Recipe for success

Second Helpings feeds the hungry in Indianapolis

By Mary Ann Wyand

Recipe for success

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 nectaries 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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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 Voeker, 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 challenges 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 Voeker said. “Last night, one of

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Diane Cooper and her husband, deacon aspirant Rick Cooper, members of St. Mary Parish in Lanesville in the New Albany Diocese, 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.

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Vol. XLVIII, No. 47 75¢

September 5, 2008

Serving the Church in Central and Southern Indiana Since 1960

New class of 18 men begin deacon formation program

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 Porter 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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HELPINGS
continued from page 1

good time in the kitchen dressing 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, 1131 Southeast 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 Bicke, 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. Bicke 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.

Serving as the director of volunteers. She oversees all the programs—the food waste and the need for qualified, skilled people to help relieve hunger and educate others. 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, skilled people to help relieve hunger and educate others. It’s very unique in the community and even across the country, and it just makes so much sense.”

Ten years later, “it’s just amazing how much they’ve done. Second Helpings has grown from a food rescue and job training ministry, call (317) 257-4297 to join us. Or to find out more about hiring Just ‘Cause Catering, which raises funds for Second Helpings, call the event coordinator at (317) 632-2664, ext. 14.”

St. Matthew Parish 50th Anniversary

Have you ever been a member of St. Matthew Church at 56th Street and Binford Boulevard in Indianapolis?

The parish invites former parishioners to join our Jubilee celebrations and reunite with old friends.

Were you an original or founding member, or do you know someone who was? If so, please call the parish office at:

(317) 257-4297

More information is at www.saintmatt.org

The Criterion
9/15/08

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Photos by Mary Ann Wyand

Good nutrition and the quality of meals for the shelter’s kitchen seem to be key to keeping clients healthy, Hubert said, because many of them are on a limited income.

Hubert said Second Helpings’ mission is made possible by and dependent upon the state and county health departments.

Bickel refers shelter clients to Second Helpings for culinary job training. “It’s the happiest place I have ever worked,” he 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. For more information about hiring Just ‘Cause Catering, which raises funds for Second Helpings, call the event coordinator at 317-632-2664, ext. 14.)
Obama invites American echo, echoes ‘Faithful Citizenship’ themes

WASHINGTON (CNS)— A speaking to America’s spirit of determinations’ 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 responsibilities and the fundamental belief that everyone is “my brother’s keeper ... 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 for 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 plan 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.”

Regarding McCain’s comment, 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 white 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 rebuked 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 studios avoided last night. From the speeches from ‘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, was a theme that has guided his life’s work: that political participation has a moral dimension. “We need 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 political 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 see McCain working to change the direction in which the country is headed.

“People need to realize 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 M. McCain on Aug. 28 as his 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 has always attended nondenomination 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 Republican governor, who has a 27-year-old son, Will, who is quadriplegic, named as one of her potential vice-presidential candidates. Palin accepted her selection as M.C.Cain’s running mate during a rally in Dayton, Ohio, calling the role the “privilege of a lifetime.”

McCain described her as someone with “grim, 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 in 2006, four years after the 44-year-old governor’s name had not been widely mentioned on the list of potential vice-presidential candidates.

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

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

A few days later, a legal analysis of McCain’s pick by Robert L. Schiess, the Catholic Archdiocese of Anchorage, the archdiocesan newspaper, that is “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 of Providence Catholic 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.

Florida Priest to Host Hawaii Retreat

15 Day – 4 Island Tour Departs March 5, 2009

Join other Roman Catholics on the most affordable two-week, four-island Hawaiian vacation you will ever find. Your YMT Catholic chaplain is Father “Rock” Travnikov, O.F.M., Pastoral Coordinator at Rocky Creek Village in Tampa, Florida. This will be Father Rock’s second trip as a YMT Catholic chaplain.

