Standing up for life
Archbishop Buechlein: Responsible citizenship requires respect for sanctity of all human life

By Mary Ann Wyand

Responsible citizenship requires respect for the sanctity of every human life, Archbishop Daniel M. Buechlein said more than 450 pro-life supporters of all ages during the archdiocesan Respect Life Sunday Mass on Oct. 5 at SS. Peter and Paul Cathedral in Indianapolis.

“Our Church stands up for the dignity of all human life from the moment of conception to the moment of [natural] death,” Archbishop Buechlein emphasized in his homily. “Sometimes it may seem like ours is a lonely voice. My heartfelt thanks to so many of you who hold fast to our pro-life commitment in a culture drifting more and more from the source, the Creator of our human dignity, drifting away from God himself. I commend you, and I pray for you and with you.”

He reminded Catholics that “the most important thing we do in order to promote the cause of life is to pray, and our pre-eminent prayer … is the Eucharist.”

In the context of the national and local elections, the archbishop said, people should be concerned about the sanctity of human life and all its dimensions.

“Many fellow citizens struggle to understand the meaning of human freedom and individual rights,” he said. “Individual freedom is a good, but it goes wrong if … the individual does harm to the common good of the society. … If there is no absolute truth then human values are up for grabs.”

People “sometimes forget that justice begins with our responsibilities toward God himself,” Archbishop Buechlein said. “We owe everything to God. That includes respecting his image and likeness mirrored in all of human life.”

It is responsible citizenship to speak out about grave social justice issues in our national and local cultures at this time, he said, but “if God is absent [then] justice is meaningless.”

Voters need to form their conscience so they can approach the ballot box responsibly next month. Archbishop Buechlein said, adding that it is both important and necessary to consider moral issues that are not arbitrary for a political party or candidate.

“In the forefront, of course, are issues pertaining to the dignity of human life, he said. “… Among these, the premier priority is the protection of the unborn from the moment of conception. Abortion is not permissible under any circumstance.”

The protection of the elderly, the sick and the dying also is not negotiable, the archbishop said, and embryonic stem-cell research is unacceptable because it involves killing human embryos.

“We can’t do wrong in order to do good,” he said. “The purpose of what we do not justify the means.”

Education awards honor people who make a difference

By John Shaughnessy

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Richard "Dick" Powell

During the 2008 graduation ceremony at Bishop Chatard High School in Indianapolis, Richard "Dick" Powell received a standing ovation and an honorary diploma for his 43 years of teaching at the archdiocesan secondary school. He also received overwhelming support for a Celebrating Catholic School Values Career Achiever Award. More than 20 people wrote letters of nomination for the religion, philosophy and Spanish teacher, including a glowing one from Bishop Gerald A. Gettelfinger of Evansville, who was principal of Bishop Chatard High School from 1967-70.

"Dick Powell practices what he preaches in all that he does, but especially in teaching faith and values," Bishop Gettelfinger wrote.

"There is no one in the Church that I know or have met in my 47 years of priesthood, in my 19 years of service at the Catholic Diocese of Evansville who so epitomizes Catholic values by his simple integrity rooted in an unbinding faith and undying practice of it.

"In his four decades as a teacher, Powell challenged students, joked with them, always cared about them and never forgot them. The member of Christ the King Parish in southern Indiana. "I think back of how many times I heard people for giving him the foundation to succeed as a businessman and a person of faith. My mother and father gave me the opportunity to get a job with the Chrysler Corporation as a line worker. The move was the first step toward changing his future and his role in shaping the lives of others."

"I had dropped out of college," Watt recalls. "A friend of a friend came in the store to buy something. We talked and I encouraged him to go back to school during the day and go back to school during the day."

"Every day I do something by my upbringing and my family," he says. "My wife, Peggy, is a big part of this. She really had the importance of Catholic education for our two sons. This honor is as much a tribute to her as it is to me."

**Mary Higgins Clark**

Catholic author Mary Higgins Clark will be the keynote speaker.

*For ticket information, contact Rosemary O'Brien, archdiocesan Office of Stewardship and Development, at 317-236-1568 or 800-382-9836, ext. 1568.*

"There are a limited number of individual seats available."
Legacy for Our Mission: For Our Children and the Future

Legacy for Our Mission cabinet celebrates campaign’s success

By Sean Gallagher

Four years ago, the lay leaders that made up most of the cabinet of the Legacy for Our Mission—For Our Children and the Future archdiocesan capital campaign were a bit skeptical.

They weren’t sure if $100 million could be raised to support the ministry of the archdiocese’s 151 parishes and such shared ministries as giving aid to people in need and forming future priests.

Just ask campaign vice chairman Richard Pfleger, a member of St. Simon the Apostle Parish in Indianapolis.

“I heard $100 million, to be honest, I was like, ‘Whoa,’” he said. “The economy then was not good. But the people continually stepped up. It’s amazing how generous Catholics are when they’re given a clear case of understanding the campaign’s goals and how to lay the groundwork for a successful campaign.

“I think we were very blessed. The Spirit was with us through the time [of the campaign],” Joseph Therber, executive director of the archdiocese’s secretariat for stewardship and development, praised the cabinet.

“He campaign cabinet is a tremendously gifted group of leaders,” he said. “Their generous involvement, advice and counsel were instrumental factors in the success of the campaign. Our campaign consultant often told us that the Archdiocese of Indianapolis’ lay leaders are unmatched nationally in the depth and quality of their contributions.

“Working closely with this group has been a unique and powerful experience that I will always treasure,” Therber said. “The entire Catholic community has been touched by the work of the campaign cabinet. For this, our Church will always be grateful.”

In his work on the campaign’s cabinet,


“The success of it says volumes about the health of the Church here locally,” Milroy said. “In that sense, the amount of money we raised and the good that’s going to be done in local parishes and at the archdiocesan level is huge.”

Milroy was gratified to be able to work with his fellow cabinet members on the campaign.

The Archdiocese of Indianapolis wants to hear your voice! We want to hear your thoughts and feelings regarding the Called to Serve: Parish Stewardship and United Catholic Appeal.

Please take a moment to complete our confidential survey at www.archindy.org/survey and let us know how you feel. Thank you in advance for your help and know that we value your input!
Abortion and politics

As the news stories in this issue report, our archdiocese observed Respect Life Sunday on Oct. 5. It wasn’t just our archdiocese that did it. It was observed by Catholic churches throughout the United States. We don’t promote respect for life only once a year either. Catholics always comprise a large part of the M arch for Life every January in Washington, and we participate in Rights to Life organizations throughout the country.

Popes and bishops frequently speak out against abortion, euthanasia, embryonic stem-cell research, assisted suicide and capital punishment. Last week, The Criterion published its annual Respect Life supplement.

How then, can any Catholic be unaware of the Catholic Church’s teachings on the abortion and the other life issues? In a nutshell, it is simply that every life is sacred from the moment of conception until natural death. We participate in Right to Life organizations throughout the country. As Msgr. Campion wrote, “None of these U.S. senators invaded the halls of Congress and then seized a seat in the Senate.” Catholics obviously voted for them despite the fact that they are pro-abortion. How can they save their consciences in order to do so?

A nother issue that comes up every four years during presidential campaigns. This year, it came up because of statements made by Sen. Joseph Biden, who is running for vice president, and by Speaker of the House of Representatives Nancy Pelosi, who is supporting Sen. Barack Obama and Biden in their bid for the White House. Both Biden and Pelosi are Catholics, but both are also strongly pro-choice on the abortion issue.

Pelosi told Tom Brokaw on NBC’s “Meet the Press” on Aug. 24 that Catholic Church teaching on abortion and other life issues had not been able to agree on when life begins. The very next day, she was answered by Cardinal Justin Rigali of Philadelphia and Bishop William E. Lori of Bridgeport, Conn., chairman of the U.S. bishops’ pro-life and doctrine committees, respectively. They couldn’t let such a statement go unchallenged.

But here, too, the Church doesn’t seem to be able to get its message across. Many Catholics either don’t understand the Church’s teaching about the worthy reception of Communion or they think that the right to receive Communion to pro-choice politicians is a political matter. But the Church teaches that politicians because they are so visible, and doing nothing about Catholic pro-choice politicians is a political matter, but the Church teaches that politicians because they are so visible, and doing nothing about Catholic pro-choice politicians is an absolute sin.

Why is it that so many Catholics obviously believe that they can flout the Church’s teachings about abortion when it comes to politics?

—John F. Fink
La vocación de cada cristiano bautizado es amar y decirle sí a la gracia de Dios

Vocation of every baptized Christian is to love and say yes to God's grace

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

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

¿Tenéis una intención de desear incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

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

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

La intención del Arzobispo Buechlein para vocaciones en octubre

Pastores Juveniles: Que ellos siempre puedan animar a los jóvenes a considerar darse servicio a la iglesia, sobre todo como sacerdotes y religiosos

El amor es lo que cuenta. La vocación del fruto de cada bautizado es amar y decir sí a la gracia de Dios.
Events Calendar

O'October 10-12

O'October 11
St. Lawrence Parish, 6944 E. 46th St., Indianapolis. Fall Festival, food, games, music, bounce house, 4-8 p.m. Information: 317-546-4065.

