Friends to the end
race’s emotional finish shows special bond between coach and student

By John Shaughnessy

The best place to start the story of the friendship between Jimmie Guilfoyle and Tommy Steiner is with an ending—an emotional ending that won’t be forgotten by the people who lived it and witnessed it.

The ending took place on Aug. 31, a day when the 22-year-old Guilfoyle struggled to finish the Louisville Ironman, a triathlon competition that requires an individual to swim 2.4 miles, cycle 112 miles and complete a 26.2-mile marathon—all in less than 17 hours.

Guilfoyle had dreamed of finishing the race for more than a year, but a stress fracture in his right knee couldn’t bear the pounding of running. He also knew that his fractured knee couldn’t bear the nearly every step of the 26.2 miles because he had required surgery for a torn meniscus in May—threatened to rob him of his dream.

So after swimming the 2.4 miles in the Ohio River and cycling the 112 miles, Guilfoyle began the grueling 2.4 miles, knowing he would have to walk nearly every step of the 26.2 miles because his fractured knee couldn’t bear the pounding of running. He also knew that Tommy was waiting for him near the finish line.

The two friends first met at Our Lady of Providence Jr./Sr. High School in Clarksville. Tommy is a junior at the school, and a member of the swim team. Tommy has Down syndrome.

From the beginning of their relationship, Guilfoyle has always marveled at Tommy. "There is not one thing he does that doesn’t inspire me,” the coach says. "The most amazing thing is to watch him swim. At practice, we would get in and sometimes do a few laps, and other days we would do countless laps. At the meets, it was a sight nothing short of amazing. I would lift him in the water when it was his time to race, and he would have a standing ovation from both teams and fans. After finishing, I would lift him out and he would climb to the top of the 22-year-old Guilfoyle's plan also involved dedicating his participation in the Louisville Ironman to raise funds for an association that helps Tommy and other people who have Down syndrome.

Tommy Steiner, left, savors a moment to remember with his friend and coach, Jimmie Guilfoyle. The friends, who met at Our Lady of Providence Jr./Sr. High School in Clarksville, proudly display their medals from the Louisville Ironman competition. Guilfoyle dedicated his participation in the Ironman to raise funds for an association that helps Tommy and other people who have Down syndrome.

In France, Pope Benedict shows the many dimensions of his ministry

LOURDES, France (CNS)—Being pope is not a one-dimensional job, a fact that was clearly evident during Pope Benedict XVI's four-day visit to France. Arriving in Paris on Sept. 12, the pope first engaged in an important political encounter that attempted to build on the new openness shown to the Church by President Nicolas Sarkozy. Next, in a brief meeting with Jews, he managed to capsize in 20 graceful lines the Church’s respect for Judaism and its firm rejection of anti-Semitism.

That evening, the pope slipped into his academic role and delivered a lecture on monasticism’s influence on Western civilization to 700 scholars and intellectuals.

He then switched gears and led vespers in Notre Dame Cathedral with priests and religious, emphasizing that while their ranks may be thinning their role in the Church has lost none of its value and, indeed, is irreplaceable.

Finally, he stepped outside and energized a waiting crowd of 40,000 young people, drawing roars of approval when he said the Church needs them and has confidence in them.

It was a whirlwind beginning and demonstrated a remarkable pastoral versatility on the part of the 81-year-old pontiff.

The next day, after celebrating Mass for a larger-than-expected crowd of 150,000 Parisians, he went to Lourdes and showed another side of his role as universal pastor—a Marian side.

It’s no secret that, as a theologian and bishop, Pope Benedict was not always comfortable with Marian devotion and claims of apparitions. But, over the years, he has widened his views, saying in 2002 that “the older I am, the more important the mother of God is to me.”

So at Lourdes, pilgrims heard the scholarly pope preach the value of “humble and intense prayer” like the way. He told his listeners that devotion to Mary was not a form of “pious infantilism,” but an expression of love.
Follow the Holy Land pilgrimage via our online blog

Archbishop Daniel M. Buechlein is leading a group of pilgrims to the Holy Land from Sept. 17-27 to kick off the 150th anniversary of the archdiocese, and you can follow the trip on our Web site. Photos and updates provided by four young adults on the pilgrimage will be posted “live” as the trip progresses at www.archindy.org/holyland.

Pilgrims will travel throughout Israel visiting sacred sites where Jesus walked and where the Catholic Church was born. The itinerary features stops at the Church of the Nativity in Bethlehem and the Church of the Holy Sepulchre in Jerusalem.†

By John Shaughnessy

As soon as her team’s boat crossed the finish line, United States’ rower Emma Preuschl raised her arms in the air, the joy flowing through her.

A member of Our Lady of Padua Parish in Brownsburg, Preuschl and her four teammates earned a silver medal in the 2008 Paralympic Games, the equivalent of the Olympic Games for people who have physical disabilities.

“As we crossed the finish line, I had to double check that the race was over and I was still conscious,” Preuschl, 23, said. “I glanced around and immediately flailed my arms in the air because I knew I was a champion. I would have to say it was the most exhilarating feeling I’ve had in my life. When I’ve gasped for air, I hugged my teammates and tears streamed down my cheeks. I had won a medal for the United States of America on Sept. 11—a very proud moment for me.”

Preuschl and her teammates won one of the first medals ever awarded in the sport of rowing in the Paralympics, which were held in Beijing, China, the same site as the Olympics. They finished second to a team from Italy.

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A 2003 graduate of Cathedral High School in Indianapolis, Preuschl was 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 her neck to her hand. The daughter of Lynn and Kirk Preuschl eventually gained movement in her left arm, but it is five inches shorter than her right arm, with less mobility and strength.

Preuschl competed in an American boat that included her three fellow rowers and a coxswain, the person who directs the boat and the crew. One of her American rowing teammates is blind, another has a prosthetic leg and the third has cerebral palsy.

Preuschl’s silver medal matches the color of the medal earned by two female gymnasts from the archdiocese who competed in the Summer Olympics in August. Samantha Peszek and Bridget Sloan, both 16, were among the six members of the U.S. women’s gymnastics team. Samantha is a member of St. Thomas More’s Apostolic Parish in Indianapolis. A Bridget is a member of St. Malachy Parish in Brownsburg.

They share the thrill of representing their country so well in international competition.

“I’m just so proud,” Preuschl said. “It will definitely be back at the London 2012 Paralympics.”†
Residents urged to be patient, kind in aftermath of Ike

WA SHINGTON (CNS)—The retired archbishop of Galveston-Houston told a small congregation gathered for Mass on Sept. 14 at Sacred Heart Co-Cathedral in Houston to stay calm in the aftermath of Hurricane Ike and to be friendly to one another, especially as they coped with the challenges of living without electricity.

A retired bishop Joseph A. Fiorenza also told them to be grateful the storm, which made landfall on Sept. 13, had not taken as many lives as was feared. The Category 2 storm killed at least 40 people in its path across eight states.

“This calls us in times of great distress to have patience and kindness with one another because we are going to have a long time of endurance and great inconvenience,” the archbishop said, according to a report in the Houston Chronicle’s daily newspaper.

When Hurricane Ike swept across the Texas coast with its 100 mph winds, battering waves and torrential rains, it damaged thousands of homes, submerged huge sections of Galveston and left at least 2 million people without power.