Mass will be celebrated some days while on tour, for those in the group who wish to participate. Each group will have their own priest. In Honolulu for five nights in Waikiki, three nights in Kona, one night in Hilo, two nights on Maui, and three nights on Kauai. Sightseeing on every island includes: a Honolulu city tour with Pearl Harbor Center and Pearl Harbor cruise to the Arizona Memorial, the Waikua riverboat cruise to the Fern Grotto, lagoon, valley excursion & the old whaling capital of Lahaina, a Hula show, Star Island and South Sand Beaches, Volcanoes National Park and more! Your price, from only $138 per person, double occupancy (includes all taxes, baggage handling and tipping). To find out more, you can telephone sightseeing on every island. Add $360 for inter-island airfare. Add $450 for roundtrip airfare from Indianapolis. “Your Man” packages special for Hawaii and has had its own office in Honolulu since 1967. Prices subject to change because travelers buy wholesale, directly from the actual Hawaiian tour operator. $100 deposits are now due. Friends and family are welcome! Call our office to book your trip today.

For a brochure, information, reservations, and letter from Father Rock call 7 days a week: YMT Vacations 1-800-736-7300
We have hope for the future because the Creator 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

I n his encyclical "Salve Refugiato," 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," He says in the encyclical, "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 hedonistically and selectively and take risks for the sake of the kingdom.

A 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.

Christian hope is the knowledge it 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?

My God and Father of our Lord Jesus Christ help us to be faithful stewards of the future he has promised to us. It is the Holy Spirit who fills our hearts with courage, empowered by hope, to imagine and then begin to build the coming Kingdom of God.

—Daniel Conway

**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. “The Criterion” article titled “Why I called it quits” 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 camps or in one barely livable room of their house or, if they are lucky, perhaps with relatives. I really feel 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. Well, I am now a volunteer disaster relief case manager for the Catholic Charities of Central Indiana. 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? Is there still a need for volunteers to help people put their homes back together? Is there money or time to offer, to call Catholic Charities. From what I have seen, Catholic Charities puts God’s will into action.

Anne McGregor

Martinsville

**Letters Policy**

Letters to 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 letters based on space limitations, pastoral sensitivity and content. Letters must be signed, and for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” The Criterion, P.O. Box 1717, Indianapolis, IN 46203.

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

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Mary es un símbolo de quiet y steady hope

(Thirteenth in a series)

W here were you when they took him from the Cross?
The body of Jesus was placed in the arms of his mother, **María**, and **thirteenth station** of the Vía Crucis is portrayed as the Pietà, the deposed Jesus in the arms of Mary.

If 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.”

Simon’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 sword of sorrow had pierced the heart of Jesus as she accepted his emaciated body from the cross.

Before he died, Jesus knew the anoxia of seeing his mother in sorrow. Reflecting in the mind of Jesus for his mother, the cardinal wrote: “He saw the last person in the world who would wish Him this ending gazing upon Him with unfailing loyalty” (ibid., p. 83). His mother was the last 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 to his soul a vivid beacon so that we will always know which way to turn and if we get lost.

Dramatically, he said: “If the winds of temptation blow, if you run against the reefs of heartbreak, 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 change at her Annunciation of the conception of Jesus and at the wedding feast in Cana, few 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 appeared to 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 humbly embarrassing situation provide a poignant example for us. If we truly accept the adoration of Jesus that he is present in the heart 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 account 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 símbolo de esperanza firme y silente.**

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

**Mary is a 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
A Roudôsis de Indianapolis
1400 N. Michigan 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

Turkey dinner, St. Anne Parish, 5267 N. Meridian St., Indianapolis. Lunch, 11 a.m.-7 p.m., dinner, 5-8 p.m. Information: 317-952-1992 or scribbles@indy.org

September 6
Indiana State Fairgrounds, Farm Bureau Celebration Park, 1200 E. 38th St., Indianapolis. 25th anniversary “Walk for Life,” 8 a.m. registration, 9 a.m. walk. Information: 317-280-2635 or supportwalklifeforlives.com

Second Presbyterian Church, 7700 N. Meridian St., Indianapolis. St. Monica and St. Tobias. A Quinns parish, “Ke nya Care” Fair, 11 a.m.-4 p.m. Information: 317-695-1990 or Kenyacarnival@indy.rr.com

St. Bartholomew Parish, 1306 27th St., Columbus, First Friday Market, 9 a.m.-5 p.m., pulled pork dinner, 11 a.m.-5 p.m., pulled pork, cheese, food, games, information: 317-705-1990 or Kenyacarnival@indy.rr.com

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 a 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, standing 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.

