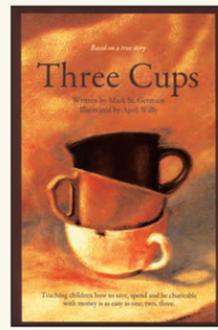




The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Life lessons for children

Three Cups teaches values and the value of the money, page 9.

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## 'Made in the image and likeness of God'



Photo by Mary Ann Wyand

Archdiocesan Catholics pray in front of the Planned Parenthood abortion clinic in Indianapolis on Sept. 21 after a two-mile rosary procession from the kick-off prayer rally at the St. Augustine Home for the Aged Chapel. Catholics in southern Indiana and Kentucky are praying in front of the E.M.W. Women's Surgical Center, an abortion facility in downtown Louisville, as part of the national "40 Days for Life" prayer campaign from Sept. 24 through Nov. 2.

## Thousands pray for unborn children during national '40 Days for Life' campaigns

By Mary Ann Wyand

Rain or shine, in sweltering heat or bone-chilling cold, more than 625 pro-life supporters from archdiocesan parishes and schools have faithfully maintained the second annual "40 Days for Life" peaceful prayer vigil in front of Planned Parenthood's largest abortion clinic in Indiana.

Pro-life supporters will continue to pray outside the Planned Parenthood clinic at 8590 N. Georgetown Road in Indianapolis as well as in churches, adoration chapels and homes through the end of the day on Nov. 2, the Church's commemoration of All Souls. Many participants also are fasting as part of their pro-life prayer commitment.

By Day 35 of the national, ecumenical pro-life prayer vigil, which began on Sept. 24 in more than 177 cities in 47 states, 11 unborn babies' lives had been saved in Indianapolis.

More than 700 Catholics in southern Indiana and Kentucky are participating in a "40 Days for Life" prayer vigil outside the E.M.W. Women's Surgical Center, an abortion clinic on Market Street in downtown Louisville, and their prayers have helped save the lives of at least seven unborn babies.

Jenny Hutchinson, the spokesperson for "40 Days for Life" in Louisville, said Archbishop Joseph E. Kurtz of Louisville is scheduled to participate in a candlelight rosary from 8 p.m. to 9 p.m. on Nov. 2 at the E.M.W. Women's Surgical Center.

Our Lady of the Most Holy Rosary parishioner Eric Slaughter of Indianapolis, co-coordinator of the "40 Days for Life" prayer vigil in Indianapolis, said "many new prayer warriors have stepped out of their comfort zone to be a witness to life."

Slaughter said men, women and children from Catholic and other Christian Churches as well as priests, Protestant ministers and women religious have joined the prayer vigil outside the abortion clinic, and countless other pro-life supporters, including the homebound, have offered prayers from their homes.

Bundled up in a coat, Our Lady of the Greenwood parishioner Virginia Kopach of Greenwood prayed in the cold wind for

See UNBORN, page 2

## Pope closes synod, says Bible is put into practice through service

VATICAN CITY (CNS)—Pope Benedict XVI closed the Synod of Bishops on the Bible by preaching a lesson on love of God and neighbor, saying the word of God must be put into practice through service to others.



Pope Benedict XVI

The concluding liturgy came after the pope accepted 55 final synod propositions, including a proposal that women be admitted to the official ministry of lector, or Scripture reader, at Mass.

Joined by more than 250 bishops at a Mass on Oct. 26 in St. Peter's Basilica, the pope said the synod had highlighted a fundamental truth: that the Church's missionary activity will fall flat unless it is nourished by scriptural reading and understanding.

Those who think they have understood Scripture, but fail to implement its most important teachings—in particular, the double commandment to love God and neighbor—"show that they are still far from having grasped its profound meaning," he said.

There is "a singular connection that exists between listening to God and unselfish service to one's brothers and sisters," he said.

The papal liturgy closed an intense three-week period of speech-giving, small-group discussion and elaboration of final recommendations by the 253 voting members of the synod and some 50 other observers and experts.

One of the synod's strongest recommendations was to improve the scriptural aspect of homilies, and the pope seemed to offer a model at the closing Mass.

Examining St. Matthew's account of Christ's words on the "greatest commandment," the pope began by looking at the historical context of Judaic law and the originality of what Christ was proposing.

Then he drew connections with the previous readings from the Book of Exodus and a letter of St. Paul to underscore a crucial point: "To be disciples of Christ is to put into

See SYNOD, page 8

## Intention weekend for Called to Serve is Nov. 1-2

By Sean Gallagher

"Awe-inspiring." That is how Deacon Lawrence French feels when he considers how thousands of Catholics across central and southern

Indiana supported the four years of formation he and 24 other men received as the first class of permanent deacons in the history of the Archdiocese of Indianapolis.

Their formation culminated in their historic ordination on June 28 at SS. Peter and Paul Cathedral in Indianapolis.

"You just cannot put it into words the number of people that have touched my life and the lives of the other 24 guys that we'll never be able to thank enough," said Deacon French, who ministers at St. Maurice Parish in Napoleon in the Batesville Deanery.

The generosity of so many Catholics that touched Deacon French's heart came to him and his fellow deacons in an important way through the annual Called to Serve: 2008-09 Parish Stewardship and United Catholic Appeal.

On Nov. 1-2, Catholics across the archdiocese will be invited to show that generosity again in the "Intention

Weekend" for this year's appeal.

Members of all 151 archdiocesan parishes have received letters from their pastors or parish life coordinators with an enclosed intention card to be turned in at parishes this weekend.

The card is designed to help parishioners not only plan how they will contribute financially to Called to Serve, but also how they might take part in new ways in their parish's ministries.

Through funds raised in Called to Serve, the archdiocese hopes to raise \$5.5 million to support ministries that are

See APPEAL page 8



# UNBORN

continued from page 1

five hours outside the Planned Parenthood clinic on Oct. 25.

"It's so worthwhile," said Kopach, who is the mother of seven children ranging in age from 18 months to 21 years.

"Once a year ... isn't enough," she said. "It's so important that people [who come to the clinic] know that people care [about them and their unborn babies]."

St. Barnabas parishioner Susie Walsh of Indianapolis, who has five children aged 6 to 17, was praying and fasting outside the abortion clinic from 10:30 a.m. until 1:30 p.m. on Sept. 24, the first day of the prayer vigil, when she was able to help save the life of an unborn baby.

"It was very hot that day," Walsh recalled. "I had never done anything like this. ... One mom came and she had five kids with her, and I thought, 'I should never have been afraid to come out here with my kids.' There were a lot of people witnessing out there and praying together."

Walsh said she decided to pray the sorrowful mysteries of the rosary for "all the women that might be going in there who feel very alone and abandoned, ... those who participate in the abortion industry, that they be converted, ... women who are post-abortion, for the scars and the mental anguish they still carry, ... our whole country and the more than 50 million people gone [who were killed in abortions]."

Praying the rosary in front of the abortion clinic was a "very emotional" experience, she said. "As I finished the rosary, I was standing there and I looked around. There was a car coming out of Planned Parenthood, and a woman in the van was motioning to me. I thought it was an employee who was going to yell at me, but we had a permit [to be there]. I had a name tag on that said 'shift leader,' and I went over and smiled at her. There were two women in the car.

"The driver said, 'I just wanted to tell you to tell your friends that their prayers are working. She decided not to go through with it,'" Walsh recalled. "I was in shock. I didn't know what to say at first. ... I looked the other woman in the eyes and I said, 'You made the right decision. ... You're going to need some help.' The woman who was driving said, 'I'm going to help her.' And I said, 'We have parishes through the Gabriel Project that help women with a pregnancy,' and she wrote down the phone number before driving away. Then I told the others and we all burst into tears."

On her way home, Walsh stopped to pray at the adoration chapel at St. Barnabas Church.

"I put my prayer for her in the basket and I thanked God for giving us a witness to his grace so quickly," she said. "It gives me chills just thinking about it. I will never forget the woman's face."

The Indianapolis prayer campaign began with a rally on Sept. 21 at the St. Augustine Home for the Aged Chapel followed by a two-mile rosary procession along West 86th Street to the Planned Parenthood clinic.

David Bereit of College Station, Texas, the national campaign director of "40 Days for Life," and Father James Heyd of Priests for Life, based in Staten Island, N.Y., spoke during the rally.

Bereit led the first "40 Days for Life" prayer vigil in his hometown in 2004 and the first nationwide campaign last year with more than 35,000 people praying for life at abortion clinics in 89 cities in 33 states, which resulted in at least 514 pregnant women turning away from scheduled abortions.

Also during the campaign, he said, several clinic employees quit their jobs and "two abortion facilities—one in Dallas, Texas, and one in Rockford County, N.Y.—

following '40 Days for Life' campaigns, after decades in business, closed their doors and



Students and a teacher from Lumen Christi School, a private Catholic school in Indianapolis, pray a pro-life rosary on Oct. 17 in front of the Planned Parenthood abortion clinic. Students from a number of Catholic schools have participated in the "40 Days for Life" prayer campaign.

went out of business for good."

Bereit told the gathering that, "We are starting a movement [to end abortion] because we are willing to take our faith [to the streets] ... to speak for those who cannot speak for themselves, ... innocent [unborn] children made in the image and likeness of God."

In the fall of 2004, he said, four people sitting around a table in College Station, Texas, prayed for God's wisdom for help in stopping the death toll from abortion.

"We decided to pray for one hour," Bereit said. "During that one hour of prayer, we felt that we had to do something with the time frame of 40 days. ... Throughout biblical history, ... 40 days is a very significant spiritual time frame. ... So many times, when God has wanted to bring about transformation in the lives of his people or in nature, ... he has done it in periods of 40 days. How long was Noah on the ark? Forty days. How long was Moses up on Mount Sinai? Forty days. How long was Jesus out in the wilderness? Forty days. And the Apostles had 40 days with our Savior following the Resurrection."

The world desperately needs spiritual transformation, he said. "So why not apply ourselves to the time frame that God has used throughout history? That was what, on that day in 2004, we felt convicted to do. ... The three things that we felt led to do during those 40 days were to pray and fast for an end to abortion and invite all people of faith and conscience to join that prayer, fasting and [pro-life] outreach.

"The only way that abortion will end in this nation is through God," Bereit said, "because with him all things are possible. Fasting is a very important part of our spiritual journey. ... Scripture even tells us

that some demons can only be turned out through prayer and fasting. Jesus, in his ministry, said 'when you fast.' Many times, when we give up things that keep us away from God, it draws us closer to him. Many times, God provides transformation through the fasting of his faithful people."

Bereit asked every person who recognizes that life is sacred to pray, fast and give up television for 40 days then invest that time in prayer outside an abortion facility to help save the lives of unborn babies.

Prayers, fasting and peaceful vigils outside abortion clinics for 40 days must also include grass-roots community outreach, he said, to educate people about alternatives to abortion and help women experiencing crisis pregnancies.

"We were amazed by what God had done [during the first prayer campaign in Texas]," Bereit said. "One by one by one, other communities, on their own, driven by the Holy Spirit, conducted 40 days of prayer and fasting, 40 days of vigil and 40 days of outreach. In every community, we saw lives saved, we saw women healed, we saw news stories generated, we saw new volunteers coming in by the droves, and we saw new hope in the eyes of the people in the communities, who after 35 years of abortion, after 50 million lives have been lost, have begun to believe that with God this will end. ... But to whom much has been given, much is expected."

Father Heyd told the pro-life supporters that prayer is crucial in ending abortion and the use of artificial contraception.

"We are going to take this culture [of death] and transform it into a culture of life," he said. "... Let us build, through our Christian values, a new civilization of [respect for] God and [respect for] life." †

Photo by Mary Ann Wyand



Our Lady of the Greenwood parishioner Virginia Kopach of Greenwood prays on Oct. 25 in front of the Planned Parenthood abortion clinic in Indianapolis.

Our Lady of the Most Holy Rosary parishioner Branden Stanley of Indianapolis prays during the Central Indiana Life Chain along North Meridian Street on Oct. 5 after the archdiocesan Respect Life Sunday Mass at SS. Peter and Paul Cathedral. Branden is a member of the Youth of Our Lady of America pro-life group. He also participated in "40 Days for Life," and created a video about the prayer vigil which is posted on the popular Internet site YouTube at <http://www.youtube.com/watch?v=4XqtAjYyv3Q>.

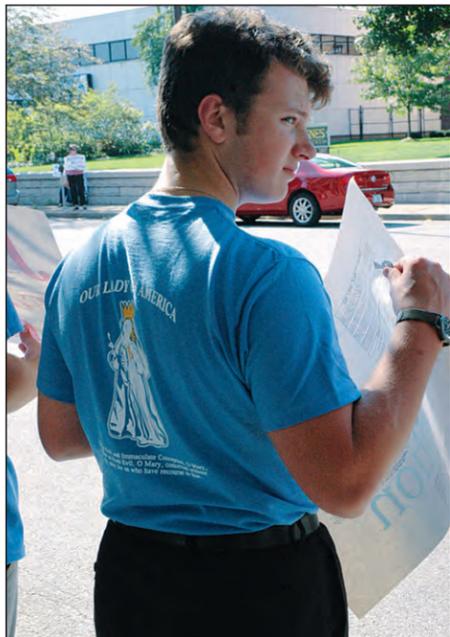


Photo by Mary Ann Wyand

## Priests to be honored as 'good shepherds' at closing prayer rally

Seven priests are among nine central Indiana pastors who will be recognized as "good shepherds" during the "40 Days for Life" closing prayer rally at 2 p.m. on Nov. 2, the Church's commemoration of All Souls, at the St. Augustine Home for the Aged Chapel, 2345 W. 86th St., in Indianapolis.

After the prayer rally, pro-life supporters will caravan to the Planned Parenthood abortion clinic at 8590 N. Georgetown Road in Indianapolis to pray and sing until 7:30 p.m. Participants will pray by candlelight to conclude the prayers in front of the clinic.

Priests who will be honored include Father Steve Banet of St. Jude Parish, Father John Beitans of St. Lawrence Parish, Father Glenn O'Connor of St. Ann and St. Joseph parishes, Priestly Fraternity of St. Peter Father Michael Magiera of Our Lady of the Most Holy Rosary Parish and Father Rick Nagel of Our Lady of the Greenwood Parish in Greenwood.

Two priests from the Lafayette Diocese will also be recognized for their participation. They are Father Theodore Rothrock of St. Elizabeth Ann Seton Parish in Carmel, Ind., and Father Brian Dudzinski of St. John Vianney Parish in Fishers, Ind. †

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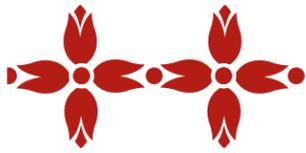
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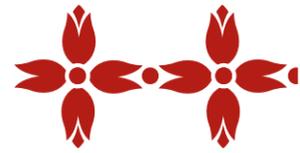
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## LEGACY FOR OUR MISSION: *For Our Children and the Future*



# Hope in the midst of turmoil highlighted at campaign celebration

By Sean Gallagher

Catholics from across the archdiocese gathered at St. Monica Parish in Indianapolis on Oct. 21 to celebrate the successful conclusion of the Legacy for Our Mission: For Our Children and the Future capital stewardship campaign.

Coinciding with the celebration was the annual meeting of the Catholic Community Foundation (CCF), which manages 356 endowments that support the ministry of archdiocesan parishes, schools and agencies.