Prior to Ike’s actual landfall, much of the area around Galveston Island and the southeastern part of the Archdiocese of Galveston-Houston felt victim to the 15-foot storm surge, water brought ashore by the storm’s strong winds.

Daylight brought a realization of the scope and magnitude of the storm’s damage. It left homes in splinters, downed trees and power lines, and flooded neighborhoods.

But a proper assessment of damage to areas of the archdiocese was not immediately possible.

While the height of the surging water did not reach the expected 20 feet, it still caused extensive damage, washing away roads and flooding homes.

Houston, without power and with many of its streets covered with glass shards from broken skyscraper windows, was placed under a weeklong curfew.

Catholic schools in the Archdiocese of Galveston-Houston were closed on Sept. 15 and were to reopen “according to their readiness and safety,” said an announcement on the archdiocesan Web site. Only essential departments at the chancery offices were open on Sept. 15. School officials had to work out of a command center at the chancery as their own offices were without power.

Many local parishes canceled Sunday Masses for Sept. 14 or consolidated them into one or two liturgies.

Efforts to assist victims were being undertaken by the St. Vincent de Paul Society in the archdiocese as well as the local office of Catholic Charities, which was itself without power.

Catholic officials stated that at least 40 parishes in the archdiocese sustained damage from the storm. Still unknown was the situation of the parishes on Galveston Island, specifically St. Mary’s Cathedral Basilica, which is the mother church of the state of Texas.

Also unclear was the fate of St. Therese of the Eucalyptus, which serves the island’s Bolivar Peninsula. Some reports claimed only a handful of buildings were left standing there.

Local officials were scheduled to tour Church properties in Galveston sometime in the coming days.

Other parts of southeast Texas as well as areas of southern Louisiana fell victim to the wrath of Hurricane Ike.

Catholic schools in the Diocese of Beaumont, Texas, were closed “until further notice” because of a lack of electricity. The pastoral center was similarly closed, according to a message on a temporary Web site set up for the diocese. Catholics in the Beaumont Diocese were not required to fulfill their Sunday Mass obligation during the Sept. 13-14 weekend.

Catholic Charities agencies set up mobile food centers and community resource sites in southern Texas after the storm to provide food, water, ice, hygiene kits, tarps and cleanup supplies. They also provided gas cards and other aid to stranded evacuees in their return home as well as crisis counseling and case management.

Kim Burg, director of disaster response for Catholic Charities USA, noted that it typically costs $1,000 per family to evacuate their home during a disaster.

“We are always mindful of the poor who do not have the extra resources and support systems to help,” she said. “They truly bear the biggest share of the burden.”

Residents walk through a destroyed area in Galveston, Texas, on Sept. 15 in the aftermath of Hurricane Ike. Galveston’s mayor urged some 15,000 to 20,000 remaining residents to leave the devastated city.

Remnants of Hurricane Ike damage church property, topple trees

By Mary Ann Wyand

Wind gusts reaching 75 mph, churned northward by the remnants of Hurricane Ike, wreaked havoc in southeastern Indiana.

Storm damage in the New Albany, Terre Haute, and Clarksville areas left thousands of residents without power or telephone service and forced officials to cancel or delay classes at many schools.

High winds reported at 50 mph in central Indiana damaged property, downed trees and caused power outages.

Eric Atkins, director of the archdiocesan Office of Management Services, received a number of calls from priests and parish staff members on Sept. 15 reporting storm damage to Church properties in southern and southeastern Indiana.

Atkins said on Sept. 15 that the Crisis Center was not able to process claims for damages, which is a director of the archdiocesan claims administrator for Gallagher Bassett Service Inc., which is receiving all damage reports.

“This is the time that,” St. Mary Church in New Albany had some wind damage,” Atkins said, and “we’re in the process of taking that step down because it’s not safe to stay up in its present condition. They have arranged a contractor to get a crane to the site and they may put the top portion down because it’s leaning.”

St. Boniface Church in Fulto also sustained damage to the steeple, he said. “We had the steeple removed and replaced with new copper a couple of years ago, and did a beautiful job. Unfortunately, it’s leaning now and may have to come down.”

Akins said St. John the Baptist Parish in Looe reported “a tremendous amount of damage,” said the church and various buildings as well as trees down on the property.

“Some of Padua Palace in Clarksville has roof damage on various buildings, trees down and damage in the cemetery,” he said. “I don’t know the full extent of their damage yet.”

At St. Anthony of Padua Parish in Maysville, a car was hit in an under the church roof and cracked a couple of rafters.

Father Jonathan M. Eyer, administrator of St. Joseph Church in Looe reported “a huge section of the roof was blown in and windows in the attic of the rectory were blown in by high winds.”

Akins said that 70 mph to 75 mph gusts of wind were reported at various locations across the southern part of the archdiocese.

St. Lawrence Parish in Lawrenceburg had some wind damage, and “the steeple at St. Mary Church in New Albany had some wind damage,” Atkins said, and “we’re in the process of taking that step down because it’s not safe to stay up in its present condition. They have arranged a contractor to get a crane to the site and they may put the top portion down because it’s leaning.”

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Opinion

Be Our Guest/Angela Hayes
Religious sister’s support for candidate, newspaper’s publishing of story is troubling to reader

I am writing about an article that appeared in the Sept. 5 issue of The Criterion.

The story was from Catholic News Service and featured on the headline “Obama invokes American spirit, echoes ‘Faithful Citizenship’ theme.”

In the article, Sister Simone Campbell, a Sister of Social Service who is executive director of Network, a Washington-based Catholic social justice lobby, is quoted extensively supporting Democratic presidential candidate Sen. Barack Obama because he plans to fund health care programs allowing women to carry their babies full term, thereby reducing the need for abortion.

She contends that many women turn to abortion because they lack access to prenatal care and economic means to support a child.

Sister Simone did not mention Obama’s voting history regarding life issues, nor the many programs and crisis centers all over the U.S. to help a woman with her pregnancy and support for her children.

When I first read this, I thought surely a Catholic nun cannot be taking this position. I speculate that Sister Simone is indeed a Catholic nun.

If a Catholic is looking for an excuse to support Obama in this election, he or she could justly based it upon the opinion of this Catholic nun.

I think Catholic priests and religious need to be very careful about what they say to avoid scandal and misrepresenting Catholic teachings.

One can almost increase in health care funding to the point sounds good, it does not come close to the weight of the moral threat of abortion.

Nothing can supersede the importance of abolishing a law that allows and even encourages the murder of innocent victims.

I think Sister Simone has been wooed by the deceptive charm of the Democratic National Convention and blinded by the trees in the forest.

My next concern is that Catholic News Service and a Catholic archdiocesan newspaper would print this article with such veracity. Sister Simone’s opinion is not in alignment with the spirit of the teachings of the Church.

“Faithful Citizenship” does not mean disregard the most crucial issues in an election to support a potentially good secondary issue.

“Faithful Citizenship” requires that we look at the integrity and consistency of performance of any candidate in order to make judgments about their performances. It’s called good common sense.

(Angela Hayes is a member of Our Lady of Perpetual Help Parish in New Albany.)

Letters to the Editor
Upcoming family events will help the needy in Indianapolis area

You can attend one of several upcoming family-friendly events close to home while also helping the poor in the Indianapolis area.

