



The

Criterion

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Garden of eating

Immaculate Heart of Mary ministry provides food for the needy, page 7.

'Their roots go deep'



Photo by John Fahey

Farmers work in a field in Spencer County. Saint Meinrad Archabbey's Church of Our Lady of Einseideln is visible in the distance. Rural parishes like nearby St. Meinrad Parish in St. Meinrad and others throughout the Archdiocese of Indianapolis offer a unique connection of faith and family.

Fabric of rural parishes includes deep connection to faith and family

By John Shaughnessy

As soon as he received the invitation, Benedictine Father Adrian Burke knew he was in a world far removed from the suburban Indianapolis area where he grew up.



Fr. Adrian Burke, O.S.B.

The invitation to a "hog slaughter" came from a southern Indiana family that belonged to one of the rural parishes where Father Adrian served as an associate pastor at the time.

"It was one of the great moments of

facing the fact that I wasn't brought up on a farm," Father Adrian recalls with a smile. "It was a Saturday after Thanksgiving, a cold day. They slaughtered nine hogs. And they taught me every step of the way. I'm standing around with this huge, extended farm family—five to six families in all—telling stories and sipping homemade wine.

"I'm watching the women in the kitchen mixing the sausage with their secret recipes, and I'm watching the men in the barn cutting up the hams, the pork chops and the shoulder roasts. It was incredible for me, growing up as a person in the suburbs who thought food comes from a grocery store. Instead, it comes from farms and families. It changes a person when you realize that fact. I have a deeper appreciation for the land, the farmers and the people I serve."

It was one of Father Adrian's first lessons

in the differences between rural parishes and urban parishes. Both may be part of the same archdiocese, and they undoubtedly share the same Catholic faith, but there are noticeable differences in the way that their respective members live their life and their faith.

'Their roots go deep'

Rural parishes and their members are distinctive, whether it is St. Mary Parish in Lanesville, St. Isidore the Farmer Parish in Perry County, Holy Guardian Angels Parish in Cedar Grove, Our Lady of Providence Parish in Brownstown or any of the other "country" parishes in the archdiocese.

"What I like about living in the country is the rural mentality is a lot less 'Type A,'" says Father Adrian, who

See RURAL, page 2

U.S. cardinal emphasizes how to listen to and proclaim Gospel

ROME (CNS)—How to listen well to the word of God and how to proclaim it well have emerged as the key questions for the Synod of Bishops on the Bible, said Cardinal Francis E. George of Chicago.



Cardinal Francis E. George

Both challenges call for improved individual preparation as well as a broader effort to shape culture in a way that recovers biblical literacy, he said.

Cardinal George, president of the U.S. Conference of Catholic Bishops, spoke in an interview on Oct. 13 with Catholic News Service in Rome, where he was attending the Oct. 5-26 synod.

After the synod heard more than 150 speeches during its first week, Cardinal George said one clear concern was improved training for the "world of proclaimers"—particularly in the preparation that priests and seminarians receive on how to preach Scripture.

The reason preaching is on synod members' minds, he said, is that they are wondering why biblical renewal hasn't fostered "more dynamic homilies that bring people into the word of God," especially during liturgical celebrations.

The question touches on homiletics courses, but also on the way that Scripture is taught, and whether there is an adequate emphasis on all the levels of meaning contained in scriptural texts, Cardinal George said.

"There is a level of meaning that is purely human, if you like, in the mind of the inspired author, but nonetheless limited to his own context," he said.

That is an important aspect of biblical interpretation, but if homilies are reduced to this aspect, they are not going to be very inspiring, the cardinal said.

"Then there is the meaning that God intends in the whole history of salvation, which can read Scripture as a whole and not just analyze parts of it," he said.

Making that level of meaning accessible requires familiarity with such things as Church commentary, doctrinal development, catechesis and the Church fathers'

See SYNOD, page 16

Therber named president of Sccecina High School

By John Shaughnessy

Joseph Therber faced two appealing choices recently when he considered his future and the future of one of the proud, tradition-rich Catholic high schools in Indianapolis.



Joseph Therber

He could continue his fulfilling efforts as the executive director of stewardship and development for the archdiocese—efforts that helped lead to

pledges of \$114 million for the Legacy for Our Mission: For Our Children and the Future capital campaign.

Or he could apply for the position of president of Father Thomas Sccecina Memorial High School in Indianapolis—a school where he has taught, coached and served as the athletic director and a member of the board of directors during the past 22 years.

As he struggled with the two choices that both pulled at his heart, Therber met with Archbishop Daniel M. Buechlein to talk about the different paths. When the meeting in the archbishop's office neared its end, the archbishop told Therber that he would support either choice and encouraged him to pray about it.

Then came the moment that changed everything for Therber.

"We were talking in the waiting area outside his office when I noticed a wooden statue of St. Theodora [Guérin]," Therber recalled. "One of us said I should pray to her. We chuckled and I said, 'That might take me into the wilderness like she was.'

"That was a pivotal part of the whole thing for me. In faith and hope, she stepped into a tremendous ministry. That cast everything into a broader light for me."

It also led the 46-year-old Therber to accept the position as Sccecina's president, starting on Oct. 27.

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RURAL

continued from page 1

serves as the administrator of three parishes in the Tell City Deanery: St. Meinrad in St. Meinrad, St. Martin of Tours in Siberia



Fr. Harold Ripperger

and St. Boniface in Fulda. "It's much more relaxed. And people generally know each other. That's not my experience in the suburbs." That difference can affect approaches to faith. "In some pastoral minds, the idea is to create community in the parish," says Father Adrian, who grew up in St. Barnabas Parish in Indianapolis. "You see that approach in the suburbs and urban parishes. In any rural parish, that's not the task. The people already know each other well, and they pride themselves on being connected. Many are blood relations. Their roots go deep. For them, the parish community is a faith expression of being connected to each other."

A self-proclaimed "farm boy," Father Harold Ripperger also appreciates faith communities in rural areas.

"My preference is for a rural or country type of existence where you have grandmom and grandpop and their families living in the same area," says Father Ripperger, the longtime pastor of St. Mary Parish in Lanesville in the New Albany Deanery.

"I grew up on a 40-acre farm in Franklin County in the Brookville area. Almost everyone in St. Peter Parish there is my relatives. People in rural parishes tend to help each other out more because they're probably related to each other. In a small town like Lanesville, if something happens down the street—good or bad—people respond."



Fr. Bill Williams

That attitude also extends to helping the parishes in rural areas, says Father Bill Williams.

"Many of the

people in my parishes are farmers. They work with their hands, and they use those gifts to help the parish," says Father Williams, the administrator of St. Michael Parish in Brookville and Holy Guardian Angels Parish in Cedar Grove, both in the Connersville Deanery.

"In many of these smaller communities, the parish is the hub of social life as well as the spiritual center. They recognize [that] they need to come together to make it strong because if they don't no one else will take care of it. It's done for the deep love of God and the Church."

Benedictine Father Guy Mansini has noticed that same quality as the pastor of St. Isidore the Farmer Parish in Perry County. In his six years as the spiritual leader of that Tell City Deanery parish, he has also learned another reality about ministry in rural faith communities.

"If a pastor wanted to change things, he'd have to move slowly," Father Guy says. "They're small places, but they're rooted and change is gradual."

Challenges and connections

There also are challenges that seem inherent to rural parishes. As an example, Father Adrian mentions the Tell City Deanery, where most of the parishes are rural and small in membership numbers.

"The challenge is to make ends meet, to keep the parish going, to pay the bills," he says. "The parish populations and demographics have gotten so it's hard to financially support the parishes. The parish festivals really make a difference. They help us get through the budget year"

The often close-knit, blood-connected roots of rural parishes can also present a challenge for new people who are just moving into the area. Considered as "outsiders," new parishioners can be viewed with a certain wariness, at least at first.

The focus on family connections can even occasionally have a less-than-desired impact on faith development, Father Adrian says.

"Their faith is very much rooted in the family," he says. "Their Catholicism is cultural. They're so deeply rooted in their Catholic faith that they identify with it in the same way they identify with their family. They take it for granted sometimes. Some of them just might come to Mass at Christmas or Easter or to have their child baptized. I talk about it in my homilies. I preach to these cultural Catholics that to be Catholic

means to practice your faith."



Parishioners and guests look at the quilts on display during the annual parish picnic at St. Boniface Parish in Fulda in August. "The parish festivals really make a difference. They help us get through the budget year," said Father Adrian Burke, who serves as the administrator of three parishes in the Tell City Deanery: St. Meinrad in St. Meinrad, St. Martin of Tours in Siberia and St. Boniface in Fulda.

means to practice your faith."

So, like the Church itself, there are strengths, imperfections and challenges that are part of the fabric of rural parishes.

Yet even as Father Adrian tries to objectively offer his assessment of rural parishes, he leaves no doubt that leading those kinds of parishes is what he wants to do.

Rural parishes and their parishioners have won a place in his heart. After serving his three parishes for most of the past decade, he has been taken in as family, sharing in experiences that have included "working at a turkey farm, putting up hay and watching a calf being pulled out of its mother, who was having a hard time giving birth."

Indeed, Father Adrian says that if you were looking for the perfect way to capture a rural parish, it would be in its parish



Children take part in a coloring contest during the annual parish picnic at St. Boniface Parish in Fulda.

picnic—a time when people join together, eat and talk, everyone savoring the bonds of faith, family and fellowship that connect them.

That life has left its mark on him. "When I go home to see my parents now, I get anxious being in the suburbs," he says. "They've turned me into a country boy." †

St. Isidore shooting match is part of celebration of rural life

By John Shaughnessy

There are times when Benedictine Father Guy Mansini likes to think of himself as a straight shooter.



Fr. Guy Mansini, O.S.B.

So that helps to explain why he bought a Remington shotgun six years ago, shortly after he became the pastor of St. Isidore the Farmer Parish in Perry County in southern Indiana.

Father Guy didn't buy the shotgun for protection. Instead, he purchased it so he could participate in one of the most

unusual parish-sponsored events in the archdiocese—the annual shooting match at St. Isidore.

"The shooting match is the signal event at St. Isidore. It's beyond the urban imagination of most of our diocesan clergy," Father Guy says with a laugh. "Most of the people in the city don't know what goes on in southern Indiana."

The annual shooting contest has been going on at St. Isidore Parish at least since the late 1960s, according to its pastor.

"The matches were started in order to retire the debt for building the church in 1968," Father Guy says. "It's part of a public celebration of rural life. It's one of the biggest celebrations in the county. Families do come and there are things to do for the kids. The center of the

event is the shooting match. The prizes are beef and pork."

Father Guy acknowledges that the shooting match involving targets is a change of pace for someone who grew up in Indianapolis in St. Andrew the Apostle Parish. Still, he figured he should get involved in the parish event so he took lessons from some of the parishioners.

"It turns out that it's pretty simple to shoot," he says. "They show you how to shoot so you don't dislocate your shoulder."

He's looking forward to the event, which will be on Oct. 19.

"I have had luck, but not last year," the pastor says. "One year, I won a ham." †

The Criterion 10/17/08

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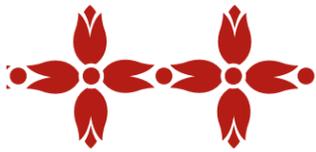
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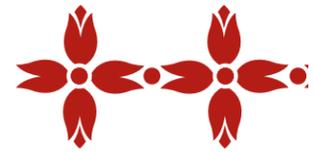
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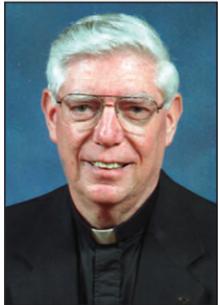
LEGACY FOR OUR MISSION:
For Our Children and the Future



Campaign still helps parishes, agencies focus on the future

By Sean Gallagher

Hopes were high when the Legacy for Our Mission: For Our Children and the Future archdiocesan capital campaign was launched four years ago.



Fr. John Geis

As Catholics across central and southern Indiana learned about Legacy for Our Mission, they considered with hope how the campaign could further the mission of their parishes and the archdiocese as a whole.

Over the course of the four years of Legacy for Our Mission, many of those hopes have been fulfilled as more than 33,000 archdiocesan Catholics pledged \$104 million and more than 14,000 volunteered their time and talent to see the campaign be a success. Corporations and foundations pledged an additional \$10.4 million.

Parishes across the archdiocese's 11 deaneries have constructed new activity centers, made extensive renovations to their current facilities and established new endowments or grown already established ones.

Other parishes are still looking forward to seeing dramatic changes in the future.

St. Mary-of-the-Knobs Parish

One is the archdiocese's oldest existing faith community, St. Mary-of-the-Knobs

Parish in Floyd County in the New Albany Deanery, which was founded in 1823.

In recent years, many families have moved into the area around the parish. Now its facilities are far too small to accommodate them. As a result, in 2005 the parish purchased 33 acres of land adjoining its current campus.

"If you connect that with what we already have, I think we're only six acres short of the size of Vatican City," joked Father John Geis, pastor of St. Mary-of-the-Knobs Parish.

On the new land, the parish plans to construct a church that will seat up to 1,000 people (its current church seats 350) and a new parish activity center.

"We're just outgrowing everything here, not only the church," Father Geis said. "We're outgrowing all of our facilities. We're standing over the top of each other and shifting on the same day from one activity to the other."

In order to make this hoped for growth a reality, the parish of a little more than 1,000 households used its participation in Legacy for Our Mission in 2007 to raise \$8.5 million.

So the future is very much on the minds of St. Mary-of-the-Knobs parishioners, even those who wouldn't be blamed for remaining tied to the past.

At 73, Father Geis is three years past the time when he could have retired from active ministry.

But he values the vision that his parishioners have for their future and prayerfully discerned that God was asking him to continue his ministry.

Submitted architectural drawing



This architectural drawing shows how the exterior of the new Holy Family Shelter will look when it is completed. Funds raised through the Legacy for Our Mission: For Our Children and the Future archdiocesan capital campaign made the construction of the new shelter possible.

"He's blessed me with good health," Father Geis said. "And I feel that, with the response that the people gave, they trust me as their leader to move this forward."