Highlighted during the evening was the fact that \$104 million was raised through Legacy for Our Mission, and that corporations and foundations gave an additional \$10 million through the campaign.

It was also noted that the assets of



Archbishop Daniel M. Buechlein delivers a homily on Oct. 21 at St. Monica Church in Indianapolis during a celebration of the success of the Legacy for Our Mission: For Our Children and the Future campaign and the annual meeting of the Catholic Community Foundation's board of directors.

the CCF stood, as of June 30, at \$151 million, which shows a strong record of growth from the \$20 million it held in 1995, archdiocesan officials said.

### Economic turmoil

The celebration occurred in the midst of a national economic downturn the likes of which have not been seen in decades, and this crisis was on the minds of many who spoke at the event.

"The recent turmoil in the financial markets and our economy has caused anxiety, and it's causing real pain for some people," said Archbishop Daniel M. Buechlein. "We need to be sure that we stay attentive to this suffering through prayer and that we try to do what we can to help relieve it when we can through the appropriate use of our ministry resources."

During the meeting of CCF's board of directors, the board's outgoing president, Immaculate Heart of Mary parishioner James Schellinger of Indianapolis, spoke confidently about the foundation's ability to weather the storm.

"We'll get through it," he said. "We just need to understand as we go into this next calendar year what the possible implications of the economic downturn are for the archdiocese."

"What are the possible pro-active measures that we can take in light of this so that we can continue to thrive as the Catholic Community Foundation?"

St. Bartholomew parishioner David Milroy of Columbus, the CCF's incoming president and the chair of its investment committee, spoke later about the reason for this confidence.

He noted that the stock markets have just finished one of their worst 10-year periods in the last 100 years and, despite that, the CCF's assets annually grew by an average of eight and a half percent since the inception of the current investment structure in January 1995.

"What I get really excited about is that we did that after coming through the 10 worst years you can imagine in the equity market," Milroy said. "It's reasonable to expect that over the next

Photos by Sean Gallagher



David Milroy, a member of St. Bartholomew Parish in Columbus, gives a presentation on Oct. 21 at St. Monica Parish in Indianapolis about the investments overseen by the Catholic Community Foundation (CCF). The presentation took place during a celebration of the success of the Legacy for Our Mission: For Our Children and the Future campaign and the annual meeting of the CCF board of directors.

10 years, we should have above average in returns. How much nicer will it be to have that from a base of \$150 million than it would be with a base of \$20 million."

### Showing gratitude

Although the crisis in the economy was on the minds of many, it didn't dampen the gratitude that they felt for the generosity shown by Catholics across the archdiocese through Legacy for Our Mission.

Deacon Steven Gretencord, who ministers at Sacred Heart of Jesus Parish in Terre Haute, has a good reason to have a strong sense of that gratitude.

He was a member of the first class of 25 men ordained as permanent deacons in the history of the archdiocese. They were ordained on June 28 at SS. Peter and Paul Cathedral in Indianapolis after completing a four-year formation program funded in part by the campaign.

Deacon Gretencord was present for the Legacy for Our Mission celebration at St. Monica.

"It's a wonderful experience to have a cross section of the archdiocese all gathered together," he said. "We had one focus. We had one mission. And we have one celebration to one God, a triune God."

Sacred Heart parishioner

Randy Alexander of Terre Haute, who was also present at the celebration, was a co-chair for the campaign in his parish.

"I'm proud to have worked on it," Alexander said. "There's a lot of work that goes into it that people don't realize. We had a lot of parishioners that helped out. It was good to be a part of it."

Alexander was one of some 14,000 people across central and southern Indiana who volunteered their time to make Legacy for Our Mission a success.

In his remarks during the celebration, Archbishop Buechlein showed his gratitude to Alexander and other campaign supporters who were in attendance. He also reminded those present of the real focus of the campaign.

"Many of you here tonight have been involved with the campaign right from the start, and I really can't thank you enough for your dedication, your perseverance," he said. "And remember, all of this is to further Christ's mission in our local Church."

*(For more information about the Legacy for Our Mission: For Our Children and the Future campaign or the Catholic Community Foundation, log on to either [www.archindy.org/legacy](http://www.archindy.org/legacy) or [www.archindy.org/ccf](http://www.archindy.org/ccf).) †*

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## Editorial

### Saints and souls

This weekend, the Catholic Church observes the feasts of All Saints on Saturday and All Souls on Sunday. (Note that Saturday's feast is not a holy day of obligation this year since it falls on a Saturday, but the Church still celebrates it as a solemnity.)

These are very Catholic feasts since most Protestant Churches (though not all) don't share our practice of honoring saints or praying for departed souls.

We believe that most people have heroes—perhaps someone who was a great influence on them. For Catholics, the saints are our heroes.

For centuries, local dioceses remembered holy people after their deaths, calling them saints and praying to them to ask for their intercession with God. Finally, the popes reserved for themselves the right to declare someone a saint.

The Church canonizes saints to offer them as role models. Those of us who are still trying to work out our salvation can try to emulate some of the virtues displayed by those who were recognized for their holiness.

But there are many more saints than just those the Church has officially canonized, which is why we have the feast of All Saints.

To be a saint means simply that that person is in heaven. Naturally, we hope that all of us will be saints after we die, although there is not much chance that the Church will officially declare us so.

We hope that our relatives and friends who have died are saints, and so we pray to them for their intercession.

Some people object to praying to anyone except God, but our practice comes from the doctrine of the communion of saints that is part of the Apostles' Creed. Catholics believe that the saints in heaven—and that includes anyone in heaven, not just those who have been canonized—can pray for us, just as those on Earth can do.

That is why the Church's official liturgical prayer on Saturday says, "Father, all-powerful and ever-living God, today we rejoice in the holy men and women of every time and place. May their prayers bring us your forgiveness and love."

But perhaps our friends and relatives aren't yet in heaven. That is where the feast of All Souls comes in. Sacred Scripture says that nothing impure will enter the kingdom of heaven. But we know that not everyone who dies is worthy to enter into perfect and complete union with God. Nor has he or she rejected God's mercy enough to sentence himself or herself to hell.

Therefore, there must be some



On All Souls' Day, which is on Nov. 2, a book with the names of the deceased will be placed on the altar with the pascal candle at St. Mary of the Assumption Church in Hockessin, Del. All Souls' Day is the commemoration of all the faithful who have departed.

process of purification to make them worthy to enter heaven. That is what we call purgatory, the process of purification during which every trace of sin is eliminated and every imperfection is corrected.

When does this happen? We simply don't know. Perhaps it occurs immediately after death or even in the process of dying. The Catholic Church doesn't say when this will occur since the concept of time is meaningless in eternity.

Unfortunately, some pious folklore has made purgatory seem like a mini-hell where people spend years and years of torture and pain before finally being allowed into heaven.

That, though, is not Catholic teaching. As Pope John Paul II said on Aug. 4, 1999, "Those who live in this state of purification after death are not separated from God, but are immersed in the love of Christ."

Just as praying for the intercession of the saints is part of the doctrine of the communion of saints, so is our belief that we, the relatives and friends of the deceased, can assist those who have died with our prayers.

Pope John Paul alluded to this in the same address when he said that the souls in purgatory are not separated from the saints in heaven or from us on Earth.

"We all remain united in the Mystical Body of Christ," he said, "and we can therefore offer up prayers and good works on behalf of our brothers and sisters in purgatory."

Belief in the efficacy of prayers for the dead goes back at least as far as the Second Book of Maccabees (2 Mc 12:39-46).

—John F. Fink

## Making Sense Out of Bioethics/Fr. Tadeusz Pacholczyk

# Are science and religion really enemies?

One subject I often end up discussing with friends and acquaintances is the apparent conflict between religion and science.



A surprising number of people believe these two powerful forces in our society are incompatible with each other. Some even claim there is an "inherent conflict" between them.

When people learn that I am a scientist and a Catholic priest, a common response is, "Wow, how do you do it?"

Although it may appear to a casual observer that science and religion make competing claims over the same questions, in reality they do not.

Already back in the late 1500's, a well-known Churchman named Cardinal Baronius made the point that religion teaches us "the way to go to heaven, not the way the heavens go."

Science, on the other hand, addresses the physical world and "how the heavens go."

This simple but important distinction, which was later incorporated into the writings of Galileo, reminds us that science and religion are objectively compatible with each other since they have distinct and unique domains.

Yet even if they deal with different domains, science and religion can and must speak to each other.

Albert Einstein already saw this when he made his now-famous remark: "Science without religion is lame; religion without science is blind."

Science and religion need each other and must work together. Pope John Paul II asserted this same fundamental point when he said: "Science can purify religion from error and superstition. Religion can purify science from idolatry and false absolutes."

This task of collaboration and purification, however, is not an easy one in an environment of mutual doubt, suspicion and hostility.

One reason for such hostility is that religion often purifies science by insisting on the primacy of ethics. Yet many scientists are clearly unwilling to acknowledge that the interests of humanity are authentically served only when scientific knowledge is joined to a truthful conscience, and the pursuit of science is attenuated through the filter of ethics.

In fact, the much-hyped conflict between religion and science turns out to be largely a conflict between men of science and men of religion rather than between science itself and religion itself.

Ultimately, some scientists may become uncomfortable when they perceive that science cannot adequately address value questions or provide answers to the ultimate questions that religion addresses.

Some men of faith may similarly feel threatened when they finally have to acknowledge that the Bible is not, in fact, a

scientific textbook.

A further explanation for the suspicion between scientists and men of faith can be the ill will generated by a vocal minority of scientists who suggest that religion has a "softening influence on the brain" or that men and women of faith are "spared the trouble of thinking" when they live by religious dogma and strong ethical principles. Quite the opposite is actually the case.

True religion, like good science, promotes a more measured rationality, and a more ordered thoughtfulness as we consider the created world we are a part of. Absolute religious dogmas and invariable ethical principles do not stifle thinking any more than absolute definitions and unalterable geometric postulates stifle the thinking of the student of geometry.

The rules of geometry do not "spare us the trouble of thinking" but, on the contrary, help us to think in a structured way, providing us with the very categories we need in order to be able to enter more deeply into this branch of mathematics.

Similarly, religious dogma and sound ethical teaching afford us the essential categories we need to enter reasonably into a discussion of the ultimate questions that every person faces, questions of purpose, morality and human destiny.

Religion, in the words of G. K. Chesterton, is never "an arrest of thought, but a fertile basis and constant provocation of thought."

Moving past the mutual suspicion that has arisen between scientists and men of faith is thus a critical first step in seeing how religion and science are not, in fact, enemies at all. The two are able not only to co-exist peaceably, but within the person of the scientist, religion and science can ultimately interconnect and strengthen one another.

The pioneering astronomer and mathematician Johannes Kepler, who first calculated the elliptical orbits of the planets, perhaps put it best when he wrote: "The chief aim of all investigations of the external world should be to discover the rational order and harmony which has been imposed on it by God and which he revealed to us in the language of mathematics."

That source of rationality, which is God himself, should be a source of continual wonder for each of us, as it was for Einstein when he mused: "The most incomprehensible thing about the universe is that it is comprehensible."

(Father Tadeusz Pacholczyk, Ph.D., earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and director of education at The National Catholic Bioethics Center in Philadelphia. See [www.ncbcenter.org](http://www.ncbcenter.org).) †

## Letters to the Editor

### Best way to help youths understand God's love is through serving others

It was heartwarming to read in Archbishop Daniel Buechlein's recent column about our young peoples' reaction to the Homeland Mission program, and how they felt so empowered and filled with the Holy Spirit by their hands-on experience of service to others.

I loved these comments: "I love the feeling I get when I can see that I made a difference in their lives. ... I learned a lot about my faith and seeing Jesus in others. ... It helped me to get closer to God by helping people in need and seeing that it is just not about me. ... You have no idea what this means to some of us. ... Due to this mission, I felt I took a step toward God as I saw the face of Jesus in many of the needy.

... This was a life-changing experience for me."

We need to expand this program throughout our archdiocese and parishes.

The best way to help kids understand God's love is to give them an opportunity to love and serve.

Our schools and religious education programs should have an annual giving experience built into every grade's curriculum and, more than that, a program should be developed to link up our adults with the "dreadfully lonely elderly folks here in our midst."

Many of us are willing to serve, but aren't aware of where the help is needed.

The Big Brothers/Big Sisters program is there to help our youths, and the St. Vincent de Paul Society to help our poor.

Are there programs out there to match volunteers with our lonely elderly? If not, there should be.

Mike Walro  
Madison

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Pray gratefully for the saints in your lives

All Saints Day has been a popular feast of the Church for well over a thousand years.

In fact, the idea of celebrating all the saints started as early as the fourth century with the celebration of all the martyrs who died for the faith.

The feast as we know it originated in the eighth century. It has become a celebration of all holy people, heroes and heroines, especially those who are unsung, some of whom we've had the privilege to know ourselves. They show us the way.

In the Mass of the day, we are invited to live the Beatitudes of Jesus that he spoke in the Sermon on the Mount.

His teaching tells us about the virtues which led great women and men to the Kingdom, and, we hope, will direct our journey as well.

The Beatitudes are not an easy ticket to heaven. They tell us a lot about unsung heroines and heroes because, if you think about it, the Beatitudes are a charter of humble dependence on God.

We honor countless saints who the late Holy Father, Pope John Paul II, said form "a magnificent panorama of lay men and women who, through the activity of each day's task, were tireless workers in the Lord's vineyard. After passing unnoticed and perhaps being misunderstood by the high and mighty, they were lovingly greeted by God our

Father. They were humble yet great laborers for the growth of the Kingdom of God in history" (*"Christifideles Laici"*).

The beauty of being Christian saints is this: We don't have to be brilliant or rich or handsome or beautiful or in perfect health in order to experience the wonder of God's love and mercy.

The humbling stuff of everyday life can be the stuff of blessed peace. Like absolutely nothing else, God's love and mercy belong equally to everyone. The gift of holiness and happiness is available to every one of us in this archdiocese—if we open our hearts to say yes to this gift and become saints.

I love the prefaces offered when we celebrate a Mass for holy men and women. At the beginning of the eucharistic prayer, we pray to God: "You are glorified in your saints, for their glory is the crowning of your gifts. In their lives on Earth, you gave us an example. In our communion with them, you give us their friendship. In their prayer for the Church, you give us strength and protection. This great company of witnesses spurs us on to victory, to share their prize of everlasting glory through Jesus Christ our Lord."

The saints in heaven are our friends. A countless multitude of friends awaits us in heaven.

As Msgr. Ronald Knox said in an All Saints Day sermon in 1950: "The light of their example shines down on us, and

makes it easier, sometimes, to see what we ought to do. They can help us with their prayers, strong prayers, wise prayers, when ours are so feeble and so blind. When you look out on a November evening and see the sky all studded with stars, think of those innumerable saints in heaven all ready to help you."

I don't know of a more joyful feast day in the Church that could be timelier to brighten the approaching gray climate of late fall and early winter.

Nothing can pick up a melancholy mood like the witness of the saints. Time spent reflecting on the life of our own local canonized saint, Mother Theodore Guérin, who defied the difficulties of the pioneer Church in Indiana, brings a sense of confidence in God's Providence.