On Sunday, Sept. 21, there is free admission—a $13 value for adults—to the Indy Irish Fest with a donation to the St. Vincent de Paul Food Pantry. The food drive is held in conjunction with the Celtic Music celebrated on the Hibernian stage at Military Park in Indianapolis at 10:30 a.m. on Saturday, Sept. 27, is the first-ever “Friends of the Poor, Walk a Mile in My Shoes” event. The walk begins at 2 p.m. and is held at Indianapolis Motor Park, 3130 E. 30th St., in Indianapolis, across from the St. Vincent de Paul Pratt-Quigley Center/Pantry.

Non-competitive 1- and 5-kilometer walks will be held to raise funds for the ministries of St. Vincent de Paul Society. Funds can be designated to support a parish conference or the city-wide special works ministries (food pantry and distribution center). Registration, sponsorship and pledge information is available at www.SVDPindy.org.

The Criterion appeared in the Sept. 5 issue of The Criterion as part of the newspaper’s commitment to the “responsible exchange of freely-held and expressed opinion among the people of God.”

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Letters from readers are welcomed and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content including spelling and grammar.

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 criterion@archindy.org.

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Mysummer reflections on the Stations of the Cross were intended as a prelude to thearchdiocesan pilgrimage to the Holy Land and launching the observance of our 175th anniversary.

The origins of the Catholic Church in Indiana, as elsewhere, have their roots in the Holy Land. And we begin our jubilee retracing the footsteps of Jesus in his homeland.

God willing, as this column appears in The Criterion, I will be in the Holy Land leading 42 other pilgrims. We are privileged to be able to make this pilgrimage representing our local Church. We are keeping all of the members of our archdiocese in our thoughts and prayers as we follow Jesus in the historic places he frequented on his way to Calvary and the Resurrection.

A pilgrimage differs from an ordinary tour in that it is anchored in prayer as we journey from sacred place to sacred place. As is our custom on pilgrimage, we pray for a special intention each day. By the time you read this, we will be on our way.

We flew from Indianapolis on Sept. 17 to Atlanta, and from Atlanta to Tel Aviv, Israel, arriving on Thursday, Sept. 18. This first day found us offering Mass in Netanya, not far from Tel Aviv. This Mass and this intention are special because it is in Israel. We will offer prayer and journey of the day are offered for our priests, deacons and seminarians, who will be on the pilgrimage.

Our Mass and the prayer and journey of the day are offered for all the married couples of our archdiocese. We offered a special blessing for the married folks with us on the pilgrimage. I couldn’t help but think of all the husbands and wives who were our ancestors in the Catholic faith in Indiana. On Saturday, Sept. 20, we will offer Mass in the Church of the Annunciation in Nazareth. The Mass and the day will be offered for all the children of our families.

This is the village where Christ grew up, where the carpenter Joseph worked, where he was worshiped with Mary and Joseph. The Basilica of the Annunciation stands on the site where the Archangel Gabriel appeared to Mary announcing that she was to become the mother of our Savior.

On Sunday, Sept. 21, we will offer Mass in the Church of the Beatitudes in a truly beautiful part of the Holy Land. Galilee, Jesus spent a lot of time and taught here.

Our Mass and the prayer and journey of the day are offered for all the married couples of our archdiocese. We will offer a special blessing for the married folks with us on the pilgrimage.

On Wednesday, Sept. 24, we offer Mass and pray for the elderly, the sick and the homebound of the archdiocese. It is appropriate to offer this day for them as we celebrate at the Church of St. Ann, the mother of Mary and the grandmother of Jesus.

Thursday, Sept. 25, is offered for our ministries of charity, evangelization and education at the Church of the Visitation. The Blessed Mother’s visit to the elderly and pregnant Elizabeth was a generous act of charity.

On Friday, Sept. 26, as we visit the various sites in Jerusalem, we will offer Mass and pray for vocations to the priesthood and consecrated life in our archdiocese. This intention is paramount.

On our final pilgrimage day, we will offer Mass at the Church of the Holy Sepulchre. Christ’s suffering, death and resurrection give us pause once more to offer thanks for the gift of our Catholic faith that lives in our arquidiócesis.

We are blessed people.

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

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

La peregrinación a Tierra Santa se anuncia en la oración

Mis reflexiones del verano sobre las visitaciones del Vía Crucis tienen por objeto servir de preludio a la peregrinación diocesana a Tierra Santa que da inicio a la conmemoración de nuestro aniversario número 175. La iglesia católica en Indiana, al igual que en todas partes, tienen raíces en Tierra Santa. Comentamos nuestra celebración volviendo sobre los pasos de Jesús en su tierra natal.

Con el fin de Dios, cuando esta columna se publique en The Criterion, estaré en Tierra Santa guiando a otros 42 pilotos.

Tiene el privilegio de poder realizar esta peregrinación en representación de nuestra iglesia local. Llevamos en nuestro pensamiento y en nuestras oraciones a todos los miembros de nuestra arquidiócesis, mientras seguimos a Jesús por los lugares históricos que visió en su camino al Calvario y la Resurrección.

Una peregrinación se diferencia de una excursión común en que aquellos la anuncian en la oración mientras nos desplazamos de un lugar a otro. Como es costumbre durante nuestras peregrinaciones, cada día rezamos por una intención especial. Para cuando lean esto, estamos en Israel.

Volamos desde Indianapolis a A Tanta el 17 de septiembre, y de Atlanta a Tel Aviv, Israel, llegando el 18 de septiembre. Este primer día lo recibimos celebrando la Misa en Netanya, no muy lejos de Tel Aviv. Ofrecimos esa Misa y ese día en especial agradecimiento por todas las bendiciones que Dios ha dado a nuestra arquidiócesis durante estos 175 años. Y rezamos para que Dios nos dé una bendición especial en ocasión de la celebración de nuestro aniversario.

El 19 de septiembre estuvimos en Cana durante la boda de la hija de su madre, José. Transformó el agua en vino durante la celebración de una boda. Ese fue su primer milagro público en el cual su divinidad se puso de manifiesto.

Resultaba apropiado que la intención de nuestra Misa y nuestras oraciones del día se ofrecieran para todas las parejas de casados de nuestra arquidiócesis. Ofrecimos una bendición especial para los compañeros casados que se encuentran con nosotros en la peregrinación. No puede menos que pensar en todos los esposos y esposas que fueron nuestros ancestros en la fe católica en Indiana.

El sábado 20 de septiembre ofreceremos una Misa en la Iglesia de la Anunciación en Nazaret. La Misa y el día se ofrecerán por los ancianos que se encuentran con nosotros en esta peregrinación. Es un acto que enlivens our archdiocese. Christ’s suffering, death and resurrection give us pause once more to offer thanks for the gift of our Catholic faith that lives in our arquidiócesis. This intention is paramount.

En nuestro último día de peregrinación, ofreceremos la misa en la Iglesia del Santo Sepulcro. El sufrimiento, la muerte y la resurrección de Cristo nos proporcionan una vez más la pausa necesaria para dar las gracias por el don de nuestra fe católica que aviva nuestra arquidiócesis. Somos un pueblo bendecido.

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

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

La intención del Arzobispo Buechlein para vocaciones para 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.

