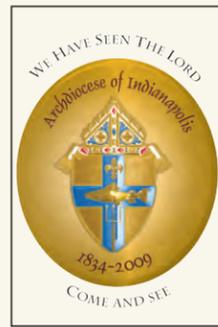




The

Criterion

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Nurturing others' faith

Reader shares impact of late New Albany doctor's mission work and faith, page 2.

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'Universal Call to Holiness'



Catholic young adults set up food and water to serve a meal to homeless people in Indianapolis in September. College students and other young adults are the focus of a revived effort by the archdiocese to connect with young people during a critical period in their faith development.

New archdiocesan initiative aims to help young adults connect with their faith

By John Shaughnessy

It's one of their favorite moments so far, a moment that occurred when Father Rick Nagel and Mary Schaffner traveled to different college campuses this fall as the leaders of a renewed archdiocesan effort to connect with young people.

The moment came during a trip to the University of Indianapolis—part of a schedule that will also lead Father Nagel and Schaffner to Butler, Indiana, Marian, DePauw, Indiana State and Indiana University-Purdue University in Indianapolis by December.

"We were meeting with some Catholic students on campus," recalls Father Nagel, the director of young adult

ministry for the archdiocese. "A guy on the track team told us they have a Bible study program and they have Mass there every Wednesday night. He told us he invites the track team all the time.

Then there was a girl who works in food services who invites others to the Bible study. They both said that it's OK with them when people say 'no.' They still keep trying."

The meeting served as inspiration for Father Nagel and Schaffner, the program coordinator of the archdiocese's young adult ministry.

Since they started the revived effort on July 1 at the request of Archbishop Daniel M. Buechlein, Father Nagel and Schaffner have listened to the hopes, concerns and

What does it mean to be a young Catholic in today's world? See page 8.

stories of college students and young adults, wanting to know what place the Church has in their lives and what the archdiocese can do to make the connection closer. Hearing the faith of the two students showed them the potential and promise of their approach.

"Now is the time to re-claim, re-invigorate and

re-establish our commitment to our young adults, who are starving for the nourishment of the sacraments, seeking understanding of the Catholic tradition, and searching for the supernatural love and presence of Jesus Christ in a secularized culture," Father Nagel notes.

A critical time of faith

The increased efforts reflect the archdiocese's commitment to connect with young people during what is generally considered as a critical time period in their faith life.

"From various documents and studies, it is known that college-age students make choices that will affect their

See FAITH, page 9

Unforgettable: Popes remain influential figures after their deaths

VATICAN CITY (CNS)—A confluence of anniversaries this fall has turned the Vatican's attention to deceased popes, who still loom large in the Church's living memory.

In a seemingly continual procession of conferences, films, liturgies, speeches, books and articles, four late pontiffs in particular—Popes Pius XII, John XXIII, Paul VI and John Paul II—have been celebrated, praised, defended and, in some cases, proposed for sainthood.

On some days, the Vatican newspaper, *L'Osservatore Romano*, has carried more news about departed popes than on the current occupant of the chair of Peter.

Pope Benedict XVI has been in the forefront of the commemorations, giving speeches and celebrating special Masses for his predecessors, and drawing frequent lessons from their teachings.

Why does the Church keep looking back? "Because tradition is fundamental for the Church. We look to the past so that we can look to the future," said Giovanni Maria Vian, director of the Vatican newspaper.

For the Church, he said, the teachings of previous popes don't merely have historical meaning, but are still alive.

The period of August-October this year marked the 50th anniversary of the death of Pope Pius and the election of Pope John, and the 30th anniversary of the "year of three popes," with the death of Pope Paul, the election and death of Pope John Paul I, and the election of Pope John Paul II.

But the memorializing really began in July with the 40th anniversary of Pope Paul's encyclical, "*Humanae Vitae*" ("Of Human Life"). Pope Benedict not only strongly defended its teachings against artificial birth control, but also went out of his way to praise Pope Paul's courage and "far-sightedness" in promulgating a position that would inevitably be criticized by many.

In September, a massive campaign began to highlight the holiness of Pope Pius and defend him from accusations of failing to do enough to save Jews during World War II.

A committee of Catholic leaders was formed to promote his legacy, several conferences—including one with Jewish participants—were organized, dozens of articles appeared in Vatican publications, and a photo exhibit went on display next to St. Peter's Square.

Pope Benedict celebrated a

See VATICAN page 10

Archbishop Buechlein blesses restoration project at Cardinal Ritter center in New Albany

By Sean Gallagher

NEW ALBANY—In 1961, David Hock was a 10-year-old growing up in New Albany.

That year, his hometown honored one of its native sons, Archbishop Joseph E. Ritter, after he was named a cardinal by Pope John XXIII.

After receiving his red hat, Cardinal Ritter returned to New Albany for a reception.

"I shook his hand. And then I went back to my friend, Bill Lori [now bishop of the Diocese of Bridgeport, Conn.], and said, 'I think he's somebody. Who is he?'" Hock

See RITTER, page 2



Archbishop Daniel M. Buechlein prays during a ceremony on Oct. 28 in New Albany in which he blessed the work to restore the boyhood home of Cardinal Joseph E. Ritter. Joining the archbishop in prayer are, from left, Lawrence Timperman, the architect for the project and a member of St. Mary-of-the-Knobs Parish in Floyd County, and David Hock, chairman of the board of directors of the Cardinal Ritter Birthplace Foundation and a member of Our Lady of Perpetual Help Parish in New Albany.

New Albany doctor's mission work, faith touched people near and far

(Editor's note: To help mark the celebration of the 175th anniversary of the Archdiocese of Indianapolis, The Criterion is inviting readers to share stories and memories of how their Catholic faith and the Church in central and southern Indiana have shaped their lives. Today, we feature a story from Cynthia Schultz, a member of Our Lady of Perpetual Help Parish in New Albany.)

"Dr. Jim Nolan was a legend, a humanitarian. The retired New Albany optometrist was known across Indiana for his mission work in Honduras, where he touched thousands on the 50 trips he took with his beloved wife. "Doc's Catholic faith was at the core of all he did. With his wife, he began each day with

Mass and ended it with a rosary. "He was one of my mentors, and now he is gone. His recent passing at 86 has left a hole in my heart, but my memories remain strong. "Twenty years ago, I was privileged to travel with the Nolans to the jungles of Central America where he, along with others, brought eye care to Indian tribes and soldiers at an isolated Army outpost. "I witnessed Doc's passion for the poor and how, with his engaging smile, he treated everyone with the same respect, from peasant to government official. "Doc helped me grow as a Christian. He paved the way for me to go on two mission trips to Honduras. "It was difficult for me to leave my family

behind, face my fear of flying and travel to an unfamiliar place. But God's call to me was strong. "Through Doc, I learned the importance of being obedient when God tugs at your heart to do something in his name, to face fear and have complete trust in him. Doc was a saint among us. He changed my life." *(If you have a story or a memory to share, we would love to receive them. Please send your story to The Criterion, P.O. Box 1717, Indianapolis, IN 46206. Or you can e-mail your story to Criterion@archindy.org. Please include the words "Anniversary Story" on the envelope or in the e-mail heading. We ask that you try to keep your story at 250 words or less.) †*



RITTER

continued from page 1

asked. "That summer, we went on our bicycles around town and tried to find where he lived."

Hock's childhood interest in his hometown hero was renewed about five years ago as he got involved in the restoration of Cardinal Ritter's home.

Hock, a member of Our Lady of Perpetual Help Parish in New Albany, is chairman of the board of Cardinal Ritter Birthplace Foundation, which owns the home and is overseeing its restoration.

Archbishop Daniel M. Buechlein



Archbishop Buechlein chats on Oct. 28 in the Ritter home with Francis and Margaret Lori, members of St. Anthony of Padua Parish in Clarksville. The Loris are the parents of Bishop William E. Lori of the Diocese of Bridgeport, Conn. Bishop Lori grew up in New Albany.

traveled to New Albany on Oct. 28 to bless the restoration project of the house. Dozens of the restoration's supporters were in attendance.

"The project has been in my mind. It's been in my prayer. And I'm delighted," said Archbishop Buechlein. "I'm sure Cardinal Ritter, when he was a seminarian at Saint Meinrad, had no idea that he would become the personage that he became."

Born in 1892 in New Albany, Cardinal Ritter grew up just blocks away from St. Mary Parish. After becoming a seminarian for the then-Diocese of Indianapolis, he received his priestly formation at Saint Meinrad Seminary in St. Meinrad and was ordained a priest in 1917.

He was named an auxiliary bishop of Indianapolis in 1933, and became the bishop of the diocese a year later.

In 1946, he was named the archbishop of St. Louis then was made a cardinal in 1961.

Cardinal Ritter participated in the Second Vatican Council, strongly supporting its "Declaration on Religious Freedom."

At home, Cardinal Ritter was an outspoken advocate of racial integration of Catholic schools in Indianapolis and St. Louis.

"A memorial like this is not something that Cardinal Ritter would have asked for," Archbishop Buechlein said. "But it's truly a worthy way of, in a certain sense, evangelizing in this part of southern Indiana because he was a courageous man."

Letty Walter, a 73-year-old member of St. Mary Parish, remembers hearing about

Photos by Sean Gallagher



The exterior of the home in which Cardinal Joseph E. Ritter was born in 1892 in New Albany has largely been restored. Work still needs to be completed on its interior and on an addition to the back of the home, which will likely be used for community meetings.

Cardinal Ritter as she grew up, and she still looks up to him.

"I feel his presence," she said. "He went to the same school that I did. I may have knelt on the same kneeler that he knelt on when he was in church. He is an inspiration in the way that he lived his life."

Walter, who is a member of the foundation's board of directors, said she hopes that the restoration of Cardinal Ritter's home will allow his legacy to shape a new generation.

"I want to make sure that the kids today get [his] message," she said. "Kids need to know how God has blessed us. The cardinal is looking out after us."

Although much of the exterior and the frame of the Ritter home has been restored,

extensive work is still needed on the interior.

Foundation members intend in the future to lease the home as office space for non-profit organizations.

There is also space dedicated in the home for a Cardinal Ritter museum.

A large addition on the back of the house is under construction and will likely be used in the future for community meetings.

(Approximately \$150,000 is needed to complete the restoration of the Cardinal Ritter Home. For more information about the home and how to donate to its restoration, log on to www.cardinalritterhouse.org or call 502-291-3131.) †

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If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

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The Criterion

Pope reminds faithful that death brings eternal life for loved ones

VATICAN CITY (CNS)—The death of a loved one brings pain and sadness, but Christians believe their loved ones will have eternal life in Jesus Christ and that they will be united again with them in heaven, Pope Benedict XVI said.

Celebrating Mass in St. Peter's Basilica on Nov. 3 in memory of the 10 cardinals and 103 bishops who had died in the past year, Pope Benedict ended three days of commemorations of "those who have gone before us marked with the sign of faith."

Marking the Nov. 1 feast of All Saints, the pope said just as God has created thousands of different kinds of beautiful plants and flowers so has he given the world male and female saints, young and old, from every race and culture.

The beauty of the saints, he said during his noon Angelus address, should lead to a desire in every Christian heart to be like them and to spend eternity in their company.

Reciting the Angelus publicly again on Nov. 2, the feast of All Souls, Pope Benedict said, "It is very important that we Christians live our relationship with the deceased in the truth of faith, and see death and the beyond in the light of revelation."

The subjects of death and eternal life are "particularly subject to superstitious beliefs," he said without providing examples.

Repeating questions he raised in his 2007 encyclical, "Spe Salvi" ("On Christian Hope"), the pope asked if Christian faith still gives people hope and if they still desire eternal life or think that earthly life is all there is.

While no one knows exactly "what it is or how it will be," eternal life will be like "immersing yourself in the ocean of infinite love where time—a before and an after—no longer exist. Fullness of life and joy: This is what we hope for and expect from our being with Christ," he said. †

The Criterion

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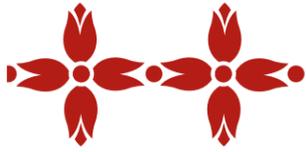
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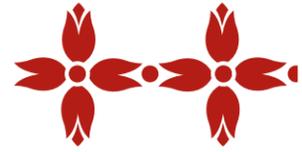
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LEGACY FOR OUR MISSION:

For Our Children and the Future



Celebration marks generosity of Catholics in southern Indiana

By Sean Gallagher

CLARK COUNTY—On a beautiful fall evening marked by crisp autumn air, a crystal clear sky and colorful leaves, Catholics from across southern Indiana gathered on Oct. 28 with Archbishop Daniel M. Buechlein at Huber's Winery in Clark County to celebrate the success of the Legacy for Our Mission: For Our Children and the Future capital stewardship campaign.



Jeffrey Stumpf

The evening began with a celebration of the Eucharist. "Tonight is a night of thanksgiving," Archbishop Buechlein said at the start of the Mass. "Thanksgiving to God for the marvelous blessings that he bestows on our Church in southern and central Indiana, thanksgiving to God for the generosity of so many folks like yourself. You help us carry on the mission of our archdiocese."