The valor of our first missionary bishop, Simon Bruté, gives us a firm sense of hope about our future. Nothing in his five years as our bishop could have foretold the future of our local Church as we know it 175 years later—nothing except our faith in God's love and mercy. Bishop Bruté is a striking example that with God all things are possible. That means for us, too!

I'm pretty sure most of us can think of people we knew, perhaps family, who showed us the way of faith, hope and love in sometimes difficult or dark moments.

As Msgr. Knox said, they helped and still help to make our way easier.

I want to encourage us to take the time perhaps to stop and think of our loved ones in a nearby parish church, or perhaps the cemetery, and pray gratefully for the saints in our lives.

Among our holy friends and family, our Blessed Mother awaits us in heaven, too.

Let's thank God for our family and friends who have gone before us. Let's praise God for the gift of our faith. †

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.

## Recen con agradecimiento por los santos en sus vidas

El Día de Todos los Santos ha sido una festividad popular de la Iglesia desde hace más de mil años.

De hecho, los orígenes de la idea de festejar a todos se remontan a comienzos del siglo cuarto, con la conmemoración de todos los mártires que habían muerto por la fe.

La solemnidad, tal como la conocemos, se originó en el siglo octavo. Se ha transformado en una celebración de todas las personas santas, héroes y heroínas, especialmente aquellos que pasan desapercibidos, algunos de los cuales hemos tenido el privilegio de conocer en persona. Ellos nos muestran el camino.

Durante la Misa de ese día se nos invita a vivir las Bienaventuranzas de Jesús, de las que habló en el Sermón de la Montaña.

Sus enseñanzas nos hablan sobre las virtudes que condujeron a grandes hombres y mujeres al Reino y esperamos que guíen también nuestro camino.

Las Bienaventuranzas no muestran un camino fácil al cielo. Hablan mucho acerca de héroes y heroínas olvidados, ya que, si reflexionamos al respecto, las Bienaventuranzas son un decreto de humilde dependencia a Dios.

Honramos a innumerables santos quienes, en palabras del difunto Santo Padre, el Papa Juan Pablo II, dijo que conformaban "un panorama espléndido de hombres y mujeres comunes quienes mediante las actividades cotidianas constituían trabajadores incansables en la viña del Señor. Luego de pasar desapercibidos y quizás ser malentendidos por los grandes y los poderosos, fueron recibidos amorosamente por Dios, nuestro Padre. Fueron obreros humildes pero extraordinarios para el

desarrollo del Reino de Dios en la historia" (*"Christifideles Laici"*).

Lo hermoso de ser santos cristianos se expresa así: No tenemos que ser brillantes, ni ricos, ni guapos, ni hermosos, ni gozar de una salud perfecta para poder experimentar el amor y la misericordia de Dios.

Lo conmovedor de la vida cotidiana puede ser a la vez la paz bendita. Como nada más en el mundo, el amor y la misericordia de Dios les pertenece a todos por igual. El don de la santidad y la felicidad está a disposición de cada uno de nosotros en esta arquidiócesis, si abrimos nuestros corazones para aceptar este don y convertirnos en santos.

Me encantan los prefacios que se ofrecen al celebrar una Misa por hombres y mujeres santos. Al comienzo de la oración eucarística rezamos a Dios: "Te glorificas en tus santos, ya que su gloria es la culminación de tus dones. Nos diste un ejemplo por medio de sus vidas en la Tierra. En nuestra comunión con ellos nos entregaste su amistad. En su oración por la Iglesia nos diste fuerza y protección. La imponderable compañía de estos testigos nos incita a la victoria para compartir el premio de la gloria eterna por medio de Jesucristo nuestro Señor."

Los santos en el cielo son nuestros amigos. Una multitud innumerable de amigos nos esperan en el cielo.

Tal y como lo expresó Monseñor Ronald Knox en el sermón del Día de Todos los Santos en 1950: "La luz de su ejemplo brilla sobre nosotros y, en ocasiones, hace que sea más fácil vislumbrar qué debemos hacer. Ellos pueden ayudarnos con sus oraciones, oraciones poderosas, oraciones sabias, cuando las nuestras son tan débiles y ciegas.

Cuando en una noche de noviembre contemples el firmamento poblado de estrellas, piensa en esos innumerables santos en el cielo que están prestos para ayudarte."

No conozco otro día más festivo y de mayor júbilo en la Iglesia que sea más oportuno para levantar el ánimo ante el clima gris que se avecina a finales del otoño y comienzos del invierno.

Nada puede alegrar más a un espíritu melancólico que el testimonio de los santos. El tiempo que pasamos reflexionando sobre la vida de nuestra propia santa canonizada local, la Madre Theodore Guérin, quien se enfrentó a las dificultades de la Iglesia pionera en Indiana, nos brinda una sensación de confianza en la providencia divina.

El valor de nuestro primer obispo misionero, Simon Bruté, nos ofrece una firme sensación de esperanza sobre el futuro. Nada en sus cinco años como nuestro obispo podría haber vaticinado el futuro de nuestra Iglesia local, tal y como la conocemos, 175 años más tarde, nada salvo nuestra fe en el amor de Dios y en su misericordia. El Obispo Bruté resulta un ejemplo impactante de que con Dios todo es posible. ¡Y eso va para nosotros también!

Estoy casi seguro de que la mayoría de nosotros puede pensar en personas que hayamos conocido, quizás familiares, que nos mostraron el camino de la fe, el amor y la esperanza en momentos tal vez difíciles

u oscuros.

Como dijo Monseñor Knox, nos ayudaron y continúan haciéndolo para facilitarnos el camino

Quiero exhortarlos a que dediquen tiempo, quizás detenerse y pensar, en nuestros seres queridos en una iglesia parroquial vecina, o tal vez en el cementerio, y a rezar agradecidamente por los santos en nuestras vidas.

Entre nuestros familiares y amigos santos, nuestra Santa Madre también nos espera en el cielo.

Démosle las gracias a Dios por nuestros familiares y amigos que han partido antes que nosotros; alabemos a Dios por el don de nuestra fe. †

¿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

## November 1

Cardinal Ritter Jr./Sr. High School, 3360 W. 30th St., Indianapolis. Cardinal Ritter High School, Indianapolis Colts and City of Indianapolis, **Fall Festival and "Peace in the Streets" Initiative**, entertainment, food, 11 a.m.-2 p.m. Information: 317-927-7825 or [rbymes@cardinalritter.org](mailto:rbymes@cardinalritter.org).

St. Martin of Tours Parish, 1720 E. Harrison St., Martinsville. **25th annual Holiday Bazaar**, Christmas cookies, bake shop, food, holiday crafts, 9 a.m.-3 p.m. Information: 765-342-4504.

## November 1-2

St. John the Baptist Parish, 25743 State Road 1, Dover. 18th annual **craft show and chicken dinner**, Sat. craft show, 9 a.m.-4 p.m., Sun. chicken dinner and craft show, 11 a.m.-5 p.m. Information: 812-576-4302.

## November 2

St. Mary Church, 317 N. New Jersey St., Indianapolis. **"Celebrate Our Legacy," Indianapolis area girls' academies teachers and alumnae**, Mass, 10:30 a.m. Information: 317-571-9886.

Calvary Cemetery, 4227 Wabash Ave., Terre Haute. **All Souls Day, vespers service**, 3 p.m. Information: 812-232-8404.

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.

## November 2-6

Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Parish mission**, Missionary Oblate of Mary Immaculate Father George Knab, presenter, 7:30 p.m. Information: 317-353-9404.

## November 2-30

Saint Meinrad Archabbey, library, 200 Hill Drive, St. Meinrad. **Exhibit of oil paintings**, Mary Ann Vander Weele-Wise, artist, no charge. Information: 800-682-0988 or [news@saintmeinrad.edu](mailto:news@saintmeinrad.edu).

## November 3

St. Patrick Church, 950 Prospect St., Indianapolis. **Feast day of St. Martin de Porres, Mass and fiesta/harambee**, bring favorite dish, 7 p.m.

Our Lady of Peace Cemetery, 9001 N. Haverstick Road, Indianapolis. **All Souls Day Masses**, noon and 6 p.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

Calvary Cemetery, 435 W.

Troy Ave., Indianapolis. **All Souls Day Mass**, noon. Information: 317-784-4439.

## November 4

St. Simon the Apostle School, 8155 Oaklandon Road, Indianapolis. **Election night spaghetti dinner**, 5-7:30 p.m., \$5 per person, \$25 per family. Information: 317-826-6000.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Catholic Adult Fellowship**, St. Vincent de Paul Society volunteer, guest speaker, 7-8:30 p.m. Information: 317-876-5425 or [nshoefer@themoreiknow.info](mailto:nshoefer@themoreiknow.info).

## November 5

St. Mary Parish, 317 N. New Jersey St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles 50 and over, single, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-897-1128.

## November 7

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., Mass, breakfast and program at Priory Hall, Carrie Bellock, presenter, \$15 per person. Information: 317-919-5316 or e-mail [LumenDei@sbcglobal.net](mailto:LumenDei@sbcglobal.net).

St. Joseph Church, 1375 S.

Mickley Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, First Friday Mass**, 7:30 p.m., teaching, 7 p.m. Information: 317-592-1992 or [ccrci@inholyspirit.org](mailto:ccrci@inholyspirit.org).

St. Michael the Archangel School, 3352 W. 30th St., Indianapolis. **Junior high school musical**, 7 p.m. \$5 adults, \$3 students, children age 3 and under free. Information: 317-926-0516.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., Indianapolis. **Catholic Business Exchange, "Business After Hours," Nov. 11**, Mass, 5:30 p.m., Jesuit Father Thomas Widner, celebrant, school tours and social following Mass, \$10 members, \$15 non-members, **registration due Nov. 7**. Information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

## November 7-9

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **World-Wide Marriage Encounter weekend**. Information: 317-888-1892 or [jbradleylevine@msn.com](mailto:jbradleylevine@msn.com).

## November 8

St. Roch Parish, Family Center, 3603 S. Meridian St., Indianapolis. **Single Seniors**, meeting, 1 p.m., age 50 and over.

Information: 317-784-1102. St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **"Annual Arts and Crafts Fair,"** 40 craft booths, bakery, lunch available, 9 a.m.-4 p.m. Information: 317-787-8246.

St. Barnabas Parish, 8300 S. Rahke Road, Indianapolis. **Wellness fellowship run or walk and chili luncheon**, 11 a.m., \$10 per person, \$30 per family. Information: 317-882-0724.

SS. Peter and Paul Cathedral Parish, 1347 N. Meridian St., Indianapolis. **Trivia night, "If You Know It, Show It,"** 7 p.m. \$25 per player, \$200 team of eight, reservations due Nov. 4. Information: 317-634-4519 or [info@ssppc.org](mailto:info@ssppc.org).

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

St. Joseph Parish, 1875 S. County Road 700 W., Jennings County. **Rosary Society, craft bazaar**, country store, food, Santa Claus, 1-2 p.m., bazaar, 9 a.m.-2 p.m. Information: 812-346-8685.

St. Maurice Parish, 8874 N. Harrison St., Napoleon. **Smorgasbord**, 4:30-7 p.m.,

\$8 adults, \$3 children 7-12, \$1.50 children 3-6 years old. Information: 812-852-4394.

Oldenburg Franciscans, Oldenburg. **"Fall celebration: Sisters and Brothers of All Creation,"** Franciscan Sister Donna Graham, presenter, \$35 includes lunch, 9:30 a.m.-3:30 p.m. Information: 812-933-6437.

Richmond Catholic Community, 801 W. Main St., Richmond. **Lay Franciscans**, hosted by Sisters of St. Francis, 11:30 a.m. Information: [dicksoncorp@parallax.ws](mailto:dicksoncorp@parallax.ws).

## November 8-9

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **White elephant sale**, Sat. 2-7 p.m., Sun. 9 a.m.-2 p.m. Information: 317-546-4065.

## November 9

Firefighters Hall, 748 Massachusetts Ave., Indianapolis. Ladies Ancient Order of Hibernians, **corn hole tournament**, food, music, 1:30 p.m., \$20 per person or \$40 per team. Information: [nainseanne@aol.com](mailto:nainseanne@aol.com)

## November 9-11

St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis. **Parish Mission, "Uncluttered Christianity: Living the Real Presence,"** 7 p.m., Father Jim Farrell, presenter. Information: 317-283-5508. †

## VIPs



**Remy Pierre and Lina Naomi (Michaud) Aumage**, members of St. Agnes Parish in Nashville, celebrated their 60th wedding anniversary on Oct. 30.

The couple was married on Oct. 30, 1948, in Montségur, France.

They have one child: John Aumage. They also have three grandchildren. †

## Retreats and Programs

### November 7

Oldenburg Franciscan Center, Oldenburg. **First Friday reflection**, 1-3 p.m. Information: 812-933-6437.

### November 7-9

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Marriage Encounter Weekend**. Information: 317-888-1892 or [jbradleylevine@msn.com](mailto:jbradleylevine@msn.com).

### November 8

Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. **"Saturday Morning at the Dome—Introduction to Celtic Spirituality,"** Theresa O'Bryan, presenter, 9:30 a.m.-12:30 p.m., \$35 includes continental breakfast and lunch. Information: 812-367-1411 or [spirituality@thedome.org](mailto:spirituality@thedome.org).

Oldenburg Franciscan Center, Oldenburg.

**"Fall Celebration: Sisters and Brothers of All Creation,"** Franciscan Sister Donna Graham, presenter, 9:30 a.m.-3:30 p.m., \$35 includes lunch. Information: 812-933-6437.

### November 9

Oldenburg Franciscan Center, Oldenburg. **"Evensong Scripture,"** 4-5 p.m. Information: 812-933-6437.

### November 10

Oldenburg Franciscan Center, Oldenburg. **"Men's Night,"** Franciscan Father Carl Hawver, presenter, 7-8:30 p.m. Information: 812-933-6437.

### November 14-16

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Challenges of Discipleship in**

## Archbishop invites pastoral musicians to special liturgy

As one of the initial events celebrating the 175th anniversary of the archdiocese, Archbishop Daniel M. Buechlein has invited pastoral musicians and others interested to celebrate a special Mass with him at 4:30 p.m. on Nov. 16 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

The liturgy will anticipate the Nov. 22 feast of St. Cecilia, the patroness of musicians.

A reception across the street at the Archbishop O'Meara Catholic Center will follow the Mass.

During the celebration, Archbishop Buechlein will offer a special blessing for pastoral musicians and the official 175th anniversary hymn will be sung.

The hymn, "Come and See the Many Blessings," was written by Benedictine Father Harry Hagan, a monk of Saint Meinrad Archabbey.

The Mass will be preceded by a "St. Cecilia Sing" at 2:30 p.m. when participants will prepare the music to be sung during the celebration.

All pastoral musicians and singers and others interested are invited to participate in all three events or the Mass and reception.

Pre-registration is encouraged by contacting the archdiocesan Office of Worship by Nov. 10 at [worship@archindy.org](mailto:worship@archindy.org) or 317-236-1479 or 800-382-9836, ext. 1479. †

**the Gospel of Mark,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### November 15

Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. **"Saturday Morning at the Dome—Finding God in the Midst of Illness and Suffering,"** Benedictine Sister Jennifer Miller, presenter, 9:30 a.m.-12:30 p.m., \$35 includes continental breakfast and lunch. Information: 812-367-1411 or [spirituality@thedome.org](mailto:spirituality@thedome.org). †

## Retreats address stress, offer hope and comfort

Feeling stressed?