O'October 11
St. Roch Parish, Family Center, 3603 S. Meridian St., Indianapolis. Singing Singles, meeting, 10 a.m. Information: 317-784-4207.

O'October 11

O'October 11
Pike High School, stadium, 5401 W. 71st St., Indianapolis. Marian College vs. University of St. Francis, football game, 7 p.m. Information: 317-876-5425.

O'October 11
Homecoming, registration, 8:30 a.m., eucharistic liturgy, 10:30 a.m., lunch, campus tour. Information: 812-933-0737 or stmas@oldenburgacademy.academy.

O'October 11

O'October 11-31
St. Gabriel the Archangel Parish, 600 W. 34th St., Indianapolis. Pumpkin Patch and Haunt Fest, weekdays, noon-8 p.m., Sundays and Saturdays, 9 a.m.-1 p.m. and 4-8 p.m. Information: 317-291-7014.

O'October 12
St. of-the-Rock Parish, 17440 S. St. Mary's Road, Batavia. St. Mary's Feast and Turkey Festival, dinner tickets, booth food 10 a.m.-5 p.m. Information: 812-934-4165.

O'October 12
Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. M.onte Cassino pilgrimage, "Mary in My Life Story," Benedectine Brother Atron Brunner, 2 p.m. Information: 800-688-0982 or renee@stmeinrad.edu.

O'October 12
Vincennes, 20 N. Pennsylvania St., Indianapolis, Seventh on theology of the body. 7 p.m. Information: 317-413-6097.

O'October 13
St. Nicholas Church, 6461 S. Nicholas Drive, Indianapolis. A Star Society, Chili cook-off, 3-30 p.m., all-you-can-eat chili, $5 per person, registration required to participate in cook-off. Information: 317-631-3219.

O'October 13

O'October 16
Our Lady of Peace Cemetery, Mausoleum Chapel, 9011 Haverstick Road, Indianapolis. M. ontinuous Eucharistic Adoration, 3 a.m. - 7 a.m. Information: 317-236-1586.

O'October 16
Benedictin Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Catholic Adult Fellowship, day retreat, "The Dilemma in Our Day," Catholic Adult Fellowship, 9 a.m.-5 p.m. Information: 317-876-5425 or neshol@themoreknow.info.

O'October 16
Oldenburg Franciscan Center, Oldenburg. "Keeping Meaning of the Eucharist," 7-9 p.m., no charge, pre-registration required. Information: 812-786-7653 or infonami@oldenburg.org.

O'October 19
St. Monica Parish, Family Life Center, 6131 N. Michigan Road, Indianapolis. Health Fair, 10 a.m.-2 p.m., Spanish interpreters available. Information: lloradas@wl.com.

O'October 19
Providence Cristo Rey High School, 75 N. Belleview Place, Indianapolis. Open house, 1-3 p.m. Information: 317-860-1005 or admissions@providencecrystrey.org.

O'October 20
St. Isidore the Farmer Parish, 6501 S. St. Road, Bristow. Fall Festival and Shooting Match, 11 a.m.-6 p.m., food, games. Information: 317-843-0713.

O'October 20
Indiana State Fairgrounds, 1200 E. 38th St., Indianapolis. Alzheimer’s "A Celebration of Hope," 12:30 p.m. registration.

O'October 21
Roberts Park United Methodist Church, 401 N. Delaware St., Indianapolis. NAMI Indiana "Family to Family," education course to learn your role as caregiver of adults struggling with depression, bipolar disorder or other mental illness, 12 week course, 7:30 p.m.-9:30 p.m., no charge, pre-registration required. Information: 317-786-7653 or infonami@oldenburg.org.

O'October 22
Providence Cristo Rey High School in Indianapolis pray on Sept. 19 in front of a tree planted on the school’s campus that symbolizes their shared commitment to create a culture of nonviolence amidst ongoing violence that continues to affect many Indianapolis neighborhoods. Organizers of the event hope that the tree will be a living symbol of hope and inspire ongoing efforts among those who participated to bring new energy to creating safe, peaceful, nondiscriminatory neighborhoods where everyone can achieve his or her full potential.

O'October 23
The Criterion  Friday , October 10, 2008

O'Retreats and Programs

O'October 12

O'October 16
Oldenburg Franciscan Center, Oldenburg. "Living with the Wounded in the Name of Christ," Franciscan Sister Olga Wittkeind, 9:30 a.m.-2:30 p.m., $35 includes lunch. Information: 812-933-6437.

O'October 18

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O'October 18

O'October 18

O'October 19

O'October 19
M other of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. Retreat for priests, "The Priest: The Man of God," M. as, 7:30 p.m. registration due Oct. 13. Information: 812-825-4642, ext. 200, or franciscokloebbing@friedens.org.

O'October 24-26
M other of St. Francis Retreat Center for Spirituality, 101 S. St. Francis Drive, Indianapolis. "Me & My Retreat." Information: 812-923-8817 or retreats@mountsaintfrancis.org.

O'Angels of Grace"

Benedictine Sister Mary Luke Jone, left, administrator of the Benedictin Inn Retreat and Conference Center in Beech Grove, welcomes several hundred women who participated in the "Angels of Grace: A Celebration of Women" fundraiser on Sept. 27 at the retreat center. Sister Mary Luke also presented distinguished guests who serve as advocates from across the country from the Jullen Center of Indianapolis, a 24-hour shelter for battered women and their children.

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Faith Alive!

Health care reform requires public conscience work

By John W. Glaser

Catholic moral teaching sees health care as a “social good,” a human good necessary for the flourishing of human dignity and society itself.

As such, everyone has a right to basic health care. While many societies have not achieved this goal today, efforts are being made to do so.

But it is possible that the U.S. will see no real, systemic health care reform in the near future. This could be because the public has not done sufficient conscience work to make real reform possible.

Catholic morality recognizes the distinction between personal sin and social sin. Social sin refers to systems and structures of society that cause harm to human dignity.

Up to now, social sin has been treated as if it were a homogenous category. When, in fact, it is an immense continuum stretching from shallow and simple to horrendously complex systemic corruption.

A sweatshop in Los Angeles is an instance of social sin as is the current situation in Baghdad, but they fall on very different points on this continuum.

When attempting to reform social sin, it is vital to recognize this. Where the injustice sits on the continuum dictates strategy, tools, metrics, expectations and timescales. To ignore or misread the degree of social sin is to inevitably face frustration and failure.

I suggest that we use the term “chronic social sin” for pathologies falling on the right half of the continuum. This is the family of social sin in U.S. history that includes slavery, oppression of women, child labor, for example, stretched from early cries in 1832 to federal regulation in 1938.

I believe an indispensable starting point for the long journey of health care reform consists in helping the U.S. public build a shared vision of a just and sustainable health care system. This includes:

• Proposed solutions tend to be infected by the very injustice that they intend to remedy. Such density and depth of social pathology requires transformation of the public as the engine and source of policy reform.

• One rule of thumb in reforming social sin is this: The more social injustice moves to the right of the continuum, the less will traditional political advocacy be the engine of change.

In situations of chronic social sin, politicians set their sails to the winds of public opinion. As such, reformers must raise the winds.

Public conscience work is about raising the winds. It is at the heart of every social movement and needs to be at the heart of U.S. health care reform.

Public conscience work is the movement of the general public:

• from conflicted and confused understanding to a broadly shared consensus vision;

• from extravagant and unrealistic expectations to responsible choices that accept limits and consequences;

• from a vacillating wish for someone else to change things to a growing sense of shared moral responsibility for change and concentrated energy to demand it.

Some pollsters in a 2008 article in Health Affairs offered a sobering assessment: The “data continue to demonstrate that incremental policy tweaks are more likely to take place than any wholesale change. This is because voters can clearly articulate their frustrations and a desire for change, but there is no clarity or consensus about a specific set of ideas or reforms that would attract and hold the support of a majority of the electorate.”

Reform of chronic social sin takes a long time. The effort to abolish child labor, for example, stretched from early cries in 1832 to federal regulation in 1938.

I believe an indispensable starting point for the long journey of health care reform consists in helping the U.S. public build a shared vision of a just and sustainable health care system, one that:

• allocates its resources across a balanced continuum of care—prevention, acute, emergency, end-of-life, mental, long-term, etc.

• is transparent and accountable in its inevitable rationing decisions, and is integrated and coordinated nationwide;

• dedicates health resources to actual care, minimizing spending on administration, is financed according to patients’ ability to pay, keeps inflation at a level that is sustainable.

Many community dialogues have taken place—and are planned—to help move the U.S. toward agreement on how to build the health system envisioned.