Keeping focused on the long term

After the Mass, Jeffrey Stumpf, the archdiocese's chief financial officer, gave a presentation on the relationship of Legacy for Our Mission to the Catholic Community Foundation (CCF), which manages 356 endowments that support the ministry of archdiocesan parishes, schools and agencies.

Stumpf noted that \$13 million of the \$104 million pledged in the campaign were dedicated to the endowments managed by CCF.

He also spoke about the effects of the volatility in U.S. stock markets over the past year on the endowments.

In the last quarter alone, which ended on Sept. 30, CCF's assets dropped in value by 9 percent to a total value of \$141 million.

Stumpf said that because of increased market volatility in October that figure will have dropped even more.

Nevertheless, he was optimistic about the future of the endowments managed by CCF. He noted that the stock markets were coming out of one of the worst decades in their history and that he expected them to perform better in the years to come.

"This does illustrate the value of having a long-term perspective and not panicking in a three- or six- or 12-month period, but to stay the course and keep focused on the long-term," Stumpf said. "I think if we can avoid the distractions and avoid some of the market panic, we will be rewarded going forward to offset some of the pain we've felt over the last 12 to 18 months."

Southern generosity

In remarks after the Mass, Archbishop Buechlein noted the generosity shown by many Catholics in three counties in the southern part of the archdiocese.

"In Clark, Floyd and Harrison counties alone, more than 4,500 individuals and families in 19 parishes contributed nearly \$20.6 million to the Legacy for Our Mission

campaign," the archbishop said. "That's an outstanding number."

Deacon John Thompson, who ministers at St. Augustine Parish in Jeffersonville and who assisted the archbishop at the evening's Mass, was gratified to learn about his fellow New Albany Deanery Catholics' generosity.

"That makes me proud," Deacon Thompson said. "They're putting their faith into action. It's not just all talk."

Father John Geis, pastor of St. Mary-of-the-Knobs Parish in Floyd County, spoke during the evening celebration about his parish raising more than \$8 million to build a new church and parish life center. (For more about the St. Mary-of-the-Knobs Parish plans, log on to www.CriterionOnline.com.)

Members of other parishes in the area that are planning great improvements because of Legacy for Our Mission were also on hand.

Dennis Ernst, a member of St. Michael Parish in Bradford, spoke to *The Criterion* about how his New Albany Deanery faith community was scheduled to break ground on Nov. 2 for the construction of a new parish life center and an addition to and renovation of the parish's former school.

It's a \$2.5 million project made possible by the generosity of St. Michael's parishioners in Legacy for Our Mission.

"It's invigorating," Ernst said. "It's such a vibrant parish. [The project] is a real testament to the dedication that this parish has, and the vibrancy and the life that exists within it to further the mission."

Amy and Carl Duncan, members of Holy Family Parish in New Albany, were excited about some extensive renovations to their parish's church and school—the first significant upgrades there since it was founded in 1954.

The Duncans were particularly enthused about how the church is being made handicap-accessible because their son uses a wheelchair.

Photo by Sean Gallagher



Archbishop Daniel M. Buechlein delivers a homily during an Oct. 28 Mass at Huber's Winery in Clark County as part of a celebration of the success of the Legacy for Our Mission: For Our Children and the Future capital stewardship campaign.

"When we first started going to Holy Family, we had to drive all the way around [the church] to find a way to get him in," Amy Duncan said. "Now every entrance is wheelchair accessible. It tickles him to death because he can actually come in the front [door] of the church."

The Duncans both volunteered in the parish to make the campaign a success.

They were among the 14,000 volunteers across the archdiocese who gave of their time to bring Legacy for Our Mission to a successful conclusion.

"That's an amazing number," Archbishop Buechlein said about the number of campaign volunteers.

"Think of what a powerhouse that is. The blessings that will come from their continued involvement in their parishes are still to be seen and will be astounding."

(For more information on Legacy for Our Mission or the Catholic Community Foundation, log on to either www.archindy.org/legacy or www.archindy.org/ccf.) †

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Editorial



CNS photo by Gregory A. Shemitz, Long Island Catholic

Usher Michael Mastrogiacommo collects the offering during Mass at Assumption of the Blessed Virgin Mary Church in Centereach, N.Y., in June 2005. Each of us is called to pay—to contribute our time, talent and treasure—to build up the Kingdom of God, writes Dan Conway in this week's editorial.

Advancing the Church's mission

One of the first principles of Christian spirituality is that *God will provide*.

Stewardship builds on this principle. It reminds us that God's goodness and generosity are unlimited, the source of everything that exists.

As the beneficiaries of God's abundance, we are called to "receive gratefully" and "share generously" all God's gifts.

Trust in God's Providence does not mean that we can sit by and do nothing.

As stewards of creation, we are called to work tirelessly, to develop and grow God's gifts, and to "give them back with increase."

It is because we trust in God's faithfulness that we refuse to be discouraged or defeated during times of adversity.

As *Christian* stewards, we know that Christ has already achieved the victory we are fighting for. He is the source of our confidence and hope. He is the absolute assurance that God will provide!

True stewardship is a work of the Holy Spirit. It is the presence and power of God active in the world, making sure that we have everything we need to proclaim the Gospel and to be "the seed and beginning of that kingdom" here and now.

The Spirit gives us everything we need. Sometimes we worry that it is not enough. That is when the Holy Spirit gently reminds us that God has already given us everything we need, and more, to be grateful, responsible and generous stewards of all creation. That is when we remember that God is with us always. And that God will provide.

As stewards, our job is to be grateful. To accept responsibility. To share generously with others out of justice and love. And to give back to God with increase. This is how Christian disciples respond to the Lord's invitation. With hope. With love. And with great joy. We should never be discouraged or lose hope. God will provide.

There is an old saying, "When you pray for potatoes, reach for the hoe."

Confidence in God's Providence doesn't excuse us from working hard to proclaim the Gospel and help build the Kingdom. In fact, it motivates us to do

more—and do it more enthusiastically—with a heart full of gratitude and generosity for God's goodness to us.

Sometimes we hear it said that in the old days, before Vatican II, Catholics were only expected to "pray, pay and obey." This is a caricature, of course, but it describes a moment in the life of the Church when many had lost sight of the universal call to holiness—and of every baptized Christian's responsibility to carry out Christ's work on Earth.

But when you think about it, "pray, pray and obey" is not entirely negative.

Prayer is certainly the most important thing any Christian is called to do. Authentic prayer means entering into a relationship with God that is personal and loving. The first responsibility of every disciple of Jesus Christ is to be a person of prayer.

Obedience is also a basic Christian duty. We are all invited to discern God's will for our individual lives and for his Church. Obedience requires openness and careful listening. It means setting aside our own agenda for the good of others. Obedience isn't easy, but it is essential to our growth and development as individual Christians and as a community of faith.

Finally, there is the notion that Catholics should "pay" for the privilege of being members of the Christian community. We all know that Church support is important, but it's a grave mistake to think that "obligatory giving" can ever be enough to satisfy our baptismal responsibility to be full, conscious and active members of the Body of Christ.

Yes, each one of us is called to pay—to contribute our time, talent and treasure—to build up the Kingdom of God.

As Christian stewards, we have an obligation, and a profound opportunity, to pay for the privilege of life in Christ through our gifts of self and through our active engagement in the Church's life and ministry.

So, the next time we are asked what our role is in advancing the mission of the Church, we can honestly answer "pray, pay and obey" in the very best sense of those terms.

—Daniel Conway

Parish Diary/Fr. Peter J. Daly

Faith and friendship are at core of 40th high school reunion

Forty years is a long time, half a lifetime for the average person in the U.S.



I went to my 40th high school reunion recently. It was 800 miles and half a lifetime away.

My graduation year, 1968, was a traumatic one. It was the year of the Tet offensive in Vietnam, the assassinations of the Rev. Martin Luther King Jr. and Sen. Robert Kennedy, the Chicago Democratic convention and riots all across America.

Our graduation in 1968 took place in a world that seemed literally to be on fire. For a school on the west side of Chicago and in the midst of all of that, we were stepping into an exciting unknown.

But now, 40 years later in the midst of new upheavals, we have the benefit of perspective. Having lived through the traumas of the past, we are just glad to be alive. About a dozen of the 240 members of our class have died.

So many things have changed in 40 years.

St. Ignatius was an all-boys high school when we went there four decades ago. Today, it is co-educational.

The west side of Chicago was a dangerous jumble of tenements, abandoned buildings and a rail yard. Today, it has upscale condos and trendy restaurants.

Our school looks fantastic. For those who had not been back in 40 years, it was unbelievable. The school now has a theater, two gymnasiums and an elegant library.

We used to run track through the streets. Now students have a landscaped track with the dramatic backdrop of the skyscrapers of the Loop.

When we were students, we ate lunch in a Quonset hut with asbestos sprayed on the ceiling for insulation. We didn't worry much

about the carcinogenic asbestos falling in our food because we were allowed to smoke in that lunchroom. Today, there is no smoking and no asbestos anywhere. Students eat in a lunchroom worthy of a fine hotel.

All of these improvements cost a little. The tuition in our last year was about \$400. Today tuition is \$11,000.

The atmosphere in the school has changed, too. Back in the 1960s, nearly all the teachers were Jesuit priests, brothers or scholastics (seminarians). Today, there is only one Jesuit on the staff. The rest of the faculty and staff are lay, equally divided between men and women.

The school does a good job of preserving its Catholic character and Jesuit tradition of education. It requires everyone on staff, from the principal to maintenance workers, to go through a five-year adult faith development program.

In some ways, they probably have more unity on the staff today about what a Jesuit education is supposed to be than they had 40 years ago.

But the biggest change was not in the school or in the neighborhood. The biggest change was in those of us who had graduated 40 years ago. We were calmer. We were less competitive. We were just happy to be there.

There is a fond sweetness in traveling down memory lane with people of your own age and era who are still in the game of life. But we have seen enough of life's disappointments, successes and defeats to know that only a few things really matter, and faith and friendship are among them.

We probably didn't appreciate it 40 years ago, but we were being given both in our well-worn, old school.

We made friendships that have endured half a lifetime. And we absorbed a faith that has led us this far through this life and will lead us into the next.

(Father Peter Daly writes for *Catholic News Service*.) †

Letter to the Editor

Future Farmers of America members help local charity assist the needy

The Society of St. Vincent de Paul welcomed more than 160 Future Farmer of America (FFA) volunteers to our two Special Works facilities (distribution center and food pantry) on Oct. 23-24 for "Days of Service" during the National FFA Convention in Indianapolis.

These highly motivated young men and women complemented our organization's all-volunteer work force in our mission to serve needy individuals and families.

At our Free Distribution Center, FFA volunteers completed two major projects. They painted a large meeting room and hallway, and they landscaped around the property and spread several yards of mulch. Other volunteers helped clean up and organize areas within the center that will allow us to better serve our clients.

The St. Vincent de Paul Food Pantry is housed in a large facility that also contains administrative offices, the Gennesaret Free Medical Clinic, the Ozanam Free Legal Clinic and storage areas. Three shifts of FFA volunteers (about 40 people each shift) performed a variety of tasks at the facility.

In the pantry, they assisted clients with shopping, bagging and loading groceries. Other volunteers sorted food and non-food items, repackaged bulk products and stocked/replenished shelves and roll carts.

In addition, several volunteers worked outside to clean up trash and weeds, remove overgrowth, trim and prune plants, winterize garden areas, till flower gardens and spread several yards of mulch.

Although we are grateful for the annual

boost that these young people provide, we also want to thank our regular volunteers for donating extra time to plan, coordinate and supervise the "Days of Service" projects.

The FFA obtained sponsors to purchase tools and supplies for the projects, which allows the Society of St. Vincent de Paul to use our funds for direct aid to the needy. We are also grateful for in-kind donations from Tiffany Lawn & Garden (mulch), Green Acres Landscape (mulch and delivery), Nativity of Our Lord Jesus Christ Parish in Indianapolis (paint and supplies), and Baker & Daniels (lunch for volunteers).

The Society of St. Vincent de Paul appreciates the partnership with FFA in its efforts to promote service learning for members at national days of service. We hope to continue to leverage their talents and enthusiasm in future years.

For more information on the charitable works of the Society of St. Vincent de Paul in the Indianapolis area or to make a donation to support our ministries, please log on to our Web site at www.SVDPindy.org.

Note that we are a 100 percent volunteer organization so every dollar goes to direct aid.

As a faith-based charity, we appreciate your prayers, sacrifices and support in our mission to serve those in need.

Don Striegel
Pantry Volunteer Coordinator
Society of St. Vincent de Paul
Indianapolis

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Becoming ministers of hope for others in need of hope

Rarely do we know the impact we might have on other people. Rarely do we know the impact of our witness as people who pray.

I am rather certain that many of our holy folks who have gone home to God made a deep impression on us when they least realized it.