Three retreats in coming weeks can help people cope with an uncertain economy, personal challenges and the loss of loved ones.

"Navigating Life's Changes," a one-day retreat on Nov. 15 at the Benedict Inn Retreat and Conference Center in Beech Grove, offers ways to weather the journey of life and plan an itinerary for the future.

SS. Peter and Paul Cathedral parishioner Margaret Pike of Indianapolis, a registered nurse and grief ministry specialist, and Benedictine Sister Antoinette Purcell, a spiritual director, will help participants reflect on personal experiences, develop a life plan and focus on the role of faith in facing daily challenges.

For more information, call the Benedict Inn at 317-788-7581.

Author Kathy Coffey of Denver will present "Hope Happens: The 'Small s' Sacraments" on Nov. 21-23 at Our Lady of Fatima Retreat House in Indianapolis.

Coffey will explore how markers of God's presence are found in daily life experiences and grace-filled moments.

"An Advent Retreat for Women," presented by Jesuit Father Benjamin Hawley on Dec. 5-7 at Fatima Retreat House, will examine how women seek comfort in home, family and friends, but only God can offer true comfort that people need to face the challenges of life.

For more information about the Fatima retreats, call 317-545-7681. †



## FFA volunteers

Members of the Future Farmers of America from Arkansas and Colorado, who were in Indianapolis recently for their organization's national convention, fill boxes with food on Oct. 24 at the Indianapolis chapter of the Society of St. Vincent de Paul's Pratt-Quigley Center/Food Pantry in Indianapolis. St. Vincent de Paul's Food Pantry serves approximately 2,000 households per week and its distribution center gives donated merchandise free of charge to the deserving needy. For information about volunteer service there, log on to [www.svdppindy.org](http://www.svdppindy.org).

# A blossoming bond

## Exchange project connects Catholic and Taiwanese schools

By John Shaughnessy

When she saw the Halloween decorations at St. Joan of Arc School in Indianapolis, Liu Shu-chen immediately thought of "Ghost Month" in her homeland of Taiwan.

Besides signaling the "trick or treat" day, the Halloween decorations were another reminder to the visiting principal from Taiwan of the similarities and differences between the United States and her part of the world.

"During Ghost Month, you can't go swimming or go fishing or go far away for traveling," Liu explained with a smile. "The elders will tell you that the ghost will catch you if you do. You can't get married or move into a new house, too. We use Halloween as a teaching topic for English. Halloween and Christmas are very popular."

Liu shared those thoughts as she spent two days in Indianapolis visiting and observing St. Joan of Arc School on Oct. 14 and 15—a visit that was arranged by the Indiana Department of Education as part of its international exchange project to build cooperation and friendship between school communities in Taiwan and Indiana.

"It's been a great experience," said Mary Pat Sharpe, the principal of St. Joan of Arc School. "Each year, we study an area of the world and we connect it to our curriculum. This year, it's Asia. Having someone from Taiwan just makes it so much more real for our students to learn about their culture. She's talked a lot about the area and the type of families at her school. The students were real interested in the comparisons of the schools."

St. Joan of Arc School is in an urban setting, drawing a blend of students who are Hispanic, white and African-American, students whose families range from low- to high-income.

Guangsing Elementary School is a public school in a rural setting, with most of its students from lower-income families.

"We have an official curriculum and some after-school programs," Liu noted. "One is violin classes. Our children learn three languages. One is Mandarin, the official language. We speak Taiwanese at home. We treat English

as an international language. We teach English from the third to sixth grade. We teach English for the future. The world is becoming smaller."

If the reality is that the world is getting smaller, the hope is that the international exchange project will form closer connections and better understanding between schools in different countries. The students, teachers and staff members at St. Joan of Arc School did their best to create a favorable first impression that will lead to a lasting relationship.

They welcomed Liu with a prayer and gifts, including a rosary from Father Guy Roberts, the pastor of St. Joan of Arc Parish. The school's band also performed for her. And they treated her to a lunch of pasta and fruit on the first day of her visit. In return, she presented a slide show that focused on her school and the 77 students there.

"The teaching way is a little different," Liu said, noticing the interactive exchanges between students and teachers at St. Joan of Arc. "In Taiwan, the teacher is always speaking and the student is always listening. Our students don't work in groups. We teach that 'Practice makes perfect,' especially in language arts."

The lunch routine is different, too.

"They stay in the classroom to have lunch," Liu said. "We have a chef who cooks for students and teachers. We usually eat rice, some chicken and pork, and vegetables and soup."

Liu was touched to see a corner of the St. Joan of Arc library dedicated to Taiwan. She was also inspired by the banners that hang in the halls of the school, banners that connect a Bible verse to the self-discipline skills that the students are learning.

"I also take some verse from the Bible—usually from Proverbs—something that's good for the children to think about," Liu said. "I hang it in the hallways."

The connections are part of the blossoming bond between the two schools. On Oct. 15, Liu and Sharpe took part in an Indiana Department of Education meeting in which they pledged to be "sister schools" to each other. Sharing e-mails between the students of the two schools



St. Joan of Arc School students Jalen Love, left, and Marianne Gaebler come bearing gifts for Liu Shu-Chen, right, a principal from Taiwan who visited the north-side Indianapolis school on Oct. 14-15. St. Joan of Arc principal Mary Pat Sharpe also welcomes Liu. Liu's visit to St. Joan of Arc School was arranged by the Indiana Department of Education as part of its international exchange project to build friendship and cooperation between schools in Indiana and Taiwan.

will be one of the first steps in that effort.

"Our school mission statement asks that we foster respect for self and others," Sharpe noted. "One of the ways we can do this is by learning more about others and having a better understanding of other cultures."

"This stresses the importance of global learning to our students. This is another way to show the diversity in the world." †

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# APPEAL

continued from page 1

shared by all archdiocesan parishes as well as home missions in central and southern Indiana.

Formation of the archdiocese's second class of 18 deacon aspirants and ongoing formation of the first class of 25 deacons is one example of the parishes' shared ministries.

Another is the broad range of charitable ministries carried out in west central Indiana through Catholic Charities Terre Haute.

According to John Etling, Catholic Charities Terre Haute agency director, approximately 30,000 people a year are served through its Bethany House (an emergency homeless shelter), its Food Bank and Christmas Store, and at Ryves Youth Center at Etling Hall.

"The diversity of donors is probably only matched by the diversity of the clientele that comes in for help," said Etling. "What we do is merely an extension of those who donate and help in our efforts."

Etling is impressed by the fact that Catholics across 39 counties in central and southern Indiana are so generous in supporting the important ministry of charity in the seven counties in and around Terre Haute.

"You're making a donation with the full knowledge probably that you'll never meet the person that's being served," he said. "[Receiving] thanks is not always the

intent or the goal for people. It's knowing that there are people in need and even a one dollar donation multiplied by thousands has an impact."

Another way that Called to Serve can help further the Church's mission in central and southern Indiana is through its support of the St. Francis Xavier Home Mission Fund.

Any pledges that go beyond a parish's financial goal in Called to Serve can be dedicated to the fund, which annually awards grants to home mission schools and parishes.

Home missions are parishes and schools that continue to serve the faithful in their areas, but face financial challenges in carrying out their vital ministry.

Providence Sister Constance Kramer, parish life coordinator of St. Ann Parish in Terre Haute, has seen up close the positive impact of grants from the St. Francis Xavier Home Mission Fund.

The \$50,000 grant that her parish received from the fund allowed it to qualify for matching grants that helped it establish the St. Ann Dental Clinic in 2005 in the parish's former school building.

The dental clinic helps those in need receive dental care that they might otherwise go without.

"It's just getting bigger and bigger," said Sister Constance. "In its first eight months, we served 88 people. Three years later [in 2007], we processed 957. Last year, we pulled 2,500 teeth."

All of these shared ministries and home missions are generously supported by Catholics who know they've been blessed.

Father Michael Fritsch, pastor of St. John the Apostle Parish in Bloomington, has seen this in his own parishioners.

"We have been blessed here," said Father Fritsch. "And so the parish, as a whole, I think, has that attitude that as we have been blessed, we in turn share and offer gifts of time, talent and treasure, not only to the parish, but to the archdiocese, the larger Church also."

Recognizing God's blessings and showing generosity in return is at the heart of thoughts of Archbishop Daniel M. Buechlein about Called to Serve.

"As people of faith, we acknowledge that everything we have comes from a loving God who fills our lives with his goodness," the archbishop said. "Through our faith, we also recognize that gratitude is at the heart of generosity and happiness."

(For more information about Called to Serve: 2008-09 Parish Stewardship and United Catholic Appeal, log on to

## UNITED CATHOLIC APPEAL GIFTS Executive Summary

Minimum Treasure Goal — \$5,500,000

### Our Shared Ministries \$2,976,000

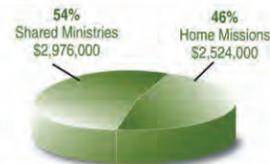
**PASTORAL MINISTRIES - \$1,548,000**  
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The Office of Catholic Education teaches Catholic beliefs, traditions and values to over 45,000 children, youth and adults through 71 Catholic schools and 151 parish religious education programs. This includes leadership training and resources for school professionals.

**CATHOLIC CHARITIES - \$284,000**  
Catholic Charities serves more than 99,225 people in need annually through 27 social service programs.

**FAMILIES IN TRANSITION - \$178,000**  
Your gift to the United Catholic Appeal provides services such as marriage preparation, bereavement, divorce recovery, family enrichment, parent education and deaf ministry. Multicultural ministries promote an increased awareness of diversity in the archdiocese.

**SPIRITUAL LIFE AND WORSHIP - \$355,000**  
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### Our Home Missions \$2,524,000

**DIRECT PARISH OUTREACH - \$1,685,000**  
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# SYNOD

continued from page 1

practice his teachings, which are summarized in the first and greatest commandment of divine law, the commandment of love."

The pope said the synod had helped the Church focus on the importance of Scripture, and he urged participants to return home and launch a program of scriptural renewal in their dioceses and parishes.

He expressed his disappointment that bishops from mainland China were not allowed by their government to attend the synod. He paid tribute to the Chinese bishops'

"communion with the universal Church and their fidelity to the successor of the Apostle Peter," and assured them they were in the synod's prayers.

On Oct. 25, the last working day of the synod, the pope lunched with participants, joking that he had probably violated international human rights principles by making them work late into the night and on Sundays during the assembly.

"We'll have to see what can be done to improve this for the next synod," he said.

The synod's propositions, all of which were approved overwhelmingly, were presented to the pope along with an invitation to prepare a document on the topics raised during the assembly.

Proposition 17 asked that "the ministry of lector be opened also to women so that their role as proclaimers of the word may be recognized in the Christian community."

Women already act as Scripture readers, but cannot be installed officially in such a ministry, which is reserved to males.

It was unclear what the pope would do with the proposal, which would appear to require a derogation of canon law. Some Vatican sources said that, if approved, it would have to be emphasized that the ministry of lector arises from baptism and not from any connection to priestly ordination.

An issue that was the subject of four synod propositions was the need to strengthen the theological perspective in exegesis, or scriptural interpretation. Reflecting one of the pope's expressed concerns, it said the study of Scripture cannot be reduced simply to a historical analysis of biblical texts.

In its propositions, the synod identified several areas needing further study or guidance:

- Proposition 12 suggested that the Congregation for the

Doctrine of the Faith clarify "the concepts of the inspiration and the truth of the Bible" in order to make more understandable the Second Vatican Council's teaching on the question.

- Proposition 15 asked for a "homiletic directory" to help priests in preparing homilies. Such a directory would cover the principles of homiletics and the art of communication, and would present biblical themes that recur in liturgical readings.

- Proposition 47 asked the Vatican to conduct a study on "the phenomenon of the sects," citing deep concerns over their growing popularity in traditionally Catholic countries. Often, it said, these sects attract followers by promising "an illusory happiness through the Bible, often interpreted in a fundamentalist way."

- Proposition 16 asked for an examination of the *Roman Lectionary*, the book of Scripture readings for Mass, to see if "the current selection and ordering of readings is truly adequate to the Church's mission in this historical moment." In particular, it asked that the Old Testament receive greater attention in the lectionary.

On another liturgical question, the synod suggested that moments of silence be more universally adopted between the first and second readings at Mass and at the end of the homily.

It emphasized that scriptural readings never should be substituted with other "spiritual or literary texts," which it said "can never attain the value and the richness contained in holy Scripture."

The synod propositions thanked laypeople, in particular catechists and leaders of small communities, for their help in promoting scriptural understanding, especially in places where priests are absent.

But, sounding a note of liturgical caution, the synod also recommended the formulation of "ritual directories" to help ensure that, where catechists lead Sunday services, such celebrations "are not confused with the eucharistic liturgy."

The synod, reflecting an ongoing theme of the assembly, said the connection between Scripture and evangelization needs to be better understood. It said the call to the Gospel must be "explicit, done not only inside our churches, but everywhere," and must be accompanied by the daily witness of the faith.

Missionary activity will often lead to persecution, the synod said. It appealed to civil authorities to respect and protect religious freedom.

On a basic point made by bishops from developing countries, Proposition 42 said many local communities lack Bibles translated into their own languages. It encouraged an effort to train translation specialists.

Proposition 53 dealt with dialogue with Muslims, but did not specifically mention scriptures. Instead, it insisted on "the importance of respect for life, the rights of men and women, and the distinction between the social-political order and the religious order in promoting justice and peace in the world." In a line added as an amendment, it said another important theme of Catholic-Muslim dialogue was "reciprocity and the freedom of conscience and of religion."

Proposition 54 treated the theme of ecology, urging greater pastoral and theological emphasis on the connection between Scripture and current efforts to safeguard the created world. †

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# Three Cups teaches values and the value of money

By John Shaughnessy

The story is sweet, heartwarming and even offers a valuable lesson in handling money—a lesson that seems especially meaningful today as families struggle in difficult economic times.



Tony Townsley

In telling the story, Tony Townsley recalls a moment when his son, Jake, was 5 and just getting used to a thoughtful tradition that his parents began to help him learn the value of money.

The tradition involved a weekly allowance for Jake that came with a twist, a twist that included three cups from the family's cupboard. Each week, Jake was given a certain allowance by his dad and his mom, Susan. And each week, Jake had to put a part of his allowance into each of the three cups that were individually labeled with these words: "saving," "spending" and "charity."

"We decided it was important to set up a program to teach him money management," Tony Townsley says. "My wife and I both wanted to teach him all three parts of using money—saving, spending and giving to charity."

That leads Townsley to the story of the choice that Jake made one week to help other children.

"Jake decided that he wanted to buy candy to give to the food pantry," his father recalls. "I wasn't sure of that at first, but

my wife said to hear him out. He said that the parents who come to the food pantry probably couldn't afford to buy candy for their kids so he would buy the candy so the food pantry could give it out. I couldn't argue with that. When Jake went to the food pantry, the man there put his arm around him and told him that God was smiling down on him."

Townsley now hopes that God will smile on him in his efforts to spread his "three cups" concept of money management. Townsley is promoting a new hardback children's book, *Three Cups*, that shows the way that lessons in saving, spending and giving to charity can change a child's life and a family's life.