Catholic hospitals have often convened these dialogues in hospitals, churches, community centers and other gathering places. Most recently, community dialogues were hosted by Provena Health in Illinois, Trinity Health in Michigan and the Sisters of Charity Health System in Ohio. (For more information, log on to www.OurHealthCareDilemma.org or call 866-653-5716.)

John W. Glaser is senior vice president for health care reform and founder of the Center for Healthcare Reform for the St. Joseph Health System in Orange, Calif.

Formerly, he was director of ethics for the Sisters of Mercy Health Corporation, vice president of Mount Carmel Mercy Hospital in Detroit, and professor of theology and religious studies at the University of Detroit and St. Mary’s of the Lake Seminary in Mundelein, Ill.)

Health care must be affordable

Lend Us Your Voice

An upcoming edition asks: Have you ever participated at Mass in a multicultural setting? What was your experience?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
Cyrillic: The truth about Internet harassment

What do you think is the most disruptive threat to the school day? The pierced punk or the girl with the new science nerd or the popular clique of girls making fun of the new girl sporting some unfashionable fashion? Or is it no longer happens in the school cafeteria, where girls who want to...? No, it’s much more subtle than that.

Many experts claim that cyberbullying — harassment that happens online — is so prevalent today that schools need to create and enforce strict policies to prevent it from doing irreparable harm, even taking a life.

As the case of Jaelynn Willey illustrates, it is hard to do... (Christina Capecchi is a freelance writer and the author of the book "The Lemon Tree: A..."

Perspectives

Cyrus Nourizad

Ten things I have learned

The truth of the matter is that it is not that difficult to learn about the machinations of Gamal Abdel Nasser, Yasser Arafat, the Oslo Accords, and other... (Christina Capecchi is a freelance writer and the author of the book "The Lemon Tree: A..."

Cesare Pavese

Letters to my children

I have written extensively about the history of the Palestinian area contested by Jews and Arabs. The book is centered on a house in the... (Christina Capecchi is a freelance writer and the author of the book "The Lemon Tree: A..."

Pioneers of the Faith

Father Walsh disagreed. He became a director of the Society for the Propagation of the Faith in Boston in 1903, and set about to train priests for... (Christina Capecchi is a freelance writer and the author of the book "The Lemon Tree: A..."

Patriarch of the Middle East

The book is centered on a house in the town of A-Rumia... (Christina Capecchi is a freelance writer and the author of the book "The Lemon Tree: A..."

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Back to Top

The first page of the Book of Isaiah provides this weekend’s reading at Mass.

Understanding the cultural, social, political and economic context surrounding the composition of biblical texts always helps to capture their meaning as well.

As a general rule, times rarely were good for the chosen people, a side from bursts of prosperity and peace under David and Solomon, they usually had to cope with war, incursions, want or worse.

As a general rule, the prophets saw little in which they could truly rejoice. Invariably, the prophets wrote that human sin, not divine revenge, was the cause of trouble in the world.

The prophets frequently counseled the people to avoid entanglements with pagan neighbors, and always to be true to God.

This writing actually was written when times were not all that bad, but dark clouds lay on the horizon. The people, generally speaking, were lukewarm in honoring God.

Isaiah loudly protested that the sluggishness in religious devotion would be their downfall.

However, Isaiah also insists that, if the people are faithful to God, all will be right. Peace and security will reign. Prosperity will prevail. The holy city of Jerusalem, God’s city and the royal capital, will be seen throughout the world as the center of a great nation.

The second reading is from the Epistle to the Philippians.

On several occasions that are recorded in Acts or in the Pauline epistles, Paul was imprisoned, having been arrested for doing his commitment to proclaiming the Gospel. Nothing else matters, not even his comfort or personal well-being. God gave Christ to the world. Paul must extend this gift far and wide.

In the first part, a “king,” who represents God, invites guests to a wedding banquet for his son. These people reject the invitation. The king invites guests again. The invitation is ignored again. Then, in the second part, the king invites outcasts and strangers to the feast. They come to the banquet.

Further in, however, in the third part, the king sees a guest at the banquet that is improperly dressed. He orders this guest to be thrown outside.

The king’s servants represent the prophets. The prospective guests who spurn the invitation represent the people of Israel. The outcasts and strangers represent the aliens and the sinful.

The message is that God’s mercy extends to everyone. Even so, God drags no one into the kingdom of heaven. Even repentant sinners must reform to be worthy of heaven.

Reflection

These readings call us to several basic facts. The first is that God never fails in his mercy. He does not allow the promise, spoken long ago through the prophets, and then finally by Christ, to go unfulfilled. He wants people to experience life eternally by revealing to them the laws of righteousness and by strengthening their resolve to be righteous.

The second fact is simple, and constant throughout history. Humans just cannot accept it. The fact is that human sin. The sin of Adam and Eve weakens humans. Their nature is distorted. They are myopic. They exaggerate their own powers, discounting their need for God.

Conversion requires a frank realization of who and what humans are. They are sinful, but God loves them.

In this realization, humans come to the firm conviction that drove St. Paul to proclaim the Lord in spite of all. Nothing matters other than to be with God. There is no life apart from God. Everything other than God is sickle and impermanent, here but for a while.

My Journey to God

How blest were they that walked with Him On the dusty roads of the land that He made holy They witnessed the miracles He performed: A dead man breaks the bonds of death A paralytic take up his bed and walk A blind man first behold the wonders of creation.

We also walk with Him In this time and place And witness a miracle When we receive His Body and Blood And become one with Him and all creation And we believe!

By Hilda L. Buck

(Hilda L. Buck is a member of St. Lawrence Parish in Lawrenceburg. Christ the King parishioner Carolyn Noon of Indianapolis, who is special events coordinator for the Archdiocese of Indianapolis, took this photograph at Capernaum during the archdiocesan pilgrimage to the Holy Land in September.)

The Sunday Readings

Sunday, Oct. 12, 2008

• Isaiah 56:6-10
• Philippians 4:12-14, 19-20
• Matthew 22:1-14

Q Is it possible for the Catholic Church to annul a duly performed marriage between two Methodists? If so, is there a canon law or ruling that allows it? Conversely, can a Methodist Church annul a duly performed marriage between a Catholic man and woman?

A In Catholic belief, the marriage of two Methodists who are free to marry—which takes place before a minister, judge or any other legally qualified person—is as true and valid a marriage as one between two Catholics who were married before a priest. Furthermore, if both the man and woman are baptized, we believe that the marriage is a sacrament.

If the Methodist marriage ends in divorce, and one partner wishes to marry a Catholic in the Catholic Church, the new marriage could not take place without a declaration of nullity (an annulment) or other process initiated through the Catholic tribunal or marriage court of the local bishop.

I presume a situation something like this is what prompts your question. The answer to your first question is, therefore, yes. The Catholic Church, outlined extensively in canons of canon law, would enter the picture, of course, only because some action would be needed to enable the future Catholic partner to celebrate a Catholic marriage with a Christian of another faith tradition, who is presumably already married.

You ask whether a Methodist Church trib may annul a Methodist marriage. In the Methodist tradition, there is no formal procedure or tribunal similar to that in the Catholic Church so the question is impossible to answer. In Protestant communities generally, such questions as to whether a previously married and divorced person might enter a new marriage are commonly answered more informally, case by case on the local level.

Thus, the marriage of divorced persons involving a potential Catholic spouse always requires some action by a Catholic tribunal before a Catholic marriage may take place.

Q I attend Mass occasionally at a United Methodist church where the celebrant-farmer in front of the altar and recites the Gospel from memory, rather than reading the Scripture. Is it permissible to do this? It is well done by the priest, but I wonder if this is liturgically correct? It is distracting, it calls too much attention to the priest and seems to me as too personalized.

A I have also experienced what you describe. It is certainly not illegal, and probably doesn’t directly violate any rubrics. The freedom of opportunities present themselves for making the proclamation of the word personal without making an obvious point of not referring to the text at all.

The forward to the Lectionary says, “In the readings, God speaks to his people of the mystery of salvation and nourishes their spirit. He is present through his word” (43).

Some acts present the words of Scripture powerfully and effectively from memory on the stage. Perhaps some liturgical ministers are able to do the same in an appropriate way.

But effective personal communication between the biblical word of God and the people of our time is the essence of the Liturgy of the Word at Mass.

Any thing that threatens to come between them, or distracts from that need to be carefully avoided.

Marriage of divorced Catholics requires approval by Church tribunal
By John Shaughnessy

The connection between faith and films struck Father Jeffrey Godecker again as he watched a poignant segment from the documentary, The Power of Forgiveness. The segment captured the Amish response to the 2006 tragedy in which a gunman entered an Amish, one-room schoolhouse in Pennsylvania, took hostages, then killed five children before committing suicide.

"It’s so powerful and provocative," says Father Godecker, the chaplain of the Catholic community at Butler University in Indianapolis. “It talks about the Amish and their efforts to forgive—and how it’s a struggle, a day-to-day thing for them. It’s flesh and blood and tears, and they’re working with it." 