Retired Archbishop Harry Flynn of the Archdiocese of St. Paul and Minneapolis told the following story while directing our bishops' spiritual retreat last August. The story illustrates my point.

Jerry was a seminarian preparing for the diocesan priesthood. He was highly respected by his fellow seminarians and the faculty alike.

But at the end of his first year in the seminary, for some reason, he flunked every one of his courses. Not surprisingly, the faculty said he could not continue studies for the priesthood.

His seminary rector wondered if Jerry might have the ability to do better, and suggested that he take two summer courses in theology to see if he could.

Jerry took up the suggestion, worked hard and did fine. So the rector invited him back to the seminary. He passed all of his courses, and was ordained a deacon after his third year of theology.

While serving as a deacon on summer assignment in a small town of the diocese, Jerry went to visit his vocation director some distance away.

On his way home that night, he was in an auto accident and suffered a broken leg.

When it was time to have the cast removed from his leg, his mother took him to a nearby clinic. The cast was removed, Jerry stood up—and he fell over dead. An embolism had formed and it took his life.

At his funeral in his hometown, the seminary rector noticed a religious sister in attendance and, after the funeral, he asked her how she knew Jerry.

The sister said that she had met Jerry at summer school. She said when she came to summer school she had planned to be dispensed from her religious vows and to leave the convent.

During the summer session, she saw that Jerry spent a lot of time in prayer before the Blessed Sacrament, praying his Breviary, saying the rosary and simply being there in quiet adoration.

The nun told the rector that Jerry's example caused her to realize that she had made a decision about her vocation without talking to God.

She took her discernment to prayer, and realized that she was truly called to consecrated life.

Jerry's fidelity to Jesus in prayer was a powerful witness. She has been a consecrated religious for 42 years now. She owed her life in religion to Jerry, who had no idea what his example would accomplish.

Maybe it would be good to ask

ourselves, do we talk to God about the priorities in our lives? There is nothing like time spent with God to help us look at the big picture in life.

It is easy to get caught up in the everyday details and preoccupations. Time spent with God gives us peace of mind and heart.

Talking to God in a culture that more and more wants to privatize him—and to deny his place in the world he created and sustains—is an important responsibility shared by all of us.

Last June, in one of his reflections, Pope Benedict XVI remarked that when God is left aside none of the things that truly matter to us can find a permanent place; all our great and small hopes are founded on emptiness. He said it is necessary to open our hearts, our minds and our entire lives to God, to be his credible witnesses among our brothers and sisters.

"Through perseverance in prayer, the Lord broadens our desires and expands our mind, rendering us better able to receive him within ourselves. ... We must open ourselves to God's gaze, to God himself so that in the light of God's face, lies and hypocrisy fall away. ... It is through prayer that we learn to keep the world open to God and to become

ministers of hope for others" (*L'Osservatore Romano*, #25, June 18, 2008).

Jerry, the seminarian in the story, was simply doing his duty as a seminarian and deacon. At times, doing that duty before the Blessed Sacrament may have been the greatest act of love he could offer. He might even have found that prayer time a bit of drudgery, but he gave himself to God's gaze anyway. By God's grace, that simple gift of self became an instrument of salvation for another person.

Do we talk to God? We, too, can become ministers of hope for others who are in need of hope. And we can help keep the world open to God. †

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 November

Catholic high schools: that they may be a continued source for promoting the Catholic values of service and giving of one's life as a gift for others, especially as priests or religious.

Debemos convertirnos en ministros de esperanza para quienes lo necesiten

Raramente nos imaginamos el impacto que podemos tener en otras personas. Raramente nos imaginamos el impacto que puede tener nuestro testimonio como personas de oración.

Estoy bastante seguro de que muchas de las personas santas que han vuelto a casa con Dios, han causado una profunda impresión en nosotros cuando menos se lo imaginaban.

El arzobispo jubilado, Harry Flynn, de la Arquidiócesis de San Pablo y Miniápolis, relató la siguiente historia mientras conducía nuestro retiro espiritual para obispos el pasado agosto. Esta historia ilustra la esencia de lo que trato de explicar.

Jerry era un seminarista que se preparaba para el sacerdocio diocesano. Gozaba de un gran respeto tanto de sus compañeros seminaristas, como del cuerpo de profesores.

Pero al final de su primer año en el seminario, por algún motivo, reprobó todas las materias. No es de sorprender que el cuerpo de profesores dijera que no podría continuar con sus estudios al sacerdocio.

El rector del seminario se preguntó si Jerry podría mejorar en sus estudios y sugirió que tomara clases de teología durante el verano para ver si mejoraba.

Jerry aceptó la sugerencia, trabajó arduamente y salió bien. Así que el rector lo admitió nuevamente en el seminario. Jerry aprobó todas sus materias y se ordenó como diácono después de su tercer año de teología.

Mientras servía como diácono en una asignación de verano en un pequeño pueblo de la diócesis, Jerry fue a visitar a su director vocacional que se encontraba a cierta distancia.

Esa noche, camino a casa, sufrió un accidente en el coche y se fracturó una pierna.

Cuando llegó el momento de quitarle el yeso de la pierna, su madre lo llevó a una clínica cercana. Le quitaron el yeso, Jerry se levantó y cayó al piso muerto. Se le había formado una embolia que cobró su vida.

Durante el funeral en su ciudad natal, el rector del seminario observó la presencia una hermana religiosa y después del funeral le preguntó cómo conocía a Jerry.

La hermana le dijo que había conocido a Jerry durante el curso de verano. Le explicó que al llegar al curso de verano tenía planeado pedir que la dispensaran de sus votos religiosos y dejar el convento.

Durante el curso de verano observó que Jerry pasaba muchísimo tiempo rezando ante el Santísimo Sacramento, rezando su breviario, el rosario y simplemente estaba allí en adoración silente.

La monja le dijo al rector que el ejemplo de Jerry hizo que se diera cuenta de que ella había tomado una decisión respecto a su vocación sin antes consultarla con Dios.

Elevó su discernimiento a la oración y se dio cuenta de que realmente había sido llamada para la vida consagrada.

La lealtad de Jerry hacia Jesús en la oración resultó un testimonio poderoso. Ha sido una religiosa consagrada por 42 años. Le debe su vida religiosa a Jerry, quien no tenía ni idea de lo que lograría con su ejemplo.

Quizás tendríamos a bien preguntarnos: ¿acaso hablamos con Dios sobre las prioridades en nuestras vidas? No hay nada como pasar un tiempo con Dios para que nos ayude a ver nuestra vida en perspectiva.

Resulta muy fácil dejarnos llevar por los

detalles y las preocupaciones cotidianas. El tiempo que pasamos con Dios nos proporciona tranquilidad y sosiego en el corazón.

Hablar con Dios en una cultura que pretende privatizarlo cada vez más y negarle el lugar que le corresponde en el mundo que Él creó y mantiene, es una responsabilidad que todos compartimos.

El pasado junio el Papa Benedicto XVI en sus reflexiones señaló que cuando hacemos a un lado a Dios, nada de las cosas que realmente nos importan pueden hallar un lugar permanente, pues todas nuestras esperanzas, por grandes o chicas que sean, están fundamentadas en el vacío. Dijo que era necesario abrir nuestros corazones, nuestras mentes y todas nuestras vidas a Dios, para ser sus testigos creíbles entre nuestros hermanos y hermanas.

"Mediante la perseverancia en la oración el Señor amplía nuestros deseos y expande nuestras mentes, haciéndonos capaces de recibirlo en nuestro interior. ... Debemos abrirnos a la mirada de Dios, a Dios mismo, para que a la luz de Su rostro las mentiras y las hipocresías desaparezcan. ... Es mediante la oración que aprendemos a mantener el mundo abierto a Dios y a convertirnos en ministros de esperanza para los demás" (*L'Osservatore Romano*, #25, 18 de junio, 2008).

Jerry, el seminarista de la historia, estaba

simplemente cumpliendo con su deber como seminarista y diácono. En ocasiones, cumplir con su deber ante el Santísimo Sacramento, pudo ser el mayor acto de amor que podía ofrecer. Quizás incluso le parecería que el tiempo que pasaba en oración era un tanto pesado, pero de todos modos se entregaba a la mirada de Dios. Por la gracia de Dios ese simple obsequio de sí mismo se convirtió en un instrumento de salvación para otra persona.

¿Acaso hablamos con Dios? Nosotros también podemos convertirnos en ministros de esperanza para aquellos que lo necesiten. Y podemos ayudar a mantener el mundo abierto a Dios. †

¿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 Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

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

La intención del Arzobispo Buechlein para vocaciones en noviembre

Las escuelas secundarias católicas: que ellas sean una fuente continua para promover los valores católicos de servir y dedicar su vida como regalo a los demás, especialmente en el cargo de sacerdotes o religiosos.

Events Calendar

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 Priori Hall, Carrie Bellock, presenter, \$15 per person. Information: 317-919-5316 or e-mail 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.

St. Michael the Archangel School, 3352 W. 30th St., Indianapolis. **Junior high school musical**, \$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.

November 7-8
Oldenburg Academy, auditorium, 1 Twister Circle, Oldenburg. **Drama production, The Diary of Anne Frank**, 7 p.m., \$7 adults, \$5 students. Information: 812-933-0737, ext. 244.

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.

November 7-30
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.

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, 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.

St. Susanna School, Zore Hall, 1210 E. Main St., Plainfield. **Social**, 7 p.m.-midnight. Information: 317-275-8632 or vmcnamara@norwood.com.

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 meeting**, hosted by Sisters of St. Francis, 11:30 a.m. Information: 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, **cornhole tournament**, food, music, 1:30 p.m., \$20 per person/\$40 team. Information: nainseanne@aol.com.

St. Anthony Parish, 379 N. Warman Ave., Indianapolis. **Euchre party**, 1:30 p.m., \$3 per person.

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 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.

November 10
Roncalli High School, auditorium, 3300 Prague Road, Indianapolis. **"Teens and Sexuality,"** program for parents, 7-9 p.m. Information: 317-787-8277.

November 10-December 15
St. Mark the Evangelist Parish, Parish Center, 535 E. Edgewood Ave., Indianapolis. **"Divorce and Beyond" program**, six-week series, 7-9 p.m. Information: 317-236-1586 or 800-317-382-9836, ext. 1586.

November 11
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild meeting**, 12:30 p.m. Information: 317-885-5098.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., Indianapolis. **Loyola Series, "Use of the Imagination in the Spiritual Exercises,"** Jesuit Father Bill Creed, speaker, 1:30 p.m. Information:

twidner@brebeuf.org.

St. Simon the Apostle Parish, 8155 Oaklandon Road, Indianapolis. **"Theology of the Body,"** Aaron Hyre, presenter, 6-9 p.m., child care available. Information: 317-997-3323.

St. Pius X Parish, 7200 Sarto Drive, Indianapolis. **Support group for divorced and separated Catholics, meeting**, 7 p.m. Information: 317-466-1399.

November 12
Vito's, 20 N. Pennsylvania St., Indianapolis. **Theology on Tap, Series on "The Theology of the Body,"** 7 p.m. Information: <http://indytheologyontap.com> or call 317-413-6097.

St. Francis Hospital, Swisher Conference Center, 1201 Hadley Road, Mooresville. **"Stroke Prevention" workshop**, 6:30 p.m. Information: 317-782-4422.

November 13
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Sixth annual national commemorative candle-lighting service to remember those afflicted by Alzheimer's disease or related illness**, 7 p.m. Information: 317-784-2592.

November 14
Marian College, Civic Theatre, 3200 Cold Spring Road, Indianapolis. Southside Catholic Business Professionals, **"Inspirational Insights,"** 8:30-11:30 a.m., \$49 per person, \$20 students, includes breakfast. Information: 317-735-9924 or www.IndySCBP.

November 14-15
St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **St. Augustine Guild, "Christmas Bazaar,"** lunch 11 a.m.-1:30 p.m., 9 a.m.-4 p.m. Information: 317-844-3611 or 317-872-6420.

November 15
St. Malachy Parish, Noll Hall, 326 N. Green St., Brownsburg. **"Christmas Bazaar,"** craft show, 9 a.m.-3 p.m. Information: 317-852-3195 or dlmtimko2@aol.com.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass**, Father Eric Johnson,

celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Roncalli High School, 3300 Prague Road, Indianapolis. **Placement test**, \$10 per student, 8-11:15 a.m. Information: 317-787-8277.

Holy Trinity Parish, 902 N. Holmes Ave., Indianapolis. **"Holiday Bazaar,"** food, potica, booths, 9 a.m.-6 p.m. Information: 317-354-6103 or 317-631-3019.

St. Simon the Apostle Parish, 8155 Oaklandon Road, Indianapolis. **"Royal Extravaganza,"** dinner and dancing, \$65 per person. Information: 317-826-6000.

St. Bartholomew Parish, 1306 27th St., Columbus. **Concert, Latin-American music**, Patricio Escobar from Ecuador, singer/guitarist, 6:30 p.m., free-will donation. Information: 812-379-9353, ext. 237.