"We thought it equally important to teach our children good values as related to money to help them develop positive habits early on that would last them the rest of their lives," Townsley writes in the introduction to the book that was written by Mark St. Germain and illustrated by April Willy.

"We've tried to teach our children that it is not how much money you have that is important, it's how you use it. The three cups we have given them have led us on many wonderful adventures together and have brought our family a lot of joy."

The concept has worked well with Jake, now 15, and his sister, Emma, who is 12.

"A friend of ours has a daughter who had a brain tumor," notes Townsley, a member of St. Maria Goretti Parish in Westfield, Ind., in the Lafayette Diocese. "She was in and out of Riley Hospital for Children [in Indianapolis]. She's fine now and she's raising money to outfit a room for Riley. My daughter donated \$20 out of her charity cup to support that effort."

The use of the three cups has also taught the Townsley children to focus on savings. Their parents have stressed the importance of taking advantage of the interest that banks give on deposits.

Regarding spending, the children have learned lessons in how to make the most of their money through comparison shopping and saving for the items they want to buy.

Those lessons are making a lot of sense in today's economy, Townsley says.

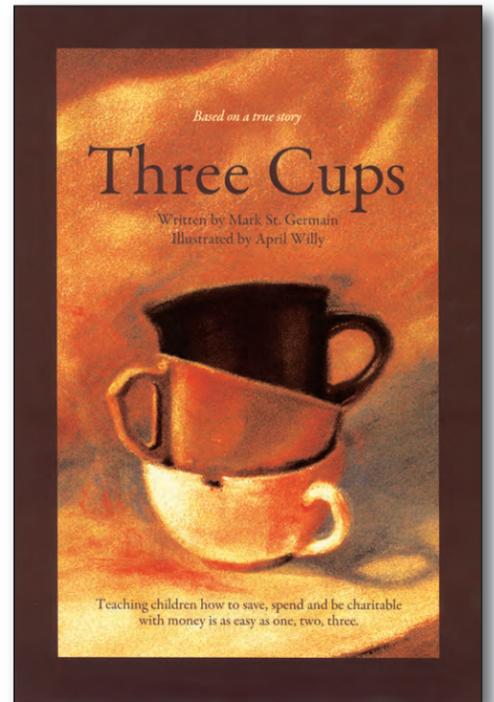
"I think people are starting to look at their money and how they can be responsible with their resources," says Townsley, the chief financial officer of an Indianapolis company involved in investments and corporate real estate.

"With our system, the amount of the allowance that parents give isn't important. It's what they can afford and what works for their family. We're just hoping children can learn from this system and maybe parents can learn from their children, too. We've had a lot of adventures as a family with this."

Besides a quick and thoughtful read, *Three Cups* also has a parents' guide that offers tips on how to use the concept with children.

"We try to explain to our children that it's not just about money," Townsley says. "It's important to give back to a church or causes you care about. We also tell them it's important to give back with their time. Jake helps in a catechist program for 4-year-olds. We also go to the Wheeler Mission [in Indianapolis] and serve meals down there at the homeless shelter."

Jake knows the difference that using the three cups has made in his life.



"It works," Jake says. "I still divide my money into the cups. It makes me cautious with my money. I comparison shop, and it helps me give back more to the community."

"It taught me how to give to charity," he adds. "When you're giving your own money and not your parents' money, it gives you more of a good feeling inside because you're the one helping."

(The book, which costs \$10, is available through the Web site, [www.3cupsbook.com](http://www.3cupsbook.com). It is also available at several religious bookstores and gift stores in the Indianapolis area.) †

## Pennsylvania symposium celebrates gifts of people with disabilities

HARRISBURG, Pa. (CNS)—The message proclaimed at the Diocese of Harrisburg's Symposium on Disabilities Ministry rang loud and clear: People with disabilities bring many gifts to the Church and are witnesses of hope for all.

From its morning liturgy and keynote presentation to its workshops and general atmosphere of camaraderie and togetherness, the Oct. 18 symposium celebrated what people with disabilities bring to the Church and offered practical information on how to welcome and include them into the life of the Church.

"In God's Image: Disabilities Ministry and Catholic Social Thought," organized by the diocese's Commission on Catholic Social Doctrine, drew hundreds of clergy, religious and laity, with disability advocates and disabled people among them.

Keynote speaker Dennis McNulty, director of disability services for Catholic Charities' Health and Human Services in the Cleveland Diocese, gave highlights of the U.S. bishops' 1978 pastoral statement on people with disabilities.

Like the bishops, he noted the importance of applying the principles of Catholic social teaching to disabilities ministry.

McNulty remarked that many social justice issues presented in the statement are as true today as they were 30 years ago. One of the most prevalent issues is prejudice

against people with disabilities.

Advocacy on their behalf is necessary to combat such prejudices, some of which can be seen in efforts to promote abortion and euthanasia for those who are disabled, he said.

In the Diocese of Harrisburg, the Office of Ministry with People with Disabilities has established a parish advocacy program: People at the parish level work to help the parish invite and include people with disabilities and to advocate for and with them.

"People who are seen as different and whose lives are viewed as less valuable will suffer greatly in our current culture of death that acts as if it is better to be dead than disabled," McNulty said.

In their pastoral statement, the bishops call upon Catholics to recognize their oneness with those who have disabilities and to celebrate people's differences.

Quoting the statement, McNulty said, "What individuals with disabilities need, first of all, is acceptance in this difference that can neither be denied nor overlooked."

"Accepting the difference means accepting the unique personhood made in the image of God," he said. "It is in this realization of 'different but the same' that we discover the talent each person brings into the Church. People with disabilities bring a different perspective to God's love and what it means to be a human being."

"One of the greatest blessings [that] Churches have experienced in the last 30 years is the realization of how much is gained by having the talents of persons with disabilities present in their community," McNulty continued.

"Their presence, their involvement, their talents, their ministries have helped the Church discover a deeper understanding of the will of God and the multiple dimensions of human potential and talent," he said.

McNulty remarked that integrating people with disabilities into the life of the Church requires different approaches from one parish to another. He encouraged parishes to focus on people—not programs—and to be welcoming communities.

During a Mass with Harrisburg Bishop Kevin C. Rhoades as the main celebrant, a number of people with disabilities served in various ways, including a lector who read one of the readings from Braille.

In his homily, Bishop Rhoades spoke of the hope that people with disabilities bring to the Church.

"In all of our parishes, institutions and communities, it is imperative that we recognize the gifts and talents of all," he said. "The witness of faith, hope and love of our disabled parishioners who can use their gifts and talents in myriad ways in service of Christ and the Church is a tremendous sign of hope for others." †

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# The poverty issue in the 2008 presidential election

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

By John Carr  
U.S. Conference of Catholic Bishops

In his first encyclical "Deus Caritas Est" ("God is Love"), Pope Benedict XVI places love and care for the poor at the center of Catholic life: "Love of God and love of neighbor have become one: In the least of the brethren we find Jesus himself, and in Jesus we find



John Carr

God. ... Love for widows and orphans, prisoners, and the sick and needy of every kind is as essential to her [the Church] as the ministry of the sacraments and preaching of the Gospel" ("Deus Caritas Est," #15, #21).

This priority for the poor also needs to be at the center of the national discussion in this election year. The facts about poverty in our land raise significant moral and policy issues.

- Poverty is pervasive. One in eight Americans lives in poverty, which represents more than 37 million people.
- The younger you are in America, the more likely you are to be poor. One in six children, or 13 million children, lives in poverty.
- Family factors contribute to poverty. A child born to unmarried parents who have not graduated from high school, without a worker in the family, has an 80 percent chance of growing up poor. A child born to a family without these factors has an 8 percent chance.

• Poverty is not distributed evenly. While most people who live in poverty are white, one out of four African-Americans, and one out of five Hispanics, lives in poverty. (Log on to the Catholic Campaign for Human Development's Poverty USA Web site, [www.povertyusa.org](http://www.povertyusa.org).) Such statistics show the kind of nation we are becoming.

U.S. Catholics have a moral obligation to protect the lives and dignity of all God's children, especially the poor and vulnerable. We can debate how best to pursue economic opportunity and justice, provide decent jobs for all who can work, and ensure adequate health care and housing.

However, we cannot escape the moral duty to work actively to overcome the poverty and deprivation which diminishes the lives of so many children and families.

Unfortunately, debates about poverty often become polarized by ideological and partisan divisions.



This political season, campaigns need to move beyond false ideological choices that often paralyze national discussion.

Catholic teaching and experience insist that reducing poverty will require *personal* responsibility and *social* responsibility, better choices and behaviors by *individuals*, and better policies and investments by *government*.

In their statement "A Place at the Table," the U.S. bishops outline a four-part strategy to address poverty. It calls for:

- Individuals to pursue education and work, to build strong families and to make sacrifices for children;
- Churches, faith-based and community organizations to support families, confront discrimination and injustice, strengthen neighborhoods and communities, and stand with and help poor and vulnerable families;
- The market, businesses and unions to work to secure jobs at decent wages, health care and other benefits, a voice in the workplace, and efforts for growth and opportunity;
- Government to live up to its responsibility to protect the weak and vulnerable, promote human dignity and human rights, act effectively when other institutions fall short, and promote greater economic opportunity and justice for all.

Sadly, some advocates embrace just one element rather than all. Some insist that individual responsibility is the real answer, or that just faith-based institutions can make the difference, or that the market by itself can solve the problems, or that government action is the only effective response. A comprehensive national commitment that addresses the complicated causes and diverse steps to overcome poverty is needed.

Isolated efforts cannot promote integral human development that is the foundation of effective efforts to overcome poverty, deprivation and despair (log on to [www.catholiccharitiesusa.org](http://www.catholiccharitiesusa.org) and [www.usccb.org/sdwp/placeatthetable/index.shtml](http://www.usccb.org/sdwp/placeatthetable/index.shtml)).

In the upcoming elections, U.S. Catholics ought not to focus on individual economic interests, but rather seek to lift up "the least of these" (Mt 25:40).

In "Forming Consciences for Faithful Citizenship," the U.S. bishops call for a new politics, focused more on:

- moral principles than on the latest polls;
- needs of the weak than on benefits for the strong;
- pursuit of the common good than on the demands of narrow interests.

How we treat "the least among us" (Mt 25:40) is a moral measure of our lives as individuals and as a nation.

In Scripture, this is the question on judgment day. It should be a central question on election day.

(John Carr is executive director of the Department of Justice, Peace and Human Development of 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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## Old Testament enhances understanding of the Gospels

By Fr. Lawrence Boadt, C.S.P.

St. Jerome, the great translator of the Hebrew Old Testament into Latin in the late fourth century and the most respected biblical scholar of his time, always argued forcefully that Christians could not understand the Christ of the New Testament unless they also knew the books of the Old Testament.

From the perspective of modern biblical scholarship, there is scarcely a word attributed to Jesus that does not have its reference in a passage from the Old Testament. Anyone who has a standard translation, such as the *New American Bible* or *Jerusalem Bible*, for instance, can easily check this by looking at the numerous cross-references listed on each page of their New Testaments.

It is clear that the New Testament does not present Jesus as a revolutionary with a message that was absolutely original, but as the One sent from God who brought to his own people fresh light and deeper meaning to what God had revealed from the beginning.

So Jesus taught in the Sermon on the Mount that, "You have heard that it was said to your ancestors, 'You shall not kill.' ... But I say to you, whoever is angry

with his brother will be liable to judgment" (Mt 5:21-22).

Jesus came from the humble origins of a carpenter's family in Galilee, but had certainly immersed himself in the study of the Jewish law because he often entered into learned debates with the scribes, the leading Pharisees and Torah experts. They respected his expertise and sought his opinion on difficult discussions between rabbinical schools.

When asked on what grounds it was permissible to divorce one's wife, for example, Jesus sides with the opinion of Shammai, a leading conservative rabbi, over the equally weighty opinion of Hillel, his opponent, who held that one can divorce for even the slightest imperfection in a spouse (Mt 19:1-12).

This form of argumentation from Scripture itself (Genesis 2) against another passage of Scripture (Deuteronomy 24) is typical of the pharisaic traditions. There are many other examples as well, such as Jesus' argument for the resurrection of the dead (Mt 22:23-33).

Even St. Paul, who was so often accused of rejecting the teachings of Moses, is always careful to maintain that what he teaches flows from the Old Testament.

In Chapter 26 of the Acts of the Apostles, Paul insists that he preaches to the Gentiles to give them an inheritance with the Jewish people (Acts 26:18) and concludes that Jesus brings "light both to our people and to the Gentiles" (Acts 26:23).

In Paul's Letter to the Romans, he argues that God does not abandon Israel when Gentiles are grafted onto the living tree of Jewish faith (Romans 9-11).

Paul cherished his Jewish faith and opposed his fellow Jews only because they tried to force Gentiles to become Jews, although God intended to add these non-Jews to the faith in a new way in Christ alongside—not inside—the Jewish community.

The New Testament writers also emphasize that Jesus came to extend to all peoples the revelation and the saving promises that had been made originally to Israel alone.

Jesus tells the woman of Tyre who asks that her daughter be healed that he came only for the children of Israel, but

when she reminds him that even the dogs get the leftovers, he grants what she wishes and tells his disciples how her faith is greater than their own (Mt 15:21-28).

The Gospel perspective here is that preaching the Good News is not a rejection of Judaism, but an extension of its knowledge of God and promise of salvation to the entire non-Jewish world.

Even the famous ending of Matthew's Gospel with Jesus' command to go forth and baptize all nations includes the instruction to teach these Gentiles all that Jesus had taught the Jewish disciples themselves. Once again, the focus falls on the continuity of God's plan between the Old and New Testaments.

Thus we, as Christians, have the opportunity to not only read Old Testament stories side by side with our brothers and sisters of the Jewish faith, but also to see how each Scripture story contains the seeds of a wider meaning that we can discover in Christ.

In this vein, my favorite story from the Hebrew Bible is the sacrifice of Isaac by his father, Abraham, in Genesis 22. It is told sparsely, and the words spoken by father and son are few and poignant. Abraham's determination to obey God's command moves inexorably forward.

Dramatically, we do not find out that God prevents it until the very moment that Abraham raises the knife over his



St. Jerome is depicted in a window at the University of Notre Dame in Notre Dame, Ind. Jerome lived from 343 until 420. He translated the Old Testament from Hebrew into Latin, and revised the existing Latin translation of the New Testament. He is a Father and Doctor of the Church. His feast is celebrated on Sept. 30.

son's bound body. In this test, God teaches that human sacrifice in his name is never permitted even as he preserves Isaac's life.

Jesus' own death for humankind is ironically prefigured in Abraham's acceptance of God's will, and God's determination to reverse the power of death by raising Jesus to life.

In both stories, God affirms the will of God to give life and not death. The Old Testament parallel reveals that Jesus did not die in vain, but as a freely accepting sacrifice for others.

(Paulist Father Lawrence Boadt is the publisher of Paulist Press in Mahwah, N.J.) †



St. Jerome is depicted in this detail from a page of a 15th-century Bible. He was the most respected biblical scholar of his time, and translated the Hebrew Old Testament into Latin in the late fourth century.

### Discussion Point

## Old Testament stories teach lessons

### This Week's Question

What is your favorite Old Testament story and why?

"The story of Moses is most impressive because of his receiving the Ten Commandments." (Francis Davis, Valcort, N.D.)