"It has such an impact because it’s about children. Losing a child is a traumatic experience for parents. I relate to my own parents, who lost a child at age 10 in a gun accident—how they lived with it, how they tried to move on from it. There are places where I have to re-do the forgiveness in my own life."

The documentary provided one more example for Father Godecker of how films can be used to take a deeper look at faith—a theme that is the essence of an upcoming mini-course that Father Godecker will be leading called “Images That Provoke Faith.”

"I’m a great believer in how the arts can deepen our spirituality," Father Godecker says. "Films carry powerful imagery that speaks to and challenges our faith. They can be used for our spiritual growth, I’ve done similar things with poetry and photography. This will be the first time I’ve used film or DVDs.”

The course will run four consecutive Monday evenings, starting Oct. 13 at 7 p.m. at Christian Theological Seminary, 1000 W. 42nd St., in Indianapolis.

Some of the films that Father Godecker plans to use include To Kill A Mockingbird, Tender Mercies and Into Great Silence, a movie about life inside a Carthusian monastery that Newsweek described as "breath-taking.”

"Remember the movie The Mission about the Jesuits defending the natives against the Spaniards in Uruguay," Father Godecker says. "There’s a powerful image in that film where a slave trader has committed murder and goes to confession.

“For penance, the Jesuit father has him gather all the implements of his slave trading into a bag. Then he makes him carry this bag up a trail that goes straight up along this very large waterfall. The rocks are slippery, they’re on the edge and they’re risking falling off. When they finally get to the top, the Jesuit priest cuts the bag off the slave trader’s shoulders and the bag goes off the cliff. It’s an image for sin, an image for release, an image of what one needs to go through for release.”

Such images can be sacramental, Father Godecker says. "In a way, images can be reminders of God’s presence," he says. "They can function as eucharist with a small ‘e,’ nourishing the spirit.”

He promises time for prayer and reflection during the two-hour weekly sessions.

“I want them to use the images as a form of prayer, to reflect on our lives,” Father Godecker says. "Stay with the image long enough to let it ferment. If you take an image and stay with it, you have prayer.”

He believes the approach of connecting faith and films can make a difference, especially against the background of a society where people are constantly bombarded with images that don’t often show humanity at its best.

"This is the type of teaching that aims at experience and reflection on our lives," Father Godecker says. "It’s how people reflect and grow. People want their own experience and their own life valued. We’ll talk about why this is important. I think it fits very well with Catholic thought. Catholic thought can change a person and help them grow.”

(1) The cost of the course, which is open to people of all ages and faiths, is $50 or $40 for students and senior citizens. Register online at www.cts.edu/events and click on “Images That Provoke Faith” or call 317-931-4224.)
Speakers implore men to recommit their lives to faith and family

By Mike Krekos

The tears still flow for Rich Donnelly. They come, too, for Mark Hart. And both husbands and fathers are not afraid to wear their emotions on their sleeves as they discuss what the Catholic faith means to them.

Donnelly's love for his late daughter, Amy, is apparent as he talks about her impact on his life years after she has gone home to the Lord.

Hart fights back tears as he talks about being able to break open the Scriptures with his father, a cradle Catholic who, until a few years ago, showed no interest in such a thing.

"The greatest gift you can give to your sons and daughters is the gift of faith," Donnelly said. "All the other stuff is temporary."

"Grace is God's life in us. Our faith teaches us it is God's very life within us," he added.

The men, along with Ken Ogorek, Father Christopher Weldon and Marian of the Immaculate Conception Father Donald Calloway, were among the speakers at the third annual Indiana Catholic Men's Conference on Sept. 27 at the Indiana Convention Center in Indianapolis. (A story on Father Calloway's address was published in the Oct. 3 issue of The Criterion. Go to www.criteriononline.com to read it.)

Sponsored by the Marian Center in Indianapolis, the title of the conference was "Lions Breathing Fire: Christ Our Hope." Taken from a homily of St. John Chrysostom, it describes what people should be like after receiving Communion.

The event attended by nearly 900 men included Mass and the opportunity for receiving Communion.

"It describes what people should be like after being a speaker at a conference for men," the father of eight children, Donnelly said.

Donnelly told the men in attendance not to make decisions for someone else. "Don't just say mass," he said. "Teach people to get their attention.

"Teach them to accept the mysteries of the Catholic Church and die here on Earth, every time that we suffer, every time we are not going to make it."

"Until you have to walk in [hospital] room and the doctor tells you that your daughter is in a coma and she's not going to make it... You want to talk about feeling small, you want to talk about feeling nothing," Donnelly said as he choked back tears. "I hope everybody in here doesn't have to have that kind of sign to get their attention."

The father of eight children, Donnelly said he believes Amy's witness of living courageously with her illness was meant to teach him as a living sacrifice.

"When Amy passed away, I said, 'I can put my head in the sand or maybe I can help people.' "

"That's why I go around [speaking]," Donnelly said. "When Amy was alive, I was as self-absorbed as they come."

"I needed to be humbled," he said. "I was as full-headed as they come."

"I'm changed by the example she set, he added. "She showed me by the way she lived."

"I'm a father who was a teacher, became the greatest teacher I ever had," Donnelly added.

Donnelly said Amy taught him how to live. Donnelly said as tears streamed down his face, and "she taught me how to die."

"She taught me how to die, she taught me how to live," Donnelly said, "she taught me how to die."

"I've spent her final days at Children's Hospital in Dallas, where she was the oldest child in the terminal unit," Donnelly said. "She often liked seeing the younger children being led by their parents in a red wagon they shared."

"She knew how much that wagon meant to each one of the children, Donnelly said. "It was all because of her faith,"

Donnelly said, with emotion in his voice.

"Don't bury your men in attendance not to be afraid to share their faith with others, including their families."

"We are the leaders. We are the ones that take our families by the hand," he said. "Show them the right way, show them faith."

Ordinary sainthood

The goal of a Catholic is to become a saint, and Mark Hart hopes to lead people down that road.

As executive director of Life Teen International, a youth ministry program used by parishes throughout the nation, Hart is committed to sharing God's Word. As director of catechesis in the Archdiocese of Indianapolis, Ken Ogorek is eager to provide solid resources for people to understand the Catholic faith.

If his presentation, Ogorek shared the themes of loyalty, leadership and life when discussing faith and catechetical resources.

"Becoming a saint is not about hoisting a trophy on this Earth, Hart continued. "It's about getting up every day and seeking God's grace."

"Every time that we suffer and die here on Earth, every time we are humbled, every time we go before the Lord in the sacraments and he pours out grace, "there might not be applause on Earth, but my God, there is applause in heaven," he added.

"If I think it takes one great hero of virtue, Hart noted. "All it takes is one heroic life— one to save a family's soul," he added. "All it takes is one heroic life to change a culture."

"Faithful men, faith-filled Catholic leaders"

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"Where loyalty is concerned, the director of catechesis said part of his job entails reviewing new books, new speakers and new Web sites.

While doing that, Ogorek is "looking for a very open loyalty to the magisterium, a genuine enthusiasm for the Church of today,"

Just because something says it is "Catholic" does not mean it is good enough to use as a catechetical resource, he added.

"We need to be loyal to God, and one main way to show that loyalty to God is by providing resources that are good for people," he said.

Hart said virtue only happens through the sacraments of the Catholic Church.

"Constant and consistent exposure to God's grace, most specifically through the sacraments of the Catholic Church, is apparent as he talks about her impact on his life years after she has gone home to the Lord.

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For more photos, log on to www.archindy.org/holyland

The Upper Room is where Christ instituted the Eucharist, sharing his last meal with the disciples.

Above, an outdoor altar near the Church of Peter's Primacy, overlooking the Sea of Galilee, was one place where the pilgrims were able to pause for reflection.

Left: during the archdiocesan pilgrimage in September, a man casts a fishing net on the Sea of Galilee.

The young adult bloggers take a quick break on the walk down from the Mount of Olives in Jerusalem.


Father Scott Nobbe, left, and Father Rick Nagel ride camels near Jericho not far from a gas station.


The Dome of the Rock, a Muslim shrine, accents the old city of Jerusalem.

A procession of Armenian priests celebrating the Exaltation of the Cross walk along the streets of Jerusalem.

A man prays in front of a tomb in a Jewish cemetery near the old city in Jerusalem.

Photo by Anthony Campo

Photo by Julie Johnstone

Photo by Anthony Campo

Photo by Carolyn Noone

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The Upper Room is where Christ instituted the Eucharist, sharing his last meal with the disciples.

The River winds through vegetation and appears serene.
Moral questions regarding Iraq in an election year

By Stephen M. Colecchi

Stephen M. Colecchi

The war in Iraq remains a major issue for voters in this election year.

For U.S. Catholics, however, Iraq is not primarily a partisan or political matter. For them, the war is a moral and human concern.