Oldenburg Franciscan Center, Oldenburg. **"Grieving Losses in Our Lives: Keeping Memories Alive,"** 9-11:30 a.m., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

November 16
Athenaeum Ballroom, 401 E. Michigan St., Indianapolis. **St. Mary Parish, live art auction**, 4-5 p.m., preview, 5 p.m., auction, \$10 per person. Information: 317-636-1700 or 317-637-3983.

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

November 16-19
Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **Parish Mission, "We Are Called,"** 7-8:30 p.m., Father Jim Farrell, presenter. Information: 812-944-1184.

November 18
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Are You Catholic and Don't Know**

What You Believe?," session two of four, Benedictine Father Matthias Newman, presenter, 6:30-9 p.m. Information: 317-788-7581 or benedictinn@benedictinn.org.

November 19
Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439.

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Eucharistic healing service**, rosary for vocations, praise, worship, music, 6 p.m. Information: 812-623-8007.

November 20
Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

November 21
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, 6:30 a.m., followed by buffet breakfast, Dr. James Trippi, cardiologist and president of Gennesaret Free Clinic, presenter, \$14 members, \$20 non-member. Information and registration: www.catholicbusinessexchange.org.

November 22
St. Mary-of-the-Knobs Parish, 3033 Martin Road, Floyd's Knobs. **"Harvest of Abundance,"** dinner, dancing, \$40 per person. Information: 812-923-3011.

November 22-23
St. Barnabas Parish, 8300 Rahke Road, Indianapolis. **Outreach ministry, "A Different Kind of Giving" market**, shop for Christmas presents that have a purpose, after all Masses. Information: 317-882-0724.

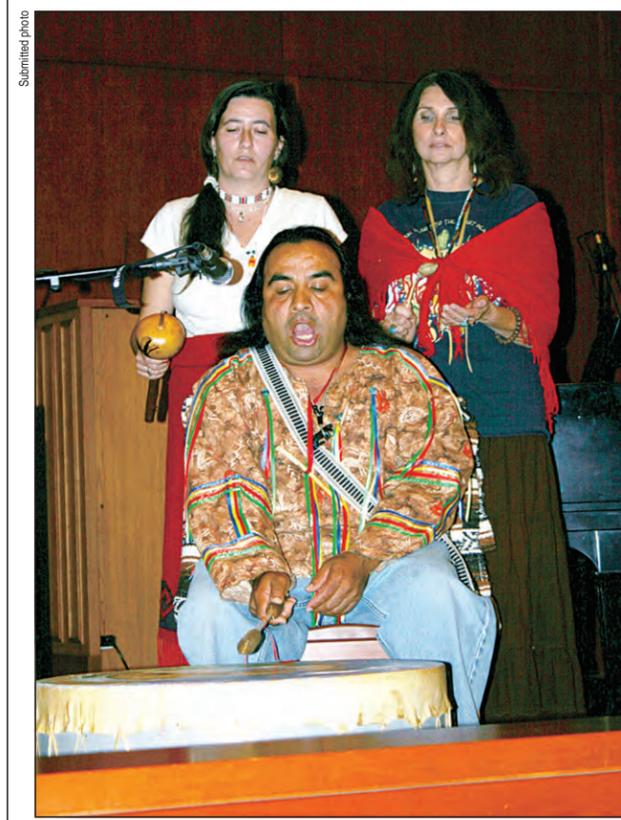
St. Margaret Mary Parish, 2405 S. Seventh St., Terre Haute. **Craft fair, bake sale and noodle sale**, Sat. 9 a.m.-2 p.m., Sun. 9 a.m.-12:30 p.m. Information: 812-232-3512.

November 23
Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Altar Society, annual bazaar and chicken noodle dinner**, crafts, bake sale, 12:30-4 p.m. Information: 317-784-5454, ext. 2. †



Pilgrims meet pope

St. Andrew parishioners Charles and Tonya Maurer of Richmond meet Pope Benedict XVI on Oct. 3 at Vatican City in Rome during a pilgrimage sponsored by the board of directors of the Knights of Columbus. Charles Maurer is a member of the Knights' board. The pilgrimage focused on the Year of St. Paul with visits to places in and around Rome connected to the Apostle.



'Songs of Peace'

A Native American family chants a song on Oct. 4 at St. Bartholomew Parish in Columbus during "Reconciliation Day," an interfaith event sponsored by St. Bartholomew Parish and Interfaith Forum Columbus. The family chanted a series of Native American songs during the day's "Songs of Peace" concert. Hindu, Jewish, Muslim and Christian songs were also featured in the concert.

A message of hope

Homeless receive shoes and socks through Eagle Scout project

By Mary Ann Wyand

Glenda Moore is homeless and can't find a job. On most days, she doesn't have much to smile about as she walks along near-north side streets in Indianapolis on her way to the Cathedral Kitchen and Food Pantry for a free hot meal and groceries. But on Oct. 19—the day that the Catholic Church observed World Mission Sunday—Moore smiled often as she talked with Boy Scout Manuel Peredo-Muniz at the Cathedral Kitchen adjacent to SS. Peter and Paul Cathedral.

She was excited about a special opportunity to help Manuel earn his Eagle Scout badge by having her feet washed and being fitted for new shoes.

"I got up this morning and I walked down here," Moore said after receiving a new pair of socks and comfortable athletic shoes.

"I appreciate it very much," she said. "They asked you what size shoe you wear. If you don't know, they measure your feet. I think it's swell for the young guy that is doing this because it shows that they care for the homeless. I told him personally thanks, and I think he's doing a good job caring for the homeless people's feet. I love to see young people make it because there's a whole lot of us who haven't [been able to succeed in life]."

Moore looked down at her new shoes and smiled.

"I have shelter at night, but it's not as good as it should be," she said. "I have a friend that is letting me stay in one of his houses, but it doesn't have lights and stuff so I've just got a roof over my head. I have a little problem with reading. I can do motel work, but I've been trying [to get a job] and had no luck."

She smiled again and shrugged her shoulders then picked up her bag of groceries, climbed the stairs and walked outside into the cool autumn weather.

Manuel, who is 14, volunteers at the Cathedral Kitchen with other members of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese.

While helping serve food there for his eighth-grade service project, Manuel noticed that many homeless people need shoes that fit better and are suitable for lots of walking.

He decided to collect donated shoes and organize a foot clinic for homeless people with advice from Cathedral Kitchen and Food Pantry director Margie Pike, a Cathedral parishioner and registered nurse.

Doug Lowery, assistant scoutmaster of Troop #125 and a member of Our Lady of Mount Carmel Parish, said Manuel's Eagle Scout project is "centered right in service, centered right in the grace of Jesus Christ, and it's modeled after the fact that if Christ was willing to wash the feet of the least of our brethren then it's certainly something that we can do as well."

Fifteen adults and 20 teenagers helped with his service project.

Dr. Patrick DeHeer, a member of Our Lady of Mount Carmel Parish who specializes in podiatric medicine, volunteered to examine people's feet.

"It's great to be here," DeHeer explained during a short break. "I work at a couple of other free clinics and do a lot of medical mission work so this is something that is natural for me. I was very impressed to see Manuel come up with the concept to do this [foot clinic]."

DeHeer said improper hygiene, ill-fitting shoes and dirty socks cause fungal problems and other foot infections for homeless people, who must rely on their feet to get around every day.

"A lot of the people have arch problems," he said. "Most of the people are on their feet all the time so they have a lot of overuse injuries, too."

Manuel's father, Carlos, and mother, Mercedes, helped him coordinate the foot care clinic for about 150 homeless people.

Teenagers carried tubs of warm water to the adult volunteers, who washed the homeless people's feet and fitted their new shoes then prayed with them.

"Their feet are their only means of transportation and they need good walking shoes," Carlos Peredo said. "We have a big group of volunteers from Our Lady of



Boy Scout Manuel Peredo-Muniz, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese, talks with Glenda Moore at the Cathedral Kitchen and Food Pantry in Indianapolis after she helped him fulfill the service requirements for his Eagle Scout project. Moore and 147 other homeless people agreed to participate in a special foot clinic by having their feet washed then being fitted for new socks and shoes. Manuel is a freshman at Guérin Catholic High School in Noblesville, Ind.



Our Lady of Mount Carmel parishioner Lori Baxter of Carmel, Ind., left, and another volunteer hold hands and pray with a homeless man after Baxter washed his feet then fitted him with new socks and shoes. After giving the man a big hug, Baxter said it was a special gift to meet the Cathedral Kitchen and Food Pantry clients. "How beautiful these people are," she said, "and how grateful and thankful they are for whatever they're given."

Mount Carmel Parish and St. Monica Parish in Indianapolis, and also from [Boy Scout] Troop #131 at the Carmel United Methodist Church, which is where my son goes for Scouts."

Manuel collected hundreds of pairs of donated shoes for men, women and children thanks to the generosity of members of Our Lady of Mount Carmel Parish, Carmel United Methodist Church, Carmel Christian Church and Carmel Lutheran Church.

"I wanted to serve people in need with my Eagle Scout project," Manuel explained. "I came here with 236 pairs of shoes. I was able to help 148 people. Everybody was really grateful. I heard some of their stories—everything from how some people chose to be homeless because they feel a sense of freedom to the people

who just got out of prison or [had] dropped out of school and can't get a job."

Several hundred pairs of extra men's, women's and children's shoes were given to the Catholic Charities Indianapolis Crisis Office, archdiocesan Refugee Resettlement Program and archdiocesan Birthline program, which serve low-income people.

"There were two parts to my project—the physical part and the spiritual part," Manuel said. "The homeless people can walk easier, and they'll have clean feet and good shoes. But the main part [of the project] was that we gave them a message of hope, and they know that there are people ... who really care about them and will get down and wash their feet. All the volunteers prayed in a circle before we started, and each foot washer prayed with their clients." †

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What does it mean to be a young Catholic today?

By John Shaughnessy

After she graduated from college in the spring, Kendal Dedinsky struggled to find a new spiritual setting to continue developing the Catholic faith that means so much to her.



Kendal Dedinsky

For four years at Washington University in St. Louis, the Newman Center there helped her grow in her faith in the company of other Catholics in her age group.

"My experience at the Newman Center was amazing," Dedinsky says. "From the students to the Catholic priest, it gave me a real sense of purpose. One of the biggest things I found there was an understanding of why I'm Catholic, and what it means to be a Catholic woman in today's world."

She sought a similar spiritual experience when she returned to Indianapolis this summer to start her first year as a medical student in the Indiana University School of Medicine.

"One of the things I struggled with was not having a young adult community to come to, or where to look for one," she says.

For now, she has found a spiritual home with the Catholic community at Butler University in Indianapolis. Yet, even though it has filled the void for her, it doesn't completely meet her faith needs—a reality that a lot of people her age struggle with, she says.

"From the people I talk to, it's tough. Entering the real world and leaving the nest of college, a lot of people struggled with some of the things [that] I struggled with. For me, and people I talk to, we want to find a place to go to Mass that has a vibrant spirit for worship, great music and a priest who is available. I'm looking for a place with young adult Bible study and Theology on Tap.

Submitted photo



College students wait for an outdoor Mass called "Mass on the Grass," a once-a-year event in the fall at Butler University in Indianapolis.

"The biggest thing would be to have a common place and a common worship—to have a weekly Mass downtown or any other place where we could meet with other young people to find a common bond, to have a worship that meets the needs of my age group."

She longs for a spiritual home that will help her with the deep questions of her

young life.

"I want to link the woman who I am becoming in God to where my professional career is going," she says. "What does it mean to be Catholic in today's world? How does my faith help me best in today's world? With today's issues and challenges, how do I love, how do I serve?" †

Parishes hold the key to opening doors to young adults

By John Shaughnessy

Cindy Flaten knows what's at stake in her parish's efforts to reach out to young adults.

"It's for the growth of the larger Church and why we're put on this Earth—to love and serve God and each other," says Flaten, the director of religious education at Christ the King Parish in Indianapolis. "If we don't let them know they are a valued part of our parish community, they'll find what they're looking for somewhere else."

Flaten's conversations with young adults have convinced her that they want to grow in their faith, so she's trying to provide them with ideas and resources for

their spiritual growth.

One outlet could be Theology on Tap, which lets young adults learn about their faith in a community setting, such as a restaurant, a parish hall or a bar. She's also trying to develop programs at the parish and deanery levels, with the help of Mary Schaffner, the program coordinator of young adult ministry for the archdiocese.

"I'm working with the other directors of religious education in the [Indianapolis] North Deanery to try to establish some events," Flaten says. "We want to connect them with other young adults in the North Deanery to help them see the bigger Church—not just on a spiritual level, but a social level. Mary tells us that once there's a

process, the young adults will take it over."

Ideas being considered are Bible study sessions and spiritually themed movie nights that would also involve wine-and-cheese gatherings.

Christ the King Parish has also made efforts to keep in touch with their parishioners who are college students. The parish provides the students with information about the churches and the Newman Centers at the colleges they attend. The parish also sends care packages twice a year to their college students.