"David and Goliath. I deal a lot with children, and it appeals to them—the little guy who overcame the big guy. ... Children ... can identify with David." (Jo Anne Shull, Morrisville, Pa.)

"The story of Joseph. He's sold into Egypt out of jealousy and ends up saving everyone from the famine. It shows that when bad things happen, God can always make something great out of it." (Julia Blau, Merrimac, Wis.)

"Samson and Delilah. ... [Samson] ... comes to recognize his lack of faith and foolishness. There's a

good lesson in the end—that we can learn from our mistakes." (Helen Mellett, Birmingham, Ala.)

"I like ... Meshach, Shadrach and Abednego. ... King Nebuchadnezzar sends these three men through a fiery furnace, where they sing and praise God. They come out unharmed. The king's nobles say that they had actually seen four men in the furnace, 'one looking like the son of God.' ... This story shows us that God ... will be there for us in our time of need." (Joseph Tozzi, Everett, Mass.)

### Lend Us Your Voice

An upcoming edition asks: When Jesus performed a miracle, what did his action say to those who witnessed it?

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

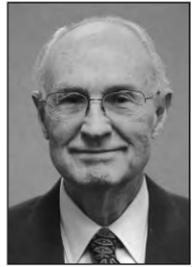


From the Editor Emeritus/John F. Fink

## Possible U.S. saints: Father Nelson Baker

(Twenty-third in a series of columns)

Father Nelson Baker accomplished an amazing amount of good, thanks to Our Lady of Victory—and natural gas.



He developed his devotion to Our Lady of Victory when, as a seminarian, he made a pilgrimage to Notre Dame des Victoires in Paris. He promised Mary that he would promote devotion to her under that title.

After his ordination, he was assigned to St. Patrick's Parish in Buffalo, N.Y. It included an orphanage and boys' home—both deeply in debt.

He began a fundraising campaign by founding the Association of Our Lady of Victory. To keep donors informed, he published a magazine, *The Annals of Our Lady of Victory*. As donations came in, he expanded the orphanage and built a trade school for orphan boys.

Then he became convinced that there

was natural gas on the Church's property. Somehow, he was able to convince his bishop to let him drill for it. When the drilling crew arrived, he buried a small statue of Our Lady of Victory about a foot into the ground and told them to dig as close to the statue as possible without touching it.

Drilling went on for months. Novenas were said, but no gas. Drilling continued—600 feet, 800 feet, 1,000 feet. Then, on Aug. 21, 1891, a stream of gas shot up from 1,137 feet, lit an open forge and rocketed an 80-foot flame into the sky.

Father Baker had the money that he needed. He added a gym and recreation hall to his boys' home, started a home for his vocational school graduates, constructed a home for abandoned infants (with a bassinet in the foyer where anyone could leave a baby) and a hospital for unwed mothers.

In all, he built two dozen major buildings and at one point was housing and educating almost 400 young boys and 100 working boys. To feed them, he bought a 275-acre farm. In all this work, he had the help of the

Sisters of St. Joseph.

In 1921, when he was 79, he started building a shrine to Our Lady of Victory. Five years later, Cardinal Patrick Hayes of New York dedicated the completely-paid-for Basilica of Our Lady of Victory.

When Father Baker died in 1936 at age 94, *The Buffalo Times* summed up his accomplishments: "To the hungry during his ministry, he fed 50 million meals. During the Depression at one time, he was serving more than a million meals a year. He gave away a million loaves of bread. He clothed the naked to the number of a half million. He gave medical care to 250,000 and supplied medicines to 200,000 more. Three hundred thousand men, women and children received some sort of education or training at his hands. A hundred thousand boys were trained for trades. Six hundred thousand unmarried mothers in their distress knocked at his door and did not knock in vain. More than 6,000 destitute and abandoned babies were placed in foster homes."

All because of his devotion to Our Lady of Victory. †

Faith and Family/Sean Gallagher

## Become a saint by changing your heart

I love All Saints Day.

It is kind of a celebration of the Church's history, which I love to study. It also spurs my imagination as I ponder the myriad of saints in all their wide variety now surrounding God's throne, praising him eternally.

But it is a challenging feast, too. Why? Because we are all called to be saints. The purpose of our lives is to join the great company of saints in heaven.

To achieve that goal means that we have to live lives of grace-inspired change on this side of heaven.

We are not necessarily called to the kind of change that would transform us into a new Blessed Teresa of Calcutta or St. Francis of Assisi, although who knows where God wants to take us.

But there are lots of ways that God is inviting us to change the way we live in our homes, our workplace and all those places in society where we live our everyday lives.

Parents play a vital role in this saint-making process. They have their own lives to change. But often, the changes we need to make relate to our children.

We parents can grow in holiness when, with the aid of grace, we become a little more patient with our kids, correct them in a more calm tone of voice and give to them a little more of the time we like to keep to ourselves.

Hopefully, the grace that allowed us to grow in holiness in these small ways will then flow through our good example to our children, helping them also to change and grow closer to the saints that God has called them to be.

Another important way that parents can help their children grow in holiness is through the way they are approaching the upcoming national election.

Being responsible citizens and making sure that we vote are important parts of our moral lives. Voting, though, is ultimately a private affair that is over in a matter of minutes.

Forming our consciences well, however, is a more time-consuming process and, truth be told, is something that we will always be working at.

It is good for our children to see us doing that. It can happen through conversations about topics of concern in the election that we have around the dinner table or when we are sharing a long car ride with our kids.

When they see that we take our faith seriously and want our faith to shape the way we vote, the grace that is helping us to form our consciences according to the truth and not according to party loyalty will also be showered upon them for the same purpose.

But there is another way, perhaps less obvious, that can help our children grow in holiness by the way we approach this election.

It is by showing that this campaign season isn't the end all be all of our lives.

Every four years, lots of people get themselves worked up to a fever pitch promoting their favorite candidate—whatever his or her party—as if the candidate is a secular messiah to cure all our ills with a single stroke of the pen.

Now, as I've said, taking one's participation in the election seriously is a moral obligation for us.

But, in this election where "change" is the buzzword for more than one candidate, it is important for our children to see in our own behavior that, as important as changing our nation's laws is, changing hearts—starting with our own—into the hearts of saints is the most important task for all of us and our nation. †

Our Turn/Therese J. Borchard

## Too much information? Then stop reading!

I just accomplished the most difficult task of my life: I didn't check my e-mail or go online for 19 days! That is almost three weeks of no computer for this online junkie. I didn't even read a newspaper.



After a friend told me he was going on a silent retreat for two weeks, I decided to do the same, except

with two small kids and a husband in the background.

During this hiatus from the online world, I was able to breathe and stare out over the Chesapeake Bay and take day trips with the kids to nearby beach towns where they could make sandcastles and play miniature golf.

By the fifth day, I realized that all the information I force-feed myself during a normal workday is as unhealthy for me as fast food. Now that I am back to my desk, I don't want to go back to my old habits of processing everything that appears on my screen.

I want to take back some control over this information overload so that I am not

Consider This/Stephen Kent

## A killer solution to the problem of violence

According to the history books, the last battleground state in this country existed in 1865 at the conclusion of the Civil War.



Really? Not if you listen to the electioneering continuing to assault our eyes and ears during the next few weeks.

There are "battleground states." These are arenas for contestants who "survived knockout blows" in the primary elections. Many of these candidates will promise to "fight for you" in Washington or in a state capital. Their political strategies are devised and implemented in "war rooms."

And these are people supposedly interested in peacemaking?

It is time to address the problem of violence in our society. In order to do this, we need to take a two-fisted approach. We can no longer hope for a silver bullet solution.

However, we must not shoot from the hip or take a shotgun approach. Once the problem is in our sights, we must pull the trigger and squeeze off a headshot.

sorting data from the many newsletters to which I subscribe while making cookies with the kids and growing impatient as I check my e-mail while supervising David's homework.

How can I keep the mind clutter as manageable as possible? I am trying these techniques:

- Unsubscribe or just don't check my inbox. Do I really need to read the 402 most e-mailed articles of *The New York Times*? The entire *New England Journal of Medicine*? The top health stories of CNN.com?

No, I don't. I need to read the crime beat of the *Annapolis Capitol* to make sure it is safe to play at the neighborhood park. And I need to review a few health newsletters from Johns Hopkins University for my Beliefnet blog "Beyond Blue."

If I have time, I will read everyone's opinion on Sens. Barack Obama and John McCain. But only if I have time.

- Stop checking my e-mail like it is a slot machine. I am addicted. Boy, do I know that now. But I can't say goodbye forever to this way of communication or else I will lose all of my writing jobs.

So I am going to limit my access to e-mail to only those hours in which I am

working. If I am not working, the computer is off and in the bag. Maybe even in my bedroom closet, where I hid it for the 19 days that I withdrew from the addiction.

- Set boundaries. In order to protect my personal time and time with my family, I plan on shutting down at 6 p.m. every night and putting the computer away. Ditto goes for the weekends. After all, weekends (and especially Sundays) were intended for rest. It says so in the Book of Genesis.

- Quantify my time and energy. I will often read an interesting story because I stumbled upon it while doing some research that is completely unrelated to the story. The unrelated piece leads me to another article, which is even more interesting, and before I know it, I have wasted half an hour of working time, which will be docked from my sleep.

However, if I consider my time and energy as a precious commodity, and quantify exactly how many minutes that I have to work, then I can better resist the urge to read both boring and interesting junk that has nothing to do with the piece I need to finish.

(Therese J. Borchard writes for *Catholic News Service*.) †

Let's not beat this to death. Let's knife right into the heart of the problem. With enough effort, we can come up with a killer solution to the problem of violence.

See the problem?

It is in our language. Thoughtlessly using the similes and metaphors stemming from violence tends to make it acceptable.

Violence is part of our culture, as American as apple pie.

As H. Rap Brown once said, when violence slips too easily into our speech, it becomes that much more routine.

Would that the candidates shed this violent language as easily as they have shed first their suit jackets and now their neckties.

We need no one to "fight for us" or to battle.

How about a candidate who would promise to simply represent us in the legislature or one who would advocate our position in Congress?

"Increasingly, our society looks to violent measures to deal with some of our most difficult social problems—millions of abortions to address problem pregnancies, advocacy of euthanasia and assisted suicide to cope with the burdens of age and illness, and increased reliance on the death penalty to deal

with crime," the U.S. bishops said in a pastoral letter no less true today than when it was first published in 1994.

"We are tragically turning to violence in the search for quick and easy answers to complex human problems," they wrote.

What can each person do?

An initial step to remove violence from the culture is to remove it from our language. Words of violence should clash upon the ear as offensively as do racist or sexist words.

Consider this self-editing speech at home: Every time you hear a member of your household—or yourself—use a word of violence in ordinary conversation, snap your fingers to call attention to it. Then do something to keep count. Drop a nickel into a quart jar.

Try this for a month. At the end of the month, we guarantee you will have a jar full of nickels.

As a result, you will be a bit more sensitized to the easy acceptance of violence through language. And your local food bank will be delighted to receive the proceeds from that jar full of nickels.

(Stephen Kent writes for *Catholic News Service*.) †

**Commemoration of All the Faithful Departed (All Souls)/**

Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Nov. 2, 2008

- Wisdom 3:1-9
- Romans 5:5-11
- John 6:37-40

Almost 1,000 years ago, the feast of commemorating all the departed souls was initiated at the great Benedictine Abbey of Cluny in France, situated roughly two-thirds of the way from Paris to Geneva.



Once, Cluny was a major center of learning and of missionary outreach. It is no wonder that a

feast celebrated at Cluny would be observed throughout Europe.

Eventually, the feast of All Souls became an important date on the Catholic calendar.

On this weekend, instead of celebrating the Thirty-first Sunday in Ordinary Time, the Church is observing the feast of All Souls.

Whenever the Church replaces the liturgy of a Sunday in the normal sequence of "Ordinary Time" with a feast, it intends to teach an important lesson.

The Church's message is simple. Only the just may enter heaven, as the Scriptures teach. However, everyone has sinned. While forgiven, believers suffer the ill effects of their sins, while not bringing upon eternal death.

Purgatory is the Church's theological explanation of how sinners overcome these ill effects. The lesson is about us as human beings and about God's great love for us even if we have sinned.

The first reading is from the Book of Wisdom.

The purpose of this book is expressed in its name. It sees religious faith and devotion as the highest of human reasoning. Belief in God, and obedience to God, are only logical.

The reading is reassuring. It states that God will never forsake the righteous, but God will test the righteous as fire tests gold. Fire removes impurities from gold.

For the next reading, the Church presents a passage from St. Paul's Epistle

to the Romans.

For two millennia, Christians have regarded the Book of Romans to be one of the genuine masterpieces of Revelation.

This reading consoles us that while we have sinned, God still loves us. Indeed, the Son of God died for sinners so that they might have eternal life.

St. John's Gospel supplies the last reading.

In this reading, Jesus declares that no one who earnestly seeks God will be scorned. Each person is priceless. In God's love, the plan is that no one shall be lost.

**Reflection**

Death, penance and, of course, the drabness of the vestments and subdued tone of the liturgy on the feast of All Souls easily bring before us the image of gloom and unease.

However, in each of these readings, the Church forthrightly calls us not to despair, but rather to great hope.

We are sinners. Nevertheless, God loves us. Actually, it was for us in our sins that the Son of God came as Redeemer, dying in sacrifice on Calvary.

Believe that God loves us, the Church insists.

However, just as the ancient prophets and the Christian mystics knew quite well, sin injures humans. Even if we beg to be forgiven and have been forgiven, we bear the effects of the injuries of sin. As sinners, we are wounded. Our selfishness has been strengthened, and our vision further blurred. We are confused and uncertain.

Forgiveness gives us life again, but it does not eradicate the wounds or cover the scars. Purgatory is the opportunity to be purified, a chance for the wounds to be erased. It is a state of longing. The souls in purgatory understand the folly of their sins and also realize the beauty of God. They yearn to see God.

On this feast, we pray that God will hurry the process of purification so that the souls in purgatory soon will fully live with God.

We also must think of recommitting ourselves to God. We know that sin has wounded us, but we also know that God will forgive us if we ask for mercy. He loves us. †

## Daily Readings

**Monday, Nov. 3**  
 Martin de Porres, religious  
*Philippians 2:1-4*  
*Psalm 131:1b-3*  
*Luke 14:12-14*

**Tuesday, Nov. 4**  
 Charles Borromeo, bishop  
*Philippians 2:5-11*  
*Psalm 22:26b-32*  
*Luke 14:15-24*

**Wednesday, Nov. 5**  
*Philippians 2:12-18*  
*Psalm 27:1, 4, 13-14*  
*Luke 14:25-33*

**Thursday, Nov. 6**  
*Philippians 3:3-8a*  
*Psalm 105:2-7*  
*Luke 15:1-10*

**Friday, Nov. 7**  
*Philippians 3:17-4:1*  
*Psalm 122:1-5*  
*Luke 16:1-8*

**Saturday, Nov. 8**  
*Philippians 4:10-19*  
*Psalm 112:1b-2, 5-6, 8a, 9*  
*Luke 16:9-15*

**Sunday, Nov. 9**  
 The Dedication of the Lateran Basilica in Rome  
*Ezekiel 47:1-2, 8-9, 12*  
*Psalm 46:2-3, 5-6, 8-9*  
*1 Corinthians 3:9c-11, 16-17*  
*John 2:13-22*

**Question Corner/Fr. John Dietzen**

### Some patriotic songs are acceptable for use during Catholic liturgies

On the Sunday of Labor Day weekend, for the post-Communion meditation at our parish Mass the choir sang a concert version of "America the Beautiful."