In late 2007, the bishops offered pre-election moral guidance on Iraq and a range of important issues facing our nation in their statement “Forming Consciences for Faithful Citizenship.”

They stated “the war in Iraq confronts us with urgent moral choices. We support a ‘responsible transition’ that ends the war in a way that recognizes the continuing threat of fanatical extremism and global terror, minimizes the loss of life, and addresses the humanitarian crisis in Iraq, the refugee crisis in the region and the need to protect human rights, especially religious freedom. This transition should reallocate resources from war to the urgent needs of the poor.”

This statement marks the most recent of several that the bishops have issued reflecting their consideration of Iraq.

In a letter and three statements issued prior to the war, the bishops’ conference reiterated “raised serious moral questions” regarding the possibility of war and expressed concerns for the “unpredictable and uncontrollable negative consequences of invasion and occupation.”

Pope Benedict XVI and the bishops have questioned whether the resort to war could meet the strict conditions in Catholic teaching on the use of military force.

In particular, they questioned the moral legitimacy of “preventive war” to counter gathering threats. As the Compendium of the Social Doctrine of the Church teaches: “[E]ngaging in a preventive war without clear proof that an attack is imminent cannot fail to raise serious moral and juridical questions” (#201).

We should continue to learn from the decisions that were made prior to the war. However, now that our forces are in Iraq, we face new moral questions and responsibilities toward the Iraqi people.

The bishops use the term “responsible transition” as a shorthand way to refer to a moral framework regarding the war.

This framework is rooted in the Church’s social teaching to protect the life and dignity of the human person.

The word “responsible” refers to our obligations to minimize loss of life and to address the urgent humanitarian needs of the Iraqi people. The word “transition” reminds us that our nation should withdraw its troops as soon as possible.

Achieving a responsible transition will not be easy. The surge in U.S. troop levels has reduced large-scale military conflicts and created openness for political reconciliation in Iraq.

However, smaller, decentralized acts of violence remain widespread. Out of a total population of about 27 million, more than 2 million Iraqis are internally displaced from their homes, and another 2 million are refugees who have fled the country. A disproportionate number of displaced families and refugees are Christians and other religious minorities.

For more than two and a half years, the bishops have called for bipartisan cooperation to break the political stalemate in Washington.

They have urged leaders of both parties to find ways to promote a “responsible transition” that minimizes further loss of human life, and addresses the humanitarian crisis in Iraq and the region-wide refugee crisis.

An effective plan will promote political reconciliation and engage international support, including that of Syria and Iran, to stabilize Iraq.

The bishops are acutely aware of the sacrifices of military personnel. In addition to our responsibilities toward Iraqis, our country has moral obligations to provide for the human, medical, mental health and social needs of military personnel and their families.

The bishops’ moral framework does not provide a detailed roadmap out of Iraq, but it does suggest important moral questions for Catholic voters to ponder.

For example, in light of the traditional moral principle of “probability of success,” we should ask: Is it likely that a given course of action will contribute to a “responsible transition” and withdrawal as soon as possible? Will it save lives, promote reconciliation, protect religious freedom and help stabilize Iraq?

The bishops’ moral analysis has some practical relevance. The bipartisan Iraq Study Group explicitly promoted “responsible transition.” Some members of Congress have attempted to craft bipartisan approaches.

Perhaps if enough voters ask the right moral questions, a new Iraq policy might engender broad bipartisan support. It could even help our next president unite our nation on a path to peace.

(Stephen M. Colecchi is director of the Office of International Justice and Peace for the United States Conference of Catholic Bishops.)
New president-rector inaugurated at Saint Meinrad School of Theology

Special to The Criterion

ST. MEINRAD — Benedictine Father Denis Robinson was inaugurated as the 14th president-rector of Saint Meinrad School of Theology on Oct. 4 in St. Bede Theater on the campus in St. Meinrad.

Attending were more than 400 guests, including faculty, students, fellow Benedictine monks, members of the school’s board of overseers and board of trustees, bishops, co-workers and delegates from other institutions of higher education.

Benedictine Archabbot Justin DuVall of Saint Meinrad Archabbey, who also serves as chairman of the board of trustees, presented Father Denis with the school’s presidential medallion. The new president-rector was introduced by his predecessor, Benedictine Father Mark O’Keefe, who served in the position for the past 12 years.

“I hope that today is more than the inauguration of one person, but—as all inaugurations must be—the opportunity to renew the charism of an institution, the spirit of a place and the mission of a school that has served the Church for almost 150 years,” Father Denis noted in his inaugural address.

He said that Saint Meinrad will commit itself to formation as a way of living.

“Saint Meinrad is not a place to prepare ministers. It is a place to be ministers. It is not a place to train future discipies. It is a place to live discipleship,” Father Denis said. “We are already into the work of ministry when we are on this hill. We learn to live with one another, put up with one another, take care of one another, love one another.”

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CHRISTIAN CHURCHES.

In his homily, the pope said the purpose of the synod was to consider “how to render more effective the proclamation of the Gospel in our own time,” and to underline the need to “place the word of God at the center of our life.”

Like St. Paul, who evangelized with enthusiasm and urgency, the Church today sees new opportunities for spreading the Gospel, he said. But it also recognizes that, in some parts of the world, Christians have fallen away from the practice of faith, he said.

The pope’s homily centered on the image of the vineyard in the day’s liturgical readings. The prophet Isaiah described the divine project of salvation as a vineyard that was planted and cared for with love, but which brought forth only “wild grapes.”

In a New Testament parable related by St. Matthew, Christ describes a struggle over which brought forth only “wild grapes.”

The pope then returned to Scripture, pointing out that the biblical passages promise God that “does not abandon his vineyard,” and that “in some areas faith weakens to the point of vanishing, there will always be other peoples ready to embrace it.”

He said the message from Scripture is ultimately a positive one: “the certainty that evil and death will not have the last word, but it will be Christ who wins in the end. Always!”

At a noon blessing at the Vatican the same day, the pope asked Catholics around the world to pray for the success of the synod. He said synodal assemblies were particularly important because they brought together representatives from every culture and population in a direct exchange of information about local realities.

On the evening of Oct. 5, the pope read from the Book of Genesis as he led off a Bible-reading marathon on the Italian state television. He was followed by Russian Orthodox Bishop Hilary of Vienna and Austria. The synod went down to business on Oct. 6, with the reading in Latin of a synodal pre-discussion report. Prepared and presented by Cardinal Marc Ouellet of Quebec, the synod’s recording secretary, it synthesized the main themes that have emerged during months of preliminary consultations.

The synod’s first week was to be dedicated largely to individual speeches by synod members and invited guests. In an extraordinary move, one of the first speakers was a Jewish scholar. Rabbi Shear-Yashuv Cohen, the chief rabbi of Hafia, Israel, who talked about the role of Scripture in Jewish life.

Preaching should change, inspire, U.S. bishop tells synod

VATICAN CITY (CNS)—At the urging of the pope, the Church’s preachers should make the word of God more accessible to the members of our culture.

“Unfortunately we often find that our parenting choices are based on popular culture. Like St. Paul, who evangelized with enthusiasm and urgency, the Church today sees new opportunities for spreading the Gospel, he said. But it also recognizes that, in some parts of the world, Christians have fallen away from the practice of faith, he said.

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Charting a course

Lost in retirement planning? Stop and get directions

Catholic Spirit Syndication Service

Whether you’re retiring next year or in 30 years, preparing for retirement during this economic downturn can be daunting. You need current information and clear recommendations for mapping out what could be one-third of your life. If you don’t have an employer who offers information sessions on retirement-related topics, several community resources could help you learn and develop a plan.

Financial, retirement and estate planning courses are offered through community education programs throughout the state. Check in newspapers, at area schools or online to find a program near you.

Future and current retirees also can attend seminars on Social Security and Medicare. In addition, some financial planners in the area offer free sessions on retirement planning issues.

Wherever you are in the planning process, the important thing is to keep going. “If you’re taking a driving trip and you’re lost, what’s the first thing you would do?” asked Bill Muske, a financial and investment adviser at AIG Advisor Group in Forest Lake, Minn. “You’d walk in somewhere and ask for directions. That’s the first step, and then figure out where you are.”

In providing direction for retirement, some community education programs in the Twin Cities area are offering classes based on the book Mapping Your Retirement, edited by Mark and Janet Skeie, who are members of Guardians Angels Parish in Oakdale, Minn. Published last year, the book is really a workbook written by 15 experts, and offers a holistic approach to retirement planning focused on maintaining your health, managing your money and living life fully.

Course participants will develop their own retirement plan with the option of seeking more detailed financial advice, Mark Skeie said. “We’re trying to give people the tools and allow them to reach their own level for saving,” he said. “What amount of money do you really need to really sustain yourself over this period of time? What are your goals? What are your objectives?”

