Saint’s daughter hopes to follow her mother’s example of loving life

WASHINGTON (CNS)—Many people might say their mothers are saints, but very few have an official Church declaration to back it up.

Fifty-year-old Laura Molla, daughter of St. Gianna Beretta Molla, is one of those people.

St. Gianna, often called the “pro-life saint,” was canonized in 2004 by Pope John Paul II for having put her unborn child’s life before her own. In 1962, when she was pregnant with her fourth child, doctors discovered a large ovarian tumor that required surgery. Although surgical procedures at the time called for removal of her entire uterus, Gianna Molla, 39, insisted that surgeons only remove what was necessary and allow her baby to live.

She pleaded with her family and doctors: “If you must decide between me and the child, do not hesitate. Choose the child. I insist on it, save the baby.”

When she died of an infection—a week after giving birth to Gianna Emanuela—the Italian saint left behind not only her newborn, but her husband, Pietro, and three other children, including Laura, who was just shy of her third birthday.

Molla, who now works in the furniture business in Italy, said that even though she didn’t know her mother, she has learned a lot about her in recent years.

What particularly stands out is how much her mother loved life. She enjoyed skiing, hiking, going to the theater and wearing the latest fashions. She juggled a career as a medical doctor with being a wife and mother.

“Loving life did not mean putting it first,” Molla said. “My mother’s life was a total mission territory.”

Laura Molla

Laura Molla

By Sean Gallagher

Indiana University-Purdue University Indianapolis (IUPUI) is a bustling campus with 30,000 students on which the Catholic Church has had no formal presence for several years.

It is mission territory.

But one priest, five young adults dedicated to ministering on the campus and a handful of Catholic IUPUI students are heading into that mission field determined to proclaim the Gospel and bring students to Christ.

In July, Father Rick Nagel began his ministry as chaplain of IUPUI, along with his other assignment as archdiocesan director of young adult and college campus ministry.

Working alongside him is Joe Pedersen, a recent graduate of the University of Notre Dame in northern Indiana and an Echo apprentice, the school’s program that trains future catechetical leaders.

Renewed Catholic campus ministry begins at IUPUI

Also ministering on IUPUI’s campus are four recent college graduates who are missionaries from the Fellowship of Catholic University Students (FOCUS), an organization that seeks to help college students come to know Christ and the Catholic Church (see related story on page 8).

‘Total mission territory’

Father Nagel is excited about the prospect of ministering to Catholic students with such dedicated young adults.

“To see the students early on and our new missionaries with their zeal and the fire to establish a [Catholic] student organization has brought me great joy,” he said. “What more could we ask for than peer-to-peer relationships that bring people to faith? All of that is just a bundle of excitement.”

At the same time, Father Nagel knows that great challenges await him.  

USCCB, CHA officials are encouraged about President Obama’s address on health care reform

WASHINGTON (CNS)—President Barack Obama’s pledge to continue the ban on the use of federal funds for abortion and to maintain conscience protections for health care workers in any health reform legislation was welcomed by two officials of the U.S. Conference of Catholic Bishops and the president of the Catholic Health Association.

Speaking with Catholic News Service on Sept. 10, hours after Obama addressed a joint session of Congress and a nationwide television audience, Kathy Saile, director of domestic social development in the USCCB Department of Justice, Peace and Human Development, said the president’s address offered an encouraging sign that the administration has been listening to concerns raised by the bishops and pro-life organizations about abortion funding in any reform legislation.

Citing the bishops’ long-standing belief that all Americans must have access to quality, affordable health care, Saile said the president’s speech must be followed up with the appropriate changes in legislation currently pending in both houses of Congress.

As currently written, the leading piece of legislation in the House, America’s Affordable Health Choices Act of 2009, known as H.R. 3200, allows for federal funding of abortion. Language continues to be worked on in Senate reform measures.

Acknowledging that “serious significant details need to be ironed out,” Saile said that “we need to look at actual language that fixes provisions that are in existing bills.”

“We look forward to working with [Obama] to ensure that what is in the final bill, that there is no federal funding [of abortion], no mandates [to pay for abortion] and no requirement of people to pay for other people’s abortions,” Saile said.

Richard Doerflinger, associate director of the bishops’ Secretariat of Pro-Life Activities, echoed Saile in a statement released on Sept. 10.