It was well-rehearsed and executed. When the song began, at least a third of the congregation rose to their feet with hands over their hearts and stood at attention as if for the national anthem.

What are the Church guidelines for using patriotic songs in the context of the sacred liturgy? (New York)

There are no comprehensive, one-size-fits-all regulations that answer your question. Obviously, some individual judgment inevitably is involved.

But a good place to start is the general criteria that the Church establishes on what music may be used in the liturgy and how it should be used.

These criteria are found in the section on sacred music (Chapter 6) of the Second Vatican Council's *Constitution on the Sacred Liturgy* and in numerous documents by the bishops of the United States, particularly "Music in Catholic Worship" issued in 1972.

Briefly, music must meet three tests to be considered for inclusion at Mass or other liturgies.

The first is artistic. It should be basically good music in both composition and performance.

In my judgment, of the three tests, this is the one most offended against. Whether traditional or modern, organ or guitar, choir or folk group, music does not become appropriate for the liturgy simply because the notes hang together and the composer or performers have well-intentioned hearts.

Second, music should be liturgically correct. That means the music must fit the liturgical seasons and feasts, must be appropriate to the ceremony in which it is used, and must give opportunity for the congregation to participate in those parts of the Mass which are theirs.

A solo of the "Our Father," for example, or a response to the Preface ("Holy, holy, holy") sung by a choral group alone would offend against this requirement.

Third, the music needs to be pastorally appropriate. This doesn't mean it must be

something that the pastor likes. It must be music which will help this particular congregation at this particular time pray and worship God well together.

A host of concerns must be considered here, including the musical experience and proficiency of the people as well as the economic, social and family cares that they bring to that celebration of the Eucharist, and so on.

These criteria apply in fitting ways not only to liturgical texts themselves, but to other vocal or instrumental music, such as hymns.

In nearly every nation, some music which reflects patriotic or cultural themes have taken on a reverential, even prayerful character which would make them liturgically acceptable, at least on appropriate feasts or holidays.

"America the Beautiful" and "God Bless America" would surely be among them in the United States.

As with other hymns, these should not interrupt the Liturgy of the Word or the Liturgy of the Eucharist, but outside of that I believe the widespread custom of including them in liturgical celebrations on national holidays or special events is reasonable and acceptable.

I have no idea where the practice of treating "America the Beautiful" as the national anthem came from, but it has no relation to Catholic ritual guidelines.

(A free brochure answering questions that Catholics ask about Mary, the mother of Jesus, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

### Autumn Leaves

**Blessing**

Autumn colors aflame  
 Whose fiery vibrancy celebrate  
 A beauty always present  
 Secretly hidden  
 Now revealed  
 As always  
 In God's time

**Renewal**

Leaves falling  
 Symbolizing  
 Neither ending  
 Nor beginning  
 Life's rhythm  
 Purpose and plan  
 Life's cycle  
 Renewing itself  
 Over and over again

**Acceptance**

Leaves are so accepting  
 Deliberately preparing  
 Offering no resistance  
 Entrusting themselves to the wind



CNS photo/Mike Crupi, Catholic Courier

Releasing  
 Surrendering  
 Letting go  
 Free

**By Cathy Lamperski Dearing**

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis.)

### Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †

# 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.

**BAUER, David Anthony**, 60, SS. Francis and Clare, Greenwood, Oct. 13. Husband of Roxanne (Burriss) Bauer. Father of Andrea, Adam and Anthony Bauer. Brother of Gregory and John Bauer.

**BECKER, Leon Victor**, 54, St. Michael, Brookville, Oct. 17. Husband of Carol (Ronnebaum) Becker. Father of Melanie Nevels, Joseph and William Becker. Brother of Amy Westerburg and Melvin Bruns. Grandfather of three.

**BINTZ, Lucille Elizabeth**, 90, St. Luke the Evangelist, Indianapolis, Sept. 9. Mother of Marilu, Jack and Jerry Bintz. Grandmother of three.

**BRELAGE, Doris A.**, 65, St. Louis, Batesville, Oct. 18. Wife of Jerry Brelage. Mother of Craig and Todd Brelage. Sister of Marilyn Erfman, Janet Sturwald and Don Federle. Grandmother of one.

**CONN, Kelley Jewell**, 45, Sacred Heart of Jesus, Jeffersonville, Oct. 5. Wife of Samuel Conn. Mother of Vernaeaya and Kendall Conn. Daughter of Patricia Howard. Stepdaughter of Dr. Jim Howard. Sister of Lisa Rasdon. Granddaughter of Cecelia Fischer.

**CORYA, Franklin**, 87, St. Mary, Greensburg, Oct. 17. Husband of Margaret Corya. Father of Mary Ann Tebbe, John and Paul Corya. Grandfather of eight. Great-grandfather of 12.

**CULP, Janet**, 67, Sacred Heart of Jesus, Terre Haute, Oct. 13. Wife of Arthur Culp. Mother of Heidi Lockhart, Terry Lynch, Patricia Niece, Pamela Padgett, Jennifer and Anthony Ellinger. Sister of Jean Welch and George Morrison.

**CURRAN, John James**, 71, St. Luke the Evangelist, Indianapolis, Oct. 7. Husband of Mary Lou Curran. Father of Maureen, Michael and Patrick Curran. Brother of Mary Jo Hawkins and Philip Curran.

**DAUBY, Adaline**, 91, St. Paul, Tell City, Oct. 12. Wife of Ferdinand Dauby. Mother of Donald Dauby. Grandmother of one. Great-grandmother of one.

**DORSETT, Robert A., II**, 85, St. Mary, North Vernon, Oct. 13. Husband of Eleanor (McCauley) Dorsett. Father of Nora Campbell, Mary Kilgore, Joanna, Robert III and William Dorsett. Brother of Betty Jo Palmer and Helen Plumer. Grandfather of eight. Great-grandfather of three.

**DULLAGHAN, M. June (Houle)**, 87, St. Lawrence, Indianapolis, Oct. 13. Mother of Kathy Boulais, Mary Geogantes, Carole Napolitano, Joanie Smith,

Daniel, James, Mark, Michael and Richard Dullaghan. Sister of Allene and Laura Cole, Lois Dupuis, Rosemary Kugler and Bob Houle. Grandmother of 17. Great-grandmother of seven.

**FLECK, Terrence**, 39, St. Michael, Bradford, Oct. 15. Husband of Sharon (Light) Fleck. Father of Amber, Elizabeth and Victoria Fleck and Brandon Lee. Brother of Delores Ham, Margaret Pilkins, Desarge Fleck, Debra, Jackie and Rick Kidd.

**GUY, Lucille J.**, 88, St. Jude, Indianapolis, Oct. 19. Mother of Mary Carson, Mary Hinck, Denise O'Connor, Barbara, Earl and Tony Pruitt. Sister of Pauline Hemmelgam. Grandmother of 19. Great-grandmother of 34. Great-great-grandmother of two.

**GWIN, Donald R.**, 83, St. Anthony, Indianapolis, Oct. 13. Father of Ann Colegrove.

**HANNEBAUM, Patricia J.**, 77, St. Malachy, Brownsburg, Oct. 9. Mother of Debbie Dillow and Scott Hannebaum. Grandmother of four. Great-grandmother of five.

**HITCHEL, Cynthia M.**, 66, St. Malachy, Brownsburg, Oct. 12. Mother of Lisa Hitchel. Sister of David Martin. Grandmother of two.

**HOKE, Robert E.**, 81, St. Anne, New Castle, Oct. 11. Husband of Sarah Hoke. Father of Linda Miller, Valerie Ryan, Susan Timmons, Jennifer, Kathleen, Brian, Gary and William Hoke. Brother of Carolyn Denning. Grandfather of 16. Great-grandfather of three.

**KEATING, Beverly Ann**, 63, St. Jude, Indianapolis, Oct. 16. Mother of Amy and Kathy Keating. Daughter of Berniece Burch. Sister of Donna Lannan, Brenda Nonte and Greg Burch.

**KILE, Freda A.**, 81, Holy Family, Oldenburg, Oct. 14. Mother of Terri Pestona and Paul Kile. Sister of Mary Fehrringer and Luella Lampert.

**KILLINGER, John W.**, 92, St. Luke the Evangelist, Indianapolis, Sept. 29. Husband of Barbara Killinger. Father of Karen, John and William Killinger. Stepfather of Kathleen and Brian Walsh. Grandfather of 10. Great-grandfather of one.

**LANG, Robert F.**, 83, Holy Guardian Angels, Cedar Grove, Oct. 14. Father of Karen Ludwig, Bob, Dave and Tom Lang. Brother of Mary Crawley and John Lang. Grandfather of four. Great-grandfather of eight.

**LANNING, Robert D.**, 88, St. Michael, Brookville, Oct. 9. Father of Mary Scott, David and Mark Lanning. Brother of Berniece Goble, Bertha Knecht, Betty Martin, Kathryn Van Dalsen, Opal Rhodes, Mary Tebbe, James and John Lanning. Grandfather of three.

**LEIGHTON, Lucy Louise**, 63, Christ the King, Indianapolis, Oct. 10. Wife of David Leighton. Mother of Ana Georgopoulos, Susan Taylor, Sheila and Leo Leighton. Daughter of Louise Dryer. Sister of Michael and Pete Dryer. Grandmother of seven.

**MAXWELL, Samuel V.**, 84, St. Lawrence, Indianapolis, Oct. 17. Husband of Jo Ann Maxwell. Father of Linda Robinson, Christine Trainor, Kathleen, David and Steven Maxwell. Brother of Wayne Maxwell. Grandfather of seven. Great-grandfather of 12.

**MICHEL, Emma Lue**, 88, St. John the Baptist, Osgood, Oct. 15. Mother of Jenny Schwipps and Carole Michel. Grandmother of two. Great-grandmother of two.

**MISKOWEIC, Frank, Jr.**, 82, Holy Trinity, Indianapolis, Oct. 12. Husband of Marjorie Miskoweic. Father of Lori Kenney and Judy Noblet. Grandfather of two.

**NORDHOFF, Gerald F.**, 71, St. Michael, Bradford, Oct. 18. Husband of Harriet (Mills) Nordhoff. Father of Harriet Wiles, Albert and Jerry Nordhoff. Brother of Mary Ann Savage, Charles, Dennis, Edward, Paul and Ralph Nordhoff. Grandfather of four.

**PATTEN, Donald E.**, 79, St. Paul, Tell City, Sept. 9. Husband of Dorothy Patten. Father of Denise Grannon, Dione Jarboe, Dinah Thompson, Dean and Douglas Patten. Brother of Frederick Patten. Grandfather of 11. Great-grandfather of four.

**QUEST, Michael Paul**, 45, St. Simon the Apostle, Indianapolis, Oct. 13. Son of Nancy Quest. Brother of Terry Krueskamp and Bill Quest.

**QUINLAN, Marcia Ann**, 70, St. Joan of Arc, Indianapolis, Oct. 8.

**RADABAUGH, James**, 51, St. Paul, Tell City, Sept. 25. Husband of Colleen Radabaugh. Father of Ashley Whitehead and Jeff Radabaugh. Son of James and Marian (Carr) Radabaugh Sr. Brother of Brenda Frye, Cindy Ryan, Jackie and Joe Radabaugh. Grandfather of three.

**REED, John W.**, 83, St. Paul, Sellersburg, Oct. 11. Husband of Mickie Reed. Father of Angie Bentley, Debbie D'Angelo, Teresa Hoover, Vicky Kiefer and Jack Reed Jr. Brother of Bette Opela and Bill Reed. Grandfather of 11. Great-grandfather of nine.

**RICHARDSON, Joseph A.**, 94, St. Barnabas, Indianapolis, Oct. 20. Father of Jody O'Connor, Mary Ann Weaver and John Richardson. Brother of Eleanor Reimer and Robert

Richardson. Grandfather of 10. Great-grandfather of 19.

**RUCKER, Louise Ann**, 96, St. Michael the Archangel, Indianapolis, Oct. 8. Aunt of one.

**STRACK, Winifred**, 82, St. Jude, Indianapolis, Oct. 13. Mother of Marie Ameis, Peggy Sappenfield, Greg and Joe Strack. Sister of Margaret Maxwell, William Leonard and Benedictine Father Sebastian Leonard. Grandmother of nine.

**VERCHECK, Louis**, 85, St. Jude, Indianapolis, Oct. 19. Husband of Josephine Vercheck. Stepfather of Marie Lacava, Lewis and Regis Giammaria.

**VONDERHEIDE, Megan M.**, 22, St. Michael, Brookville, Oct. 19. Daughter of David Vonderheide and Mary Beth Baird. Stepdaughter of Pat Baird. Sister of Becki Alfred and Betsy Vonderheide. Granddaughter of Mary Francis Meier-Clarkson and Elmer and Betty Vonderheide.

**WALKE, Richard Otto**, 92, St. Joseph, Shelbyville, Oct. 17. Brother of Bertha Wagner and Ernest Clemons. Grandfather of three.

**WILSON, Dale**, 60, St. Mary, Greensburg, Oct. 16. Husband of Catherine Wilson. Father of Brian, Jeff and Wade Wilson. Son of Hershel and Thelma Wilson. Brother of Pat Koors, Roberta Witowich and Harold Wilson. Grandfather of two.

**WOODWARD, Cynthia (Taliaferro)**, 56, St. Mary, New Albany, Sept. 20. Wife of Steven Woodward. Mother of Stephanie Woodward. Sister of Sharon Schafflein, Lou Ann Thieneman, Kevin and Morris Taliaferro. Grandmother of three.

**WYSONG, James G.**, 62, St. Charles, Milan, Oct. 15. Husband of Helen Wysong. Father of Bryan Wysong. Son of Celestine and Margaret Wysong. Brother of Marcella Lake and Rocky Wysong.

**YELLAND, David**, 52, St. Paul, Tell City, Sept. 30. Husband of Sheila (Hess) Yelland. Father of Brandon and Jerad Yelland. Brother of Mary Bosecker, Susan Brewer, Patricia Ellis and Becky Trogden.

**ZAPP, Paul Malcolm**, 84, Prince of Peace, Madison, Oct. 17. Father of Becky King. Brother of Marge Harmon. Grandfather of three. †

## Catholic cemeteries offer All Souls vespers or Mass

Three Catholic cemeteries in the archdiocese have scheduled Mass or a prayer service for the Commemoration of All the Faithful Departed, All Souls Day, on Nov. 2 and Nov. 3.

Calvary Cemetery, 4227 Wabash Ave., in Terre Haute will offer a vespers service at 3 p.m. on Nov. 2. For more information, call 812-232-8404.

Because All Souls Day is on Sunday this year, three Masses will be celebrated on Monday.

Calvary Cemetery, 435 W. Troy Ave., in Indianapolis will offer Mass at noon on Nov. 3 in the mausoleum chapel. For more information, call 317-784-4439.