Retirement planners may also benefit from learning about Social Security and Medicare. Seminars are offered frequently through community education and senior centers, as well as many employers, according to James Czechowicz, a Social Security public affairs specialist who gives about 100 presentations a year to groups ranging from high school students to senior citizens.

Czechowicz said he tries to group participants by age so he can better address their questions. To schedule a presentation, log on to www.bssa.gov.

In addition to offering presentations, the Social Security Administration broadcasts information through cable TV and radio as well as its Web site, he added. This summer, it launched an online Social Security benefits estimator.

Some financial advisers also offer free information sessions to the public. Muske’s office in Minnetonka offered quarterly seminars on financial and retirement topics at libraries and restaurants until interest dwindled, he said.

Now, the firm brings in an expert to speak on a different topic each quarter. In January, the company will host a seminar on trimming your budget, said M uske, who attends St. Peter Parish in Forest Lake. Wherever you seek assistance, program organizers agree that having a retirement plan and saving consistently are even more important in this tumultuous market. “Trying to guess the market is like going to Las Vegas,” Skeie said. “For most people, you get into some kind of strategy [and] hold to that strategy at least until you see where it’s moving.”

Unfortunately, many people don’t have an employer who offers recommendations for mapping out what their retirement plan and saving consistently in this period of time. What are your goals? What are your objectives?”

Even in the current economic climate, people must prepare for retirement, Muske said. “If you seek out help and you develop a plan and you stick to it, you’re probably OK,” he said. “But doing nothing isn’t going to help anyone. One of the No. 1 reasons people don’t come in is because they don’t understand. Seek someone who’s willing to teach.”

—Bill Muske, a financial and investment adviser at AIG Advisor Group

For more information, log on to:
- www.ssa.gov/retirement
- www.ssa.gov/estimator
- www.mappingyourretirement.org
- www.money.cnn.com/retirement
- www.retrieveplan.com
- www.zonearticles.com/?The-Retirement-Plan:-How-to-Prepare-For-Retirement&id=635120
Catholic agencies cautiously prepare for economic future

By Regina Linskey
Catholic News Service

WASHINGTON (CNS)—Officials at Catholic aid agencies said it is too early to tell how the shaky economy will affect their operations, but they noted that they are cautiously preparing for the future.

John F. Galbraith, president and chief executive officer of the New York-based Catholic Medical Mission Board, said nonprofit organizations tend to react more slowly to market perturbations than other sectors of the economy.

“Although it is premature to look at our results [or donation revenue] in the past two months,” he told Catholic News Service on Sept. 30, “the board has ‘to be prudent’ at this point in time.”

“The psychology of the stock market is just as important as the reality of the stock market. People think they have less money, we have to prepare for that—they will give less money,” Galbraith said. “If they are on a fixed income, they will have to do even more. We’re not going to lose them as donors, but they will be more careful of how they do what they could and how much money they can afford to be charitable with.”

The Catholic Medical Mission Board sends medical supplies and volunteers to poor missionary countries. Like many U.S.-based aid agencies, it uses its donations to fund programs abroad.

CMMB officials “always project increases. More and more of the working poor need assistance.”

“Even people who have large businesses, even on a close basis weekly and monthly,” Galbraith said. “The small revenue the agency earns from dividends will not be included in the next fiscal year budget, which began on Oct. 1, said Galbraith, adding that any money earned from stocks will be a bonus.

“Just in case of revenue loss, the board will have ‘contingency plans for as far as the programs in the works’ and will ‘delay future programs if need be,’ he said.

“When programs are up and running, the last thing you want to do is shut them down because of lack of money,” he said.

Regardless of what might happen with the stock market and the economy, the need to fund programs at home and abroad has not waned, Patricia Hvizdton, senior director for development for Catholic Charities USA, said the agency is intensifying its focus to garner donations “because the need is there and increasing exponentially.”

She cited an increased need for mental health counseling since the economic downturn. “We are not prepared to ride through the market ups and downs,” she said.

Although investment revenues are down for Catholic Relief Services, the agency’s “ability to counter that trend has long-term commitment from loyal donors,” Hvizdton told CNS.

“Quite frankly, I am a little nervous.”

Ronald Ferreri, director of development for Jesuit Refugee Service, expressed nervousness over the recent tumultuous economic times.

On Sept. 29, the U.S. House of Representatives rejected a financial-bailout plan to stabilize financial systems. U.S. markets strongly rose on Sept. 30, but not enough for stockholders to forget Sept. 29’s record 778-point loss.

“At this point, all bets are off,” and “there’s no telling what will happen with donations,” Ferreri told CNS on Sept. 30.

“Quite frankly, I am a little nervous.”

Ferreri said he thinks that educational institutions and Churches, which have a long-term commitment from loyal donors, might fare better than aid agencies like JRS. In particular, Catholic organizations that serve refugees.

Only since the December 2004 tsunami has JRS been able to gain a commitment from donors, he said. Although its revenue from donations has continued to grow over the past few years, “we are concerned that we [won’t] be able to maintain it,” he said.

A according to some analysts, when U.S. markets sneeze, the world catches a cold.

West said the drop in the value of the U.S. dollar has dramatically affected CRS programs abroad.

“It is sad the money crisis is happening at a time when the poor are suffering from a food crisis,” he said.

Families worldwide are struggling to feed themselves, he said.

A through strong donations help make up for the weak dollar’s losses, the agency’s “ability to counter that trend has been muted,” he said.

Eleonore Fournier-Tombs, communications officer for Development and Peace in Canada, said the economic crisis increases Development and Peace’s mandate to help the world’s poor.

Development and Peace is the international development organization of the Canadian Catholic Church.

“It will make us work harder” for the poor, who will be hit the worst, she said.†

Placing profit before values ensures future, says Vatican official

ROME (CNS)—The financial crisis rocking the United States and sending tremors through the world financial markets is proof that placing profit before any other values is an attitude bound to fail, said the Vatican spokesman.

“When God is ignored, the ability to respect the rule of law and recognize the common good begins to vanish,” Cardinal Tarcisio Bertone said on Sept. 30 in an evening address to the Italian section of The Aspen Institute, which promotes values-based leadership on public policy issues.

“I think this is confirmed by today’s financial crisis,” the cardinal said.

When a person’s only goal is his own quick profit and when short-term profit is “practically identified as a good in itself,” one ends up wiping out the profit itself,” he said.

Cardinal Bertone insisted that the Catholic Church did not want to impose its moral values on society and has no desire “to dictate public policy, but it has an obligation to remind people that God created the world and that God is the final “arbiter of what is good.”

“Religion is not like smoking, which one can tolerate in private, but must be strictly limited in public,” he said.

The Church “cannot and must not take the state’s place, but it cannot and must not remain on the margins of the struggle for justice,” Cardinal Bertone said.

The values the Church promotes, he said, are those that correspond to human nature and fit the dignity and truth about the human person created by God.

Without that firm reference to God, he said, “human action loses itself in human intentions and often ends up in the hands of the forces of evil.”

“Human nature does not change with present circumstances or with the passing of time [nor] with a change of latitude or longitude,” he said, which is why some values—like the sacredness of human life and the importance of the family founded on the marriage of a man and a woman—are “non-negotiable values,” he said.

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Economic crisis makes voters take harder look at presidential race

WASHINGTON (CNS)—Voter registration is up nationwide and the U.S. presidential election captured the world’s attention some time ago, but the current economic crisis that prompted Congress to approve a $700 billion financial recovery package seems to be creating a more intensive focus by voters on the candidates.

“I have friends who were pretty passive about the election before all of this came up, and now the presidential race dominates most of our conversations,” said Phylis Perry, 55, a member of Our Lady Queen of Peace Parish in Pitman, N.J.

Democrats, Republicans and Independents are looking for a president who will navigate the country out of what they see as a bad economic storm and protect them from potential raging unemployment, business failures, drying up retirement funds and frozen credit markets, said Thomas A. Foster, 68, of Southfield, Mich., a member of St. Alexander Parish in Farmington Hills, Mich. “If there could possibly be a good effect from this mess, I’d say it’s that it seems to have gotten more people involved in the political process,” Foster, an Independent, told Catholic News Service on Oct. 3. “So that is a good thing.”

Though Sean Ballard of Baldwin, Md., is pleased that U.S. citizens are giving the candidates a more thorough examination, the 51-year-old Republican, who is a member of St. Matthew Parish in Baltimore, fears voters will zoom in on just the economy when casting their ballots on Nov. 4. “This does look like it’s becoming a single-issue election,” said Perry, a Republican who lives in a predominately Republican New Jersey community. “This is a pretty small town where most people know their neighbors, and I’ve recently seen a lot of Obama signs go up on the lawns of people I know are Republicans. It’s been interesting to see how fast this all came about.”

The economy may have been on a down cycle for the past several months, but the recent failure of major financial institutions and the resulting credit crunch created havoc on Wall Street and moved President George W. Bush to tell Congress and the American public that the federal government needed an unprecedented amount of cash to stabilize the markets.