September 10
St. Francis Hospital, 501 N. Eola Road, Suite 105, Mooresville. Prostate screening, 5-8 p.m., no charge. Information: 317-784-4422.

St. Francis Parish, Compromise Relations Office, 314 E. Thompson Road, Indianapolis. “From Freedom from Smoking: A Liberating Way to Snuff a Bad Habit,” seven-week program, 8:30 p.m. registration. Information: 317-689-3551.

St. Mary (Immaculate Conception) Parish, 511 S. Meridian St., Greenwood. Parish picnic, Sat. 1 p.m.-5 p.m., rides, games, information: 812-663-8427.

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

Holy Family Parish, 3611 St. James Street, Oldenburg. “RCIA Workshop,” 7-9 p.m., information: Archdiocese of Indianapolis Office of Worship, 317-236-1483. 800-382-9836, ext. 1443, or rcia@indy.org.

Roncalli High School, auditorium, 3300 Prague Road, Indianapolis. “Drugs, Alcohol and Teens” program for parents, Janice Gabe, addiction counselor, presenter, 7-8:30 p.m. Information: 317-885-9777.

St. Rita Church, 7332 Dr. Andrew J. Brown Ave., Indianapolis. African American Catholic Ministry of the Archdiocese of Indianapolis, African American Mass, 3 p.m., reception following Mass, information: 317-623-4879.

St. Rita Church, 2130 N. Meridian St., Indianapolis. Catholic Mass at the Cathedral of the Holy Cross, Archdiocese of Indianapolis, Mass, 12:30 p.m. Information: 317-236-1483. 800-382-9836, ext. 1443, or rcia@indy.org.


St. Pius V Parish, Highway 66, Troy. Fall Festival, 11 a.m.-5 p.m., dinner, games. Information: 317-547-7994.

M.V.S. Divine Mercy and Gracious Cross River, Revellie, located on 925 South, 8 mile east of 421 South and 12 miles south of Versailles. M.V.S. as, 10 a.m. on the third Sunday holy hour and pick-in, groups of 10 pray the new Marian Way, 1 p.m., Father Eimer Burnwell, celebrant. Information: 317-942-0574.

September 14

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 Voleker, celebrant, 4 p.m. Information: 317-656-8700, 317-637-2620 or http://archindy.org/archives/12315.html.

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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 of LifeTeen 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.”

“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.”

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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 or call 317-924-3982 or 317-888-0873.)
wides 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 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 Hause, 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 Cooper, a member of St. Malachi Parish in Brownsburg, had a similar experience in getting to know Deacon David Cuckler, who is married and has two children. "It was an interesting experience," he said.

"Dean'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.

"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 in 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 Bandfield, 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 Bandfield, 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 deaconate 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.)

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.

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Other resources provided by partner agencies, she said. In addition, response teams will fan out across the region to make damage assessments and identify community unmet needs, Borysiewicz said.

At Baton Rouge Bishop Robert W. Murch told a archbishop Hughes that the gymnasium at St. Anthony of Padua Catholic Parish in North Baton Rouge, which sheltered a large percentage of African-American and Vietnamese refugees, sustained major roof damage. There were no immediate reports of injuries.

A archbishop Hughes said the worst damage in the Archdiocese of New Orleans was expected to be in the L'ile area of low-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 did slide several slates from the cathedral roof. A 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 A 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 a2-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 Lavandia, 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," A archbishop Hughes said.

Schools in the Archdiocese of New Orleans were expected to be closed for the remainder of the week. A 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, police and the [Louisiana] National Guard for the way in which they collaborated and treated people with dignity."

(Video note: Contributions can be made to Catholic Charities USA's response efforts by calling 800-919-9338 or mailing checks to Catholic Charities USA, 200 Washington St., Baltimore, MD 21201.)

Holy Cross Church 
FEAST OF THE HOLY CROSS 
All Alumni and Parish Event 
Dinner, Dance and Silent Auction 

A few of the auction items include:

- One week condo—Cape Town, South Africa 
- Tickets for Notre Dame and Colts Football Games 
- Various Gift Certificates 
- Track Attack package 
- And much, much more...