Our Lady of Peace Cemetery, 9001 N. Haverstick Road, in Indianapolis will celebrate two Masses on Nov. 3 at noon and 6 p.m. in the Our Lady of Peace Mausoleum Chapel. For more information, call 317-784-4439. †

## Providence Sister Ann Michele Kiefer taught school for 41 years

Providence Sister Ann Michele Kiefer died on Sept. 30 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 77.

The Mass of Christian Burial was celebrated on Oct. 2 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Catherine Ann Kiefer was born on Oct. 22, 1930, in Terre Haute.

She entered the congregation of the Sisters of Providence on Jan. 7, 1948, professed first vows on Aug. 15, 1950, and professed final vows on Aug. 15, 1955.

She earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in education at Ball State University.

During 60 years as a Sister of Providence, she ministered in education for 41 years at Catholic schools in Indiana, Illinois and California.

In the archdiocese, Sister Ann Michele taught at the former St. Benedict School in Terre Haute from 1950-51, Our Lady of the Greenwood School in Greenwood from

1955-56, St. Jude School in Indianapolis from 1965-67, Holy Spirit School in Indianapolis from 1967-68, St. Luke School in Indianapolis from 1968-77 and St. Matthew School in Indianapolis from 1977-79.

Sister Ann Michele also taught at Cathedral High School in Indianapolis from 1979-89 and Saint Mary-of-the-Woods College from 1989-91.

In 1992, she began seven years of service as a pastoral care associate at the Damien Center in Indianapolis, where she ministered to persons living with HIV/AIDS. Next, she volunteered at a hospice for two years.

In 2002, Sister Ann Michele moved to Virginia and continued to volunteer in various ministries related to health and healing.

She returned to the motherhouse in July 2008 and dedicated herself to the senior sisters' ministry of prayer.

Surviving are two brothers, Michael Kiefer of Indianapolis and Jacob Kiefer of Savannah, Ga.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence, Saint Mary-of-the-Woods, IN 47876. †

## Daughter of Charity Catherine Duffey was Indianapolis native

Daughter of Charity Catherine Duffey, a native of Indianapolis, died on Oct. 10 at Seton Residence in Evansville, Ind. She was 89.

The Mass of Christian Burial was celebrated on Oct. 13 at the Seton Residence Chapel. Burial followed at St. Joseph Cemetery in Evansville.

She graduated from St. John's Academy in Indianapolis in 1937 and entered the Daughters of Charity in St. Louis in April 1940.

After her initial formation training in 1941 at Marillac Provincial House in St. Louis, Sister Catherine was assigned there as a bookkeeper. Later that year, she was sent to St. Mary Hospital in Milwaukee, Wis., to serve as business manager.

In 1948, Sister Catherine returned to Marillac Provincial House to serve as an accountant.

Beginning in 1952, she ministered in various positions in the business offices of De Paul Hospital in St. Louis; St. Vincent Hospital in Los Angeles; St. Joseph Hospital in Alton, Ill.; St. Mary Hospital in Evansville, Ind.; St. Vincent Infant Hospital in Chicago; and Marillac Provincial House.

In 1973, Sister Catherine completed a bachelor's degree in the theology at Marillac College in St. Louis.

In response to her eagerness

to serve the poor in their homes, Sister Catherine was assigned to serve at St. John's Mission in Charleston, Miss.

From 1974-75, she served as a sister visitor at Providence Hospital in Southfield, Mich., then was assigned to minister at Providence Hospital in Mobile, Ala., in the business office for four years.

Sister Catherine moved to Evansville and served at Mater Dei Provincialate as an assistant to the provincial treasurer from 1979-84. She was assigned to Seton Manor in Evansville in 1984 as the business manager.

In 1989, she ministered as a docent at the Seton Shrine in Emmitsburg, Md.

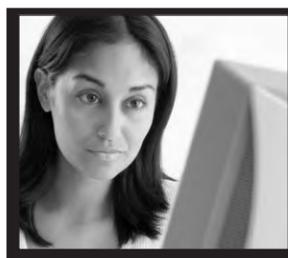
A year later, Sister Catherine returned to Evansville to serve as an accountant at the Mater Dei Provincialate.

In 1998, she went to live at St. Vincent Residence in Evansville and was an outreach worker for the poor at the St. Vincent de Paul Society.

Sister Catherine retired to Seton Residence in 2002 and was active in the ministry of prayer.

Surviving are a sister, Margaret Eacret of Indianapolis, as well as several nieces and nephews.

Memorial gifts may be sent to the Daughters of Charity Foundation, 9400 New Harmony Road, Evansville, IN 47720. †



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The Criterion

# Low-budget film creates stir among Catholic marriage advocates

ROGERS, Ark. (CNS)—The film *Fireproof* is causing a stir in Catholic marriage advocacy groups around the country.

The movie, produced on a \$500,000 budget, has become a hit around the country, first appearing in 839 theaters when it was released on Sept. 26. As of Oct. 23, the movie had shown in 905 theaters and grossed \$21.5 million, more than 40 times its budget.

The Rev. Michael Catt, senior pastor at Sherwood Baptist Church in Albany, Ga., and executive producer of the film, spoke about the project at an event in Rogers on Oct. 16 and in an interview with KDUA radio from St. Vincent de Paul Parish in Rogers.

*Fireproof* tells the story of a firefighter and his struggles to save his marriage. A book, *The Love Dare*, which was originally a plot device in the film, was a No. 1 best-seller on *The New York Times*' paperback advice books list.

In promoting the film, Rev. Catt said, "We learned—take it to the people. We didn't have a multi-multimillion-dollar

advertising budget. We had grass-roots word of mouth. We are very grateful for the support the Catholic Church has given us.

"I think anything that can impact marriages is a positive thing," he added. "If we can save a million marriages this year, the ripple effect on children who will not be from broken homes, who will not be abused, who will not be growing up in homes where Mom and Dad are yelling and screaming, that will have an effect on our culture—it will have an effect on our Churches."

On a related *Fireproof* Web site, [www.fireproofmymarriage.com](http://www.fireproofmymarriage.com), are links to Catholic marriage resources, such as the Archdiocese of Chicago Family Ministries, Retrouvaille, the National Association of Catholic Family Life Ministers and the U.S. Conference of Catholic Bishops' National Pastoral Initiative for Marriage.

According to Frank Hannigan, director of family ministries for the Archdiocese of Chicago, the film has had great popularity in the Catholic community because of its pro-marriage, faith-filled message.

"When marriage is under such an attack,

to have in the popular medium a movie like *Fireproof* was a wonderful gift for us," he said. "We hope it will be something that will help couples strengthen their marriages."

Archbishop Joseph E. Kurtz of Louisville, Ky., chairman of the bishops' Subcommittee on Marriage and Family Life, endorsed *Fireproof*, saying the film portrayed, in a "convincing and realistic way, ... how a married couple was able to honor their marriage in the context of how easy it is today for couples to walk away from this commitment in the midst of incredibly hectic and complicated lives.

"In the end, it is clear that their faith in God is central," he added. "While this is not a film with a uniquely Catholic theological perspective, I believe that the core message is one that can be profitably received by Catholic married couples and ultimately all married couples."

The USCCB's Office for Film & Broadcasting classification is A-II—adults and adolescents. The Motion Picture Association of America rating is



Actor Kirk Cameron stars in a scene from the movie *Fireproof*.

PG—parental guidance suggested. Some material may not be suitable for children. †

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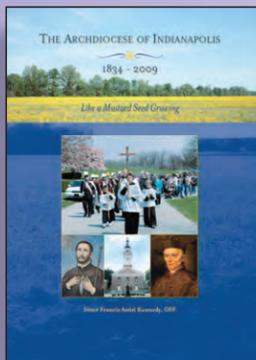
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## History book recounts 175 years of Catholicism in the archdiocese

"This history will help all of us learn how our ancestors in the faith revealed the face of the Lord to others and how, over the years, they invited people to 'come and see.'"

— Archbishop Daniel M. Buechlein



The nearly 200-page hardcover, tells the story of Catholicism in central and southern Indiana from the arrival of Jesuit missionaries in the mid-1700s to the present day.

The history book sells for \$27 (plus 6 percent for shipping and handling). The coffee-table book contains glossy, full-color photographs and graphics. The first half of the book is an historical account of the founding of the archdiocese and the growth of the Catholic Church in Indiana. The second half of the book contains historical information and photographs of each parish in the archdiocese.

### Online Form

Please log on to [www.archindy.org/175th](http://www.archindy.org/175th) and fill out the reservation form.

# Do voter guides confuse or clarify issues for Catholics?

WASHINGTON (CNS)—If a group of Catholics were to sit down to read four or five of the “Catholic voter guides” in circulation before Election Day, it wouldn’t be surprising if they ended the session more confused than when they began.

Various Catholic organizations, religious communities, bishops individually and collectively, and even some individual Catholics have put into writing their best advice on how Catholic social teaching should guide decisions in the voting booth.

“Catholics must strive to put in place candidates, laws and political programs that are in full accord with nonnegotiable moral values,” says the California-based Catholic Answers Action, the cultural and political action arm of the apologetics and evangelization organization Catholic Answers. In its “Voter’s Guide for Serious Catholics,” the group names five issues as nonnegotiable—abortion, euthanasia, embryonic stem-cell research, human cloning and same-sex marriage.



Greg Erlandson

The Maryknoll Office for Global Concerns, on the other hand, sees the election in much broader terms in its voter guide, called “Loving Our Neighbors in a Shrinking World.” “Peace. Security. Racial equity. Economic well-being. A healthy environment. Human dignity. These are the basic needs of every human being and of the Earth,” it says. “We encourage candidates to make explicit their commitment to the global common good.”

“In the Voting Booth: A Catholic’s Guide,” a brief brochure written by publisher Greg Erlandson of *Our Sunday Visitor*, quotes liberally from “Forming Consciences for Faithful Citizenship,” the U.S. bishops’ 2007 document on political responsibility, providing guidance in a question-and-answer format.

“In a world of prudential judgments, it is quite possible that well-formed and educated Catholics may differ on what is

the best choice to make in the voting booth,” Erlandson writes. “But we are called to draw upon the teachings of our faith in coming to our decisions, not party loyalty, self-interests or political slogans.”

Most of the guides rely heavily on quotations from “Faithful Citizenship,” which calls on Catholics to view candidates’ stands in light of Catholic teaching, giving priority attention to “the intentional taking of innocent human life, as in abortion and euthanasia.”

The bishops urge voters to avoid “two temptations in public life” that can distort Church teaching.

“The first is a moral equivalence that makes no ethical distinctions between different kinds of issues involving human life and dignity,” they say. “The direct and intentional destruction of innocent human life from the moment of conception until natural death is always wrong and is not just one issue among many.”

“The second is the misuse of these necessary moral distinctions as a way of dismissing or ignoring other serious threats to human life and dignity,” they add. “Racism and other unjust discrimination, the use of the death penalty, resorting to unjust war, the use of torture, war crimes, the failure to respond to those who are suffering from hunger or a lack of health care, or an unjust immigration policy are all serious moral issues that challenge our consciences and require us to act. These are not optional concerns which can be dismissed.”

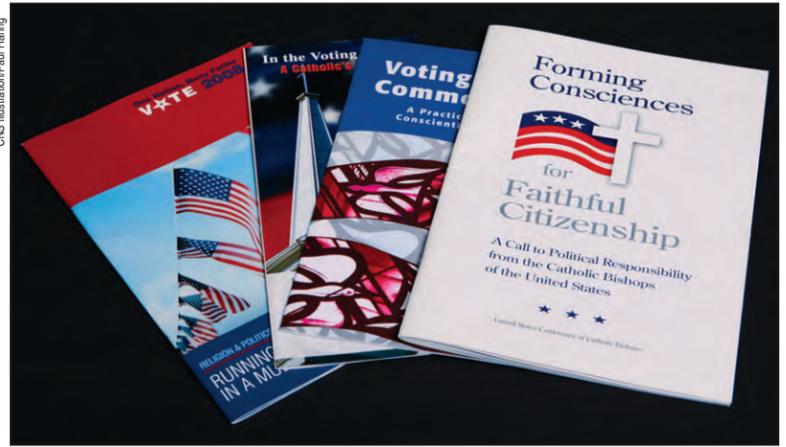
One guide titled “Faithful Catholic Citizenship Based Upon the Gospel of Life” uses the logo developed by the U.S. Conference of Catholic Bishops for its “Faithful Citizenship” program, but



WASHINGTON LETTER

**“The first [temptation] is a moral equivalence that makes no ethical distinctions between different kinds of issues involving human life and dignity. The direct and intentional destruction of innocent human life from the moment of conception until natural death is always wrong and is not just one issue among many.”**

—From “Forming Consciences for Faithful Citizenship,” the U.S. bishops’ 2007 document on political responsibility



These are a few of the many voter guides offered to Catholics in the 2008 U.S. elections.

clearly rejects the bishops’ nuanced approach.

“We cannot vote for a pro-choice candidate even if our motive is ‘the common good’ of society on other issues,” says the guide, produced by Randall Terry, the founder of Operation Rescue, who became a Catholic in 2005. “The attempt to justify a vote for a pro-choice candidate based on the candidate’s views on war, the economy, health care or other issues is actually self-deception.”

Some of Terry’s followers have been arrested for distributing their brochures outside Catholic churches without permission.

In the swing states of Ohio and Pennsylvania, voters in 50,000 Catholic households were getting electoral advice delivered to their homes in a direct-mail campaign by Catholics United, which describes itself as a nonprofit, nonpartisan organization dedicated to promoting the Catholic social traditions of justice and the common good.

The Catholics United mailer urges voters to look at whether some candidates considered pro-life really promote life over a broad range of issues.

“In 2004, many were led to believe that President [George W.] Bush’s stated position on abortion made him the only acceptable candidate for the pro-life Catholic vote,” said Chris Korzen, director of Catholics United, in a news release. “The experience of the past eight years proves what an absolute disaster this sort of thinking can be.”

But some see another potential disaster in the proposed Freedom of Choice Act, which Democratic presidential candidate

Sen. Barack Obama has promised to sign as president.

“Recently, a politician made a promise,” wrote Bishop Arthur J. Serratelli of Paterson, N.J., in an Oct. 16 column in *The Beacon* diocesan newspaper. “If this politician fulfills his promise, not only will many of our freedoms as Americans be taken from us, but the innocent and vulnerable will spill their blood.”

Although Bishop Serratelli did not name Obama in the column, he said the politician to whom he was referring was the “present Democratic candidate.”

Americans United for Separation of Church and State asked the Internal Revenue Service to investigate whether the column violated the IRS ban on political campaign intervention by tax-exempt organizations.

In response, Bishop Serratelli said his intention was not to support one candidate over another.

“The Church’s role is to teach about life and to invite Catholics and other persons of good will to consider the moral implications of the various issues being discussed in the presidential campaign,” he said on Oct. 21. “This was my intention in addressing the troubling situation in which some politicians support the Freedom of Choice Act.”

The best advice for a Catholic voter might come from Erlandson of *Our Sunday Visitor*, whose brochure adapted from “Faithful Citizenship” offers four steps to take before entering the voting booth:

- “Inform yourself about the Church’s teachings. ...
- “Inform yourself about the issues. Read the Catholic press and listen to the candidates. See where the candidates stand on critical moral and social issues.
- “Seek input from Catholics you respect.
- “Pray. Take your concerns, worries and confusion to the Lord and ask for his guidance.” †



Bishop Arthur J. Serratelli

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