Bush predicted that without federal intervention there would be grave economic consequences, which he said could result in a painful recession with stifling unemployment.

Both presidential nominees—Democratic Sen. Barack Obama and Republican Sen. John McCain—voted in favor of the largest bailout of financial institutions since the Great Depression, but national polls have indicated support is shifting in Obama’s favor and that a majority of Americans believe the Democratics have a stronger economic plan.

The U.S. Senate passed the bill on Oct. 1 and when the House voted on Oct. 3 on the updated version of the legislation—complete with tax breaks designed to make the proposal more appetizing to queasy House members—it passed 263-171, a comfortable margin that was 58 more votes than the measure garnered the first time around. The president swiftly signed the bill into law.

Though Foster admitted he isn’t happy that taxpayers will be responsible for a $700 billion bailout of Wall Street, he feared an all-out collapse of the U.S. economy without the action. “I am concerned that if this does not work, the dollar will continue to be devalued and that will make the situation worse a year from now,” said Ballard, a human resources professional. “The housing market must start to recover for Wall Street to be sustained as well as the consumer confidence in terms of spending for cars, electronics, etc.”

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—Phylis Perry

The Republican administration that has been in power for the past seven-plus years has been blamed by many political pundits for the economic crisis, and Obama has taken ample opportunity to link McCain to the Bush policies. But neither candidate has yet to come forward with a specific proposal on the economy in light of the crisis.

“I think that folks will vote Democrat, thinking that a Republican caused this, which I do not agree with,” said Ballard, who is also considering voting for Obama. “People also adopt this ‘get-rid-of-the-bums’ fever when something like this comes up.” Perry told CNS. “That won’t help M.CCain.”

Political observers believe the financial-rescue package initially failed in the House of Representatives on Sept. 29 because all those members of Congress who are not vacating their seats are up for re-election on Nov. 4, and many feared reprisal in the voting booth by angry constituents who voiced their opposition to the measure. The New York Stock Exchange plummeted that day by 777 points.

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Tighten the family budget in tough economic times

By Bill and Monica Dodds
Catholic News Service

Economists and politicians speculate and point to a variety of causes as they try to explain why prices have shot up so dramatically since spring.

Moms and dads know it is not a matter of the family spending less. It is that now they are buying less even though they are spending the same amount or more.

Frugal is “in” because being thrifty has become a necessity in most households. And frills are out. Large, gas-guzzling cars, motorboats and similar items are filling the secondhand store for school clothes; and the ones who must visit the food bank for the first time or shop at the secondhand store for school clothes; and the ones who in the blink of an eye in the surging price of a barrel of oil have lost their homes or their jobs.

What can you do? A few suggestions:

• Pray for those who had been living on the edge, and now this spike in costs has pushed them right over it; the ones who in the blink of an eye in the surging price of a barrel of oil have lost their homes or their jobs.

• Don’t drive with the car windows down.
• Lighten up! Take those unnecessary items out of the trunk.
• Keep the correct tire pressure.
• Keep the engine properly tuned.

And, finally, remember that getting to the secondhand store for school clothes; and the ones who must visit the food bank for the first time or shop at the secondhand store for school clothes; and the ones who in the blink of an eye in the surging price of a barrel of oil have lost their homes or their jobs.

How can we approach the tough economic times that many American families face at this moment? Frugal is “in” because being thrifty has become a necessity in most households. And frills are out. Large, gas-guzzling cars, motorboats and similar items are filling the secondhand store for school clothes; and the ones who in the blink of an eye in the surging price of a barrel of oil have lost their homes or their jobs.

Bill and Monica Dodds are the founders of the Friends of St. John the Caregiver and editors of My Daily Visitor magazine. Their Web site is www.FSJF.org. They can be contacted at MonicaDodds@YourAgingParent.com.
St. Mary Parish is a pillar in the Greensburg community

By Sean Gallagher

St. Mary Parish in Greensburg is celebrating the 150th anniversary of its founding this year. It is a pillar in the Greensburg community, according to its administrator, Msgr. Harold Knuven. He and other religious leaders in the town recently met with Greensburg’s mayor to discuss how the city can better serve the faith community, who often come to faith communities for help.

In 2007, St. Mary Parish gave $30,000 in aid to those in need. Msgr. Knuven said the parish is respected in Greensburg.

“It’s a beacon of light and a beacon of hope for the community,” he said.

But it wasn’t always seen that way. At 94, Henry Ernstes has been a member of St. Mary Parish for more than half its history. Ernstes recalled that in the 1920s when he was a youngster, he attended a public grade school in a one-room schoolhouse in rural Decatur County, and the only teacher was a Catholic.

Local members of the K Xi K I’an apparently disapproved of the Catholic teacher.

“They burned a fiery cross across from the schoolhouse one night [in 1924],” Ernstes said.

Herb Schneider, 81, said the Klan unsuccessfully tried to burn down St. Mary School around the same time.

Schneider, a lifelong member of the parish, attended the school from 1932-40 and later served in the U.S. Army shortly after the end of World War II. While in high school during the war, he saw the women of the parish join with other women in the broader community in aid of the home front.

“We had a lot of troop trains come through town,” Schneider said. “And the ladies—always met the troop trains with cookies and goodies and all. I thought that was very impressive.”

He agreed with the conclusion of many historians that it was the patriotism shown by many Catholic soldiers and soldiers like himself, and Catholic supporting the war effort from home that changed societal attitudes toward the Church so that, by 1965, a Catholic could be elected president.

Scheidler was twice elected a member of the Greensburg City Council. But as much as he valued being a community leader, Scheidler said his parish was always high on his priority list.

“Parish life is very important to me,” he said. “We raised five children, and all of them went to St. Mary’s [School]. Our grandchildren are still going there.”

He also talked about the vibrant spiritual life of the parish.

In 1947, he was engaged to be married and wanted to buy a house instead of renting one.

“In his effort to find an affordable home, he and his fiancée went to the weekly Friday novena prayer services at St. Mary Church,” Scheidler said. “I’ll never, ever forget that,” Schneider said. “It was nine consecutive Fridays. And on the Saturday morning after the ninth Friday, we found our house.”

It was the prayerfulness of the members of St. Mary Parish during that time that, in part, influenced Franciscan Sister Christine Ernstes, Henry Ernstes’ daughter, to discern a call to religious life.

“The example of prayer of the people and especially my parents and grandparents [influenced me],” said Sister Christine.

“When there were 40 hours devotions, the church was packed. You saw people coming to the church to pray.”

Sister Christine is now the parish life coordinator of Immaculate Conception Parish in nearby Millhouse, which will celebrate the 175th anniversary of its establishment next year, and of St. Dennis Parish in Jennings County.

A approximately 800 St. Mary parishioners gathered on Sept. 7 at the Decatur County Fairgrounds in Greensburg to celebrate their faith community’s 150th anniversary. Msgr. Joseph F. Schaeled, vicar general, was the principal celebrant at an anniversary Mass celebrated on the occasion.

“It was just a joyful celebration,” said Scheidler. “I was so glad to be able to witness it. I was pleased with the large turnout and the effort that went into it by the choir, and Msgr. Schaeled does such a fantastic job.”

Although he goes far back into the parish’s history, Scheidler is not looking in the rearview mirror.

“He is serving on a parish design committee that is helping make plans for a move of the entire B аб?vie Deanery parish campus to a 25-acre site that was donated to the parish and is a mile south of the current location.

“Since we are pretty active in this building program, I see many young families really getting in there and taking part,” Scheidler said. “It thrills me to no end to see it.”

(For more information on St. Mary Parish in Greensburg, log on to www.stmarygreensburg.com)

Indian-American Christians end up to violence in homeland

BELLWOOD, Ill. (CNS)—Several hundred Indian-American Christians gathered outside the Syro-Malabar Catholic cathedral in the Chicago suburb of Bellwood on Sept. 28 to raise awareness about the Christians murdered in India and the violence they have been affected by the violence. Gail Rego thought the rally was a way to spread the word about what is going on.

“We want our voices to be heard, to spread it across the media and to our friends,” she said. “I don’t think that people are aware of this happening.”

The violence began on Aug. 24, the day after a Hindu leader and four associates were killed in Orissa’s Kandhamal district.

The leader, Swami Laxmanananda Saraswati, had for decades opposed Christian missionary activities and Hindus converting to Christianity. A Maoist group claimed responsibility for the murders, but the Hindu extremists blamed Christians for the murders and began attacking them.

By the end of September, extremists had burned down about 4,500 Christian houses, 100 churches and 23 other Church institutions, including convents and rectories. The violence has been concentrated in K andhamal, where the slain swami was buried.

The violence also has displaced an estimated 50,000 people, who are now hiding in forests, living in state-run relief camps or staying with relatives in cities and towns outside the troubled areas.

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Msgr. Harold Knuven

St. Mary Parish in Greensburg is respecting in Greensburg.