Parishioner Pat Byrne is the great-great grandson of Thomas Piers, who, some 185 years ago, donated the original land for St. Mary-of-the-Knobs Parish.

But, like Father Geis, he is looking forward to the future.

"We always have to continue to listen to the Holy Spirit and the needs of our community to see what God's will is for us today," said Byrne, who was a parish campaign co-chair.

"To me, what his will was for us last year or 10 years ago or 185 years ago is something you can read about. But where he wants us to be in the next 10 to 15 years is what we need to focus on."

Holy Family Shelter

It is not just parishes that are planning for the future through Legacy for Our Mission.

Archdiocesan agencies that oversee the parishes' shared ministries are looking ahead, too.

Holy Family Shelter, a program of

See CAMPAIGN, page 8

YOU HAVE A VOICE – WE'RE LISTENING!

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The Criterion

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Editorial

On deciding how to vote

If you are really observant, you might have noticed that an election campaign is taking place. We are being bombarded incessantly by campaign materials.

You are going to be reminded frequently of your right, and your obligation, to vote on Nov. 4—or earlier if you do it by absentee ballot. We agree with that, but we would also like to emphasize your obligation to be a well-informed voter.

The U.S. bishops' document "Forming Consciences for Faithful Citizenship" agrees that "in the Catholic tradition, responsible citizenship is a virtue, and participation in political life is a moral obligation."

The key words are "responsible citizenship" because an earlier document issued by the bishops, "Living the Gospel of Life," stressed that we must "see beyond party politics, to analyze campaign rhetoric critically, and to choose political leaders according to principle, not party affiliation or mere self-interest."

Like the U.S. bishops, we are not going to tell you how to vote. But, also like the bishops, we are going to tell you that each individual should vote in accordance with his or her properly formed conscience.

The Church recognizes its obligation to help shape the moral character of society. It enhances our nation's tradition of pluralism by bringing to the political dialogue a consistent moral framework.

To help you be a well informed voter with a properly formed conscience, we have been publishing a series of essays, written by experts at the U.S. Conference of Catholic Bishops, on various topics included in the document "Forming Consciences for Faithful Citizenship." We see these essays as a blueprint on how Catholic social teaching should affect political participation by Catholics.

We have observed in this space before, and the bishops' statement repeats it, that no party and few candidates share the Catholic Church's comprehensive commitment to human life and dignity. It would be easy for us to decide whom to vote for if some of the candidates held positions completely in line with the teachings of the Church, and had the experience, integrity and expertise required of good civil servants, but unfortunately that is not the case.

That is why we must exercise the virtue of prudence. The bishops' statement says, "Prudence shapes and informs our ability to deliberate over available alternatives, to determine what is most fitting to a specific context, and to act."

Each Catholic might respond to our country's or our state's problems in a different way, but we must do it within the context of protecting human life and dignity, and in building up a more just and peaceful world.

The bishops emphasize that



A crucifix and the U.S. flag are seen in this photo illustration. The U.S. bishops' document "Forming Consciences for Faithful Citizenship" seeks to provide a blueprint on how Catholic social teaching should affect political participation by Catholics.

Catholics are not single-issue voters. Nevertheless, they also teach clearly that intrinsically evil acts must always be rejected and that "a candidate's position on a single issue that involves an intrinsic evil, such as support for legal abortion or the promotion of racism, may legitimately lead a voter to disqualify a candidate from receiving support."

Other intrinsic evils listed by the bishops include euthanasia, human cloning, destructive research on human embryos, genocide, torture, unjust war and the targeting of noncombatants in acts of terror or war.

Not all candidates, of course, are running for public offices that are directly involved in support for, or opposition to, intrinsically evil acts. For example, in the governor's race in which jobs have become a major issue, voters must determine for themselves which candidate can attract the most jobs with no help from the Church.

Similarly, when it comes to most economic issues, the Church doesn't take a position except to say that those who are in greatest need deserve preferential concern. We must not, though, vote for those who support intrinsically evil acts because we agree with their positions on economic issues.

Other issues that include a moral component include marriage only between a man and a woman, human rights and dignity, the rights of workers to a living wage, opportunities for legal status for immigrants, and care for God's creation.

Indeed, when becoming well-informed voters, we must try to determine the candidates' positions on a large range of issues, figure out which of those issues they will be most involved in, seriously consider the position of the Church on those issues, and then vote prudently.

—John F. Fink

Be Our Guest/David Milroy

The economic crisis and the cause of freedom

This has been a difficult time for those of us who extol the merits of a free market system. The current housing crisis and the strain it is putting on our banking system has nearly caused the financial system to collapse.

Unfortunately, those who advocate for a larger role for government in our daily lives will be able to point to the Crisis of 2008 as "Exhibit A" for why we should not be left alone to pursue our own best interests.

However, this criticism misses a critical assumption that we make when advocating a free-market economy—it requires a virtuous people who are willing to assume personal responsibility for their actions. Without right behavior, liberty quickly descends into license.

For some time now, even a casual observer would have to be concerned about increasingly broad-based imprudent or indeed immoral behavior in the economic life of our society.

While the increased incidence of this poor behavior has been disappointing, those of us who are troubled by it have taken solace in the fact that the free-market is pretty efficient at recognizing mistakes in judgment or dishonest behavior.

If you cheat your customers, employees or shareholders, you will eventually go out of business and likely to jail. If you take imprudent risks in the market, you will eventually lose money.

This current crisis is different. Instead of a situation where individuals exercising poor judgment are corrected on a case-by-case basis, this crisis has evolved into a situation where poor judgment by a sizable minority is at risk of shutting down the financial system. And as you might expect with a crisis of this magnitude, there is plenty of blame to go around.

Wall Street is the obvious and almost too easy place to start. The managers of these institutions, the stewards of our financial system, have a profound responsibility to maintain the public's trust and confidence. Collectively, they have not done so.

For years, it has been obvious to all, except perhaps those reaping the gains, that executive compensation in many cases has been outrageous, and perhaps nowhere more so than on Wall Street.

Bloomberg News reports that Wall Street's five biggest firms paid more

than \$3 billion in the last five years to their top executives. Apparently, these executives allowed their firms to take excessive risks in order to generate these gains because today two of the five are out of business and the other three no longer exist as stand-alone investment firms.

Lenders have also shown signs of poor judgment. Lending provides a vital and necessary function in our economy. However, some lenders have lost sight of the fact that they have a responsibility—to those who provide the capital they loan if to no one else—to verify that borrowers can support the debt they take on. The record level of defaults indicates that this responsibility has been shirked.

Consumers are portrayed as victims in all of this. This is a mistake, absolving them of personal responsibility. A free system of exchange will reflect whatever values we bring to it.

Today, the values we bring to the market are often too materialistic. A sufficiently large minority of consumers, desiring to have more material goods than they could afford, borrowed enough money to help bring down the system.

Need a bigger house or a vacation home? No problem, just take out a floating rate negatively amortizing loan. By the way, we'll let you self-verify your employment history. Need a new car? Just sign up for these extended lease payments. Want a big-screen flat panel TV? Just sign up for another credit card.

None of these purchases are bad in themselves, but if we push ourselves into financial ruin to obtain them, there is something disordered in our desires. There is only one thing that will fill our desires and, to borrow from St. Augustine, "Our hearts will be restless until they rest in Him." This society seems to increasingly lose focus on that truth.

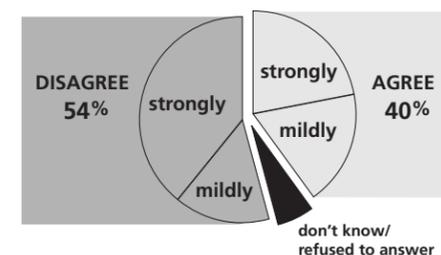
The collapse in the real estate market triggered this crisis, but it was the behavior of market participants that laid the groundwork.

As people working to advance the cause of freedom, we have to continue our efforts to explain the merits of a free economy. But we also have to think more creatively and work a little harder to emphasize the importance of virtuous behavior.

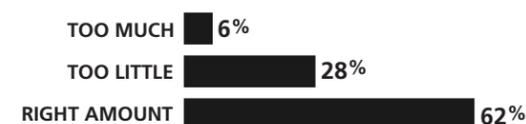
(This commentary recently appeared on the Acton Institute Web site at www.acton.org. David Milroy is a member of St. Bartholomew Parish in Columbus, and is a member of the board of directors of the Archdiocese of Indianapolis' Catholic Community Foundation.) †

Endorsing Candidates

Should religious leaders be permitted to endorse political candidates from the pulpit without risking their organization's tax-exempt status?



Do Americans have too much or too little religious freedom?



The national telephone survey of 1,005 respondents was conducted summer 2008 and has a margin of error of plus or minus 3.5 percentage points. Source: First Amendment Center

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Letters Policy

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible.

The editors reserve the right to select the 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). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

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

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Homeland Mission experience helps youths grow in faith and hope

For years, I have been trying to help us realize that we have many poor people, homeless and dreadfully lonely elderly folks here in our midst.

I have tried to foster an understanding that we have mission needs right here at home.

Many folks have no idea how grave the situation is. And some people don't understand that we share a responsibility to help the poor and the forgotten among us.

It occurred to me several years ago that we would do well to provide hands-on experiences for our young people to serve in our home missions here at home.

Our archdiocesan director of youth ministry, Father Jonathan Meyer, picked up the idea and developed a weeklong summer program, Homeland Mission, geared to engage high school age youths.

Toward the end of the 2008 version of the program, he invited the participating youths to write letters to me about their experience. The content of these messages is enlightening. I share some of them with you.

Sarah wrote: "Thank you so much for making us realize how it is important to not only serve those distant from us, but also those in our own community. The joy we bring to other peoples' lives is so apparent, and I love the feeling I get when I can see that I have made a difference in their lives. From working with small children, disabled adults, [and] the

homeless, to helping just clean up around town or assisting the flood victims with their repairs, I've learned even the smallest acts of kindness do so much in one life."

Thomas wrote: "I learned a lot about my faith and seeing Jesus in others. It was amazing being able to serve others in the ways we were asked to."

Sean wrote: "This week I have cared for elderly, homeless, damaged and poor alike. My favorite moment was when Mike told a joke at the Caring Place and told us his life story."

Lara wrote: "Instead of dreading Mass like I used to, I now look forward to it. I have also met some awesome people. ... I have nothing but compassion for the sick, the elderly, the homeless. Helping them gives me more confidence in our Lord Jesus Christ."

Isaac wrote: "It helped me get closer to God by helping people in need and seeing that it is just not about me."

Bridget wrote: "Thank you for helping create this chance to mature and to find ways to serve others. You have no idea what this means to some of us. This mission trip showed me what small things can do and to not take things for granted."

Shelby wrote: "I cannot thank you enough for giving me this chance to grow in my faith. This week has really opened my eyes to what is going on just in my own backyard."

An anonymous youth wrote:

"Two weeks from today, I lost someone really close to me. He was 26, my family, my friend and my role model. This week has been hard because I have lost my faith, in part, because of what happened. I didn't even leave my house before then. This week has given me a home where I was who I was before. I have also received hope and my faith back. Thank you."

Nicholas wrote: "Thank you for taking the time to help and think of this great mission. ... I know people say they grow in faith, but I really did grow in faith. It really helped me get closer to God."

Stephen wrote: "This opportunity helped me realize how fortunate I am and how desperate so many men and women are in our own city. Due to this mission, I felt I took a step toward God as I saw the face of Jesus in many of the needy."

Sarah wrote: "Not only was it fun, but also very spiritual. I believe I became closer to God. My favorite thing our group did was going to St. Mary's Child Center. I love kids!"

Matthew wrote: "Thank you for making our week here at Homeland Mission good and possible. This was a life-changing

experience for me."

Patrick wrote: "How can we expect to help others if we need the help? It is for that reason that I am ever so grateful for the chance—no, the privilege—to do something to help the community that I call home. Home is where the heart is. I'd like to demonstrate my heart's place through my service."

Laura wrote: "When we volunteer around Indianapolis, we can return and help the people even more during the school year."

Clearly, our youths learned that it is in giving that we receive. And we grow stronger in faith and hope. †

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

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

Archbishop Buechlein's intention for vocations for October

Youth Ministers: that they may always encourage youth to consider service in the Church, especially as priests and religious.

La experiencia de Homeland Mission ayuda a los jóvenes a crecer en la fe y la esperanza

Durante años he intentado ayudar a que nos demos cuenta de que existen entre nosotros muchas personas pobres, sin hogar y ancianos que están terriblemente solos.

He tratado de fomentar el entendimiento de que tenemos la necesidad de misiones aquí mismo, en casa.

Muchas personas no tienen idea de lo grave que es la situación. Y algunos no comprenden que compartimos la responsabilidad de ayudar a los pobres y a los relegados que se encuentran entre nosotros.

Hace ya varios años se me ocurrió que sería oportuno proporcionar a nuestros jóvenes la experiencia práctica de servir en nuestras misiones patrias, aquí en casa.

Nuestro director arquidiocesano de ministerios para jóvenes, el padre Jonathan Meyer, adoptó la idea y desarrolló un programa de verano de una semana, llamado Homeland Mission, orientado a captar a jóvenes de secundaria.

Hacia el final de la versión de 2008 del programa, invité a los jóvenes participantes a escribirme cartas contándome sus experiencias. El contenido de estos mensajes resulta esclarecedor. Comparto algunos de ellos con ustedes:

Sara escribió: "Muchas gracias por hacernos entender lo importante que es servir no solamente a los que están lejos de nosotros, sino también a aquellos en nuestra propia comunidad. Es obvia la alegría que llevamos a la vida de las personas y me encanta la sensación que experimento cuando veo que he hecho la diferencia en sus vidas. Desde trabajar con niños pequeños, adultos discapacitados [y]

personas sin hogar, hasta simplemente limpiar la ciudad o ayudar a las víctimas de las inundaciones con sus reparaciones, he aprendido que incluso los actos de bondad más pequeños hacen mucho en nuestras vidas."

Thomas escribió: "He aprendido sobre mi fe y a ver a Jesús en los demás. Fue increíble poder servir a los demás de las maneras en que se nos pide."