Para los matrimonios de nuestra arquidiócesis:

La intención del Arzobispo Buechlein para vocaciones para septiembre

Para los matrimonios de nuestra arquidiócesis:

Para los matrimonios de nuestra arquidiócesis:
Events Calendar

September 19-21

September 19-20
St. Malachi Parish, 326 N. Green St., Bloomington. Country Fair and hog roast, 4-11 a.m., food, booths. Information: 317-852-3195.

September 20
Holy Cross Parish, 12239 State Road 82, St. Croix. Rummage sale, 7 a.m.-5 p.m. Information: 812-843-5701.

September 20-22
St. Bartholomew Parish, 500 E. 92nd St., Indianapolis. Parish Center conference, archdiocese Liturgical Music Commission, presenter, 9 a.m., Information: 317-236-1483, 800-382-9836, ext. 1483, or spirituality@archindy.org.

September 21-22
Military Park, West Street and New York Street, Indianapolis. Veterans Affairs Day, 9 a.m.-3 p.m., free admission with donation of food to St. Vincent de Paul Society. Canned goods, stews, pastas, boxed dinners most needed. Celtic Mass, Hocflatun. September 20, 10 a.m.-7 p.m., information 317-786-8066.

September 21
Irish Fest, free admission with donation of food to St. Vincent de Paul Society. Celtic Mass, Hocflatun. September 20, 10 a.m.-7 p.m., information 812-932-3204.

September 21-22
St. Louis Parish, 13 E. St. Louis Place, Batesville. Fall Festival, 10 a.m.-7 p.m., chicken and... food, baked dinners. Information: 812-831-2430.

September 21
St. Michael Parish, 101 S. Michael Drive, Beech Grove. "Are You Catholic and Don’t Know What You Believe,"ession of two of, Benedic... information: 317-878-7581 or bcalvins@benedictinobenedict.org.

September 22

September 22
Holy Cross Parish, 12239 State Road 82, St. Croix. Rummage sale, 7 a.m.-5 p.m. Information: 812-843-5701.

September 22
St. Gabriel Parish, 6000 W. 31st St., Indianapolis. "English as a Second Language," 8:45-10:30 a.m., $25 for 12-week session. Information: 317-293-7014, ext. 27, or stgbiblicalstudies@gmail.com.

September 23
Benedict Inn Retreat and Conference Center, 1402 Southern Avenue., Beech Grove. "Are You Catholic and Don’t Know What You Believe,"ession of two of, Benedic... information: 317-878-7581 or bcalvins@benedictinobenedict.org.

September 24-26
St. Andrew the Apostle Parish, 450 E. 38th St., Indianapolis. St. Andrew Fest, candlelight dinner, Mass, 4:30 p.m., dinner, 5:30 p.m. Information: 317-546-1571.

September 25

September 25-26

September 25-26
Churchill Downs, 704 Central Ave., Louisville, Ky. Society of St. Vincent of Paul, "Friends of the Holy Cross," walk-a-thon fundraiser, 8 a.m. - 9 p.m. information: 502-301-8076.

September 26-27
St. Philip Neel Parish, 835 S. Rural Rd., Indianapolis. Fall Dinner Theater, buffet dinner and play, Sat. & Sun. 8 p.m. dinner, 7:30 p.m. show. Information: 317-631-8746.

September 27

September 27-28

September 27-28

September 27-28
Sahm Park, 6800 E. 91st St., Indianapolis. "Rock the Park," fundraiser to build a children’s playground in New Orleans, bands, corn hole, games, food, 4-8 p.m. Information: 317-924-3982 or www.indianaarchdiocese.org/iris.

September 27-28

September 27-28
Holy Cross Parish, 12239 State Road 82, St. Croix. Rummage sale, 7 a.m.-5 p.m. Information: 812-843-5701.

October 1

October 1
St. Mark Parish, 3353 Acorn Road, Tell City. Parish Fall Festival and picnic, 11 a.m.-5 p.m., ham, hot dog, chili, quilts, games. Information: 812-836-2481.

October 1-2
Mooresville Apple Fest, food, crafts, games, Fri. & Sat. 10-3 p.m. Information: 317-859-2879.

October 1-2

October 1-2

October 1-2

October 1-2

October 1-2

October 1-2
Jim Sedlak’s life’s work is ending horror of abortion

By Mary Ann Wyand

A boton is on Jim Sedlak’s mind every day. Ending the horror of abortion—and saving the souls of unborn babies and their mothers—is his life’s work.

As vice president of the American Life League based in Stafford, Va., Sedlak coordinates STOPP, which stands for “Stop Planned Parenthood.”

Saving lives in crisis pregnancies is an urgent ministry that takes him all over the country throughout the year as he works to educate people about how abortion kills babies and harms women.

Since the U.S. Supreme Court legalized artificial contraceptives, the culture of death through abortion and about how Planned Parenthood promotes the success of the first national “40 Days for Life” ecumenical prayer and fasting campaign held from Sept. 26 through Nov. 4 in 89 cities in 33 states.

The campaign mobilized pro-life supporters to pray outside abortion centers as well as at perpetual adoration chapels, churches and in their homes for 40 days and to fast frequently during that time.

He participated in a “40 Days for Life” prayer vigil last October in Indianapolis and spoke at several Catholic parishes in the state about how Planned Parenthood promotes the culture of death through abortion and artificial contraceptives.

“Those programs all lead to death, either the death of babies in the womb or the death of young people’s souls as they get them involved in sexual lifestyles,” Sedlak explained. “The morning-after pills are especially dangerous because they’re essentially four times the dose of the birth control pill [administered] in a 24-hour period. That can’t be good on a woman’s body chemistry.”

Accurate statistics are not available on the number of first trimester babies killed in surgical abortions. That number increases daily.

A recent Planned Parenthood abortion report stated that 451,000 babies were killed in abortions in 1973, more than 50 million since the U.S. Supreme Court legalized abortion in Roe v. Wade.

Catholic parishes in the state have emphasized after praying the rosary last year, will speak about the Rache’s Vineyard post-abortion reconciliation ministry offered by the Marydale Foundation.

Catholic communities throughout the 89-state offer birth control services.

Jim Sedlak of Indianapolis, left, talks with St. Bartholomew parishioner Eileen Hartman of Columbus, director of The Gabriel Project, a pro-life ministry for women experiencing crisis pregnancies, and Jim Sedlak, vice president of the American Life League and coordinator of STOPP, on Oct. 1, 2007, outside the Planned Parenthood abortion clinic (not pictured) at 8500 Georgetown Road in Indianapolis.

‘40 Days for Life’ campaigns targeted to end abortion nationwide

“40 Days for Life,” now in its second year, will be the keynote speaker. St. Thomas More parishioner Bernadette Roy of Mooresville, who had an abortion years ago, will speak about the Rache’s Vineyard post-abortion reconciliation ministry offered by the Marydale Foundation.

We’re breaking ground on an exciting expansion and community-wide renovation. You asked for it and we’re thrilled to bring it to you. Gorgeous, new apartments, a new aquatics center, a new bistro and Internet Café, and underground parking—it’s all coming to Marquette along with so much more.

With all that’s new, the best of Marquette is here to stay, including on-site health care and friendly neighbors. If you’re ready for Marquette’s carefree senior living and fresh possibilities, there has never been a better time than now to experience our new lifestyle!

at St. Joseph
3425 W. 86th St., in Indianapolis,
“40 Days for Life” ecumenical prayer and fasting campaigns in Indianapolis and Louisville, Ky., will work to end abortion as part of a national pro-life effort from Sept. 24 through Nov. 2.