"I make scarves in their college colors just to let them know that their community is still thinking of them," Flaten says. "That way, they know the Church is still reaching out to them as young adults." †

YOUNG ADULT AND COLLEGE CAMPUS MINISTRY

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Go to www.archindy.org/youngadult

Theology on Tap

Theology on Tap is a social and educational organization where young adult Catholics meet at a local Indianapolis pub, currently Vito's on Penn (20 N. Pennsylvania St.), and listen to talks about the beliefs of the Catholic Church.

The mission of the organization is to provide those in the Indianapolis area an informal platform to meet and socialize, while strengthening faith through the seeds of the Lord's word. So if you're an unfamiliar face to Theology on Tap and would like to meet fellow young adult Catholics in the area, plan to join the fun and comradery by checking out our calendar for all upcoming ToT talks and events.

Fall Theology on Tap Events: a series on Pope John Paul's Theology of the Body

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- **December 10 - NFP:** The Trojan War. Hear from a local physician on the beauty and reality of Natural Family Planning.
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Opportunities for Young Adults as our Archdiocese celebrates its 175th Anniversary

- **Pilgrimage to Vincennes with Archbishop Daniel Buechlein – April 18, 2009**

In conjunction with other pilgrimages of this kind, Archbishop Daniel M. Buechlein will lead this spiritual pilgrimage to Vincennes Indiana with our young adults on April 18, 2009. This historic city was the original location of the cathedral and home of Bishop Simon Brute, first Bishop of Vincennes, which pre-dated the Archdiocese of Indianapolis. Pilgrims will tour the original cathedral, visit the crypt church and the remains of Bishop Brute, celebrate Mass and enjoy a meal, all while taking advantage of the opportunity for prayer, conversion and a deeper understanding of the origins of our Catholic heritage in Indiana.

- **Young Adult Hospitality**

Young adults will act as hosts for the over 30 Bishops from around the country who will be here to help celebrate the Sacrament of Confirmation as part of the celebration Mass on May 3, 2009

Go to www.archindy.org/youngadult

Mass and Run for Vocations – May 1 and 2, 2009

May 1st and 2nd, 2009 will be the weekend for our second annual Mass and Run for Vocations. Mass will be celebrated on May 1st at St. Johns downtown beginning at 6:00 p.m. and the run/walk will follow the next morning.

For those who don't think they can – or have no desire! – to run the mini, we invite and encourage you to walk or run the 5k, sign up to hold our banner and cheer our runners on, or help out at our hospitality tent so that we have a great representation on that day! While this is sponsored by the young adults, all ages are encouraged to participate in support and awareness of vocations.

FAITH

continued from page 1

practice or non-practice of their faith for life, or at least until they move into married and family life," says Sister Carmen Gillick, a member of the Sisters for Christian Community, who has worked as a college campus minister for 20 years.

"So these years are critical," adds Sister Carmen, who now serves at St. Joseph University Parish as the pastoral associate for college students in the Terre Haute area.

She also says it's significant that the archdiocese is seeking different approaches to connect with college students and older young adults.

"It's very important to see the difference in the needs and expectations of collegians as opposed to young adults who are not collegians," Sister Carmen says. "You can get collegians together at 10 p.m. If you try that with people in the workforce, they'll tell you, 'You have to be kidding. I have to get up at 5 a.m.' I do commend the archdiocese's outreach to both groups at this point in time."

So do college students.

"I think it's a real blessing that the archdiocese is realizing the potential our generation has," says Missy Hintmann, 23, a student at Butler University in Indianapolis and the president of the college's Catholic community. "To help us know ourselves and our faith better is the most important thing they can do for us."

Students say that the Butler Catholic community especially benefits from having a priest, Father Jeff Godecker, on campus as a chaplain.

"It was a really hard transition coming here my freshman year," says David Martin, 20, a sophomore who grew up in St. Bartholomew Parish in Columbus. "When I first got here, I was lost. It helped to get involved in the Butler Catholic community, and having a priest here makes a huge difference. The sacraments are always available. You can talk to him if you have troubles. He provides a link to the archdiocese that we wouldn't have. I think it's just essential."

A need for a stronger connection

At 27, Allison Witmeier believes that

young adults need a stronger connection to the Church, too.

"It's an age group that can easily be underserved," says Witmeier, a member of Christ the King Parish in Indianapolis. "I know a lot of people my age feel left out. After you graduate from college, there's not a lot of involvement for you until you have kids. A lot of people let their faith go. They don't feel there's a lot there for them. They don't have that strong connection. I think the archdiocese reaching out to people that age is excellent. It needs to happen."

Father Nagel and Schaffner agree. They will spend the first year of their initiative by meeting with young adults and researching approaches that have succeeded so they can develop a five-year plan for re-establishing campus and young adult ministry.

The initiative already has the theme of a "Universal Call to Holiness." Two of its main goals involve evangelization and an increase in vocations.

"When we're at colleges, one of the things the students immediately talk about is the presence of priests on campus," says Father Nagel, who is also the associate director of vocations for the archdiocese and the associate pastor of Our Lady of the Greenwood Parish in Greenwood.

"When the priest is there, the sacraments are there. They see that clearly. It's also the Catholic identity. They want to have Mass on campus. They think it would help evangelization. We are called to evangelize to all people, not just Catholics. It leads into vocations, too. Every comment the archbishop makes on this is with an eye on vocations."

The challenge and the future

For young adults, an emphasis has also been placed on making parishes more welcoming to them, giving them opportunities to be involved in parish programs and helping them connect with people in their age group.

"The opportunity to serve the community is something my age group and younger feel is important," says Witmeier, who has been involved in guiding confirmation classes at Christ the King Parish with her husband, Andy, who is 28.



As part of their efforts to focus on young adult ministry in the archdiocese, Father Rick Nagel, bottom left, and Mary Schaffner, left, have traveled to college campuses to meet with students. Here they talk with young adults at Butler University in Indianapolis during a meeting on Oct. 30. Father Jeffrey Godecker, chaplain of the Butler Catholic community, sits next to Schaffner. From left, the students are Chris Jozwiak; David Martin of St. Bartholomew Parish in Columbus; Anna Michel of Holy Cross Parish in Fort Branch, Ind., in the Evansville Diocese; Colin Brodmerkel of St. John the Baptist Parish in Fort Wayne, Ind., in the Fort Wayne-South Bend Diocese; and Ann Govert of St. Bridget Parish in Hobart, Ind., in the Gary Diocese.

"Service opportunities would be a great way to get people involved. There's a passion there to make a difference. And people my age like opportunities to be social and have fun, too."

The leaders of the archdiocese's young adult ministry are listening.

"Our challenge is to gently, persistently invite them into a parish faith community," says Schaffner, a mother whose children range from teenagers to adults in their 20s. "That's where we become part of a faith community. That's the piece they need to be invited into."

Father Nagel nods and adds, "It's a culture they've grown up in, a culture that says it's OK to pick and choose. But it never really connects them to the ownership of a parish and parish life. We're looking for unity in community."

In that pursuit, Father Nagel and Schaffner continue to cross the archdiocese, racking up the miles between college campuses, spending late afternoons and evenings listening to the hopes and

concerns of young people, and even sending out round after round of text messages—all with the goal of bringing young adults closer to the Church.

The effort strikes a chord with 22-year-old Kendal Dedinsky, a 2008 college graduate who was seeking a new spiritual home when she recently returned to Indianapolis, the city where she grew up.

"I think the archdiocese's efforts to have more ministry with young adults is awesome," Dedinsky says. "I'm looking forward to seeing where it goes."

(Young adults in the archdiocese are invited to a Young Adult Ministry Fall Summit on Nov. 9 at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood. Mass will be held in the church at 6 p.m., followed by a dinner and social at 7 p.m. The summit will begin at 7:30 p.m. For more information about ministry to young adults in the archdiocese, log on to www.archindy.org/youngadult.) †

Pew study offers a glimpse into the faith lives of young adults

By John Shaughnessy

Some studies and statistics offer intriguing insights into the faith of young adults in American society today.

They also provide food for thought about why the Church has to make nurturing their faith a priority—and the challenge of keeping that faith alive and growing.

Young adults are among the 90 percent of Catholics who consider religion to be either "very important" or "somewhat important" in their lives, according to a 2007 poll by the Pew Forum and the Pew Research Center for the People & the Press.

The same poll reports that while 38 percent of Americans attend a church at least once a week, that figure rises to 41 percent for Catholics in the United States. The poll also

states that 30 percent of Catholics ages 18-29 attend church at least once a week.

Another part of the young adult picture is shared by Christian Smith, the director of the Center for the Study of Religion and Society at the University of Notre Dame. In the November-December 2007 issue of *Books & Culture*, Smith writes about a concept called "emerging adulthood" and its influence on religion.

"There is a new and important stage in life in American culture, and it is not entirely clear that the Christian Church understands or particularly knows what to do with it," Smith writes.

Smith notes how young adults in the past have sometimes drifted away from their faith for a while only to return to it when they get married and have children.

Now, he asserts, there are factors in the lives of the 18-30 age group that are extending the amount of time before that return.

Those factors include a delay of marriage by young adult Americans, an extension of formal schooling "well into their twenties," a prolonging of parental financial support, and uncertainty involving job and career options.

"When the space between high school graduation and full adulthood was fairly short, as it was 50 years ago, the length of time spent out of church tended to be rather short," Smith writes. "But with the rise of emerging adulthood in recent decades, Churches are now looking at 15-year or even 20-year absences by youth from churches between their leaving as teenagers and returning with toddlers—if indeed they ever return." †

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VATICAN

continued from page 1

50th anniversary memorial Mass for Pope Pius, commending not only his wartime actions but also his innovative leadership in areas of liturgy, biblical interpretation and ecclesiology.

In October, it was Pope John Paul II's turn, with major celebrations, conferences and papal messages marking the anniversary of his election in 1978, culminating in the premiere screening at the Vatican of a new film about his life.

Later in the month, Pope Benedict led memorial prayers at the tomb of Pope John, whose election in 1958 was marked in countless Italian newspaper and magazine articles as well as a new film and a popular TV miniseries.

Increasingly, the memory of deceased popes has been kept alive through sainthood causes. The cause of Pope Pius is perhaps the most well-known and the most controversial, with his cause currently on hold during a "period of reflection," but sainthood causes are, in fact, active for all of the previous five popes.

Pope John was beatified in 2000. Pope John Paul I's cause passed a recent milestone, with approval of the diocesan phase

of investigation. Pope Paul's cause has also reached the Vatican. And the "*santo subito!*"—"sainthood now!"—movement is still pushing for the quick beatification of Pope John Paul II.

The push to canonize deceased popes is a relatively recent trend. Over the last 700 years, only two popes were declared saints. Yet today, it seems almost a given that sooner or later a pope will be proposed for sainthood after his death.

Luigi Accattoli, a respected Italian journalist who has covered the Vatican for decades, wrote after the death of Pope John Paul II that papal canonizations were "pointless" and that the Church would better spend its energy by looking for less renowned saints.

He said the starting gun for the papal "race for sainthood" was fired by Pope Paul, when at the end of the Second Vatican Council he simultaneously launched the causes of Popes Pius and John.

There is no doubt recent popes have been holy men, he said. But sometimes rushing to proclaim sainthood for a pope is simply a way for "the Roman hierarchy to canonize itself," he said.

Accattoli's views are not shared widely by Vatican saint makers. Jesuit Father Paolo Molinari, who until recently was the postulator for the cause of Pope Paul, said it was a



Pope Benedict XVI prays at the tomb of Pope Pius XII in the grotto of St. Peter's Basilica at the Vatican on Oct. 9, the 50th anniversary of Pope Pius' death.

misconception that "every pope today has to be named a saint."

"All these recent popes have not been proposed for sainthood just because they were popes, but because people recognized in them an excellent way of living as Christians," he said.

The primary requisite for opening any sainthood cause is "*fama sanctitatis*," Latin for "reputation of holiness," which must be recognized widely among the faithful. Some think that tends to favor popes, who live on the world stage.

But Father Molinari said global celebrity does not guarantee a reputation for holiness, even for popes.

"It can work both ways," he said.

On Nov. 2, All Souls' Day, Pope Benedict prayed in the grotto beneath St. Peter's Basilica in memory of all his predecessors—another sign that popes may be gone, but they are not forgotten. †

Exhibit opens as debate continues over Pius XII's wartime role

VATICAN CITY (CNS)—The Vatican opened a major exhibit on the life and pontificate of Pope Pius XII that highlights the late pope's actions on behalf of Jews and others who suffered during World War II.

The retrospective show—featuring photos, articles of clothing and documents—opened on Nov. 4 in an exhibition hall adjacent to St. Peter's Square.

Several sections of the exhibit are dedicated to the Vatican's actions during the war. Pope Pius is described as a "defender of peace" who opened Vatican properties to refugees, and created an office to help prisoners of war and their families.

The pope is pictured standing amid the Roman populace after aerial bombardment of the city, visiting the Vatican bakery that furnished free bread to residents, and meeting in 1943 with Jews who escaped deportation to concentration camps.