Sean escribió: "Esta semana he atendido a ancianos, personas sin hogar, damnificados y pobres por igual. Mi momento preferido fue cuando Mike contó un chiste en el Hogar de Cuidado y nos relató la historia de su vida."

Lara escribió: "En vez de no querer ir a Misa como antes, ahora lo espero con ansias. Además he conocido a gente maravillosa. ... No tengo más que compasión por los enfermos, los ancianos y las personas sin hogar. Ayudarlos me da más confianza en nuestro Señor Jesucristo."

Isaac escribió: "Ayudar a las personas necesitadas y darme cuenta de que no todo gira en torno a mí, me ha ayudado a acercarme más a Dios."

Bridget escribió: "Gracias por ayudar a crear esta oportunidad para madurar y encontrar formas para servir a los demás. No tiene idea de lo que esto significa para algunos de nosotros. Esta excursión misionera me enseñó lo que las pequeñas cosas pueden hacer y a darle verdadero valor a las cosas."

Shelby escribió: "No puedo agradecerle lo suficiente por esta oportunidad que me ha dado para crecer en mi fe. Esta semana realmente me ha abierto los ojos a todo lo que sucede en mi propio patio."

Un joven anónimo escribió: "Tal día como hoy, hace dos semanas, perdí a alguien muy cercano a mí. Tenía 26 años y era mi familia, mi amigo y mi modelo a seguir. Esta semana ha sido difícil porque he perdido mi fe, en parte, debido a lo que sucedió. Ni siquiera había salido de la casa desde entonces. Esta semana me ha traído un nuevo hogar donde pude ser quien era antes. También he recibido esperanza y ha vuelto mi fe. Gracias."

Nicolás escribió: "Gracias por dedicar tiempo para ayudar y concebir esta gran misión. ... Sé que la gente dice que su fe crece, pero mi fe realmente creció. Realmente me ayudó a acercarme más a Dios."

Stephen escribió: "Esta oportunidad me ayudó a darme cuenta de lo afortunado que soy y de lo desesperados que están muchos hombres y mujeres en nuestra propia ciudad. Gracias a esta misión sentí que avancé un paso hacia Dios ya que veía el rostro de Jesús en muchos de los necesitados."

Sara escribió: "No solamente fue divertido sino también muy espiritual. Creo que me acerqué más a Dios. Lo que más me gustó hacer en el grupo fue ir al centro infantil de Santa María. ¡Me encantan los niños!"

Matthew escribió: "Gracias por hacer que nuestra semana aquí en Homeland Mission fuera posible y positiva. Fue una experiencia que me cambió la vida."

Patrick escribió: "¿Cómo podemos

esperar ayudar a los demás si nosotros necesitamos ayuda? Por esta razón es que estoy eternamente agradecido por la oportunidad, mejor dicho, el privilegio de hacer algo para ayudar a la comunidad que llamo hogar. El hogar es donde está el corazón. Quisiera demostrar dónde está mi corazón por medio de mi servicio."

Laura escribió: "Cuando hacemos trabajo voluntario en Indianápolis podemos regresar y ayudar todavía más a las personas durante el año escolar."

Ciertamente nuestros jóvenes aprendieron que al dar es que recibimos. Y crece más fuerte nuestra fe y nuestra esperanza. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en octubre

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

Events Calendar

October 17-31

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Pumpkin Patch and Harvest Fest**, weekdays, noon-8 p.m., Saturdays and Sundays, 9 a.m.-1 p.m. and 4-8 p.m. Information: 317-291-7014.

October 17

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, 6:30 a.m., followed by buffet breakfast, "Authentic Leadership: Living Your Values," Dr. Michael Evans, founder, president and chief executive officer of AIT Laboratories, presenter, \$14 per person. Information and registration: www.catholicbusinessexchange.org.

October 18

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. Altar Society, **chili cook-off**, 3:30-7 p.m., all-you-can-eat Holy Trinity chili, \$5 per person, registration required to participate in cook-off. Information: 317-631-3019.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Parent Teacher Organization's annual spaghetti dinner**, 4:30-7:30 p.m., \$7 adults, \$4 children. Information: 317-353-2282.

Our Lady of the Greenwood Parish, 399 S. Meridian St., Greenwood. **MOMS Ministry, children's clothing and**

equipment sale, 9 a.m.-2 p.m. Information: 317-319-5102 or ajbenich@gmail.com.

Oldenburg Franciscan Center, Oldenburg. **"Maintaining an Attitude of Gratitude,"** 9-11:30 a.m., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

Oldenburg Academy of the Immaculate Conception, 1 Twister Circle, Oldenburg. **Motorcycle Run**, registration, 11 a.m., \$15 first rider, \$10 for second rider, chicken dinner following run, \$12 per person. Information: 812-934-4440 or www.oldenburgacademy.org.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass**, Father Paul Landwerlen, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Silent prayer day**, 9 a.m.-2:30 p.m., brown bag lunch, free-will offering. Registration: 317-543-0154.

St. Joseph Institute for the Deaf, 9192 Waldemar Road, Indianapolis. **Book signing and reception, Whirlwinds and Small Voices**, Amy McConkey Robbins and Clarence McConkey, co-authors, 1-3 p.m.

Information: 317-471-8560.

Embassy Suites North, 3912 Vincennes Road, Indianapolis. **Italian Heritage Society's annual Columbus Day dinner**, 6 p.m., \$60 per person. Information: 317-767-7686 or tambascola@wpc@aol.com.

Standard Country Club, 8208 Standard Club Lane, Louisville, Ky. **Regnum Christi Women, fourth annual Catholic women's luncheon, "The Beauty of God's Design,"** Katrina Zeno, presenter, 11:30 a.m., \$25 per person. Information: 812-282-0118 or ampy_chris@yahoo.com.

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: lorann6@aol.com.

Providence Cristo Rey High School, 75 N. Belleview Place, Indianapolis. **Open house**, 1-3 p.m. Information: 317-860-1000 or admissions@providencecristorey.org.

St. Isidore the Farmer Parish, 6501 St. Isidore Road, Bristow. **Fall Festival and Shooting Match**, 11 a.m.-6 p.m., food, games. Information: 812-843-5713.

Indiana State Fairgrounds, 1202 E. 38th St., Indianapolis. **Alzheimer's Association, Memory Walk**, 12:30 p.m.

registration.

Seton East, Richmond Catholic Community, 701 N. A St., Richmond. **Charismatic Prayer Group**, 7 p.m. Information: dicksoncorp@parallax.ws.

Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, "Mary Our Mother,"** Benedictine Father Augustine Davis, 2 p.m. Information: 800-682-0988 or news@saintmeinrad.edu.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles, Mass, 10 a.m., on **third Sunday holy hour and pitch-in**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

October 21

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Are You Catholic and Don't Know What You Believe?,"** session two of four, Benedictine Father Matthias Newman, presenter, 6:30-9 p.m. Information: 317-788-7581 or benedictinn@benedictinn.org.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **"Lighten Up!" Celebration**, Doug Brummel,

presenter, whole-family catechesis, 6:47 p.m., \$15 reserved seating, \$10 festival seating in advance. Information: 317-888-2861 or www.olgreenwood.org.

October 23

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Adult education series, "The Catholic Sacraments,"** session 4, six-week series, 7 p.m., Benedictine Father Matthias Newman, presenter, free-will donation. Information: 317-291-7014, ext. 27.

Our Lady of the Apostles Family Center, 2884 N. 700 W., Greenfield. **Speaker's series, "Relationships and Communication Techniques with Children,"** 6:30 p.m., free-will donation. Information: 812-498-7512 or hustedd@earthlink.net.

October 24

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Ladies Club, fall luncheon and card party**, 11 a.m., lunch service, noon, \$8 per person. Information: 317-353-0939.

Ritz Charles, 12156 N. Meridian St., Carmel, Ind. (Diocese of Lafayette). Homeschool group, **FACES (Fishers Adolescent Catholic Enrichment Society), Masquerade Ball**, 5-10 p.m., \$25 per person. Information: www.faceshomeschool.org.

October 25

East Central High School,

Performing Arts Center, St. Leon. **"Spiritual Warfare," one-day conference**, 8 a.m.-8 p.m., registration fee \$40 and meal plan \$15 before Oct. 20, registration \$50 and no meal plan available after Oct. 20. Information: 812-623-8007 or www.HealingThroughThePowerofJesusChrist.org.

St. Charles Borromeo Parish, 213 Ripley St., Milan. **"Harvest Day Dinner,"** roast pork, 4-7 p.m., \$8 adults, \$4 children, free for children age 4 and under. Information: 812-623-8007.

St. Vincent Women's Hospital, 8111 Township Line Road, Indianapolis. Couple to Couple League of Indianapolis, **Natural Family Planning (NFP) class**, 9-11 a.m. Information: 317-228-9276.

October 26

St. Luke United Methodist Church, 100 W. 86th St., Indianapolis. **Seventh annual fall conference, "Making Your Voice Heard in Washington on Holy Land Peace,"** 1:30-5:30 p.m. Information: 317-283-3760.

Immaculate Conception Parish, 2081 E. County Road 820 S., Greensburg. **Smorgasbord**, 11 a.m.-2 p.m., \$8 adults, \$5 children ages 6-12, \$2 children ages 1-5, children under 1 free. Information: 812-591-2362. †

Retreats and Programs

October 18

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Catholic Adult Fellowship, day retreat, "The Didache Today,"** 9 a.m.-5 p.m., \$20 includes lunch. Information: 317-876-5425 or nshoefer@themoreiknow.info.

Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand. **"Saturday Morning at the Dome-Be Salt! Be Light! Be Fully Alive!,"** Benedictine Sister Karen Joseph, presenter, 9:30 a.m.-12:30 p.m., \$35 includes continental breakfast and lunch. Information: 812-367-1411 or spirituality@thedome.org.

Oldenburg Franciscan Center, Oldenburg.

"Maintaining an Attitude of Gratitude," Franciscan Sister Patty Campbell, presenter, 9-11:30 a.m., free-will offering. Information: 812-933-6437.

October 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Program,"** marriage preparation program for engaged couples. Information and registration: www.archindy.org/family/marriageprecana.html.

October 19-November 23

Roberts Park United Methodist Church, 401 N. Delaware St., Indianapolis. **NAMI Indianapolis "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, 7-9:30 p.m., no charge, pre-registration

required. Information: 317-767-7653 or info@namiindy.org.

October 20

Our Lady of Fatima Retreat House, 5353 E.

56th St., Indianapolis. **"Finding Hope in an Election Year,"** Jesuit Father Benjamin Hawley, presenter, 8:30 a.m.-2:30 p.m., \$35 per person. Information: 317-545-7681 or apasotti@archindy.org. †

VIPs

Charles and Alice (Lunsford) Springman, members of St. Jude Parish in Indianapolis, will celebrate their 60th wedding anniversary on Oct. 23.

The couple was married on Oct. 23, 1948, at St. Mary-of-the-Rock Church in Franklin County.

They have three children: Mary Ann Whitten, Charles and Michael Springman. They also have three grandchildren. †

Sisters of Providence oral history project is made available to the public

"Religious Life through the Generations" is an oral history project of the Sisters of Providence of Saint Mary-of-the-Woods that is now being made available to the public.

The project involves interviews with four members of the religious order who were born in different time periods.

Providence Sister Marceline Mattingly represented the 1901-32 generation, and reflected on her 50-year teaching career and 75 years in the order.

Providence Sister Marilyn Herber represented the 1932-44 generation, and spoke about entering the order and professing religious vows.

Providence Sister Noreen Wu represented the 1945-63 generation, and reflected upon her experience of growing up in a Buddhist family and later earning a doctorate in psychology.

Providence Sister Dana Augustin represented the 1964-81 generation, and spoke about her interest in music and earlier desire to become a rock star.

The interviews can be heard on the Sisters of Providence Web site at www.SistersofProvidence.org. Transcriptions of the interviews can also be read there.

A new exhibit is now open in the congregation's Heritage Museum located in the Providence Center. The exhibit will dedicate space to each sister's personal items to help build her connection to her ministries and life in the congregation.

The Heritage Museum is open to the public from 8:30 a.m. to 4:30 p.m. on Monday through Friday and from 10 a.m. to 4 p.m. on Saturday and Sunday. There is no admission charge. †

Seminarian Sean Danda is ordained a deacon in Rome

Archdiocesan seminarian Sean Danda, a member of St. Malachy Parish in Brownsburg, was among 25 American and Australian seminarians who were ordained transitional deacons by Bishop William P.

Callahan, an auxiliary bishop for the Archdiocese of Milwaukee, on Oct. 9 at St. Peter's Basilica in Rome.

Referring to the ordination rite, Bishop Callahan remarked in his homily, "Through the action of God's grace and the imposition of the hands of the bishop, these men become servant ministers among God's people, heralds of hope in the manner of Jesus Christ, who 'came not to be served, but to serve.'"

The bishop's message centered on the promises of prayer, chastity and obedience

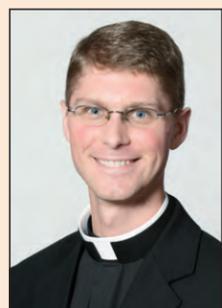
made by each of the new deacons.

This "discipline called forth by the Church mirrors most emphatically the life of Jesus who came to give his life for the ransom of all," Bishop Callahan said. "Ultimately, in the life of the servant of God, there is no other gift that one can give than the gift of oneself in union with Christ."

Archdiocesan seminarians Jeremy Gries and John Hollowell, members of Nativity of Our Lord Jesus Christ Parish in Indianapolis, and Peter Marshall of St. Mary Parish in Indianapolis are scheduled to be ordained transitional deacons on Oct. 25 at the Archabbey Church of Our Lady of Einseideln in St. Meinrad.

Seminarian Christopher Wadelton, a member of Immaculate Heart of Mary Parish in Indianapolis, is scheduled to be ordained a transitional deacon on Dec. 20 at Immaculate Heart of Mary Church in Indianapolis.