This year, pro-life supporters in more than 373 communities in 45 states will conduct simultaneous peaceful and prayerful campaigns.

Pro-life supporters from central and southern Indiana are invited to participate in a “40 Days for Life-Indy” prayer rally from 2 p.m. until 4 p.m. on Sept. 21 in the chapel at the St. Augustine Home for the Aged, 2345 W. 86th St., in Indianapolis.

“We want to start this effort by drawing members of the community together to share the vision of ‘40 Days for Life’ and to pray for God’s blessings on this effort,” said St. Bartholomew parishioner Eileen Hartman of Columbus, director of The Gabriel Project, a pro-life ministry for women experiencing crisis pregnancies, and co-coordinator of the “40 Days for Life” campaign in Indianapolis.

Servants of the Gospel of Life parishioner Eileen Hartman of Columbus, director of The Gabriel Project, a pro-life ministry for women experiencing crisis pregnancies, and Jim Sedlak, vice president of the American Life League and coordinator of STOPP, on Oct. 1, 2007, outside the Planned Parenthood abortion clinic (not pictured) at 8500 Georgetown Road in Indianapolis.

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We only have a few new apartments left and they are going fast!

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• New Aquatics Center and Spa
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Call (317) 524-6515 today to reserve your place and be part of our exciting future!
The Criterion  Friday, September 19, 2008

Aguayo of Indianapolis will address the campaigns.

ABORTION

continued from page 7

people on Sept. 15, the final day of his visit, he thanked Catholics at Lourdes and all over the world who volunteer their time and effort to help the infirm.

That highlighted a key theme of Pope Benedict's pontificate, one he has underlined in encyclicals but which is sometimes overlooked: that personal charity—love in action—is the ultimate expression of faith in Jesus Christ.

A key difference between Pope Benedict and Pope John Paul surfaced during the visit. The late pope, on his first trip to France in 1980, sternly critiqued the French drift from the faith, asking Catholics, “France, the eldest daughter of the Church, are you faithful to the promise of your baptism?”

Pope Benedict took a softer approach, alluding to pastoral problems but keeping the focus on the positive—for example, the enthusiastic crowd of 260,000 people at his moving visit to the shrine in 2004.

In Kentucky, Jenny Hutchinson is one of the major things that are needed in the fight to end abortion.

As part of their pro-abortion agenda, Planned Parenthood emphasizes sex education programs and confidential birth control services for minors to encourage them to participate in premarital sexual activity.

Do you have back pain? Do you think you might have an Osteoporotic spine fracture?

Doctors who specialize in Osteoporosis Care at Indiana University are conducting a study comparing two medications, FDA approved for the treatment of osteoporosis, and their effect on osteoporosis related back pain.

You may qualify to participate if you:
-are female, post menopausal, age 45 or older.
-have had 2 months of back pain likely caused by an osteoporotic spine fracture not responding to pain medication.

Patients who participate in this study will receive free of charge:
-Bone Mineral Density testing
-X-rays
-Lab work
-One of two medications approved to treat osteoporosis

If you are interested, or know some one who might be, please contact a research nurse at 317-278-8346 to get further information or schedule a screening visit.

Risks will be disclosed prior to enrollment.

Sedlak continued from page 7

“If you read the package inserts, the birth control pill has all kinds of bad side effects,” he said. “Heart attacks and strokes are normal with the birth control pill, and they’ve been shown to have links to breast cancer, to making women more susceptible to a host of sexually transmitted viruses and … [to] lower bone density.”

SEDLAK

continued from page 7

Planned Parenthood clinics must be closed, Sedlak emphasized, and pro-life supporters need to use prayer to accomplish that goal.

“It’s going to take a lot of prayer because it’s God who’s going to close Planned Parenthood [clinics],” he said. “You can’t go about this fight without a prayer.”

He said that many of the “40 Days for Life” events are at Planned Parenthood facilities. We need people praying in front of the [abortion] clinics with signs as often as we can get them out there because it hurts their business and saves [babies’] lives.

Having a peaceful, prayerful presence in front of Planned Parenthood clinics is one of the major things that are needed in the fight to end abortion.”

As part of their pro-abortion agenda, Planned Parenthood provides sex education programs and confidential birth control services for minors to encourage them to participate in premarital sexual activity.

Planned Parenthood clinics earn about $180 million a year from the sale of birth control products, he said, and about $118 million a year from their abortion business.

People need to know the truth about abortion and Planned Parenthood,” he said. “You can fight Planned Parenthood. You can close their clinics and get them out of town. Planned Parenthood has all the money and we have God, so we have an unfair advantage and we’re going to win.”

Nationally, Planned Parenthood clinics earn about $180 million a year from the sale of birth control products, he said, and about $118 million a year from their abortion business.

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Church restoration celebrated at solemn high Mass

By Sean Gallagher

OAK FOREST—On Sept. 5, more than 200 worshippers filled SS. Philomena and Cecilia Church in Oak Forest to take part in the celebration of a solemn high Mass that celebrated the recent completion of the restoration of much of the church’s interior decoration.

With the plaster walls fixed and repainted, the church looked much different than it did when the traditional Latin Mass apostolate began there on Jan. 9, 2005.

At that time, SS. Philomena and Cecilia Church had been largely unused for five years and had fallen into disrepair. In 2005, SS. Cecilia of Rome Parish—as it was known then—was converted into a chapel where special sacramental celebrations, such as baptisms and weddings, could be celebrated, but where regular Sunday or weekday Masses did not take place.

When the apostolate began in 2005, Kenneth Voelker, previously a member of SS. Cecilia of Rome Parish, said that he was glad liturgies were being celebrated regularly in the church again so that it wasn’t “just collecting dust and being a little place for the critters to exit in.”

Voelker and his wife, Martha, are now members of SS. Philomena and Cecilia Parish, and they appreciate the great changes that have happened in the church that, except for the five years it was a chapel, has been their spiritual home since the 1970s.

“Everything has just turned out so beautifully,” said Martha Voelker. “You’re in awe when you walk in. I’m constantly looking around and seeing something different that I didn’t see before.”

The work done in the church was extensive. The walls and ceilings were completely repainted. Statues in the church were restored as were various emblems painted on the walls and ceilings. Painted on the emblems are such images as a dove, baptismal font and chalice.

The walls in the sanctuary received special attention. The area was painted to look like a sunrise horizon, a symbol both of the resurrection of Christ and his glorious return at the end of time.

M ach of this work was done to replicate the appearance of the church around the turn of the 20th century.

A new feature to the church, however, is a large painting of a pelican on the ceiling above the seating for the congregation. The pelican is seen piercing its breast to feed its young on its own blood, an ancient symbol of the Eucharist.

The church’s stained-glass windows are currently in the process of being restored. Work on them is scheduled to be completed in December.

The cost for the restoration project is $310,000. Priests of the Fraternity of St. Peter Father Gerad Saguto, the administrator of the parish, said the restoration of the church is a way to help parishioners grow in the faith.

“It teaches that the faith is living,” Father Saguto said.