Press clippings and letters attesting to the pope's courage in defending the Jews are included, along with transcripts of the pope's radio broadcasts during the war.

To help demonstrate the pope's clear anti-Nazi sentiments, one glass case displays pages of a draft version of the 1937 encyclical "With Burning Concern," which condemned the racism and paganism of the Nazi regime. The text was written by Pope Pius XI, but with assistance from his secretary of state, then-Cardinal Eugenio Pacelli—elected two years later as Pope Pius XII—whose margin notes are clearly visible.

The exhibit opened as an international debate continued over the late pope's actions during the war. Some Jewish groups have said that he did little to mobilize the Church in defense of Jews, while other experts have gathered evidence to show that he worked quietly but effectively to save the lives of thousands of Jews and others.

Msgr. Walter Brandmuller, president of the Pontifical Committee for Historical Sciences, told a press conference that the exhibit should help demonstrate that "the accusations against [Pope Pius XII] cannot be based on historical research, which ever more convincingly demonstrates how groundless they are."

Much of the Vatican exhibit presents a human side of the pope, including his early years as a boy in a neighborhood not far from the Vatican.

It also highlights aspects of his pontificate that are often overlooked: his launching of archaeological excavations beneath St. Peter's Basilica, his interest in contemporary artistic works and his extensive travels, which included the United States.

One of the most unusual items is a handwritten page in which the pope gave an account of witnessing the so-called "miracle of the sun," seeing the sun rotate and move in the sky. The episode occurred in the Vatican Gardens, the day before the pope proclaimed the dogma of the Assumption of Mary in 1950.

The section titled "The Private Pope Pius" features a photo of him petting two lambs at his Castel Gandolfo country residence. Another photo shows him with a pet canary perched on his finger. It was one of several pet birds that would fly around his dining-room table as he dined alone.

The exhibit runs to Jan. 6. †

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Study shows America as ‘a competitive religious marketplace’

By Edward P. Hahnenberg

A study by the Pew Forum on Religion and Public Life reveals the highly fluid and diverse nature of religion in America, raising important questions for religious institutions in general and for the Catholic Church in particular.

The “U.S. Religious Landscape Survey” (available online at <http://religions.pewforum.org>) is one of the largest and most in-depth studies of its kind. It is based on interviews with more than 35,000 adults conducted over the summer of 2007.

An initial report published in February 2008 described the basic religious affiliations of Americans. A second installment released in June explores the implications of faith on social and political views.

The results of the survey may be surprising. More than a quarter of adult Americans have left the faith of their childhood for some other faith or for none at all. If the numbers are adjusted to include those who move from one Protestant tradition to another, then it appears that almost half of all Americans have switched religious affiliations.

The United States has become a nation of religious seekers.

Calling America a “competitive religious marketplace,” the survey describes a dynamic arena in which every major group is gaining and losing members at the same time.

The gamut of possibilities is carefully charted from the smallest religious communities in the United States, like Russian Orthodox, Hinduism and New Age (each less than half a percent of the population), to growing religions like Buddhism and Islam (less than 1 percent), to the four largest religious groupings: Evangelical Protestants (26 percent), Catholics (24 percent), mainline Protestants (18 percent) and the unaffiliated (16 percent).

The diversity demonstrated across these groups is displayed within each community, whose members show a remarkably tolerant attitude toward others. Among those who are affiliated with a religious tradition, seven-in-10 say many different religions can lead to eternal life, and two-thirds agree that there is more than one true way to interpret the teaching of their faith.

Neither close-minded nor rigid, Americans in general are decidedly

non-dogmatic about their faith.

This apparent flexibility in belief, however, does not make for a nation of unbelievers. As Michael Lindsay of Rice University put it, “It’s not that Americans don’t believe in anything. It’s that we believe in everything.”

Nine-in-10 Americans believe in God and three-quarters believe in life after death. Even in the unaffiliated category—the quickest growing group—we find few hardened atheists or agnostics (less than 2 percent of Americans call themselves atheists).

Instead, the category is made up mostly of individuals who simply describe their religion as “nothing in particular.” Many cite the importance of religion in their lives, even as they distance themselves from any one religious tradition.

The Pew survey offers good data on a trend that has occupied sociologists for years. The ease with which believers move from one group to another reflects a larger shift away from institutional religion toward more personal experiences of faith, from what Robert Wuthnow calls religious “dwelling” to religious “seeking.”

For the Catholic Church in the United States, the survey notes both loss and gain.

First, looser denominational loyalties mean that many American Catholics leave the Catholic Church. The survey concludes that, among all religious groups, “Catholicism has experienced the greatest net losses as a result of affiliation changes.”

The Catholic Church has lost the most



A study by the Pew Forum on Religion and Public Life shows that Latinos are influencing U.S. religious practice, especially Catholicism.

members, but it has one of the highest retention rates of all religious groups (68 percent). Among major U.S. religions, only Jews and Mormons “keep” a higher percentage of their members than Catholics.

‘[Americans]’ apparent flexibility in belief ... does not make for a nation of unbelievers. As Michael Lindsay of Rice University put it, “It’s not that Americans don’t believe in anything. It’s that we believe in everything.”

Still, it remains a fact that almost a third of all Americans raised Catholic are no longer Catholic. Not all enter the ranks of the unaffiliated. Instead, it seems that many are searching for something—an experience of God or a connection to others that they do not find in the Catholic Church.

Second, alongside the losses are the gains. Recent immigration has brought huge numbers of Catholics to the United States, particularly from Mexico and Latin America. New immigrants have offset the decline noted above, keeping the percentage of Catholics in the overall population fairly stable.

These Catholics coming to the United States are seekers, too. But so often, they are searching for something more immediate and concrete: a job, a new life, a place in this community. A number of Catholic parishes have been exemplary in welcoming immigrants, supporting them and celebrating with them. In remarkable communities around the country, settled Catholics have joined these seekers in their search.

Perhaps there is something we can learn from this two-fold dynamic of loss and gain.

The freedom with which individuals enter and exit different faith communities can seem like a threat to those that imagine themselves as institutions. But when a Church sees itself as a people—a pilgrim people of God—then worries over membership give way to a focus on mission.

(Edward P. Hahnenberg is the author of *Ministries: A Relational Approach*, *Crossroad*, and *A Concise Guide to the Documents of Vatican II*, published by St. Anthony Messenger Press. He teaches theology at Xavier University in Cincinnati, Ohio.) †

Discussion Point

Better formation needed to keep people Catholic

This Week’s Question

The Pew survey says that more than one in six American adults are not currently affiliated with any religious group. How can Catholics reach out to them?

“I think we’ve lost two generations of people ... who haven’t passed down religious values and principles because they didn’t have any themselves. My solutions [are] first to ... keep churchgoers going to church and to keep them knowledgeable so they can pass on their faith to grandkids, etc.” (Gus Zenker, Little Canada, Minn.)

“All too often, we preach the bride [the Church] and not the groom [Jesus Christ]. If we preach that the relationship with him is part of what we believe, that could lead to love of his bride.” (Chris Paul, Manchester, N.H.)

“In these hard times with high gas and food prices and mortgage problems, community is one of the biggest

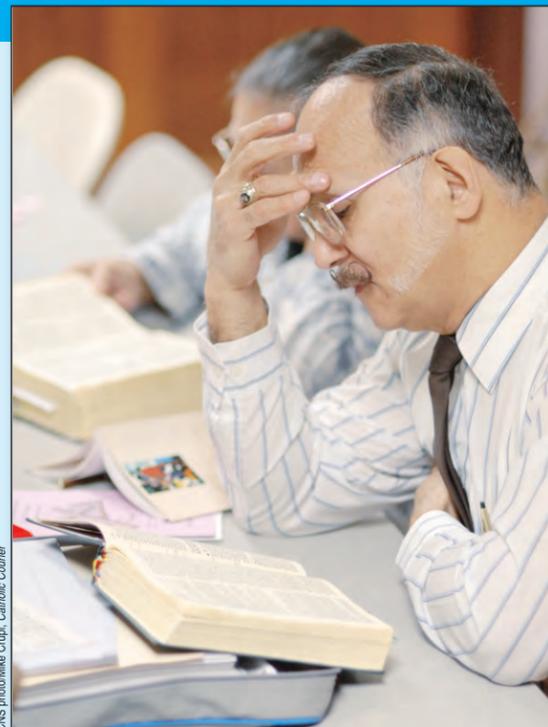
helps. Catholics should reach out to people who are hurting, maybe starting community gardens, and this would form the deep connections that to me [are] where the Spirit lives.” (Paula Evitts, Great Falls, Mont.)

“I think we don’t get enough publicity on the good things: 250,000 young people were [at World Youth Day 2008], and they should be recognized for it.” (Mary Wengert, Des Moines, Iowa)

Lend Us Your Voice

An upcoming edition asks: Perhaps you can’t perform a miracle today, but you can work wonders. Tell of a “work of wonder” you witnessed, something someone in your family or parish did that was quite wondrous.

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



From the Editor Emeritus/John F. Fink

Possible saints: Father Marie-Clement Staub

(Twenty-fourth in a series of columns)

Joseph Staub grew up in Alsace with a great devotion to the Sacred Heart of Jesus and to St. Joan of Arc, who had been from Lorraine, which bordered Alsace. Both were to figure prominently in his life. Joseph joined the Assumptionist Fathers and took the religious name Marie-Clement in honor of the Blessed Virgin and his father. After studies in Louvain and Rome, he was ordained a priest in 1904.

After several initial assignments, he was sent to the United States in 1909. His primary assignment was as chaplain at an orphanage in Worcester, Mass., but his superiors gave him permission to preach on devotion to the Sacred Heart.

One of his biographers, Serge Saint-Michel, wrote of him, "He spoke with such conviction, such enthusiasm and love. His one desire was to spread love like a blazing

fire, that the whole world might be plunged into the burning, loving Heart of Jesus."

Mainly through his efforts, thousands joined the Archconfraternity of Prayer and Penance in honor of the Sacred Heart of Jesus. When Father Staub met with Pope Pius X in 1914, he presented him a list of 27,000 members.

By 1919, that number exceeded 100,000. The Archconfraternity tried to enthrone the Sacred Heart in homes, school and businesses, and was highly successful in that part of the 20th century. Members prayed to the Sacred Heart and did penance.

Father Staub also had a great devotion to St. Joan of Arc, especially after she was beatified in 1909. He attended her canonization in 1920, but even before that he was seeking donations to build an altar in her honor at Assumption College in Worcester.

While he was doing that, in 1913, a rectory housekeeper in Fitchburg, Mass., Alice Caron, told him that Joan wanted more than that from him.

"She wants you to provide a community of Sisters, who will offer themselves as

victims of love to the Sacred Heart for the benefit of priests," she told him.

Father Staub met with Alice and two other women on Christmas Eve of 1914, and with them plus four other women on New Year's Eve. The result of those meetings was the founding of the Sisters of St. Joan of Arc in a cottage near Assumption College. Father Staub provided direction and vision to the community.

He continued his preaching in both the United States and Canada. In 1917, he expanded the sisters' community into Canada. In 1920, the community received its formal episcopal and papal approval. In 1928, he established foundations in France, where the sisters became known as the Lorraines. They obtained the castle at Beaulieu-les-Fontaines where Joan of Arc had been imprisoned for nine days. They converted the dungeon into a shrine.

Father Staub continued to preach devotion to the Sacred Heart and to care for the community he founded until his death in 1936. At that time, the community had 139 members serving in 34 houses in the United States, Canada and France. †



Faith, Hope and Charity/

David Siler

A flood of hope is needed

Mike and Pat have been living in their travel trailer on their front lawn for nearly five months.

When they bought it several months ago, they never dreamed that it would become their home. They consider themselves lucky enough to have had a way to live while their home is restored following the

June flooding in Martinsville.

The flood waters receded very soon after the rains fell, but here they are, five months later, and their floors are bare wood, their kitchen is completely gutted and a lingering musty smell remains. A contractor was hired to do some work, but messed up the job and made off with \$5,000. Mike and Pat hope to be back in their house before the cold winter weather sets in.

Two very generous men came in for four days to volunteer their time and skills to help take care of a few of the most important repairs to help Mike and Pat move back into their home.

These men, Tom and Ed, drove all the way from Rocky Mount, Va., bringing with them the prayers of their home parish, St. Francis of Assisi, and a check for \$2,500. This money will be combined with a \$3,000 grant from Catholic Charities to rebuild Mike and Pat's home.

Next to Mike and Pat's home in this nice middle-class neighborhood sits a house completely empty and abandoned since the flood. This is one of countless homes in the area where the owners simply walked away because they had no way to pay for the necessary repairs.

Mike and Pat are just one of about 500 families in the Martinsville area that are still not back in their homes, and desperately need volunteer help to finish repairs. The Federal Emergency Management Agency (FEMA) has come and gone and left some financial assistance, but far too little to pay for the needed labor.