The seminarians are expected to be ordained to the priesthood next June. †



Deacon Sean Danda

Garden of eating

Immaculate Heart of Mary ministry provides food for the needy

(Editor's note: "Spreading Hope In Neighborhoods Everywhere" (SHINE) is a social ministry renewal that will be launched on Oct. 1, 2009, by the Archdiocese of Indianapolis. The following is the first in a series that will highlight how the ministry of charity is taking place in parishes, schools, agencies and other institutions throughout the archdiocese. Catholic Charities is leading the planning. To learn more about SHINE and how you and your parish can become involved, log on to www.CatholicCharitiesIndy.org.)

By Mike Krokos

Walk in the garden, and you see collard greens, broccoli and eggplant.



There are a variety of peppers coming to life, too. Around the corner, tomatoes growing in a separate area wait to be picked. The volunteers, both young and old, smile and work quickly on this crisp fall morning as they use their gardening tools to harvest the produce that soon will be transported to Anna's House in Indianapolis.

Did we mention that all of this is being done under the watchful eye of the Blessed Mother?

Welcome to the Community Garden at Immaculate Heart of Mary Parish in Indianapolis.

Located in front of the Shrine of Mary on the parish grounds, parishioners have spent the better part of the last three summers and falls planting then harvesting the garden to generate quality produce for those in need.

"We use a lot of plants that can produce a lot of food in a small space," explained Steve Rose, who coordinates the volunteer efforts for the garden project.

On this day, Rose and his two sons, Isaac, 8, and Nate, 7, are among a group of nine people harvesting the garden.

"It feels good to help other people," Isaac says in



Rita Bowers and her daughter, Kimberly, volunteer together in the Community Garden on Oct. 4. Rita Bowers said the parish ministry is a family-friendly activity.

between gathering broccoli and collard greens.

Tending the garden has become a family activity for many of the 40 to 50 volunteers who take turns each Saturday from June through early November harvesting the produce. Parishioners water the plants throughout the week, too.

Reaching out in a new way to God's family was one of the reasons that parishioners decided to begin this ministry.

"The idea came out of discussions with [former pastor] Father Jeff [Godecker] to see how we could further help providing food [to others]," Rose said.

During the first two summers that the garden was planted and harvested, parishioners worked hand in hand with refugee families from Liberia, Somalia, Burma and other faraway lands.

Parishioners would ask the refugee families what they would like to have planted, and the Immaculate Heart of Mary Parish family followed through by planting the crops that would best suit the needs of the refugee families, Rose said.

Parishioners and the refugee families would work side-by-side tending the garden, and the refugees would take the produce home with them, he added.

Living the Gospel mandate of helping brothers and sisters in need has had a powerful effect on the parish community, especially children, Rose noted.

"We can kind of see the outcome of what we're doing," Rose said, "and it was pretty impactful to see the refugee families."

Parishioner Christi Malasto, the mother of three children, ages 7, 4 and 2, agreed.

"It teaches a good lesson," she said. "It shows our children there are needy out there, and [that] they are blessed."

Though the outreach to refugee families came to an end this summer, parishioners now donate the produce to Anna's House, a clinic and learning center near downtown Indianapolis that provides food, dental care, medical help and education services for people in need.

Rita Bowers, a parishioner who volunteers in the garden with her three daughters, ages 9, 7 and 4, said she is sharing an important life lesson with them.

"This is something we can do with our kids," Bowers added as she worked with her 7-year-old daughter, Kimberly.

As Christians, we are stewards of the Earth, and something that has been lost on society in recent years is being in commune with the Earth, noted parishioner Hugh Baker, who has volunteered for the garden ministry all three years.



Noëlle Gal, 8, the granddaughter of Immaculate Heart of Mary parishioner Hugh Baker, harvests broccoli in the Community Garden at Immaculate Heart of Mary Parish in Indianapolis on Oct. 4.



Volunteers tend to the Community Garden at Immaculate Heart of Mary Parish in late August.

"There is a reason why [the Book of] Genesis starts out in a garden," said Baker, who volunteered on this day with his 8-year-old granddaughter, Noëlle Gal. "Because we are of the Earth."

He added that Immaculate Heart of Mary's Community Garden is a way for people to touch the less fortunate in a spirit of charity.

"It's a true act of love, of giving," Baker said. †



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THERBER

continued from page 1

“The families of a lot of Scecina kids through the years have made an incredible sacrifice to give their kids that education,” Therber said. “In 22 years for me, a huge point has been seeing those stories come to life and supporting those stories. Now, we want to make the school even stronger for the future.”

The archbishop praised Therber’s contributions to the archdiocese and looked forward to the leadership he will give Scecina. The archbishop also announced that Kent Goffinet, director of stewardship and development, will serve as interim executive director.

“Although it was difficult to let Joe go, I believe this move will greatly enhance the archdiocese’s efforts to continue providing an excellent Catholic high school education for students in the Indianapolis East Deanery,” the archbishop said.

“We will miss Joe’s passion and enthusiasm for stewardship. He has overseen the archdiocese’s annual Called to Serve appeal, and he oversaw our very successful Legacy for Our Mission capital stewardship campaign, which raised \$114 million. He also played key leadership roles in past stewardship campaigns that raised millions of dollars for Catholic education, Catholic Charities and many of our other ministries.”

The archbishop also noted that becoming president of the Indianapolis East Deanery interparochial high school “will be a homecoming of sorts for Joe, who began his career with the archdiocese at Scecina.”

Therber first joined the staff at Scecina in 1986 as a Christian studies teacher. He later served as the school’s facilities manager, assistant athletic director and athletic director. He also was an assistant coach in baseball,

boys’ basketball and football. He helped coach Scecina’s state championship football teams in 1990 and 1991. He also served on the school’s board of directors.

His office at the Archbishop O’Meara Catholic Center in Indianapolis is marked with Scecina memorabilia. Two footballs from the school’s championship teams have prominent spots. So do photos of several Scecina teams, both boys’ and girls’.

He also knows the history of the school’s namesake, a young Indianapolis archdiocesan priest who was killed in World War II. While he was with other American prisoners of war in 1944, Father Scecina was herded onto a ship by the Japanese, a ship that was mistakenly torpedoed by an American submarine. As the ship sank, Father Scecina spent hours hearing confessions and giving comfort and absolution to his men. He was one of the nearly 1,800 who died in the tragedy.

Nine years later, in 1953, the Indianapolis school bearing his name opened.

“Through the years, Scecina students have internalized the legacy of Father Thomas,” Therber said. “They know the message of that life—that my life is for others. For so many years, Scecina has been imbued with that spirit.”

Fueling and building that spirit is now one of Therber’s main goals. The father of five, including two daughters who attend Scecina, wants to help students reach their dreams and prepare for their futures while creating a school atmosphere focused on personal growth, success and enjoyment.

He has the skills to achieve those goals, admirers say.

“Joe’s knowledge of development and his hard work ethic will be a real boost for Scecina,” said Annette “Mickey” Lentz, executive director of Catholic education and faith formation for the archdiocese. “I consider his appointment a real win-win for both the archdiocese and the high school.”

Therber has served the Church at the

parish level as a member of Our Lady of Lourdes Parish in Indianapolis. He has been a member of the parish council, a Catholic Youth Organization football and basketball coach, and the chairperson of the School Commission and the Development Committee for the parish. He also has a bachelor’s degree and a master’s degree from the University of Notre Dame.

“He’s the right selection,” said Father Joseph Riedman, the dean of the Indianapolis East Deanery and the administrator of Holy Spirit Parish in Indianapolis. “He can give some real support to the needs of Scecina. I think the alumni will be very pleased that he accepted the position. He appreciates the people of the east side, and they appreciate him. I think the people of the east side will be excited.”

That same reaction was shared by Phil Kenney, the chairman of the board of directors at Scecina.

“He’s a wonderful addition to the school,” Kenney said. “He’s a great leader who will be able to take all the different groups involved—students, staff, parents, alumni, donors, friends—get them on board and lead us into a very successful future. When he talks about the students, the school and the alumni, his love for the place is evident.”

Scecina is a faith-filled community that has become like family for Therber, almost as close as the family that he has created with his wife of 20 years, Angie.

It’s a faith-filled community where Therber sees a past marked by pride, a present touched by revival and a future that he views as promising.

“Scecina is the school it is today because of everybody who has come through it,” he said. “We owe a debt of gratitude to all those people. Now, we have to start to define the story of our future. I would love for Scecina to be, and be known as, one of the 10 best urban Catholic high schools in the country.” †

Pope canonizes four saints, calls for an end to violence in India

VATICAN CITY (CNS)—Pope Benedict XVI canonized four new saints, including the first native-born saint from India, where Christians recently have come under attack from Hindu gangs.

After the two-hour liturgy in St. Peter’s Square on Oct. 12, the pope made a pointed appeal for an end to violence against India’s Christian minority.

He spoke after declaring sainthood for St. Alphonsa Muttathupandathu, a nun from southwestern India who was known for her holiness during a lifetime of suffering. The other new saints included an Italian priest, a Swiss missionary sister and an Ecuadorian laywoman.

The pope said their lives of faith and sacrifice should inspire contemporary Christians in all walks of life. As he pronounced the canonization decree, enthusiastic pilgrims waved flags and held up pictures of the new saints.

After the liturgy, the pope called for an end to violence against Indian Christians in the wake of attacks on Church personnel and institutions.

Since August, anti-Christian violence by Hindu mobs in the Indian state of Orissa has left about 60 people dead, hundreds injured and thousands displaced.

The others canonized were:

- St. Narcisca de Jesus Martillo Moran, a 19th-century Ecuadorian known for her deep prayer and penitence.
- St. Gaetano Errico, an Italian priest who founded the Congregation of Missionaries of the Sacred Hearts of Jesus and Mary in the 19th century.
- Sister Maria Bernarda Butler, a Swiss nun who founded the Franciscan Missionary Sisters of Mary, Help of Sinners. †

CAMPAIGN

continued from page 3

Catholic Charities Indianapolis, has been serving homeless families in Indianapolis for 25 years in its current facility next to Sacred Heart of Jesus Parish on the city’s near south-side.

But through the generosity of thousands of Catholics across central and southern Indiana, the shelter staff plans on moving into a new facility in the coming year that is on the grounds of Holy Trinity Parish on Indianapolis’ near-west side.

The new shelter will allow its staff to serve a third more families than they can at present. And they will be able to provide the services more easily and efficiently.

There are times at its current location that two or three services often occur simultaneously in the same room. Children living there are forced to do their homework in a hallway.

“It’s exciting for the families that we’re going to serve,” said Bill Bickel, the director of Holy Family

Shelter. “We’re certainly thankful for the archdiocese’s commitment to serve homeless families, even in the existing building. We’re thankful that they have the foresight to see the need for a replacement facility. The staff is very excited, too.”

In all of the hard work that Bickel and his staff do to serve homeless families, they are always aware that the shelter exists because of the generosity of Catholics across central and southern Indiana.

“It’s the parishes’ shelter, really,” Bickel said. “When families in the shelter thank us, we remind them that they may see us every day in the shelter, but standing alongside of us is the entire archdiocese.”

As a member of Catholic Charities’ advisory council, Mary Ann Browning knows how Holy Family Shelter changes lives for the better.

Because of that, she and her husband, Michael, members of St. Elizabeth Ann Seton Parish in Carmel, Ind., in the Lafayette Diocese, have been major supporters of the construction of the new \$4.3 million shelter.

“You look at not-for-profit organizations in terms of the community and what’s really going to benefit the

community, and what we need in the community, to sustain it and keep it alive,” said Mary Ann Browning. “And Holy Family [Shelter] is one of them. We just felt really strongly that it was important and that it did something tangible.”

David Bethuram, agency director for Catholic Charities Indianapolis, knows how Holy Family Shelter gives tangible aid to those families it serves.

Twenty-five years ago, he was on the archdiocesan task force that helped establish the shelter.

He is convinced that the next step in its development will only expand the aid it can give to people in need.

“[The shelter] says something about the Catholic Church’s legacy to help those in need,” Bethuram said. “It’s all of us banding together for 25 years.”

“But we’re still going to be there 25 years [in the future]. It may not look exactly the same in 25 years, but the basic needs will still be there. People will be helped when they don’t have a place to stay.”

(For more information on Legacy for Our Mission, log on to www.archindy.org/legacy.) †

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Church's Substance Addiction Ministry helps people find God

By Mary Ann Wyand

Addictions distance people from a personal relationship with God,



Fr. Lawrence Voelker

Father Lawrence Voelker explained after an archdiocesan Substance Addiction Ministry (SAM) healing Mass on Sept. 14 at Holy Cross Church in Indianapolis.

The pastor of Holy Cross Parish, who has been in recovery for 26 years after struggling with alcoholism earlier in his life, said people with addictions put them first before God in their life.

"The sickness is spiritual as well as physical," Father Voelker said. "They lose touch with God. I think, on the other side, a lot of addicted people find God through recovery [in 12 Step programs] and then have trouble reconnecting with the Church."

There is a critical need for substance abuse ministry in the archdiocese, he said, so the SAM program is now sponsored by the archdiocesan Office of Family Ministries.

National statistics indicate that one in four people are either afflicted with or affected by the disease of addiction to alcohol and/or drugs.

Father Voelker is helping Deacon William Jones and his wife, May, who are members of St. Bartholomew Parish in Columbus, with the Substance Addiction Ministry in the archdiocese.

"It is true that people do put the addiction before God in a lot of places," Deacon Jones explained after the Mass, "but a lot of times it's because they don't know where to find God. ... The Substance Addiction Ministry lets people find God back in the Catholic Church. A lot of Catholics have fallen away from the Church because they don't feel that people are there to help them

with their addiction."

The Church's ministry complements and supports recovery programs like Alcoholics Anonymous (AA) with Catholic spirituality, he said, but is not meant to replace these successful peer mentoring, self-help groups.

"You've got to take care of yourself, you have to heal yourself, before you can start making amends to other people," Deacon Jones said. "I, and most of us, wouldn't be here [at the Mass] without the 12 Step programs."

With 24 other men, he was ordained a permanent deacon for the archdiocese by Archbishop Daniel M. Buechlein on June 28 at SS. Peter and Paul Cathedral in Indianapolis. As a deacon, he may preach homilies.