“We believe that incorporating essential and long-standing federal laws on these issues into any new proposal will strengthen support for health care reform,” Doerflinger said, pledging to work with Congress and the White House to ensure
SAINT

continued from page 1

Catholic News Service on Sept. 11, the day before she addressed participants at a eucharistic congress at the Basilica of the National Shrine of the Immaculate Conception in Washington sponsored by the Council of Major Superiors of Women Religious (CMSWR). The theme of the Sept. 10-12 congress was “Sacrifice of Enduring Love.”

Molla’s mother, born in 1922 near St. Louis, Italy, was named Gianna. Pope John Paul at her canonization liturgy as a model of virtue, holiness, motherhood, professionalism and devotion to the faith. He said she followed Christ’s example of loving one’s “own in the world and loving them as I have loved you.”

She was beatified in 1994 during the International Year of the Family, and 30 years later, one week after Mother’s Day, she was named a saint. During the May 16 canonization ceremony at St. Peter’s Square, a crowd of approximately 40,000 also included Pietro Molla and three of the couple’s children. One of the children, Maria, died in childbirth. The Molla children live in Italy. Pietrulli, the oldest, is an engineer and Gianna Emanuelu, the middle, is a physicist.

Molla described the canonization liturgy as beautiful and full of “a lot of happiness.” But what pleased her most about it was that her father, who had been sick, was able to attend.

She has self-proclaimed her 97-year-old father as a saint, saying through an interpreter: “Faith overflows in my father.”

She said her father never realized he was “living next to a saint,” and her mother didn’t realize it either.

Molla said her mother was convinced of her call to the vocation of marriage and “lived that until the end” — a commitment that Molla hopes will be an example to others.

“She teaches us to truly discern” what our vocations would be, she said, and then “to live that vocation to the fullest.”

Molla acknowledged that she has faced her own set of vocation questions and turned, naturally, to her mother for advice.

“He was such a model of virtue, holiness, motherhood, professionalism and devotion to the faith,” Molla told CNS. “I have no doubt that she was an example of simply living out one’s faith on a daily basis.

“She did not choose death,” but “at that moment she chose the life of her child.”

As a young child, her mother wanted to live. Molla recounts stories that her father told her of how her mother flipped through fashion magazines at the hospital to find outfits she wanted to wear when she left.

She has big shoes to fill. She described being a saint’s daughter “as a great joy and a huge privilege,” and added that she often asks herself if she is “worthy of this privilege.”

But in the midst of the nearly overwhelming example left by her mother, Molla also finds comfort in St. Gianna’s example of simply living out one’s faith on a daily basis.

As she sees it, her mother’s decision nearly 50 years ago was not an isolated choice. She told participants at the eucharistic congress on Sept. 12 that her mother’s action was “the crowning of a whole life of virtue, a life lived constantly in the light of the Gospel as a young woman, physician, spouse and mother.”

When she hears people question the choice to leave behind three children in order to give birth to another, Moll said her mother was convinced that her unborn child had the same right to live as her other children.

“She did not choose death,” but “at that moment she chose the life of her child.”

As a young child, her mother wanted to live. Molla recounts stories that her father told her of how her mother flipped through fashion magazines at the hospital to find outfits she wanted to wear when she left.

That current legislation is amended. “Pro-Life Care” project of the National Catholic Welfare Conference, which is president and CEO of the Catholic Health Association, told CNS that while legislation may still be needed on amending the legislation, she was pleased by Obama’s stance.

“We are grateful that federal funds would not be used for abortions and that conscience protections would be maintained,” she said. “We were pleased to hear him say we were going to move on now.”

“There are too many people … who need this kind of health care assistance. We believe it is long overdue. It is a moral and economic imperative, and we were pleased to hear him say it was necessary in those terms,” Sister C. Mark, said. Meanwhile, a group of pro-life groups and organizations, led by Rep. Chris Smith, R-N.J., challenged the president’s position that health care reform legislation would not include abortion funding.

Calling Obama’s statements to Congress misleading, Smith said during a Sept. 10 Capitol Hill news conference that an analysis of H.R. 3200 shows that funding for abortion remains in place.

“Despite what the president said, the House bill would allow abortions to be covered by a federal plan and by federally subsidized private [insurance] plans,” Smith said.

“President Obama must be held accountable for his pro-choice statements,” Smith added. “He intends to support the pro-life amendments that have thus far been defeated by pro-choice members of his party, we will welcome that. But the truth is that he seeks to cover up his intention to use the government-run public plan to send checks from the U.S. Treasury to aborticians around the country.”