After visiting with Mike and working a bit with Tom and Ed, I was taken to another home of a young couple with three children and a fourth child on the way. This family was living in a rental home alongside a creek that was completely destroyed by the flood. FEMA gave them a check for \$12,000 to cover the loss of their furnishings. They took the check and bought a house on a 2½-acre lot—yes, for \$12,000!

The house previously caught fire, destroying the addition on the back and causing extensive smoke damage. At this stage, the house is completely gutted, awaiting volunteers to help put in the windows, drywall, roofing, flooring, plumbing, electrical, etc. The supplies have been purchased by the city recovery organization, but there is no money to pay for the labor.

Through the generosity of many of you who have contributed money through your parish's second collections, we have been able to hire a woman to work with St. Martin of Tours Parish in Martinsville to coordinate relief efforts.

Jane Crady, who cut her teeth coordinating volunteers in Mississippi following Hurricane Katrina, is desperately seeking both skilled and unskilled volunteer labor to help put families back into their homes.

If you and a group of volunteers can give some time to help some of these desperate families, please call Crady at 317-642-7322, e-mail her at jacc1@tds.net or log on to www.stmartins-martinsville.org/ and sign up to volunteer.

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

It's All Good/Patti Lamb

Like a proud parent, God rejoices in our good deeds

"She said 'moo,' " I said excitedly. "Clear as a bell. M-O-O-O," I told my husband on the phone.



"I asked her what a cow says, and she said 'moo.' "

I called him at work just to let him know. Not your typical news flash for a Wednesday afternoon. I was so

delighted that you would have thought I was holding a winning lottery ticket. Then I dialed my sister to fill her in.

When kids do something for the first time, even when they are not the first born, it is a celebration.

"She slept through the night."

"He put his shoes on all by himself."

"He *didn't* swallow the toothpaste."

"She blew a kiss."

They are simple things, yet we feel like we could charter a parade down the street if it were up to us.

Maybe it is part of being a parent. We take such care raising our children, concerned at every milestone, praying that their struggles will be minimal and no one will break their spirits or their hearts. When they hurt, we hurt. But when they

learn, we are delighted.

I began to take notice: As we get older, those around us don't celebrate our every little accomplishment anymore. Now, when my daughter says "mama" or participates in even a *portion* of "Itsy Bitsy Spider," I find cause for rejoicing. But advance in years, and that all fades.

I'm not sure when it falls off, exactly. Maybe it is by the time we are done receiving report cards that we don't have so much cause for public exaltation. Without the marks, we can't prove to those around us that we are worthy of praise.

Occasionally, we may get recognition for a job well done in the work world. It may come in the form of a bonus or kudos at an assembly with our co-workers. Everyone claps. We feel proud.

In the daily grind of life, however, we are not often acknowledged for doing well. There just aren't blue ribbons

awarded for living like a good Christian.

I am thinking of a woman who drives her friend to and from the hospital for each round of chemotherapy. Afterward, my friend stays with her to help for days at a time when the patient is sick and too weak to get out of bed. She receives no applause.

I am thinking of a man who patiently

tutors his nephew in college algebra over the phone from many miles away. He gets no credit or stewardship hours.

We might consider these unrewarded acts, but I am convinced that God takes notice. He is like a proud father looking on when his son or daughter is shooting hoops on the driveway and makes a remarkable "nothing but net" basket, but the child isn't aware that anyone is watching. God sees and secretly rejoices. I think he celebrates our little victorious acts of Christianity.

Opportunities for doing good abound, especially in today's troubled world. We don't have to do anything exceptional to help another soul. Sometimes the smaller acts are the ones we find ourselves remembering with the most fondness.

As we grow older, our progress and kind deeds are not celebrated and congratulated as they once were. But they don't go unnoticed. God looks upon them with a smile.

We shouldn't grow weary of doing good. Take heart—God sees. He's the proudest parent of all.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

E-mail can awaken sensitivity toward challenges

Most of the time, I am leery of Internet spam—the junk mail that comes to the computer daily, often in droves.



Now and then, however, something that seems like spam turns out to be significant.

One that I won't forget contained color photographs of people in faraway lands. Some

photos reinforced how blessed most of us are, but some photos reminded me that the places where we feel most safe can be daunting, too.

For instance, one photo depicted two men up to their shoulders in floodwater, with one of them holding a plastic basin on his head—and in the basin sat a baby. Flooding earlier this year in Indiana and other states caused similar tragic scenes.

Other photographs showed a child on his knees, begging ... a soldier with his dog, sitting on barren land, pensively reading a letter ... a child on a bike in snow and an elderly, one-legged man hobbling with a

crude crutch while holding onto the metal over the back wheel with one hand ... a young man with a bicycle pulling eight gigantic rolls of recyclable material ... families tenuously crossing a primitive bridge made mostly of rope and sporadic wooden slats—which reminded me of the amazing story *The Bridge of San Luis Rey* by Thornton Wilder—and more amazing pictures.

Someone claimed that this was voted the "best e-mail of the year." I wondered about that source, knowing that the Internet can be questionable about attributions.

Yet, photographs supposedly never lie, although one must say that with caution because photo manipulation is, unfortunately now, standard fare. My husband, Paul, who has been a photographer since high school, is wary of such "artistic license."

So what are we to believe when spam with an excellent message comes into our lives through our computer? I believe that we must glean what is good and take it to heart. This spam's messages were good. They included:

• "Complain less and give of ourselves

more."

• "Modern 'advanced' societies ignore or forget the other two-thirds of people in the world."

• "Be grateful for what we have and be sensitive to those who need help."

What's a person to do? Poverty and suffering—physically, mentally and spiritually—exists in nearly every community although we, as individuals, might not be aware of what is happening.

Sometimes I don't want to know, but I still observe, listen, comment and help whenever possible, doing whatever seems appropriate.

Sometimes I use only words and heartfelt inner emotion—through a note or a phone call or even an e-mail.

Always, I pray. Always, before receiving our Lord in the Eucharist, I ask for help for particular persons or situations.

Prayer costs nothing, yet spreads far and wide, no matter where the specific needs are.

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

Feast of the Dedication of St. John Lateran in Rome/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 9, 2008

Ezekiel 47:1-2, 8-9, 12

1 Corinthians 3:9c-11, 16-17

John 2:13-22

Last weekend, the Church replaced the liturgy of the Thirty-first Sunday in Ordinary Time with the liturgy of the commemoration of All Souls.

This week, instead of the liturgy for the Thirty-second Sunday in Ordinary Time, the Church celebrates the feast of the Dedication of the

Basilica of St. John Lateran in Rome.

As was the case last week, the Church has lessons here to teach.

Actually, the Basilica of St. John Lateran is the principal church in Rome. St. Peter's Basilica, probably to the surprise of most Catholics, is not the major church in Rome.

Historic circumstances associated St. Peter's so intimately with the popes. St. Peter's Basilica is a shrine, not a cathedral.

Cathedrals are the churches in which local bishops celebrate the Eucharist and preach, especially in their official positions as shepherds of the flock.

In Rome, the Basilica of St. John Lateran is the cathedral, the seat of the pope. Since the pope, the bishop of Rome, also is the chief pastor of the Church Universal, St. John Lateran has significance for every Catholic.

This link with the pope reminds us that we all are part of the Church.

The dedication of any church is important since by dedication we set a space on Earth aside for God, there to hear God's holy word and to be with God in Jesus in the Eucharist.

For the first reading, the Church offers us a beautiful passage from the Book of Ezekiel.

The prophet sees water flowing from the temple. The Holy Land then, as now, as always, was very arid. Water meant life. Life flowed from God's house, from God's presence.

St. Paul's First Epistle to the Corinthians is the source of the second reading.

It describes us, the people of the Church, as "God's building." We are the brick and mortar of the structure that makes God visible on Earth, in which God dwells. Christ is our foundation stone.

The last reading is from the Gospel of John.

It reports the event, so familiar to Christians, when Jesus entered the temple area in Jerusalem and found there a virtual marketplace.

Jesus drove the merchants away, insisting that the temple was God's house, the holiest of places. He denounces the merchants for making God's house a place not just of business but also, by their cheating and greed, a place of sin.

Reflection

We can be overly literal in reading this passage from St. John's Gospel. Of course, Jesus ridded the sacred precincts of the temple of merchants and charlatans who were preying on the devout.

However, John saw more in this event. John recalled that Jesus was the true temple of God. Jesus would be killed and in three days would rise. It was just as Jesus predicted that the temple would fall and in three days be restored.

There is no place for sin in the true temple of God. John further saw a community aspect in the group of believers surrounding Jesus. They were united to the Lord by the Lord's own design. He was united with them. The bond was created by God.

We are now in this community, which is the Church. There can be no sin among us. We cannot allow our greed or dishonesty to defile the holy temple that is Christ.

The Basilica of St. John Lateran, as any dedicated church, has a pragmatic purpose. It provides us with a setting for prayer, for hearing the Word of God and for the Eucharist.

It also represents us as we are the Church. We are the Body of Christ, resurrected and living in the world. Christ is in us. We are in Christ.

We are God's people. In God's mercy, the pope guides us and ministers to us. †

Daily Readings

Monday, Nov. 10

Leo the Great, pope and doctor

Titus 1:1-9

Psalm 24:1b-4b, 5-6

Luke 17:1-6

Tuesday, Nov. 11

Martin of Tours, bishop

Titus 2:1-8, 11-14

Psalm 37:3-4, 18, 23, 29, 29

Luke 17:7-10

Wednesday, Nov. 12

Josaphat, bishop and martyr

Titus 3:1-7

Psalm 23:1b-6

Luke 17:11-19

Thursday, Nov. 13

Frances Xavier Cabrini

Philemon 7-20

Psalm 146:7-10

Luke 17:20-25

Friday, Nov. 14

2 John 4:9

Psalm 119:1-2, 10-11, 17-18

Luke 17:26-37

Saturday, Nov. 15

Albert the Great, bishop and doctor of the Church

3 John 5-8

Psalm 112:1-6

Luke 18:1-8

Sunday, Nov. 16

Thirty-third Sunday in Ordinary Time

Proverbs 31:10-13, 19-20, 30-31

Psalm 128:1-5

1 Thessalonians 5:1-6

Matthew 25:14-30

or Matthew 25:14-15, 19-21

Question Corner/Fr. John Dietzen

Church offers guidelines for prayer of the faithful at Mass

Q Does the Church have guidelines for the prayers of the faithful at Mass?

It gets wearisome hearing the same ones week after week, and sometimes they are awfully long.

Are there suggestions that would help us know what they are supposed to be? (Texas)

A It appears that most Catholics, including many priests and parish liturgical ministers, would find some good catechesis about these intercessions extremely helpful.

The *General Instruction of the Roman Missal* (#55, #69) gives the bare rubrical bones for use.

Of the general intercessions, or prayer of the faithful, it says, the people, "exercising the office of their baptismal priesthood, offer prayers to God for the salvation of all."

It gives a general rule for the sequence of intentions:

- a) for the needs of the Church;
- b) for public authorities and the salvation of the world;
- c) for those oppressed by any need;
- d) for the local community.

Intentions may also appropriately be related to special occasions, such as weddings, funerals, baptisms and confirmation.

These brief lines in the *General Instruction of the Roman Missal* are based on a number of documents about the history and nature of these intercessions and the prominent place they have held in the liturgy nearly from the beginning.

We know that by the year 150 they already held an honored place in the Sunday Christian celebrations.

After the Scriptures were read and reflected upon, the intercessory prayers were seen as the flourishing of that word in the hearts of the faithful, offering their prayers for the Church and for the whole world.

Perhaps still the best brief resource is the document "The Universal Prayer or Prayer of the Faithful," issued by the Vatican Sacred Congregation of Rites in 1966. It offers some marvelous insights

into how the intercessions fit into the life of the communion of saints.

"The gathered Church," it says, in offering this prayer, "stands as the great entreator and advocate appointed for all humanity. The holy people of God exercise their royal priesthood to the fullest above all by sharing in the sacraments, but also by joining in this prayer" (#1-#3).

In a remarkable comparison, the congregation notes an analogy between sacramental Communion, which climaxes the Liturgy of the Eucharist, and the intercessions, which the ancient and modern Church regards as climaxing the Liturgy of the Word.

There is much more, sometimes surprising, information about the intercessions even in this one document.

In particular, it indicates two points relevant to your question and to the rest of us concerned about good and traditional liturgies.

First, the general intercessions deserve serious, thoughtful attention to their majestic purpose in the Mass.

Routine lack of reflective care in preparing and presenting them reveals itself in the negative way that you describe in your letter.

Second, the worldwide and Church-wide concerns they are meant to address should keep us from trivializing the intercessions.

Masses on weekdays and special occasions may allow for more informal and localized prayer. But even there, their primary thrust should be respected.

As a general rule, the Church means the prayer of the faithful to be "for all the needs of the people of God," and to place the prayer power of all the baptized members of Christ at the service of those needs.