“The imagery on the walls are all things that help raise the heart and soul to God. That’s the ultimate thing. Is it assisting people with the worship of God in the sacred liturgy?”

Matthew Dole, 44, a father of seven and member of SS. Philomena and Cecilia, answered Father Saguto’s question with an emphatic “Yes.”

“It [the restoration work] focuses you upon what is occurring at Mass,” Dole said. “The focus of the church is to the altar. We’re all focusing in the same direction. We’re all focusing toward God.”

—Msgr. Joseph F. Schaedel

Dole said the high value that the parish community puts on restoring their church teaches a lesson to the younger members of the faith community.

“The children are seeing that our priority in life is worship,” he said. “It’s the Mass. It’s to know and love and serve God. And the church lends itself to that.”

Art Todd Brausch, based in Columbus, Ohio, did all of the painting for the restoration project.

He, his wife and two children lived in the parish’s rectory for a month while he did much of the work.

Brausch and his family were present for the liturgy. Afterward, he joked when asked if he prayed while doing the restoration work in the church.

“A rhyme you’re 40 feet in the air, you pray,” said Brausch, chuckling. “You do lots of praying.”

The artist stood on scaffolds to paint the church’s high ceiling.

Putting humor aside, Brausch said it meant a lot to see his artistry come together through the liturgy’s actions.

“That’s the whole point,” Brausch said.

“It was beautiful. It gives it life. It gives it a reason.”

Some 200 worshippers pray during a solemn high traditional Latin Mass celebrated on Sept. 5 at SS. Philomena and Cecilia Church in Oak Forest in the Batesville Deanery to celebrate the completion of the restoration of much of the church’s interior decoration.

By Sean Gallagher

Photos by Sean Gallagher
Bringing facts and principles to the health care debate in 2008

The Catholic bishops of the United States have offered several basic criteria for assuring health care coverage for all that offers a moral framework for discussion in this election year. They include:

- Respect for human life and dignity,
- Priority concern for the poor and vulnerable,
- Pursuing the common good and preserving pluralism,
- Restraining health care costs,

This overDue national discussion ought to begin with some basic facts.

The fact is nearly 1 million babies a year do not see their day of birth as a result of abortion on demand. The fact is 47 million people in the wealthiest and most technologically advanced country in the world lack health care coverage. The fact is that $1 of every $6 spent in the United States is spent on health care.

And the fact is if you live in poverty in the United States, your life expectancy is nearly five years shorter than your more affluent neighbors' life expectancy.

As a nation, this is not morally right. We can do better.

The bishops' statement, "Forming Consciences for Faithful Citizenship," stresses that "affordable and accessible health care is an essential safeguard of human life and a fundamental human right."

Catholic teaching calls on society to respect and protect life from the moment of conception until natural death. All people have a right to health care regardless of where they work, where they come from or how much money they have.

Quality health care should be accessible to every person as a part of basic respect for human life and dignity.

As a part of how we exercise faithful citizenship, Catholics voters should assess how political candidates' health care positions will bring about effective and affordable health coverage for all and enhance or diminish the level of dignity with which those in need are treated.

No one should be left without essential health care. In addition, no national health care proposal should advance or include threats to life, like abortion, euthanasia or assisted suicide.

Health care reform proposals should support preventive health care strategies as well as ways to restrain increasing health care costs. Health care reform should begin with pursuing coverage for all, and include a basic standard of care for physical and mental health as well as respect for pluralism in health care delivery, including religious and other non-profit providers of care.

Health care is not just another issue for the Church. It is one way the Church continues Jesus' mission of healing and care for the "least of these" (Mt 25:40). The Catholic Church provides health care, purchases health care and picks up the pieces of a failing health care system. We serve the sick and uninsured in our emergency rooms, shelters and on the doorsteps of our parishes.

One out of six Americans is cared for in Catholic hospitals. We bring strong convictions and everyday experience to the issue of health care.

Our faith and this election year require Catholics to join with others in public debate, and to share Catholic teaching and experience in the search for effective health care reform.

The Catholic community offers a variety of resources to help form consciences as we cast our votes and hold elected officials accountable. The recent bishops' statement, "Forming Consciences for Faithful Citizenship," and accompanying resources are available at www.faithfulcitizenship.org.

The bishops' "Framework for Comprehensive Health Care Reform" (www.usccb.org/catholiccitizenship/ frameworkforreform.pdf) remains timely and offers useful criteria for reform.

The Catholic Health Association (CHA) offers many resources, such as "Our Vision for U. S. Health Care," which is rooted in the teaching of the Church and in the experience of Catholic health care providers throughout the country (www.chausa.org).

And Catholic Charities USA's "Campaign to Reduce Poverty" offers specific policy recommendations for addressing the health needs of poor people in our communities. See more details at www.catholiccharitiesusa.org.

The voices of the Catholic community should be loud and clear in public discussion on health care in this election and beyond. The health care status quo is morally unacceptable. Our nation can and must do better.

(Kathy Saile is director of the Office of Domestic Social Development of the United States Conference of Catholic Bishops Department of Justice, Peace and Human Development.)
Individual and communal hope are closely interrelated

By Fr. Robert Kinast

During the 2008 U.S. presidential campaign, there has been much talk by the candidates about hope and change. What is the political motive? It is a reminder that we are called to a greater hope for personal and communal salvation, which includes all other hopes for human progress and a blessed life in this world.

This is the central theme of Pope Benedict XVI’s second encyclical on Christian hope, “Spe Salvi.” The pope’s message encourages people to look beyond their own immediate situation and envision eternal life as offered to us through Christ the Lord.

This life, says the pope, is not a monotonous continuation in existence, but an element of all that constitutes the fulfillment and happiness of human beings (#12).

Just as important, this life is not offered to individuals in isolation from everyone else, the pope says, but to a people, ultimately to the whole human race.

Individuals experience salvation as members of this people, not as solitary beings.

As he did in his first encyclical on love (“Deus Caritas Est”) and in major addresses since becoming pope, the Holy Father sharpens his message by contrasting ideas. In “Spe Salvi,” one of the chief contrasts is between personal and communal salvation.

The two are not separate or in conflict, but they are in hand. However, preoccupation about the first can lead to neglect of the second. It was not always thus.

In Jewish tradition and for most of Christian history, each person’s salvation was understood to be bound up with the salvation of others. Examples of this all-embracing mentality are the doctrine of the communion of saints and the practice of prayers for the dead in purgatory and of the intercession of the saints.

However, as scientific discoveries and advances explained nature’s mysteries and gave humans more and more control over creation and their own physical lives, the scope of religious concern was reduced for many to the individual. The result was a shift from spiritual hope to material progress, another contrast that the pope employs.

Progress depends on human ingenuity and creativity. It is a self-reliant way to live, which has little place for God, spirituality or life beyond the here and now.

Hope depends on the free gift of life from its ultimate source: God. It is a shared way to live, which channels the results of material progress toward hope for eternal life.

Drawing yet another contrast in “Spe Salvi,” the pope affirms that hope is not just informative, telling us that God has offered eternal life. It is also “performative,” motivating us to act on the hope we have been given.

In practical terms, this means bringing a positive spirit to whatever we do as well as a sense of judgment about the way that human progress can contribute to the fulfillment of God’s promise. This is an ethical judgment, which each generation must make in keeping with the progress of its time (#24-#25). It is also where the communal aspect of salvation comes most into play.