At Elegantly Overlooking the Indy Skyline 

Saturday, September 13th, 2008 
6:00-10:30 p.m. 
Marian Inc. Ballroom 
1011 E. St. Clair 

Cost $50 per person 
RSVP by September 12th 
Amy Brammer: 578-4581 or Kevin Perry: 695-6323
By John Shaughnessy

Emma Preuschl

Emma Preuschl

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 things. ‘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’re all a little bit happier if more people had that attitude.”

That attitude finally got 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 schools at Stanford University. The other male rower is Jamie Dean. Blind, he’s pursuing a law degree and a master’s degree in public policy 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 hard working. She is a very competitive girl. She is truly a dedicated rower,” 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 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 at a collegiate, 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 Preuschl in tears of joy. “I felt like a gold medal. It really did when they put it around my neck,” she recalled. “I felt like a superstar. I was something I trained to get for four years. I was so happy.”

A fitter 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.”

“No do want them to have a full life or do you want them to be healthy?” Hatch said. “It’s a testament to her. Rowing is good for her. It’s made her more confident and stronger. Now, her rowing is leading her to China where she will represent her country in an international competition.

“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. 5-11.

“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 union, 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 couldn’t do that now. Yes, you can.’

“I do not want to lose the time to tell the
Abortion and ‘Faithful Citizenship’ in the 2008 general election

(Show 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)

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

Aortion 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. 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. Aortion must always be rejected and opposed and must never be supported or condoned" ("Faithful Citizenship," #2).

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," #5).
- 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 Ipsos found that 34 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).

Aortion 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.)

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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 involved "kept it confidential to the media directly.

"They didn't talk 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 operate 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 obstacle 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?

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 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.”

• “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.”

• Fourth, Christian hope is not individualistic, not only 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 overlooks others because ‘being in communion with Jesus Christ draws us into his ‘being for all.’”

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

The encyclical says that suffering is a “setting” in which to learn of hope. Everything that can be done must be done “to overcome suffering.”

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.”

• 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.”

Explain that some 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.”

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

“We must, above all, avoid confusing that which is ‘worldly' with that which is supernatural,” the pope says. “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.”

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. “A life 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.

Many of which I take 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.]
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, sneezing, hiccupping. I recall what time of year it was, but know that the weather was cool because I had walked to church. I also took cough medicine that morning, so I was irked that it would not work.

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. But I had been left out of Mass. I was concerned because years before I had experienced something similar. I found out I had pneumonoclasia, a respiratory problem.

My doctor believed that I had been infected by using contaminated potting soil when gardening during the 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 incision of the neck when I was a child. This minor operation known as myasthenia gravis. This came as a shock because I had been a swimmer for years, and didn’t realize it could return. (My breathing had not been affected the first time around voluntarily.)

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

There is another distinction in church that needs aggravation, 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 superstar sign known as sleep apnea can disrupt a Mass for oneself and for others. When one of these continues for very long, it behooves us to stop into a vestibule in order to be comfortable. This Mass plan also applies to lengthy disruptions by babies or children, even temporarily is the courteous thing to do.

Even if someone has no good reason for yawning, it is not up to us to show right judgment. Only God discerns what is deep 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 and Hope and Charity/ David Siler
Could he be that Jesus?

Is it just me or have you also noticed a growing number of people at exit ramps, announcing their names, holding signs announcing their home businesses, asking for money, or looking for luck or need for help?

One of the most common questions that I am asked when people come to 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 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 a young man who was sleeping 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—and as her moment of reflection, 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 who had so 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 this was an average of $200 per hour. A meddled 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 hand out a few pocket change and offered to take them to a homeless shelter.

As I have been taken up on my offer. This is certainly not to say that they are not indeed homeless, but I am sure that many of these people seek the kind of hard work and personal growth required of a shelter resident might be more difficult than a few hours a day 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 carried a glass of water in her car, and offers them when she is close enough to hand her the window. Her 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 this person is not Jesus, I will not offer anything. Otherwise, I feel compelled 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. He has given a few bucks a day for him.

He creatively answer the question about the true needs of the sign- toting stranger, but I hope that if I am asked to do so I rely the generosity of strangers that you will not ignore.

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

The Best part of the day? Coming home

The value of our dollars is dropping, food packages are getting smaller and gas prices are climbing, too. So we didn’t take a vacation again this year, even though the ocean in books will suffice just fine. We couldn’t justly justify a trip to Florida, so instead we took a trip to Indiana. We took a different route, our surprise stop for breakfasts 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 of our friend, who is always celebrating the best of life, especially since she lost her mom to cancer just a few years ago. 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?”