(Catholic Q & A: Answers to the Most Common Questions About Catholicism is a 530-page collection of columns by Father John Dietzen published by Crossroad Publishing Company in New York. It is available through bookstores and costs \$17.95. Questions in a stamped, self-addressed envelope may be sent to Father Dietzen at Box 3315, Peoria, Ill. 61612 or by e-mail to jjdietzen@aol.com.) †

My Journey to God

Three Haiku Reflections

Autumn Garden

fallen yellow leaves
at the concrete virgin's feet
a gold-hued blanket

Galilee Sunrise

pink and salmon sky
the palm fronds swaying, waving
greet the golden disc

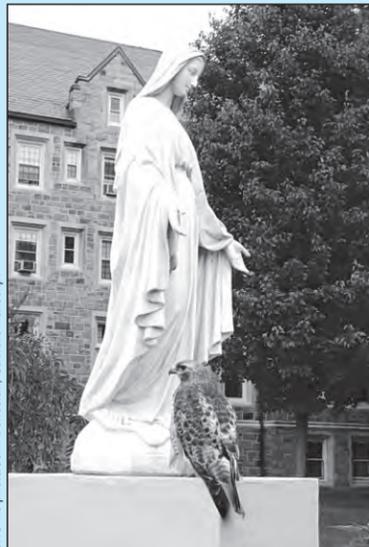
Tropaeolum

tiny capuchin
clothed in fiery habit
nourish me, I pray

By Deborrah Thurston

(Deborrah Thurston is a member of St. Rita Parish in Indianapolis and the secular order of Discalced Carmelites. She enjoys writing haiku verse. "All true haiku is more than just three non-rhyming lines of five, seven and five syllables," she explained.

"It must concern nature." A hawk perched below a statue of Mary outside of Mary at St. Thomas Seminary in Bloomfield, Conn., in early June 2004. Observers said the hawk stayed for a few days, ignoring cars and people as though it was in a trance.)



CNS file photo/John Bohuslaw, Catholic Transcript

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.

ASBURY, Mary, 99, St. Mary, Richmond, Oct. 22. Mother of Gary Asbury. Grandmother of several. Great-grandmother of several.

BASS, Jack Richard, 60, St. Mark the Evangelist, Indianapolis, Sept. 23. Husband of Beverly (Blank) Bass. Father of Erin Monica and Kelly Parker. Brother of Mary Ruth Van Loon and James Bass. Grandfather of four.

BAUGH, Wilda Marie, 90, former member of St. Catherine

of Siena, Indianapolis, Oct. 21. Mother of Rick Baugh. Sister of Rosemary Reeves and Edward Long. Grandmother of one. Great-grandmother of two.

CHEATHAM, Thomas, 78, Prince of Peace, Madison, Oct. 22. Husband of Jo Ann Cheatham. Father of Lynn Ann Eder and T. Mark Cheatham. Grandfather of four. Great-grandfather of four.

CLARKE, Dorothy Olivia, 91, St. Mark the Evangelist, Indianapolis, Sept. 21. Mother of Janet Jochum, Dr. Gerald, James, Joseph, Kenneth, Lawrence, Stephen and Thomas Clarke. Brother of Eileen McMahan and Marguerite Myers. Grandmother of 21. Great-grandmother of 10.

CROSS, Earl B., 86, St. Malachy, Brownsburg, Oct. 19. Husband of Rita Cross. Father of Margaret Cornwell, Helen James, Monica Kubick, Rita Miller, Mary Ellen Stephenson, Kathleen, David and Joseph Cross. Grandfather of eight. Great-grandfather of four.

DOSSETT, Bill, 73, St. Isidore, Bristow, Oct. 17. Husband of Betty Dossett. Father of Patty Bittner, Diane Crider, Karen Kulenkemp, Alan, David and William Dossett Jr. Son of Margaret Dossett. Brother of Alice Burdick, Susie Fauguher, Martha Major, Mary Ann Woods, Mary Louise Wooton, Don, Mike and Steve Dossett. Grandfather of 10.

FOSTER, Hazel B., 78, St. Joseph, Indianapolis, Oct. 18. Mother of Rhonda Kurt, Victoria Whitworth, Gary and Richard Foster Sr. Sister of Chryl Bueche, George and Howard Bueche. Grandmother of 14. Great-grandmother of 21.

FUNKHOUSER, Mary, 90, Christ the King, Indianapolis, Oct. 26. Aunt of several.

HECK, Alicia, 87, St. Andrew, Richmond, Oct. 21. Cousin of several.

McSEMEK, Patricia Carolyn (McKeand), 83, Holy Cross, Indianapolis, Sept. 11. Mother of seven. Sister of Jerry McKeand. Grandmother of 18. Great-grandmother of one.

MERRICK, Charles, 75, Good Shepherd, Indianapolis, Oct. 13. Husband of Alice Merrick. Brother of Dalene

Nordyke, Jim and Kenny Merrick.

PERSINGER, Paulette J., 58, Holy Spirit, Indianapolis, Oct. 1. Sister of Diane Meier and Catherine Persinger. Aunt of several.

PRANGER, Samuel L., Sr., 53, Holy Cross, Indianapolis, Oct. 14. Husband of Jeannette Collins-Pranger. Father of Angie Teckenbrock and Samuel Pranger Jr. Son of Beverly Pranger. Brother of Cynthia Nyland, Catherine Riccardi, Denise Sanders, Donald, Robert and William Pranger Jr.

PRESTIGIACOMO, Joseph L., 88, Holy Family, New Albany, Oct. 24. Husband of Marie Prestigiacomo. Father of Susan Hallal, Louise Perkins, Alan, Donald, Joseph and Robert Prestigiacomo. Grandfather of 11. Great-grandfather of 12.

RIES, Mary Helen, 83, Sacred Heart of Jesus, Indianapolis, Oct. 23. Mother of Sallie Lydick, Barbara Stumpf, Rose Young, David, Joe, John and Kevin Ries. Sister of Theresa Lotz and Veronica West. Grandmother of 13. Great-grandmother of 17.

ROESSLER, Kurt Henry, 83, St. Mark the Evangelist, Indianapolis, Oct. 5. Husband of Ineta (Aliff) Roessler. Father of Karen Bloomfield, Nancy Cullom, Kathy Haycox, Andrew, Daniel and Gary Roessler. Grandfather of six. Step-grandfather of two. Great-grandfather of two. Step-great-grandfather of three.

RUDOLPH, Margaret, St. Barnabas, Indianapolis, Oct. 27. Wife of Maurice Rudolph. Mother of Patrick Rudolph.

SAUER, Mary Ann, 85, St. Jude, Indianapolis, Oct. 24. Mother of Kathleen Huddleston, David and William Sauer. Grandmother of four. Great-grandmother of three.

SUDING, Elizabeth Marie (Volmer), 83, St. Rose of Lima,

Franklin, Oct. 26. Wife of Edward Suding. Mother of Janet Cornfield, Jean Simpson, James, John and Joseph Suding. Sister of Theresa Windle. Grandmother of eight. Great-grandmother of three.

SWIERGIEL, Regina M., 54, St. Joseph, Indianapolis, Oct. 17. Daughter of Ruby Swiergiel. Sister of Kathy Geisler, Theresa Long, Jennifer Swiergiel-McGraph and Gretchen Swiergiel. Aunt of several. †

Benedictine Sister Angeline Preske helped found monastery

Benedictine Sister Angeline Preske, a founding member of Our Lady of Grace Monastery in Beech Grove, died on Sept. 26 at the monastery. She was 93.

The Mass of Christian Burial was celebrated on Sept. 29 at Our Lady of Grace Monastery Chapel. Burial followed at the sisters' cemetery.

The former Magdalen Frances Preske was born on Oct. 12, 1914, in Evansville, Ind.

She entered the Benedictine community at Monastery Immaculate Conception in Ferdinand, Ind., in 1936, made her first monastic profession in 1938 and made her perpetual monastic profession in 1941.

Sister Angeline began 66 years in active ministry as a caretaker for her sisters and part-time religion teacher at St. Joseph Parish in Dale, Ind., in the Evansville Diocese, in 1939.

In the archdiocese, she ministered at St. Joseph Parish in Sellersburg, St. Mark Parish in Perry County, St. Mary-of-the-Knobs Parish in Floyds Knobs, Most Sacred Heart of Jesus Parish in Jeffersonville, St. Ambrose Parish in Seymour, St. Pius Parish in Troy, St. Martin of Tours Parish in Siberia, St. Michael Parish in Bradford and, for many years, at St. John the Baptist Parish in Starlight.

Surviving are a sister, Theresa Martin of Evansville; and five brothers, Father Venantius Preske of Horseshoe Bend, Ark., and Aloysius Preske, Henry Preske, Marvin Preske and Richard Preske, all of Evansville.

Memorial gifts may be sent to the Sisters of St. Benedict, Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107. †



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with
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\$150 per person includes accommodations, all meals, snacks, the program and materials. The weekend begins with registration at 7:00 pm Friday and concludes Sunday after brunch.

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Catholic News Around Indiana



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DIocese OF GARY

Catholics, Muslims gather for annual Midwest dialogue

By Steve Euvino

Northwest Indiana Catholic

CROWN POINT—In a first for the Diocese of Gary, Catholics and Muslims gathered there for the annual Midwest Muslim-Catholic Dialogue on Oct. 26-28.

They met at Catholic and Islamic institutions to engage in interreligious dialogue because, as its mission statement declares, the dialogue “is part of our core identity as people of faith.”

Representatives from several states and the District of Columbia attended a series of scholarly sessions and public sessions dealing with such issues as religious freedom, religion in the public square and immigration as well as an analysis of the American legal structure as it relates to Islamic law.

Joan Crist, director of the Gary diocesan Office of Ecumenism and Interreligious Affairs, said the purpose of the dialogue, started in 1996, is to “create understanding between our two religions.”

Sessions were held at the Northwest Indiana Islamic Center in Crown Point, Calumet College of St. Joseph in Whiting and the Gary Diocese’s pastoral center in Merrillville. The schedule allowed time for the five daily

prayers of Islam and for Masses and Catholic prayer services.

Gary Bishop Dale J. Melczek, offering a welcome on Oct. 26 at the Islamic center, said that in the past year leaders from both faiths have made public efforts toward making peace between the two groups.

Noting that Christians and Muslims comprise 55 percent of the world’s population, the bishop quoted from a Muslim letter that stated: “If Muslims and Christians are not at peace, the world cannot be at peace.”

Quoting from the Quran, the sacred book of Islam, the bishop noted that, “Without giving the neighbor what we ourselves love, we do not truly love God or the neighbor.” He likened that to the Apostle James, who wrote: “My brothers, what good is it to profess faith without practicing it?” (Jas 2:14).

The bishop also quoted from Catholic bishops in Africa who said that although Catholics and Muslims hold some similar fundamental religious values—the need for prayer, the uniqueness of God, and the importance of almsgiving, fasting and pilgrimages—bigotry, intolerance, militarism and fundamentalism by a tiny minority are the main sources of conflict.

While these bishops acknowledged these challenges, Bishop Melczek said, “they urged that we place the difficulties in the hands of God and move forward with a spirit of hope.”

In his welcome, Imam Mongy el Quesny, the Islamic center’s spiritual leader, listed some of the religious figures that both faiths hold in common, including Noah, Moses, Jacob, Joseph, Benjamin, Aaron and John the Baptist.

“Let us come together for a common word,” the imam said, and that word is “justice.”

He added that both Christians and Muslims have lived in this country for a long time, but he said it was not until he spent some time in New York that he experienced tension between the two groups. He prayed that the dialogue would help the two groups “bring all the issues that can bring us together.”



Bishop Dale J. Melczek of Gary, Ind., and Imam Mongy El Quesny of the Northwest Indiana Islamic Center chat on Oct. 26 at the center in Crown Point during the opening session of the 2008 Midwest Muslim-Catholic Dialogue. This was the first time that the Diocese of Gary hosted the interreligious dialogue.

He also prayed that God would give the dialogue participants knowledge and compassion to “lead to a straight path to God ... and forgive any mistakes we made in this life.”

Msgr. Patrick Halfpenny of the Detroit Archdiocese, who is archdiocesan ecumenical and interfaith adviser, said the challenge of dialogue sessions is to see “how our dialogue advances the mission of peace” and how these sessions can bear fruit—“fruit that will last.”

Muslims in the U.S. can learn from the history of American Catholics, said Sayyid M. Syeed, the Washington-based national director of the Office for Interfaith and Community Alliances of the Islamic Society of North America.

Catholics who immigrated to America faced hardships, but in time they became accepted and now are recognized for their schools and hospitals.

Just as Catholics have contributed to American society, said Syeed, so too do Muslims, not through isolation, “but by building bridges of understanding.” †

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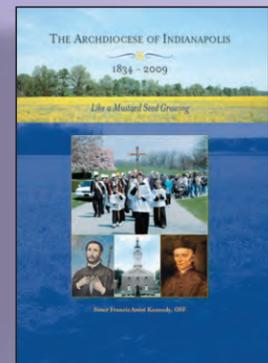
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