“It’s a beacon of light and a beacon of hope for the community,” he said.

But it wasn’t always seen that way. At 94, Henry Ernstes has been a member of St. Mary Parish for more than half its history. Ernstes recalled that in the 1920s when he was a youngster, he attended a public grade school in a one-room schoolhouse in rural Decatur County, and the only teacher was a Catholic.

Local members of the K Xi K I’an apparently disapproved of the Catholic teacher.

“They burned a fiery cross across from the schoolhouse one night [in 1924],” Ernstes said.

Herb Schneider, 81, said the Klan unsuccessfully tried to burn down St. Mary School around the same time.

Schneider, a lifelong member of the parish, attended the school from 1932-40 and later served in the U.S. Army shortly after the end of World War II. While in high school during the war, he saw the women of the parish join with other women in the broader community in aid of the home front.

“We had a lot of troop trains come through town,” Schneider said. “And the ladies—always met the troop trains with cookies and goodies and all. I thought that was very impressive.”

He agreed with the conclusion of many historians that it was the patriotism shown by many Catholic soldiers and soldiers like himself, and Catholic supporting the war effort from home that changed societal attitudes toward the Church so that, by 1965, a Catholic could be elected president.

Scheidler was twice elected a member of the Greensburg City Council. But as much as he valued being a community leader, Scheidler said his parish was always high on his priority list.

“Parish life is very important to me,” he said. “We raised five children, and all of them went to St. Mary’s [School]. Our grandchildren are still going there.”

He also talked about the vibrant spiritual life of the parish.

In 1947, he was engaged to be married and wanted to buy a house instead of renting one.

“In his effort to find an affordable home, he and his fiancée went to the weekly Friday novena prayer services at St. Mary Church,” Scheidler said. “I’ll never, ever forget that,” Schneider said. “It was nine consecutive Fridays. And on the Saturday morning after the ninth Friday, we found our house.”

It was the prayerfulness of the members of St. Mary Parish during that time that, in part, influenced Franciscan Sister Christine Ernstes, Henry Ernstes’ daughter, to discern a call to religious life.

“The example of prayer of the people and especially my parents and grandparents [influenced me],” said Sister Christine.

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Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in The Criterion. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

MEADE, Elizabeth, 85, St. Andrew the Apostle, Indianapolis, Aug. 23. Grandmother of one.


ROSENFELD, Frank W., Jr., St. Michael, Brookville, Sept. 8. Husband of Mary RoseNFELD. Father of Brenda Bialek and Terry RoseNFELD. Stepfather of Lula Mae and Patricia Johnson. Brother of Franciscan Sister Mary Colissa RoseNFELD and Franciscan Sister Mary Helen RoseNFELD.


WISKER, Kenneth J., 78, St. Vincent de Paul, Shelby County, Sept. 17.


Father James Brune of Evansville was ordained in archdiocese

Father James Brune, who was ordained in the Archdiocese of Indianapolis, then served in the Diocese of Evansville when it was established later, died in his sleep on Sept. 15 at the Villa Maria, the diocesan home for priests in Evansville, Ind. He was 85.

The Mass of Christian Burial was celebrated by Evansville Bishop Gerald A. Gettelfinger on Sept. 18 at St. Benedict Cathedral in Evansville. Brune followed at St. Joseph Cemetery in Evansville.

James Anthony Brune was born on May 22, 1923, in Evansville.

He studied for the priesthood at the former Saint Meinrad College and the Saint Meinrad School of Theology in St. Meinrad.

He was ordained to the priesthood by Evansville Bishop Henry J. Grimmeszmon on May 22, 1948, at Assumption Cathedral in Evansville.

His ministry assignments were at parishes in the Evansville Diocese. He retired in 1995 and celebrated the golden anniversary of his ordination to the archdiocese in 1998.

Surviving are three sisters, Elizabeth O’Daniel of Omaha, Neb., and Isabelle Presto and Jeanette Knopp, both of Evansville; and two brothers, Judge William Brune of Evansville and Thomas Brune of Poseyville.
during our earthly journey is loyalty to his Church, to the teachings of the Church," Ogorek said. It's a good catechesis going on, affirm it, Ogorek said. But if you believe something is off base, don’t be afraid to ask questions.

“When we’re loyal to God, and we show that loyalty — we’re leading in a significant way.

In terms of leadership, Ogorek used the words of Pope John Paul II to share how good leaders need to have a clear idea of where they are headed. In the process, they have to bring as many people along with them as they can.

That is the way the late Holy Father ministered, Ogorek said. “He knew exactly where he wanted to go, he knew exactly where he wanted to lead the Church, and he just kept forging ahead patiently, positively, affirming the good, and bringing as many people along with him as possible,” Ogorek said.

Fathers need to be leaders in their parishes. Ogorek said. “We need to be involved in this leadership, because it’s important in the formation of young boys, teenagers and men.”

And after hearing the same sins present themselves while administering the sacrament of reconciliation, the priest was ready to do something about it.

“This combination of pornography and masturbation is one that has to be fought on the front lines,” Father Weldon told the men in attendance.

He started fighting to fight against pornography, but Father Weldon said he knew God wanted him to do more.

The answer came when he turned on his radio and heard a preacher talking about how prayer and fasting can drive demons out of people’s lives. Father Weldon fasts every Tuesday for his brothers throughout the world “that they would be able to be set free” from the evils of pornography and masturbation.

The statistics the priest shared are staggering: The average age of children exposed to pornography on the Internet is 11. The largest consumer Internet group 15 to 17 have viewed hardcore pornography multiple times. Of children ages 8 to 18, 98 percent of them have viewed pornography online, he said.

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**Vocations cross initiative helps families pray for vocations**

By Sean Gallagher

When Father Rick Nagel was discerning a possible call to the priesthood, he often went to the Internet for information about that vocations.

“It was anonymous,” he said. “I didn’t have to commit to anything. I was curious, and I was kind of checking it out. That was a way I could figure out what it would look like to become a priest.”

When Father Nagel ultimately became an archdiocesan seminarian in 2002 and started his formation at St. Meinrad, he met a lot of other men considering the priesthood who had followed the same path. “I think it’s a good learning experience for the boys,” said Jennifer Brown. “It’s good to pray for vocations with many archdiocesan seminarians and priests, and for an increase of vocations to the priesthood.”

In some cases, it will encourage parents to start using the language of vocations a little more in their home, [asking their children] “What’s your vocation?”

Although there are days dedicated to praying for an increase of vocations to the priesthood and religious life, the prayers offer a broad vision of vocations. There are prayers for those called to married life and to help those who are single to live a life of holiness. The universal vocation to holiness given to all the baptized receives special emphasis.

“If God calls all to holiness,” said Father Nagel. “And then we’re asked to live that out in different ways.”

The prayer packet also includes daily discussion questions, suggestions of Web sites to visit, and activities that families might do together, such as visiting a nearby religious community or praying for vocations as a family at a perpetual adoration chapel.

The vocations crosses were given to families beginning on Sept. 14, the Feast of the Exaltation of the Holy Cross. Father Stanley Herber, pastor of St. Gabriel Parish in Connersville, likes the initiative and is presenting vocations crosses and prayer packets to families at each of his parish’s three weekend Masses.

“It builds an awareness [about vocations],” he said. “Hopefully, [families] will be able to talk about vocations, what they mean and so on. The materials kind of have that built into them. It will open up the subject a little bit.”

A through as associate vocations director Father Nagel is approaching the topic in a positive answer to that question this summer by working with archdiocesan Web site manager Brandon Evans to totally revamp the archdiocese’s vocations Web site. (Log on to www.heargodscall.com to see it and explore its many features.)

“We chose a name that would be memorable, that would be catchy and would engage someone to check it out,” Father Nagel said.

Visitors to the new site, which is linked to the archdiocese’s Web site, can watch interviews with many archdiocesan seminarians and priests, have frequently asked questions about discernment answered and learn about upcoming archdiocesan-sponsored vocations events.

If vocational discernment took place online, the archdiocese’s vocations Web site that might help men discern the priesthood is that it shows the breadth of the archdiocese’s seminarians.

“We’ve got all these seminarians and these 10 priests that each look a little bit different,” Father Nagel said. “But God called each one of them to a special ministry. So hopefully, there’s enough diversity that [site visitors] say, ‘Gosh, that could be me.’”

Father Nagel said that visitors should regularly visit the Web site since he expects updates and additions to it in the future. Archdiocese Buechlein has high hopes for the way that the vocations Web site encouraging vocational discernment from several directions, he knows that fostering prayers for vocations in an initiative like this is of the utmost importance.”

“It’s a foundation of our beliefs as Catholics that when we come to God in prayer, he will always listen,” Father Nagel said. “Hell lives. “When the Archdiocese of Indianapolis comes together and storms heaven in prayer, we have to believe that God will hear that, and hopefully fulfill what we desire for our Church here in central and southern Indiana.”