Discussing his recovery from alcohol addiction in his homily on the feast of the Exaltation of the Cross, Deacon Jones told the gathering of men and women—many there with family members—that the crucifix is "a sign of God's unending and boundless love for all of us, ... a sign of our salvation made possible. ... God gave of himself in a completely unselfish love for us and our salvation. ... Through the death of Christ on the cross, sinners are saved and God's saving mercies are truly revealed."

Christ's suffering and death on the cross teaches us how to suffer, he explained. "God has never promised us that our lives would always be easy. We are challenged to carry many crosses in our lives. We face the death of loved ones and friends, sickness, family strife, loss of jobs and natural disasters. ... There are many challenges in our daily lives and routines. What do we do with our sufferings, challenges or afflictions? How do we carry these crosses? Do we lift them up high to God?"

Deacon Jones said he "carried the cross of addiction to alcohol ... that caused many darks days earlier in my life. I almost lost everything—my family, my faith, my

friends and my life. But because of the prayers and the help of many people, the 12 Step program of AA and the grace of God, he blessed me with the virtue of sobriety. It was a long and difficult battle. I struggled with turning my life over completely to him.

"I fought with carrying this cross," he admitted. "It was heavy and weighing me down. I struggled with lifting my cross high to him. I suffered pain and caused much pain. But once I learned that, with his help, I could carry this cross, it became much lighter. When I decided to turn it all over to him, the burden of the cross became a blessing to me. It has helped make me who I am today. It has helped me understand who he created me to be. It has given meaning and purpose to my life and my call to the diaconate."

Christians are called to help one another carry the crosses that we encounter in daily life, Deacon Jones explained. "Our Church community grows stronger when we help one another with the burden of our crosses, and our personal relationship with God becomes closer and more meaningful. This is one of the reasons that I have helped to bring the Substance Addiction Ministry to our archdiocese. It is a ministry to offer hope, healing and reconciliation to all members of the Body of Christ. ... So let us lift our crosses high. Let us look at the cross as a sign of hope, a sign of God's love, mercy and redemptive power. It is a sign of victory."

(For more information about the



Deacon William Jones, who is a member of St. Bartholomew Parish in Columbus, preaches the homily during an archdiocesan Substance Addiction Ministry healing Mass on Sept. 14 at Holy Cross Church in Indianapolis. He shared his story of recovery from alcohol addiction, and quoted St. Augustine, who wrote that, "Our pilgrimage on earth cannot be exempt from trial. ... No one knows himself except through trial or receives a crown except after victory."

archdiocese's Substance Addiction Ministry, log on to the archdiocesan Office of Family Ministries Web site at www.archindy.org/family/substance.html or call Deacon William Jones at St. Bartholomew Parish in Columbus at 812-379-9353 or Father Larry Voelker at Holy Cross Parish in Indianapolis at 317-637-2620.) †

Magazine honors archdiocesan director of risk management as innovator

By John Shaughnessy

The question about an unusual trick-or-treat event was unexpected for Mike Witka.



Mike Witka

So was the national recognition he recently received.

The question about the trick-or-treat event came from a group of mothers at a parish in the archdiocese, a group that is planning "a tailgate trick-or-treat party" for Halloween.

"The mothers are going to hand out candy from their cars in the parking lot of the parish," says Witka, the director of risk management and parish financial

services for the archdiocese. "Their question to me was, 'What's our liability?' I asked them, 'Is it a parish-sponsored event or an event sponsored by the mothers?'"

When it comes to liability concerns and insurance questions, Witka is usually the point person for the archdiocese, whether it involves fun events or the recent storm damage to churches and schools in southern Indiana.

Still, it's Witka's efforts in a different role that led him to recently receive national recognition from the magazine, *Risk & Insurance*. Witka is among the first group of winners of the magazine's awards for "Risk Innovators." He was honored for creating a forum for Catholic risk managers from across the country to share their questions, concerns and approaches.

"I was kind of surprised by the award," Witka says. "But it's nice to be recognized for putting together the Risk Managers' Forum."

Witka first started thinking about the forum when he joined the archdiocese in 2004. He asked if there was a method already in place where diocesan risk managers from across the country could talk about the issues that they face. Told there was none, he started one in 2006 with Peter Persuitti, an official with Arthur J. Gallagher Co., the insurance broker for the archdiocese.

"Handling an insurance operation as large as ours, I needed to bounce things off of other people," Witka says. "As I met more and more people in the same situation, the idea germinated that there needs to be a discussion vehicle to test ideas and ask questions.

"We started doing a Web cast where we would do

subjects of interest and have people send in their questions. Peter and I host the Web cast every other month. We have people [participate] from Portland, Maine, to Portland, Oregon, and all across the country."

While Witka leads this positive development for diocesan risk managers, he also created a breakthrough in his own life.

In 1994, a month after the oldest of his three children started her freshman year in college, his corporate job with an international insurance company was downsized. Seeing it as an opportunity to make changes for his future, he took a career test—"to see what I wanted to do when I grow up."

The test revealed that working in Church administration would be a good fit. So Witka went back to school, earning a master's degree in theology from Loyola University New Orleans. When his third child graduated from college in 2004, Witka decided to work full time for the Church.

"If you think in terms of how many assets we're called

to protect, it's a pretty good responsibility," says the 59-year-old Witka.

Even with the demands of his archdiocesan responsibilities, Witka also finds time to serve as the director of business and development for his parish, Our Lady of Grace Parish in Noblesville, Ind., in the Lafayette Diocese.

"His experience at the parish and school level enables him to truly understand the types of risks that we face, and to try to mitigate these risks through loss prevention and insurance," says Jeffrey Stumpf, chief financial officer of the archdiocese. "He helps parishes to budget effectively, to communicate their finances with parish leaders and members, and to understand the importance of establishing scholarship funds and maintenance reserves."

"I don't like to be bored," Witka says with a laugh.

He's still flashing a smile when he talks about his work for the Church: "I think this is one of the most rewarding things I've ever done. There's a lot of pressure and a lot of work, but I enjoy it because I'm helping people." †

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Impact of the economy on family life is a moral issue

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

By Thomas Shellabarger

U.S. Conference of Catholic Bishops

American families face a changing workplace in a shifting economy.



Thomas Shellabarger

No doubt this fact is the cause of anxiety as we debate whether or not the economy is in recession. It probably will be one factor in how people vote this coming November.

The impact of the economy on family life is a

moral issue and a legitimate concern for voters.

Take the impact of growing unemployment. The U.S. Department of Labor reported that 62,000 jobs were lost just in the month of June, bringing the number of job losses to 438,000 for the first half of 2008.

The unemployment rate appeared to remain steady at 5.5 percent, but many economists point out that is because many people have just stopped looking for work and are no longer counted in the unemployment rates.

Meanwhile, Congress attempted to ease the pain by extending for an additional 13 weeks unemployment insurance for workers who have exhausted the traditional 26 weeks of benefits. Unfortunately, the majority of American workers are not eligible to receive the complex federal-state unemployment insurance benefits.

Whether the issue is unemployment or unpaid overtime, loss of benefits,

corporate relocation, part-time work, contracting work, declining wages, international competition, limited training resources for laid-off workers or dwindling low-skill job opportunities, all these changes to local economies diminish the prospects of good jobs for U.S. workers.

For too many people, work puts added pressure on family life rather than strengthening it. Voters should ask candidates how their economic policies will enhance—rather than diminish—family life.

Work is the most significant way people directly interact with the economy.

In "Forming Consciences for Faithful Citizenship," the bishops wrote "the economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's creation" (#52).

Catholic social teaching points to the interconnection between family life and work. Work is the foundation, a necessary

condition, for the formation of family life. The family shapes the social and ethical dimensions of human work. It is the starting point for establishing the conditions of the workplace.

Beginning in early 1970, family income, while still growing, started to favor those at the very top of the wage scale. Union membership began to level off.

By the turn of the 21st century, workers at the very top on the earnings scale consumed all of the economic growth and most other workers just held on or fell behind. This present disparity is the greatest wage divide since the Great Depression.

The Catholic Church recognizes the incredible busyness of family life and the demands of work that overwhelm families. Many pressing problems confronting family life are due to broad social forces, particularly economic strife.

The decision of a man and woman to marry and raise a family is a significant one with many considerations involved. Yet today, without a job that pays a family wage, marriage and starting a family seem impossible.

To be sure, economic policies are complex and economic issues overlap. For example, employment policy affects housing. As of July 2008, the minimum wage was \$6.55 an hour or \$13,624 a year.

For a family of two, the poverty line is \$13,167. For a parent and two children, the poverty line is \$16,079. The annual income needed to afford a national fair market rent for a studio apartment (zero-bedroom) is \$19,320, according to the National Low Income Housing Coalition publication *Out of Reach*; for a one-bedroom, \$22,360; for a two-bedroom, \$26,520.

The study concludes: "In no community in the U.S. today can someone who gets a full-time job at the minimum wage reasonably expect to find a modest rental unit he or she can afford. While planned increases in the minimum wage over the next two years may put affordable housing closer within reach for some households, they will not close the gap between full-time earnings at the federal minimum wage and the income needed to afford prevailing rents in most markets."

Catholic voters need to test the policies of government and candidates' positions with Catholic principles of Catholic teaching.

The bishops urge Catholic voters to focus not on political questions such as "Are you better off than you were two or four years ago?"

Rather, each of us should enter the voting booth focusing on the ethical and moral dimensions of public policies that affect the entire community.

(Thomas Shellabarger is the policy advisor for Urban and Economic Issues in the Department of Justice, Peace and Human Development at the United States Conference of Catholic Bishops.) †



"My heart surgery at St. Francis was the difference between life and death."

At 33 years old, Chris knew he would eventually need surgery to replace a calcified heart valve. However, he had no idea how urgent it was until his wife encouraged him to attend an *Ask the Doc* program and to have a cardiac screening, sponsored by the St. Francis Heart Center. "Your symptoms begin so gradually, you think what you are feeling is normal," he said. With only a small incision, Chris was able to make a quick recovery. Thanks to the work of the heart team at St. Francis, Chris can rest assured he will be there to watch his three small children grow up. "I told them Daddy's heart had a bad boom-boom before, and has a good boom-boom now."

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Chris, heart valve replacement patient

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World Synod of Bishops continues dialogue of Vatican II

By Fr. Robert L. Kinast

During the Second Vatican Council, many of the bishops expressed their desire to continue the kind of international dialogue which the council made possible.

Responding to the bishops' request, Pope Paul VI established a world Synod of Bishops prior to the fourth session of the council.

The general purpose of this synod, mentioned in the "Decree on the Bishops' Pastoral Office in the Church" (#5), is spelled out in the *Code of Canon Law* (#342). It states that the synod is comprised of bishops from different regions of the world, who meet to assist the pope with their counsel and to consider questions concerning the Church's activity in the world.

This is the task of the ordinary, general synod. Matters of more urgency may be discussed by an extraordinary synod, and matters concerning one region of the Church may be taken up in a special session of bishops from the affected region.

Canon #343 goes on to clarify that the synod is a consultative body, not a deliberative one, unless the pope gives it that power. In that case, he still must ratify any decisions.

Because these synods were intended to be an ongoing part of the collaboration between the pope and bishops, a permanent secretariat for synods of bishops is now part of the structure of the Holy See. It handles the preparatory and organizational aspects of a synod.

The secretariat ordinarily polls the bishops of the world for topics of concern. The pope reviews their feedback and announces (usually about a year in advance) the topic for the next synod. The secretariat then prepares an initial outline of issues and questions called, in Latin, the "*lineamenta*."

Using whatever consultative process they choose, the bishops submit their responses to the "*lineamenta*" and the secretariat develops this material into a working paper (in Latin, the "*instrumentum laboris*"). This becomes the basic text and agenda for the bishops when they actually meet.

The bishops' conference in each country is entrusted with the responsibility for selecting the members who will represent that country at a particular synod. In addition, the pope adds a number of bishops at large and superiors of major religious orders.

At the conclusion of the synod's proceedings, a summary of the bishops' discussion, along with any recommendations, is presented to the pope.

This is often accompanied by a public "Message to the People of God."

After his further reflection, which may last a year or more, the pope issues an apostolic exhortation in which he shares his own thoughts, convictions and proposals for action.

The synod now meeting in Rome is the 12th ordinary, general synod since the end of Vatican II. It is addressing "The Word of God in the Life and Mission of the Church," the theme of the concluding chapter of the council's *Dogmatic Constitution on Divine Revelation* and a natural sequel to the 2005 synod on "The Eucharist: Source and Summit of the Life and Mission of the Church."

What have previous synods achieved?

Because they are consultative rather than deliberative and are at the service of the pope's leadership of the Church, a synod is not likely to have direct, immediate impact on the lives of the faithful.

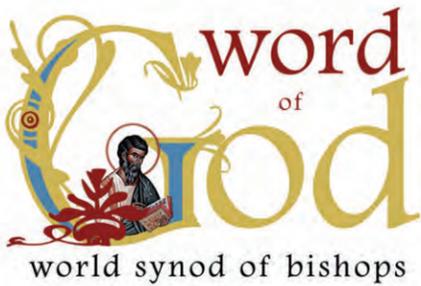
However, a few synods stand out for the impetus and affirmation they have given to certain aspects of Church life.

The first synod to have this effect was the second ordinary synod in 1971, which discussed both the ministerial priesthood and justice in the world.

On the latter topic, the bishops issued the stirring declaration that "action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel."

This position, endorsed by Pope Paul VI, clarified that action for justice is not an optional part of Christian living or a special gift entrusted to a few. Such a clear commitment not only encouraged those who were working for justice, but inspired many others to join organizations and programs to fulfill this responsibility.

Following the synod on evangelization in



CNS photo by Gregory A. Shemitz

Fifteen-year-old Jamie Garcia smiles while attending a New Testament class at St. Luke Church in Brentwood, N.Y. The world Synod of Bishops' focus on the Bible is likely to affirm Catholics' enthusiastic interest in the Bible since Vatican II and suggest ways to make the word of God even more vibrant in the life of the Church.

1974, Pope Paul VI issued an apostolic exhortation that gave greater prominence to the responsibility of every Catholic to spread the Good News of Jesus Christ.

He also affirmed the unique role of missionaries in the modern world and the special challenge of inculturating the Gospel while respecting local customs and beliefs.