Hope for eternal salvation, the great hope, as Pope Benedict calls it, does not eliminate concern for this world with its scientific developments, competing philosophies, diverse religions and alternate forms of government. Rather, it impels Christians to see these earthly realities against a horizon of hope, which provides a more comprehensive view of life.

Those who understand that their personal salvation is implicated in the salvation of others are moved to reach out to others as God does. This means, first of all, relishing in love, which takes many expressions: caring for others when they are ill or troubled or facing obstacles to their happiness. It also means treating others with respect by avoiding stereotypes, ethnic jokes and prejudicial action.

Out of love comes a commitment to justice. Recognizing the roots of poverty, discrimination, violence or greed and trying to change the attitudes and systems that perpetuate them are essential parts of communal salvation.

Action for justice does not have to be at a global level; acting with the people one meets directly is how most people can contribute to a more just world. Of course, there are situations and people one cannot directly serve. In this case, the pope reminds us of the power of prayer and compassionate identification with others.

He encourages the traditional practice of offering up minor inconveniences and annoyances as well as bearing one’s own genuine suffering in union with the struggle of others (#40).

Perhaps the pope’s most striking observation about personal and communal salvation is his treatment of the Last Judgment.

He describes it as the purifying gaze of the Lord, who reveals each person’s life for what it truly has been (#47).

This may be a painful experience of missed opportunities and neglected contributions for some people to a blessed life for others, but it eventually gives way to the richer experience of grace whereby God takes all that is redeemable in each person’s life and unites it with all others in the divine life.

That is the ultimate meaning of personal and communal salvation.

(If ever Robert Kinast is a pastoral theologian in Prairie Village, Kan.)

Discussion Point

Share hope by reaching out to others in love

This Week’s Question

What do you do to bring hope to others?

“I try to be a good example to my seven children; Sometimes people say ‘it touched me’ or ‘the music drew me into prayer.’” (Vince Grezczak, Wadsworth, Ohio)

“I use prayer, song and the Lakota, Dakota and Nakota heritage to instill pride and spirituality. ... This inculturation in the Church brings a lot of people back to it. ... I’m also involved with the music ministry, beginnings of the diocesan program, and work with the Cursillo Movement, which brings a lot of hope.” (Elliot Ward, Fort Yates, N.D.)

“A bout a year ago, I coordinated the efforts of four investors ... to purchase Durward’s Glen to preserve it as a retreat center and, hopefully, eventually establish a school there. The center is all about getting closer to God ... so you can face the world with confidence and hope.” (Mardy Kechich, Caledonia Township, Wis.)

“I prepare children for sacraments, but I also work with older, unchurched children and their families; ... I listen to their stories; ... Once they feel welcome, they can begin to feel a connection with the Church and with God.” (Pat Grissom, Aphenetta, Ga.)

“I call friends and family members, asking them how they are doing and if they need help with anything. They always brighten up, even if the help they need is something I can’t give.” (C. Greene, Baltimore, Md.)

Lend Us Your Voice

An upcoming edition asks: Have you ever participated in a Bible study group? If so, how did it help you? If not, why not?

To respond for possible publication, send an e-mail to corenews@catholicnews.com or write to Faith Alive at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Perspectives

From the Editor Emeritus/John F. Etkind

Possible U.S. saints: Sr. Marianne Cope

(Seventeenth in a series of columns)

Rick Hermann

From the Editor Emeritus/at elementary schools in northern New York
spend 35 years serving the victims of
provincial of the Sisters of the Third Order
poor in Hawaii, especially the lepers on
for a community of nuns to nurse the sick
in Syracuse before being elected provincial.
After Father Damien established his mission among the lepers on Molokai, Hawaii, the apostolic of Hawaii sent letters to more than 30 religious congregations seeking sisters to work in Molokai. M. Other M. Cope responded enthusiastically and convinced the Father Provincial of the Franciscan community in New York to allow six sisters to go to Hawaii. M. other Cope accompanied them to Hawaii to establish the new mission, but the plan was to return to Syracuse to continue her work as provincial.

In 1886, Hawaii, though, it became apparent that M. other Cope was needed there. When Father Damien contracted terminal leprosy in 1884, there was no possibility that M. Other Cope would return to Syracuse. By 1888, M. Other Cope had opened three facilities: a general hospital on Molokai, the Kapiolani Home for healthy girls of leprous parents on Oahu, and the C. R. Bishop Home for homeless women and girls with leprosy on the Kalaupapa peninsula on Molokai. In 1888, the

Hawaiian Board of Health required all
lepers to be transferred to Molokai. M. Other Cope moved there, but continued to care for the children, the faithful, and the lepers in other parts of Hawaii. The sisters on Oahu continued to care for the children at the Kapiolani Home.

Father Damien died in 1889, and M. Other Cope began to care for his boys as well as for her girls. She always insisted on strict sanitary procedures, and no sister ever contracted the highly contagious Hansen's disease.

She had to have her weight over the health of the lepers. It was dangerous for women to enter the leper colonies, especially the women on Molokai. The girls on Oahu, and the women on Maui, the Kapiolani Home for healthy children, were taught to attend school and boys as they arrived in the settlement.

In 1902, Mother Marianne wrote to her
careful, "I am working for God, and so do cheerfully. How many graces did he not shower down on me, from my birth till now?"

She died at Kalaupapa on Molokai in 1918 when she was 80.

For the Journey/Effie Caldera

Oh, the people you'll meet!

One of the privileges of writing for
the Catholic press is that I get to meet so many inspiring people, folks who are making a difference. Last week, I visited a Jesuit Volunteer Corps project for Hmong children sponsored by Catholic Social Services in Anchorage. In a modest little classroom in a part of town, several Hmong immigrant kids between the ages of 9 and 11 were taught to use digital cameras to record stories about their culture, communities and families. I admired pictures of smiling siblings in native dress, sumptuous gardens which help their community and some amazingly artistic floral shots. The kids’ best and favorite photos will appear at an art show at a local Starbucks in September.

While visiting the project, I met a beautiful young woman from Guatemala. She was not yet a citizen of the U.S., was helping the Hmong children write about their photos. She contacted the art teacher in one picture to get the native dress in her home country. What an increasingly diverse people we are.

That same day, I sat in the conference room of our local Catholic Social Services' homeless shelter in Anchorage and heard the testimonies of the Hmong kids. Father Larry Snyder, talk about the good work for charity and justice our Church does across the U.S.

Next, I interviewed a handful of young people who are setting off on a year of volunteer service, mostly for the Jesuit Volunteer Corps, and I especially enjoyed talking to them because many years ago I was a young woman preparing to join the JVC.

I remember being scared as I got real and ready to go to Africa, and I had to lead an Asian village that I had never heard of to teach Eskimo kids whose first language was Yupik. I became poise and poised as these two young volunteers seemed to be! I don’t think of it now.

The JVC, which began in Alaska in the 1950’s, has four pillars for a volunteer year: simple living, spirituality, social justice and community. Each volunteer is ideal and very much, the idea of living in community with people you have never met before.

What impressed me about the two women I interviewed was that each answered a question from my perspective. "What appealed to you about JVC?"

"The simplicity," said Ann, who is heading to an Indian reservation to teach. "It helps you focus on what’s really important."