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

He then declared proudly after- rigorously thought, “My favorite part was coming home.”

Did he just say that? I was stunned. I looked at my husband in awe. “What about the carousel?” I asked. “No, not the 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” feelings 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 orstellar new sneakers or the newest video game system. That might be a small price to pay for everyone content, but it will pass.

Being able to know you can go home, whether or not 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.)

Possible U.S. saints: Father Michael McGivney

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 parochial family, who were poor Irish immigrants.

One of many other Irish, both of McGivney’s parents fled Ireland because of the potato famine in the 1840s. They were married in Waterbury, Conn., in 1856. McGivney 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 his quick ability to 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, he learned of another benevolent societies in Bostom 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 the Knights of Columbus. Father McGivney became its secretary.

Rev. McGivney’s 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. He was elected first president of the Supreme Council, the Supreme Committee, the Supreme Chaplains and the Knightstemplar.

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 were baptized 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 described by the Church.

By the end of 1885, there were 31 councils. By that time, though, Father McGivney was committed to St. Thomas Church in Tomaston, a poor parish in a poor factory town. He again three years later, in 1888, became involved in 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 39th 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.


It’s All Good/Patti Lamb

It turned out to be histoplasmosis, a disease that once aggravated me, but I got over it many years ago, and it became part of my medical history. It is still a common disease in Indiana.

I was concerned because years before Social Security. If the husband and father died in those days before Social Security, the family would be destitute. One of the things he learned was the quick ability to become destitute, if the husband and father died in those days before Social Security.

Faithful Lines/ John E. Fink
From the Editor Emeritus/ Patti Lamb
The Criterion
For the first reading this weekend, the Church gives us a passage from the 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 people were 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 is somehow 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 four weeks, we’ve 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 mighty. 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.

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 hold 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. A priest, of course, is necessary for the Catholic wedding. We must determine whether the bishops can 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 the 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 the diocese where the cruise begins or ends? Or the diocese of 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 cruising 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 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 in life 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. However, the cremated remains should be treated with the same respect given to the deceased body.

Weber 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 about Christian 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. Address it to Father Dietzen at the same address or by e-mail in care of ljdietzen@ao.com) †
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. Obituaries of 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.


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


GOEBES, Martha J., 94, St. Rose, Knightstown, and St. Anne, New Castle, Aug. 18. Aunts of several.


By Mary Ann Wyand

Stained-glass fragments sparkle on the workbench as St. A. nne parishes 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 keepakes 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. The 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.

“The 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.’ ”

Right, pieces of stained-glass and slate are among the keepakes 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.”

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Sixth Annual Blue Mass
Thursday, September 11, 2008
6:00 PM • Calvary Cemetery Mausoleum Chapel

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

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

St. Anne Parish bazaar features keepsake collectibles from church building fund.

Sixth Annual Blue Mass

St. Anne Parish bazaar features keepsake collectibles from church building fund.
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 Northside geographically high school, and Cathedral, a private Catholic school on the Indianapolis northeast side, are friendly rivals. We play a lot of sports.

A social sport for boys and girls.

On Sept. 9, their girls’ volleyball teams will face each other on the net for the first time in years.

It will be an exciting evening for the schools, the parents and the community.

The Trojans hope to compete in a ‘life game’ match for charity.

Bishop 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, who is an athlete, I will start a charter school in the fall of 2009,

Leonhardt said, “We plan, with her 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,” she said. “It typically draws well. It will be the freshmen, JV and then varsity matches 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 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 A lineman’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 Cathedral’s 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 for forwarding to causes that are directly related to some of the players.”

Leonhardt said the teams plan to solicit contributions from the parents.

The impending T-shirts, the Bishop Chatard and Cathedral logos with a picture of a living individual and the back. The text of a scripture passage from the Gospel of John, “to come to give life, and give it more abundantly,” is printed on the back of the shirt.

(Assignment to all three games is $5 for adults and students. The games will be played at Bishop Chatard’s main gymnasium, 3885 S. Cristenden Ave., in Indianapolis.)
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