After the synod on the family in 1980, Pope John Paul II urged families to "become what you are," a community of persons committed to dialogue and service in the Church and society, reiterating Vatican II's image of the family as a

domestic Church.

Similarly, after the synod on the laity in 1988, Pope John Paul II praised the active involvement of lay people in the Church while reaffirming their primary calling as a "leaven" in society.

What contribution will this synod make?

If the past is any indicator, it is likely to affirm Catholics' enthusiastic interest in the Bible since Vatican II and suggest ways to make the word of God even more vibrant in the life of the Church.

(Father Robert L. Kinast is a pastoral theologian in Prairie Village, Kan.) †

Discussion Point

The Bible is the voice of God

This Week's Question

How do you think Catholics can be brought closer to the Bible?

"Like memories of our parents speaking to us, the Bible is the voice of God giving us direction. We should pay attention at Mass and read by ourselves maybe 15 minutes every night." (Denise Hornbuckle, Birmingham, Ala.)

"I think there should be more Bible studies in the parishes. I'm 73, and I had a Catholic education, but there's a difference between hearing it every Sunday and going into it deeper with someone with knowledge of theology." (Kay Corcoran, Sycamore, Ill.)

"By making it relevant to their daily lives. I try to do that

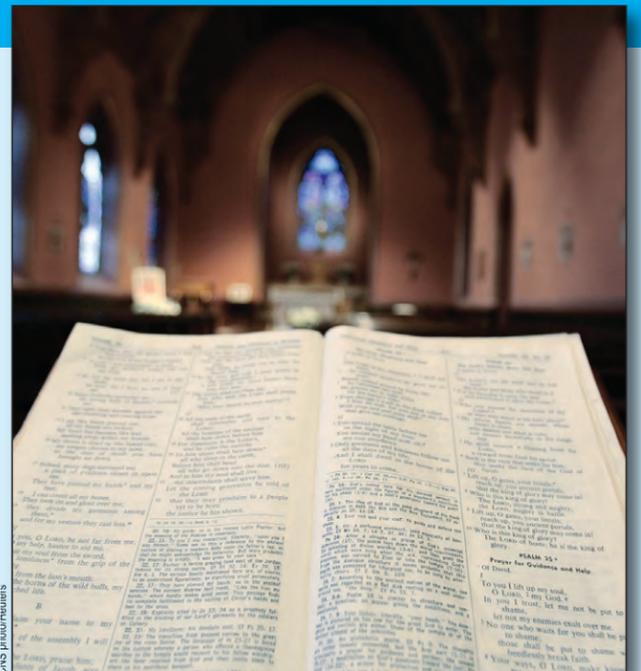
in homilies, but you don't reach everyone. Through faith-sharing groups, you can take passages and ask people how they can apply and integrate them into their [own lives]." (Deacon Larry Cummins, Nashua, N.H.)

"I've gotten closest through retreat experiences. Our parish offered 'Christ Renews His Parish' workshops, and that helped me." (Nancy Vernon, West Des Moines, Iowa)

Lend Us Your Voice

An upcoming edition asks: As a teenager or young adult, what keeps you connected to your Catholic faith?

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. †



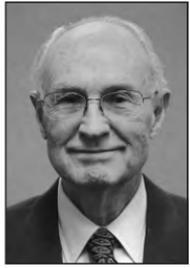
CNS photo/Reuters

From the Editor Emeritus/John F. Fink

Possible U.S. saints: Seminarian Frank Parater

(Twenty-first in a series of columns)

The Diocese of Richmond, Va., introduced the cause for sainthood of



Frank Parater mainly because of a "last will" he left "to be opened only in the case of my death." He was a 22-year-old seminarian at the North American College in Rome when he died of rheumatic fever on Feb. 7, 1920.

He dated his will on Dec. 5, 1919, when he was in perfect health, but apparently with a strong prescience that he would die soon. He had begun studies at the seminary only 10 days earlier.

A classmate discovered his will and took it to the rector. It was translated and published in *L'Osservatore Romano*, the Vatican newspaper. Pope Benedict XV requested a copy, as did his successor, Pope Pius XI.

The Joyful Catholic/Rick Herman

The mystery behind the special place where God lives

Last week, my 4-year-old nephew began peppering his mother with questions about God.



"Is God married?" he asked. "Is God invisible? Does God give everyone candy?"

His mother answered all his questions to the best of her ability.

The mystery behind his curiosity was solved on Sunday as she rode

with him on her bicycle to church. As they passed the rectory, he pointed and declared, "That's where God lives."

After Mass, she related this funny story to our parish priest, who chuckled as she informed him that he had been promoted.

When we are children, most of us assume grown-ups are godlike because they appear powerful and super-sized to a pint-sized kid.

Priests appear especially godlike to children. In a way, this is right because priests have answered a call from God to consecrate themselves, to set themselves apart in order to "be Christ" to his people on Earth.

Priests are ordained to celebrate the sacraments "in persona Christi," a Latin phrase meaning "in the person of Christ."

In other words, Christ acts through the priest in the sacraments. This is a God-given

gift originally bestowed by Jesus on his disciples.

In his will, Parater mentioned three saints who also died young: John Berchmans, at 22; Aloysius Gonzaga, at 23; and Stanislaus Kostka, at 18.

For space reasons, here is an excerpt of what he wrote: "I have nothing to leave or give but my life, and this I have consecrated to the Sacred Heart to be used as he wills. I have offered my all for the conversions to God of non-Catholics in Virginia. This is what I live for and, in case of death, what I die for.

"Death is not unpleasant to me, but the most beautiful and welcome event of my life. Death is the messenger of God come to tell us that our novitiate is ended and to welcome us to the real life.

"Melancholic or morbid sentimentality is not the cause of my writing this, for I love life here, the college, the men, and Rome itself. But I have desired to die and be buried with the saints. I dare not ask God to take me lest I should be ungrateful or be trying to shirk the higher responsibilities of life; but I shall never have less to answer

for—perhaps never to be better ready to meet my Maker, my God, my All.

"Since I was a child, I have desired to die for the love of God and for my fellow man. Whether or not I shall receive that favor I know not. . . .

"I have always desired to be only a little child, that I may enter the Kingdom of God. In the general resurrection, I wish to always be a boy and to be permitted to accompany Saints John Berchmans, Aloysius and Stanislaus as their servant and friend. Do we serve God and man less worthily by our prayers in heaven than by our actions on earth? Surely it is not selfish to desire to be with him who has loved us so well.

"I shall not leave my dear ones. I will always be near them and be able to help them more than I can here below. I shall be of more service to my diocese in heaven than I could ever be on Earth.

"If it is God's will, I will join him on Good Friday, 1920, and never leave him more—but not my will, Father, but thine be done!" †

gift originally bestowed by Jesus on his disciples.

In a similar way, all married men are called to be priests to their wives.

"Husbands, love your wives, just as Christ loved the Church and gave himself up for her" (Eph 5:25).

Thus, when a husband loves his wife, she may say of him, "God lives there."

Nuns are also called to let Christ occupy and guide their lives. In a special way, nuns are spiritual brides of Christ and mothers of God, representing him to the world and making all things new.

In reality, all people are called to be priestly and Christ-like. As St. Peter said, "You are a chosen people, a royal priesthood" (1 Pt 2:9).

Everyone is created to receive God's royal love and to let him dwell in us. It is our choice whether or not we accept this love.

From the moment of our conception, God provides us with the spark of his divine essence and inspires us with his holy breath of life. Surely our Creator smiles at us and thinks, "That's where I live."

Then Jesus invites us to receive God in an especially intimate and mysterious way: "I will ask the Father, and he will give you another Counselor to be with you forever, the Spirit of truth . . . you know him, for he lives with you and will

be in you" (Jn 14:15).

Thus we are living, breathing temples of the Holy Spirit and share the life of the Trinity.

We even receive Christ physically into our bodies whenever we receive the Eucharist. So when we see people returning from Communion, we may say, "God lives there."

As we grow in faith, we realize that God inhabits all of us and clothes us with new life. We come to understand God indwells his entire creation, except where there is sin.

Sadly, we may kill God's life within us with selfish thoughts, words and deeds.

Happily, when we obey his will in love, Christ promises to live in each one of us: "I am in my Father, and you are in me, and I am in you" (Jn 14:20).

This is a marvelous miracle to contemplate and behold: God lives in me, and I live in God.

Let us become so filled with the love of God that we may say with Paul, "It is no longer I who live, but Christ lives in me" (Gal 2:20).

May we strive to live in loving obedience to God so that everyone who meets us may say with delight, "That's where God lives."

(Rick Hermann of St. Louis is a Catholic columnist and speaker. His e-mail address is RH222@sbcglobal.net.) †

For the Journey/Effie Calderola

Opening wide parish doors to welcome diversity

For her prom this year, my 17-year-old daughter Maria's date was a handsome



Samoan football player as active as she is in the drama department. They are not "steadies," merely part of a big circle of drama friends. Her friend also happens to be a Mormon.

A few weeks later, my daughter took her Scholastic Aptitude Test

for college and so did her friend, so they went out for lunch afterward.

It seemed such a normal event that it was only later that I chuckled. My Irish-Italian Catholic daughter and her Samoan Mormon friend went to lunch for—what else?—Chinese takeout.

Welcome to America in 2008!

Some people are surprised to learn that Anchorage, Alaska, is a very culturally diverse place. Our school system now has more "minority" students than Anglo-Saxons, with people hailing from every spot on the map.

I went to a wedding last weekend. The wonderful music was provided by the parish's regular 10:30 a.m. Mass group, a Samoan choir.

The maid of honor, who was from Los Angeles (no stranger to diversity), quizzed me. "But what's with the Samoans?" she asked. "Why would they come to Anchorage?"

Well, why does anyone move anywhere? Why is my Irish-Czech hometown in Nebraska now 50 percent Hispanic? What brings the Vietnamese to Los Angeles? Why is the best restaurant above the Arctic Circle in Alaska an authentic Mexican restaurant?

Usually, the answer has something to do with jobs and economics. It takes a couple of families settling in. Soon a community is born. Sometimes, in the case of the Sudanese refugees who are settling in Anchorage, it is to escape persecution at home.

That old cliché that "the most segregated hour of Christian America is 11 o'clock on Sunday morning" is probably still true, yet our changing parishes show us that the world is rapidly coming to our doorstep.

So how do we open our door with welcome?

Our pastor saw the changing demographics of our parish and held an "international" night. People were invited to read, pray and sing in several languages at Mass. A potluck dinner followed with flags of various countries flying over tables of ethnic foods. The idea was to make people feel welcomed and, judging by the turnout, it was a huge success.

But the challenge lies in making people feel welcomed "every" Sunday.

As part of a graduate program I am in, I have attended Lutheran and Presbyterian services in my neighborhood, and I have also attended a Hispanic Mass at a nearby parish.

At the Lutheran and Presbyterian services, I felt quite at home. I knew friends in the congregations, the sermons were good, and I looked pretty much like everybody else. Despite our liturgical differences, I was comfortable.

But attending the Hispanic Mass was an eye-opener for me. I got a glimpse of what it feels like to be the "other."

Familiar as I am with the Mass, my lack of Spanish made me feel like an outsider. The homily was simply a blur. How I wished I knew Spanish as I sat feeling isolated and alone!

Feeling more comfortable in a Lutheran service than in a Catholic one in another language gave me pause. How hard it must be to feel totally at home in a new parish when one is different from the majority.

The starting place for me is to be conscious that others may feel isolated and alone in my parish. The next step should be reaching out intentionally at every Mass to offer some sign of welcome.

(Effie Calderola writes for Catholic News Service.) †

Faithful Lines/Shirley Vogler Meister

Welcome happy, holy humor into daily life

In a previous column, I shared a challenging yet humorous cooking experience.



I enjoy clever comedy, and I love laughter. Although I even try to find the silly side of not so silly situations, I am certainly not a comic.

Yet, even when I am alone, I find myself smiling or laughing

daily over some silliness or *faux pas*. Good humor keeps us all more human, more humane and closer to God.

Which brings me to the introduction of a couple already known by many Catholics—and Christians of other denominations—in our archdiocese: Cal Samra and his wife, Rose McBride Samra. She worked for the archdiocesan Office of Catholic Education some years ago before moving to Michigan.

Years ago, they developed *The Joyful Noiseletter*, which they describe as "a voice laughing in the wilderness."

The Samras said their "modest aim is to recapture the spirit of joy, humor, unity and

healing power of the early Christians."

Except for dual June/July and August/September issues, this delightful publication comes to readers monthly.

For years, I enjoyed my subscription. Because of extenuating circumstances, I lost track of what delighted me so much for so long. Now I am back on track.

My reintroduction came about because of what I call "a nudge from God." I won't elaborate except to say that it was powerful, and it sent me searching for—and finding again—*The Joyful Noiseletter*.

Then I remembered that I have two of the Samras' books. One is *The Joyful Christ: The Healing Power of Humor*. The other book is *Holy Humor: Inspirational Wit and Cartoons*, a compilation of the best from *The Joyful Noiseletter*.

Not only did I re-read the books, but—believe it or not—I had forgotten that I have a light verse in one book in the form of a prayer: "Grant me faith, grant me hope. Let good humor help me cope. Let me spread the love you give and find a peaceful way to live. Use my talents, bless my daring, to show others Christian caring. Build my friendships, grace and levity,

but—primarily—grant longevity."

To learn more, log on to www.JoyfulNoiseletter.com for a list of wonderful services and items of interest, including many books, not only by Cal and Rose Samra, but also by well-known authors and cartoonists, such as Charles M. Schulz and Bil Keane.

Their address is *The Joyful Newsletter*, P.O. Box 895, Portage, MI 49081-0895. You can also call 800-877-2757 or contact them by e-mail at JoyfulNZ@aol.com.

Any of these books would be perfect as wonderful gifts, especially *Humor for the Holidays*.

According to the Samras, one item that is extremely popular with both Catholics and Protestants is a reprint of a painting titled "The Risen Christ by the Sea," which depicts Jesus smiling. This image of Jesus is known as "the Easter Laugh."