And for Meghan, who will be working with a L’Arche gardening project. "One of the things that appealed to me is that you don’t get a big stipend. It’s a simple lifestyle."

So much for the myth of young folks as materialistic, consumption-driven mall savers.

And then there is the young gal, whose 3-year-old birthday party I once attended, who is now a nurse and paying her own way to Alaska to teach English to an Asian village for a year—a full month—helping out in an orphanage/hospital/clinic compound in Anchorage.

And still on my list of phone calls is a man from Sudan who had to leave his Sudanese American community association here in Anchorage. Yes, a Anchorage has many Sudanese refugees sponsored by our local Catholic Social Services.

Wasn’t it Dr. Seuss who promised the young one something you can’t hear but you can feel? "The more that you read, the more things you will be to be involved in a Church where the Spirit moves in a thousand remarkable ways and beckons us to get involved!"

(Effie Caldera writes for Catholic News Service.)
Catholic Bibles contain books not included in Protestant Bibles

Q

A

Today there are generally only two major differences between what we call Protestant and Catholic books of Scripture. First, Catholic Bibles contain all or part of several books that do not appear as canonical books in the Protestant tradition. These include Tobit, Baruch, First and Second Maccabees, Judith, Sirach (Ecclesiasticus), Wisdom, and parts of Daniel and Esther.

For reasons that we can’t expand on here, these books are referred to as deuterocanonical, second canon, books because of varying Jewish opinions around the time of Christ about which books are authentic Hebrew (Old Testament) Scripture. Second, Protestant Bibles in the past have not included much in the way of footnotes, explanations and introductions. The traditional Protestant belief that the Holy Spirit alone guides each individual in his or her reading of Scripture has caused Bible publishers generally to shy away from anything, even trivial, in their views would put some sort of human intervention between the reader and the Holy Spirit. Catholic Bibles readily include such materials, giving background to entire books or passages, describing audiences to which the books were addressed, and so on. As you indicate, Bible books published under Protestant auspices increasingly tend to include similar notes to assist in understanding what the biblical writers were dealing with, and how their writings might be better understood. A part from this, there is generally no great difference between Protestant and Catholic Bibles.
Archbishop names six churches as pilgrimage sites for Pauline Year

By Sean Gallagher

In conjunction with the Year of St. Paul, a pilgrimage to six churches in central and southern Indiana dedicated to St. Paul as pilgrimage sites. At each of these six places, the faithful can receive a plenary or full indulgence to highlight the Pauline Year and to open the way to a liturgy that Pope Benedict XVI, the “interior purification” of the faithful during the upcoming months.

The Holy Father encouraged diocesan bishops to designate places in their local churches as pilgrimage sites connected to the Year of St. Paul.

The six churches in the archdiocese are SS. Peter and Paul, Cathedral, 1334 N. Meridian St., in Indianapolis; St. Paul Catholic Center, 1413 E. 17th St., in Bloomington; St. Paul Church, 202 E. Washington St., in Greencastle; St. Paul Church, 9798 N. Dearborn Road, in New Alasee; St. Paul Church, 218 Scheller Ave., in Sellersburg; and St. Paul Church, 814 Jefferson St., in Tell City.

An indulgence is a full or partial remission of the temporal punishment due for sins that have been forgiven. A plenary indulgence can be granted on behalf of the individual petitioner or on behalf of departed souls. For more information on indulgences, consult paragraphs #1471-#1479 of the Catechism of the Catholic Church. The Holy See has designated the following conditions to obtain a plenary indulgence at one of the locally designated pilgrimage sites:

1. Attend a Mass (ordinarily, a regularly scheduled liturgy). If pilgrims are unable to attend a Mass there, then they are to pray and reflect before a statue or an image of St. Paul in the church.
2. Attend a Mass (ordinarily, a regularly scheduled liturgy) at the pilgrimage church, pilgrimage sites.
3. If pilgrims are unable to attend a Mass there, then they are to pray and reflect before a statue or an image of St. Paul in the church.
4. After Mass or the reflection period, pray or sing the Our Father and either the A postles’ Creed or Nicene Creed.
5. Pray an invocation to the Blessed Virgin Mary and St. Paul. For example, a traditional prayer to St. Paul goes: Hail Mary and a simple invocation, such as “St. Paul, pray for us.”

As an expression of the 2,000th anniversary of the birth of St. Paul—a call for Catholics to study his life and writings of this great saint and to pray for his intercession,” said Msgr. Joseph F. Schaeidel, vicar general, archdiocese of Indianapolis.

The jubilee year marking the 200th anniversary of the birth of St. Paul began earlier this summer on June 29, the Solemnity of SS. Peter and Paul. It will conclude next year on the same feast day.
Fr. Donald Calloway, M.I.C.

Fr. Donald Calloway was raised without any religion or a father figure to model. When his family moved to California, he slipped into the “MTV lifestyle”—sex, drugs and rock music. This pagan rebellion intensified to total mayhem when his family relocated to Japan and he ran away from home. Constantly on the move to avoid arrest, he and his friends soon got connected with the Japanese Mafia. During his time of endless wanton wandering filled with wine, women and song, Donald’s mother became Catholic and fervently prayed for her 15-year-old prodigal son to return home.

Fortunately, he discovered a book on Marian apparitions and devoured its powerful message of repentance. The Blessed Virgin Mary had literally stolen his heart and introduced spiritual concepts like heaven, hell, repentance and sin. There was no turning back! Fr. Donald Calloway, M.I.C., is the assistant rector of the National Shrine of the Divine Mercy in Stockbridge, Mass. After studying at the Franciscan University in Steubenville, Ohio, and the Dominican House of Studies in Washington, D.C., he was ordained to the sacred priesthood in 2003.

Rich Donnelly

Rich Donnelly signed as a catcher in 1967 with the Minnesota Twins, and is one of the most experienced coaches in Major League Baseball. He has coached 25 seasons with the Los Angeles Dodgers, Pittsburgh Pirates, Florida Marlins, Milwaukee Brewers, and Texas Rangers. He helped lead the Florida Marlins to the MLB World Championship under manager Jim Leyland, with whom he worked for 14 seasons. A man of strong faith, he is also noted for his participation in the film, “Champions of Faith—Baseball Addition.” The Lifetime Network also had a television special on his family’s compelling, faith-filled story. Rich Donnelly and his wife, Bert, have eight children: Bubba, Amy, John, Tiffany, Mike, Leigh Anne, Tim and Adam. Donnelly graduated from Steubenville Catholic Central High School where he played baseball and basketball. He then received a bachelor’s degree in education from Xavier University in Cincinnati.

Mark Hart

Mark Hart, known as the “Bible Geek,” is a graduate of the University of Notre Dame. Mark is a popular and humorous speaker, award-winning author, and weekly regular on Catholic radio programs. His 2006 book, Blessed are the Bored in Spirit, found its way onto the Catholic best-seller list, and his interactive DVD Bible Study series, T3, and weekly podcasts are helping hundreds of thousands of Catholics explore Scripture in a new way. Mark Hart says “The Catholic faith is a beautiful faith,” and “we need to rediscover the joy and laughter.” Hart also oversees Hart Productions. Along with producing, writing and directing secular projects, he has been the executive producer of JumboTron video operations for the Arizona Cardinals football team.