

Thursday, September 11, 2008

6:00 PM • Calvary Cemetery Mausoleum Chapel  
435 W. Troy • Indianapolis, IN 46225 • Questions: 784-4439

This Mass is celebrated to honor all **Police Officers, Firefighters, and EMT's** for their courage and commitment to public safety.

Priests-Celebrants:  
**Msgr. Joseph Schaedel**  
Vicar General for the Archdiocese of Indianapolis  
**Rev. Steven Schwab**  
Chaplain, Indianapolis Metropolitan Police Department  
**Rev. James R. Wilmoth**  
Chaplain, Indianapolis Fire Department

All are welcome to attend this special Mass. Please wear your uniform. You are also welcome to drive your patrol car or fire truck(s) to the Mass. We will walk to the Public Servant Section of the cemetery after Mass for special prayers.

## Now You Can Hear Catholic Radio

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# Volleyball teams to compete in 'life game' match for charity

By Mary Ann Wyand

There's always an enthusiastic crowd for sports competitions between Bishop Chatard High School's Trojans and Cathedral High School's Irish.

Bishop Chatard, the Indianapolis North Deanery interparochial high school, and Cathedral, a private Catholic school on the Indianapolis northeast side, are friendly rivals in Indiana High School Athletic Association sports for boys and girls.

On Sept. 9, their girls' volleyball teams will face each other across the net for freshman, junior varsity and varsity games at Bishop Chatard's gymnasium with another special goal in mind.

The volleyball teams will compete in a memorial "life game" match for charity.

Larry Leonhardt, Chatard's varsity volleyball coach, said the event will pay tribute to the deceased relatives of team members and coaches.

"Because of a distressing number of Bishop Chatard students who have lost parents in the last year and a half, three of whom have been my volleyball players, and with the loss of [Cathedral] coach Jean Kesterson's mother and John [Kesterson's] wife to Alzheimer's [disease] just about a year ago," Leonhardt said, "we plan, with Jean's willing cooperation and assistance, to turn this match into a 'life game' for charity."

Leonhardt hopes to fill the gymnasium for the special charity games.

"We are indeed expecting a large crowd for the match," he said. "It typically draws well. ... It will be the freshmen, JV and then varsity match in sequence with the freshmen [game] beginning at 5 p.m. Both volleyball programs are doing fairly well so it could be a pretty good match."

It will also be an emotional one for the teams, Leonhardt said, because of the close connection between the schools.

"Players on both squads went to grade school[s] together and attended the funerals for the parents of the Chatard players who have passed away since the spring of 2007," he explained. "In addition, the loss of Rita Kesterson a year ago to Alzheimer's affected her daughter, Jean, who is the head [volleyball] coach at Cathedral, and her husband, John, who still coaches [the] freshmen [players] in his 80s."

Leonhardt has known the Kesterson family for 20 years and attended Rita Kesterson's funeral wake with members of Chatard's varsity volleyball team.

"The close connections between Cathedral and Chatard made this match seem like a

good fit," he said. "The rapid succession of funerals that I attended for players' and fellow coaches' parents motivated me to think in terms of a match that we could use as a celebration of life [and] that we could collect charity [donations] to 'pay it forward' to causes that are directly related to some of the participants in the match."

Leonhardt said the teams plan to solicit contributions during the match as well as sell T-shirts for \$10.

The commemorative T-shirts feature the Bishop Chatard and Cathedral logos with a drawing of a volleyball on the front. The text of a Scripture passage from the Gospel of John, "I come to give life, and give it more abundantly," a variation of John 10:10, is printed on the back of the shirts.

(Admission to all three games is \$5 for adults and students. The games will be played at Bishop Chatard's main gymnasium, 5885 N. Crittenden Ave., in Indianapolis.) †



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