However, I know in my heart that Our Lord must smile often if we are living happy and holy lives—with a good sense of humor.

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

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

The Sunday Readings

Sunday, Oct. 19, 2008

- Isaiah 45:1, 4-6
- 1 Thessalonians 1:1-5b
- Matthew 22:15-21

The second part of the Book of Isaiah provides this weekend's first reading.



The context of the reading records a very bad time for God's people. The southern kingdom of Judah no longer exists. It was the victim of a military onslaught from the neighboring, and very strong, Babylonia.

The invasion swept away the structures of the kingdom. The dynasty was eradicated. Independence was lost. Many were dead. All survivors were at the mercy of the invaders.

Even these survivors were not left alone to mourn their losses. The invaders took many of the survivors to Babylon, the capital of the empire. There, the Hebrews were kept, not exactly as hostages, but their lives were miserable.

However, times eventually changed. The Babylonians fell to the intrusion of a powerful neighbor, Persia.

The Persian king, Cyrus, had no interest in the exiles from the once Hebrew kingdoms so he allowed them to return home. For the exiles, it was a day of unequalled joy.

A most novel turn of phrase was the prophet's depiction of King Cyrus as an instrument of God. The reason that this was a novelty was that Cyrus was a pagan. He was not, in any sense, a son of Abraham. His ancestors had never followed Moses across the Sinai Peninsula in the Exodus, yet God used Cyrus to accomplish the divine will to effect the survival, and return to peace and security, of the children of Abraham.

This weekend's second reading is from the First Epistle to the Thessalonians.

Thessalonica was a Greek city on the Greek mainland of the Balkan Peninsula. It is one of the few New Testament cities still existing as an important center. It is the site of the modern Greek city of Saloniki.

The epistle comes from Paul, along with

his disciples, Silvanus and Timothy.

Paul had to reassure, encourage and strengthen Thessalonica's Christian community, trying to exist in the midst of a hostile, pagan culture. He also had to assert his own credentials. He was an Apostle, specially chosen by Christ. His authority came from the Lord. Paul insisted that he was a most devout believer in the message of the Lord Jesus.

St. Matthew's Gospel provides the last reading.

It is one of the best-known passages in the New Testament.

Again and again, this text is used to defend the principle of separation of Church and State, almost as if it is that there are two reservoirs of authority on Earth—one the state and the other God.

This is not the Gospel's message.

Jesus is presented with a text. In a way, the Lord could not have won. If the Lord spoke against paying taxes then the Roman law would be violated. The Romans were unforgiving. He would be doomed. Yet, if Jesus approved paying taxes, then the Lord would endorse the hated Roman conquest and occupation.

Jesus fell into neither trap. He bluntly stated that the spiritual is the most important, and that people should consider, first and last, the kingdom of God.

Reflection

Sadly, this magnificent lesson from Matthew's Gospel is diverted to a consideration, indeed a presumed teaching of Christ, about the separation of Church and state.

Of course, Church-state relations are real, and these relations have serious implications. Surely, the state deserves respect.

However, supreme over everything is the Gospel. Even civil authority must submit to God. Even civil law must reflect divine law.

"Render to God the things of God." The things of God are not on this side, and civil concerns on the other. Instead, everything belongs to God. He alone deserves homage and obedience.

The image of the coin is important. It bears Caesar's profile, thereby being contemptible in Jewish minds. Give the emperor the coin. Give God true devotion. †

Daily Readings

Monday, Oct. 20
Paul of the Cross, priest
Ephesians 2:1-10
Psalms 100:1b-5
Luke 12:13-21

Tuesday, Oct. 21
Ephesians 2:12-22
Psalms 85:9-14
Luke 12:35-38

Wednesday, Oct. 22
Ephesians 3:2-12
(Response) *Isaiah 12:2-3, 4c-6*
Luke 12:39-48

Thursday, Oct. 23
John of Capistrano, priest
Ephesians 3:14-21
Psalms 33:1-2, 4-5, 11-12, 18-19
Luke 12:49-53

Friday, Oct. 24
Anthony Mary Claret, bishop
Ephesians 4:1-6
Psalms 24:1-4b, 5-6
Luke 12:54-59

Saturday, Oct. 25
Ephesians 4:7-16
Psalms 122:1-5
Luke 13:1-9

Sunday, Oct. 26
Thirtieth Sunday in Ordinary Time
Exodus 22:20-26
Psalms 18:2-4, 47, 51
1 Thessalonians 1:5c-10
Matthew 22:34-40

Question Corner/Fr. John Dietzen

Young man needs to be taught reverence for the sacraments

Q Since becoming Catholic 35 years ago, I've understood that certain conditions should be met when we receive Communion.



A young man who is a relative makes no pretense of living a Catholic life. He is married out of the Church, seems to have no prayer life, ignores the religious education of his children either at home or in school, and attends Mass only at weddings and funerals or big feasts.

On these few occasions, he receives Communion. He doesn't see anything wrong with his actions, but it has created a serious challenge for our family. I find it impossible to deal with.

Do you have any insights that will help us? (Illinois)

A Before answering further, let's be clear that, if you describe the situation correctly, what he is doing is wrong.

It seriously violates the reverence due to the sacraments. Neither I nor any other knowledgeable Catholic could condone what is happening.

What can you do?

First, he needs to realize that what he is doing is spiritually hurtful to his family and terribly confusing to his children and others. If he has any smarts, he must know that already. If not, he needs to be told.

Whether that fact means much or little to him will be determined by whatever faith he still possesses. In these painful circumstances, some seem to feel that continuously restating Catholic rules will change what is happening. That is not likely.

It seems clear that, whatever his problem is, it is not lack of knowledge or a need to be "straightened out." It is a problem of faith, which somewhere along the way for him has been badly damaged.

That places the problem at a much more spiritual and difficult level to deal with. But this is where any hopeful efforts lie—in prayer, giving him something to hope for and a genuine experience of unconditional love to which he may someday be attracted to respond.

I urge you to explain the situation this

way to your children and family.

Sometimes we betray our own weakness of faith by insisting that there must always be a "quick fix," and just shout louder and longer in the hope that something good will happen.

For you and the countless others in similar situations, the only genuine, effective solutions are found in humility, everyday goodness and a lot of patience. They always work, even if not as speedily and completely as we would like.

Q Catholic dioceses have geographical names, like the Archdiocese of Galveston-Houston or the Pittsburgh Diocese.

But I've never seen a Catholic parish with a geographical title such as many Protestant churches have—Main Street Baptist, Eastside Christian and so on.

Why is this? Who decides what name a parish will have? (Ohio)

A In early Christianity, communities of believers in Christ were designated by location.

St. Paul, for example, writes to "the church of God which is at Corinth" (1 Cor 1:2). The Book of Revelation (Chapters 2 and 3) describes messages sent to "the church" in seven different cities.

Anything like the parishes as we know them today came into existence much later. Since at least the beginning of the fourth century, however, local churches or congregations have been placed under the patronage of certain saints, especially martyrs, or events or titles of Our Lord.

Among other reasons, the practice helps to profess the bond between present believers and those Christians who are part of our heritage.

The diocesan bishop makes the final decision on the title of a parish, although he will usually reach that decision in consultation with the priest and people involved.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to jjdietzen@aol.com.) †

My Journey to God

God's Gifts

The smoke of hickory fills the air,
The hounds chase the speedy hare.
The woods are splashed with color bright.
Frost sneaks o'er the fields at night.

The leaves are scattered here and there,
Forget fall—I would not dare.
The cool, cool breeze tells its tale,
It whispers o'er hill and dale.

Fall, fall, and its color scheme,
Clouds tinted like pure rich cream.
Cornstalks stand like a soldier's brigade,
V's of ducks southward fade.

The stars do flicker in the cool, crisp night,
The moon issues forth its hazy light.
The crickets chirp their merry song,
They sing their chorus all night long.

It's time to nestle before a flickering fire
And let our minds acutely inquire,
Our thoughts go dancing in the flame.
To whom do we owe this great acclaim?

We pause to think of the Artist so great
Who gave us nature to appreciate.

(The late Richard Wechsler wrote this poem about God's gift of nature in 1962. He was a member of Holy Spirit Parish in Indianapolis, and died in 1990. His sister, Our Lady of Lourdes parishioner Mary Roney of Indianapolis, submitted this poem for publication in memory of her brother.)



The birds do sing their praise all day,
The woodland orchestra plays and plays.

Our eyes, our ears, our nose, our hands,
God's gifts so wonderful and so grand.
Our best, our best, to Him each day.
What better way is there to pray?

By Richard Wechsler

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.

BLACKER, Charles L., 85, St. Malachy, Brownsburg, Sept. 19. Father of Charla Blacker-Eggleston. Grandfather of two.

BROSHAR, Martha, 66, Sacred Heart of Jesus, Terre Haute, Oct. 2. Wife of Raymond Broshar. Mother of Mary Broshar. Sister of John and Steven Suelzer.

CONSTANTINE, Marion, 91, St. Mary, New Albany, Sept. 22. Mother of Susan O'Grady and Michael Constantine. Sister of William Aylward. Grandmother of seven. Great-grandmother of nine.

CURL, Laura Jane, 73, St. Gabriel the Archangel, Indianapolis, Sept. 24. Mother of Deborah Livers and Carl Brandenburg. Grandmother of three. Great-grandmother of eight.

DOLAN, Francis M., 86, Holy Family, New Albany, Sept. 24. Husband of Virginia Dolan. Father of Carol Burke, Eileen Burrous, Nancy Wassom and Robert Dolan. Grandfather of 11. Great-grandfather of six.

FERGUSON, Delbert, 84, Good Shepherd, Indianapolis, Sept. 24. Husband of Lois Ferguson. Father of Kathy Essig, Elizabeth and Donald Ferguson. Grandfather of seven. Great-grandfather of 10.

FISSE, Clarence A., 85, St. Maurice, St. Maurice, Sept. 24. Brother of Rita Bokelman, Mary Catherine Schoettmer and Paul Fisse.

FLAMION, Ernest Mark, 79, St. Augustine, Leopold, Sept. 24. Brother of Jean and Rosemary Etienne, Cornelia and Evelyn Harpenau, Sue Hessig, Andrew, Donald and Ray Flamion.

FLANNERY, Michael D., 62, Our Lady of Perpetual Help, New Albany, Sept. 22. Husband of Grace Flannery. Father of Artie Barnett, Tommie Baskis, Mollie and Ben Flannery. Son of Ethel Flannery. Brother of

Patricia Breeden, Colleen Richardson and Jerry Flannery. Grandfather of three.

FRY, Leonard J., 98, St. Mary, Greensburg, Sept. 29. Father of Norbert Fry. Grandfather of one. Great-grandfather of three.

GLENN, Glenward P., 79, St. Michael, Cannelton, July 3. Husband of Maxine (Mueller) Glenn. Father of Jacquelyn Avery, Paul and Steven Glenn. Brother of Shirley Kendall. Grandfather of nine. Great-grandfather of nine.

GUILLAUM, Evelyn E., 89, St. Paul, Tell City, Aug. 16. Mother of Judy Harkness, Denny, Robert and Theodore Guillaume. Sister of Cyrina Goffinet and Lelan Lautner. Grandmother of six.

HAGNER, Carl H., 88, Our Lady of the Greenwood, Greenwood, Sept. 28. Husband of Dorothy (Slinger) Hagner. Father of Julia England, Carla Gregory, Karen Haseman, Sandra Howarth, Nancy Knight, Diane Rhea, Herman, Kenneth and Lawrence Hagner. Grandfather of 14. Great-grandfather of three.

HALL, Alberta A., (Wahl), 81, St. Joseph, Corydon, Sept. 3. Mother of Roy Hall. Sister of Elizabeth Woods and Ernest Wahl. Grandmother of two. Great-grandmother of four.

HARRIS, Norma Esther, 74, St. Augustine, Jeffersonville, Oct. 2. Wife of Guthrie Harris.

HERCHE, Jeanne, 85, St. Mary, North Vernon, Oct. 2. Mother of Kathy Littrell, Gary and Jon Herche. Grandmother of 12. Great-grandmother of eight.

HIGGINS, Virginia B., 83, Holy Family, New Albany, Sept. 1. Wife of William Higgins. Mother of Mary Laslie, Karen Pearce, Catherine, Dennis and William Higgins II. Sister of Walter Blunk. Grandmother of 13. Great-grandmother of 23.

HOFFMANN, Joseph A., 70, St. Mary-of-the-Knobs, Floyds Knobs, Sept. 26. Husband of Ruth Hoffmann. Father of Michelle Lay, Jason and Joseph Hoffmann. Brother of Anna Chapman, Mary Ann Young, James, Jerome and John Hoffmann. Grandfather of six.

HUEBNER, Julia T., 95, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 11. Mother of Nancy Siebert and Russell Huebner. Sister of Helen Kalaczynski. Grandmother of nine.

KELLER, Sarah B., 79, Our Lady of Perpetual Help, New Albany, Sept. 25. Mother of Sarayda Powell and Robert Keller. Sister of Glen Bobeau and Jack Bobo. Grandmother of six.

KELLOUGH, Sheryl, 46, St. Pius X, Indianapolis, Sept. 21. Mother of Amy and Peter Kellough. Daughter of Judi Hedberg. Sister of Julie Murphy, Pam Schankerman and Lynda Thies.

KELLY, Terrence J., 78, St. Anthony of Padua, Clarksville, Sept. 27. Husband of Mary Kelly. Father of Erin, Kevin, Timothy and Shaun Kelly. Grandfather of eight. Great-grandfather of three.

KLEEMAN, Fern, 90, St. Paul, Tell City, July 19. Wife of Arthur Kleeman. Mother of Kathy Blackford, Becky Kress, Linda Noble and Connie Simpson. Grandmother of 11. Great-grandmother of 12.

LEFFLER, Patricia A., 78, St. Vincent de Paul, Shelby County, Sept. 29. Wife of William Leffler. Mother of Rose Marie Wurtzbaugh and Paul Crafton. Sister of Rose Mary Compton, Marian Hasse and Phil Gallagher. Grandmother of five. Step-grandmother of two. Great-grandmother of eight. Step-great-grandmother of one.

MAHALEK, Thelma May, 91, Sacred Heart of Jesus, Terre Haute, Sept. 29. Mother of Mary Ann Brewer, Martha Simpson, Kathleen, Suse and Michael Mahalek. Grandmother of nine. Great-grandmother of seven.

MATHENA, Shirley A., 88, St. Michael, Cannelton, June 18. Wife of Harold Mathena. Mother of Martha Lehmkuhler, S. Carolyn, Allen and Frederick Evrard. Stepmother of Dennis and Harold Mathena. Sister of Marcella Busby and Clyde Pyle. Grandmother of nine. Great-grandmother of 14.

MAY, Charles Aaron, 27, St. Rose of Lima, Franklin, Sept. 20. Son of Andrew and Margaret May. Brother of Amie ThurdeKoos. Grandson of Francis and Florence Critney.

McINTOSH, Bernard, 84, Holy Spirit, Indianapolis, Sept. 27. Father of Dorothy Riley and Michael McIntosh.

MILLER, David L., 65, St. Paul, Tell City, Aug. 23. Father of Lexi and Lori Herman and Jeff and Michael Miller. Brother of Jane Heeke, Cathy Frizzell, Betty James and Lisa Newton. Half-brother of Bruce, Charlie, Darrell and Jim Miller. Grandfather of 12.

MURPHY, Carmen Dell, 27, St. Mary, Navilleton, Oct. 2. Daughter of Audrey and Cheryl

Murphy. Sister of Amy Schuler. Granddaughter of Louise Cox, Charles and Frances Murphy and Robert and Delva Scharer.

NAVILLE, Lula Mae, 90, Our Lady of Perpetual Help, New Albany, Sept. 22. Wife of Frank Naville.

NIESSE, Mildred (Farlow), 92, Immaculate Heart of Mary, Indianapolis, Sept. 26. Mother of Jean Bennett, James, Joseph Jr. and Robert Niesse. Grandmother of four. Great-grandmother of five.

ORSHELL, Howard F., 91, St. Gabriel, Connorsville, Oct. 3. Father of Patricia Clayton, Elizabeth Houghland, Charles and Donald Orshell. Brother of Catherine Brackney and Robert Orshell. Grandfather of seven. Great-grandfather of 10.

RENNIE, Justus S., 87, St. Paul, Tell City, July 25. Husband of Aileen Rennie. Father of Mary Carpenter, Kathryn Fisher, Rita Mahoney, James and Justin Rennie. Grandfather of 12. Great-grandfather of 15.

ROSKOVENSKY, Daniel, 71, St. Joseph, Universal, Sept. 16. Husband of Martha Roskovensky. Father of Susan Craig, Darla McCullough and Lisa Thomas. Brother of Bob Roskovensky. Grandfather of five.

SCHMELZ, Gertrude A., 82, Holy Family, New Albany, Sept. 27. Wife of Francis Schmelz. Mother of Linda Patton and Stephen Schmelz. Sister of Janet Dobbins, Martha Jennings, Betty Thomas, Lawrence and Robert Henckel. Grandmother of two. Great-grandmother of one.

SCHNEIDER, John W., 77, Nativity of Our Lord Jesus Christ, Indianapolis, Oct. 2. Father of Theresa Marlin, James and Michael Schneider. Grandfather of nine. Great-grandfather of two.

SKRENTNY, Thomas R., 78, Prince of Peace, Madison, Sept. 28. Husband of Jean Skrentny. Father of Sharon Kauth, Lauren Vaverka, Christine Wilcox, David, Michael and Paul Skrentny. Brother of Geraldine Tutino. Grandfather of 11. Great-grandfather of one.

STICKAN, Henry F., 88, SS. Francis and Clare, Greenwood, Sept. 26. Husband of Cecelia (Mellen) Stickan. Father of Dr. Celeste Allen, Mary Colston, Clare Fitzpatrick, Dr. Carol Stoops, Carla Villalta and Christian Stickan. Grandfather of 14. Great-grandfather of one.

VIETTA, Margarita, 80, Sacred Heart of Jesus, Terre Haute, Sept. 22. Mother of Tomas Vegas. †

Joan Byrum was a dedicated pro-life and Church volunteer

St. Luke the Evangelist parishioner Joan D. Byrum of Indianapolis, who served as the volunteer president of Right to Life of Indianapolis for 20 years, died on Oct. 9. She was 74.



Joan D. Byrum

The Mass of Christian Burial was celebrated on Oct. 13 at St. Luke the Evangelist Church. Burial followed at Our Lady of Peace Cemetery in Indianapolis.

Msgr. Joseph F. Schaedel, vicar general, was the principal celebrant for the funeral Mass.

"Joan was an outstanding Catholic lay leader," Msgr. Schaedel said. "Her devotion to the Gospel of Life helped make Right to Life of Indianapolis the solid organization

that it is today. Whenever and wherever she could, Joan spoke out about the need to protect the vulnerable, especially the pre-born. . . . For years, Joan gave her time to teach in the religious education program at St. Luke Parish. She was a wonderful lady."

St. Luke the Evangelist parishioner Marc Tuttle of Indianapolis was hired as president of Right to Life of Indianapolis earlier this year when Byrum's health worsened. She suffered from Amyotrophic Lateral Sclerosis (ALS), also known as Lou Gehrig's Disease.

"Joan was clearly driven by her love for the youth of our community," Tuttle said. "She was acutely aware of how abortion was shaping our culture, particularly future generations, to have a callous disregard for life. . . . Joan knew abortion was at the root of most of our social ills, and she knew the mentality behind abortion would lead to increased euthanasia, a disregard for the poor and handicapped, and in general a more violent future."

In a videotaped speech for the organization's 26th annual "Celebrate Life" fundraising dinner on Sept. 16, Byrum emphasized that, "Education is so important . . . with life issues because abortion has been legal for so many years. . . . Each generation that comes along has to understand the intricacies of what is going on with the abortion issue and how it is so detrimental to our society.

" . . . The more you learn about life issues, the more offensive you realize it is to our Lord," she said. " . . . We cannot kill our own babies, and the handicapped and our elderly, so I'm counting on you to help the Lord. . . . I thank you so much for all the years that you have worked with me."

The former Joan Dalton was born on Jan. 8, 1934, in New Castle. Her family later moved to Marshall, Mich. She earned a bachelor's degree in education at Indiana University in 1956, and was married to Clark Byrum on June 8, 1957.

In addition to raising five children, she volunteered for a number of Church and community organizations, including serving as president of Right to Life of Indianapolis from 1988 until 2008 and teaching religious education classes at her parish from 1985 until 2003.

Right to Life of Indianapolis volunteers said Byrum revitalized the organization.

She also served the Church as a member of the archdiocesan Pro-Life Activities Advisory Committee for several years.

Among her numerous honors, she received the archdiocese's Archbishop Edward T. O'Meara Respect Life Award in 1999, the archdiocese's Outstanding Education Award in 1994, the Charles E. Stimming Pro-Life Award from Right to Life of Indianapolis in 1994, the Cardinal John J. O'Connor Pro-Life Award from Legatus International in 2007, and the Sagamore of the Wabash Award from Gov. Mitch Daniels in 2008.

Also in 2008, Right to Life of Indianapolis honored her with a youth scholarship in her name.

Surviving are her husband, Clark H. Byrum Sr.; five children, Laura Manning, Amanda Montgomery, Mary Ann Smith, Kathleen Suss and Clark H. Byrum Jr.; and 12 grandchildren.

Memorial gifts may be sent to the Joan Byrum Right to Life Scholarship Fund in care of Right to Life of Indianapolis, St. Luke the Evangelist Parish, Marian College in Indianapolis or the ALS Association. †



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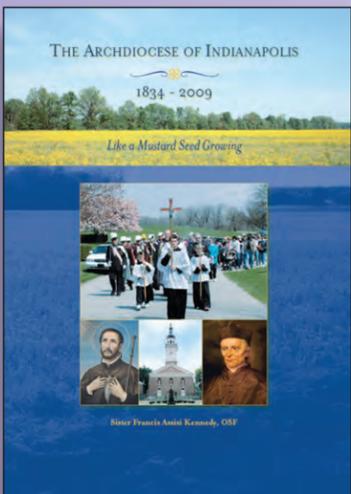
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New playground at St. Joan of Arc School is 'a dream come true'

By Mary Ann Wyand

Second graders Chandler Sims, Jaden Payne and Lily Johnson couldn't wait to climb on the new playground equipment at St. Joan of Arc School in Indianapolis.

"I think it will be nice because we'll have a lot more room to play," Lily said after the Sept. 22 dedication ceremony. "We won't have to rush to the swings anymore [during recess]."

St. Joan of Arc Parish's new Monarch Parc playground adjacent to the school, church and Marian shrine is "a dream come true," said Mary Pat Sharpe, who has served as the principal for six years.

Sharpe helped plan the playground design and assisted with fundraising projects which raised \$33,000, but had no idea that the new parish park would be dedicated in her honor.

"I was very surprised," she said, moments after the announcement at the beginning of the dedication ceremony for the new physical fitness equipment, which includes two slides, a balance beam, parallel bars, a climbing wall and two spring riders that resemble monarch butterflies, the school mascot.

"It's here because so many parents have been so supportive," Sharpe explained. "They want it for their children."

The brightly colored and durable playground equipment cost \$27,000 plus installation fees, she said, and will serve the school, parish and neighborhood children for many years as a visible symbol of vitality in the center city.

"This is a happy place for children and we want to get that message out," Sharpe said. "We're doing lots of great things here, and this is one of those examples from the

parents. It's really exciting."

She said the hard work of 171 students, their parents and school staff members as well as the generosity of parishioners and other donors resulted in yet another "Miracle on 42nd Street" for the Indianapolis North Deanery parish at the corner of Central Avenue and 42nd Street.

"Last year, all the classes raised money and the parents raised money," Sharpe said, "and we did a school 'Growing the Arts' fundraiser."

The playground swings were installed about eight years ago, she said, but there was no other outdoor fitness and recreational equipment for students.

Suzi Abell, director of curriculum and the art teacher, said Families Supporting Faculty, the school's parent-teacher organization, led the fundraising efforts.

"We started out just asking for individual donations," Abell said, "and then we had a 'Growing the Arts through Play' party with all the proceeds going to the playground project instead of to the [school's] arts and cultural enrichment fund. We were able to raise \$33,000. One of the other portions of the project was to tie in with our wellness plan. We're finding that children are lacking in their upper body strength the most so the majority of the fitness equipment is designed to be used for [exercising] their upper body."

Abell said "St. Joan of Arc School has truly undergone the most transformation during [Sharpe's] time here so it was only appropriate that she be recognized."

During the ceremony, eighth graders Marshall Conley and Graham Barney told the gathering of students, faculty, staff,



St. Joan of Arc School principal Mary Pat Sharpe of Indianapolis, left, cuts the ribbon on new playground equipment with help from Suzi Abell, right, director of curriculum and the art teacher, during a Sept. 22 dedication ceremony at the Indianapolis North Deanery parish. The school's Monarch Parc was dedicated in Sharpe's honor for six years of exceptional service to the students.

parents and parishioners that "Mrs. Sharpe has transformed our school into a more successful learning environment."

Under her leadership, Marshall and Graham explained, the students' ISTEP (Indiana Standard Testing for Educational Progress) scores nearly doubled and new technology was installed in classrooms.

Children up to age 12 can play on the outdoor equipment, Abell said, which will serve most of the grade school students as well as the pre-kindergarten students, preschool students and "Mini-Monarchs" enrolled in the school's childcare program.

"Physical activity is so important for all children," said Jennifer Schaefer, assistant principal and the school's learning center director. "This playground equipment gives the kids a chance to come outside for exercise and recreation."

Schaefer said several parents will volunteer as playground monitors three days

a week when the students do not participate in physical education classes.

"With the addition of the parent support," she said, "students are able to get fitness [activities] in every day."

Father Guy Roberts, pastor, said St. Joan of Arc's new playground will be open for neighborhood use when school is not in session.

"Parents and children are certainly welcome to use the park," he said. "We want it to be open for community use as long as it is respected and taken care of. The park will close at dusk."

He said it is fitting that the new park was dedicated in the principal's honor.

"She is very much loved by the students," Father Roberts said. "She's helped to bring the school out of a bit of a slump and move us forward. That's been her goal—to make us a Catholic school for the 21st century." †

SYNOD

continued from page 1

understanding of the texts, he said.

One thing that the synod has heard emphasized repeatedly is the importance of "lectio divina," the prayerful reading of Scripture, both in the preparation of priests and as a spiritual practice for lay faithful.

In the "world of the hearers," whether in developed countries or in places of oral tradition, the Church has to help make sure that the word of God has a chance to be heard, Cardinal George said.

That can't be taken for granted today, he said. In the cardinal's own speech to the synod, he made the point that biblical language and imagery have largely disappeared from popular culture.

A century ago in the United States, he said, the Bible was read regularly in many homes. Today, even among fundamentalist Christians, that kind of familiarity with Scripture appears less strong, he said.

"You wouldn't have a literary figure like [William] Faulkner writing about Absalom, I think, in this generation, not even in the South. Who's Absalom? Faulkner knew, and so did his readers. Now you'd need a guide in order to tell you that," he said.

Faulkner's novel, *Absalom, Absalom!* is considered a literary masterpiece. Its title refers to the biblical story of Absalom, a son of David who rebelled against his father.

Cardinal George said that it was important to reintroduce these images and figures into the popular culture, but to do that the Church has to "be where the conversations that shape culture take place.

"You have to find people who shape that culture, or who

are willing to do so, or who live it themselves, so that religiously inspired works of art and literature aren't automatically in the small categories rather than the mainstream of modern culture and art," he said.

"That means you've got to have agents, actors, artists, producers who want to do that," he added.

Cardinal George said it's a bit of an uphill battle in the United States because today's culture tends to subscribe to the gnostic conviction that obtaining "hidden, secret knowledge is what it means to be saved."

He said the idea is that "if you can get hold of this knowledge or if you can master it, then you're OK and you don't have to depend upon relations."

For Catholics, however, he said, salvation is all about relations—the relationship to Christ and to those who know Christ and love him, and the conviction that love is more powerful than knowledge. †

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