Joining Smith was Rep. Joe Pitts, R-Pa., one of the authors of an amendment that would have ensured the federal ban on abortion funding would remain in place. The amendment was defeated by a margin of 218-212.

“Such an explicit exclusion is missing from this bill,” Pitts said, pleading to reintroduce his amendment when the bill comes up for debate in the House.

“This is not about the legality or the illegality of abortion. It is about keeping the government out of the business of promoting abortion as health care.”

Pro-life leaders deplore murder of Michigan activist

OWOSSO, Mich. (CNS)—Pro-life leaders condemned the Sept. 11 murder of a Michigan man who was protesting against abortion outside a public high school in Owosso. The suspect, arrested by police, said he targeted the man for his activism.

The dead man, James Pouillon, 63, a General Motors retiree, was shot about 7 a.m., while protesting abortion outside the public high school as students were gathering for classes. Owosso, a town of about 13,000, is located about 40 miles northwest of Flint.

A 33-year-old Owosso Township long-haul truck driver, Harlan “Hat” Hair Drake, was arrested later that day.

Police said Drake, once in custody, confessed to having killed a second man.

The body of James Pouillon, 63, was found on the property of the gravel business that he owned an hour after the Pouillon murder.

Prosecutors in Shiawassee County said Drake had singled out Pouillon because of the visible style of his regular protests outside the school. It was not immediately disclosed why Drake killed Fuoss. Police said Drake intended to kill a third man, an Owosso real estate agent, but was arrested at his home before he could carry it out, according to a statement released by police.

“Mr. Pouillon was known as the ‘sign guy’ because he had the courage to show people what abortion really is,” said Prinds for Life executive director Aron Dickman.

Drake has not been charged yet.

“President Bush has not been charged by a federal plan and by federally

“President Barack Obama, in a two-sentence statement on Sept. 13, called Pouillon’s murder “deplorable,” adding, “Whichever side of a public debate you’re on, violence is never the right answer.”

“A bout 200 people, including Pouillon’s widow and adult daughter, gathered at Owosso High School on Sept. 13 to mourn his death and celebrate his life.”

Official Appointments

Effective Sept. 8, 2009

Rev. Bernard Virghezo, O.F.M., Cap., Capuchin Provincial of Kerala, India, to associate pastor of St. Louis Parish in Batesville.

This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.


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Service and sacrifice made on Sept. 11, 2001, honored at Mass

By Sean Gallagher

Two fire trucks, with their tall ladders extended holding aloft a giant American flag, parked in front of St. Mary Church in Indianapolis on Sept. 11 as worshipers gathered for a Mass to celebrate the service of all emergency responders, police officers and other public safety workers who gave their lives while responding to the terrorist attacks in New York and Washington, D.C.

A giant American flag is held aloft from the ladders of two fire trucks parked in front of St. Mary Church in Indianapolis on Sept. 11 before a Mass celebrated to honor the service of all emergency responders, and especially those who lost their lives responding to the terrorist attacks on Sept. 11, 2001, in New York, Washington, and D.C.

Dozens of emergency responders who gave their lives while responding to the terrorist attacks in New York and Washington, D.C., and across the country to remember those who made the ultimate sacrifice for all of us. “I don’t know that our generation is going to see the progress that Pope Benedict is hopeful for,” Father Kappes said. “Nonetheless, positive work in theological discussions is a responsibility of the theologians.”

By The Criterion Friday, September 18, 2009

The Criterion Friday, September 18, 2009
Sex outside of marriage

O ne of our readers, Joseph M. Murch of Potsdam, has encouraged us to editorialize about men’s role in the mounting number of out-of-wedlock pregnancies.

He wrote, “Today, only the unmarried woman is admonished for getting pregnant. ‘How could she do this!’ Why did she let this happen? Didn’t she take precautions? I hope she’s not thinking of having a baby. Why is it that we aim our liability lasers at the woman, rather than the fellow?”

Obviously, Murch has put his finger on one of the problems of our society. Yes, men are just as much to blame for the rising rate of out-of-wedlock pregnancies, which has now reached 40 percent in the U.S. and 70 percent in the black community.

But that is only one of the problems. Murch also wrote, “I’m earlier years in the neighborhood, if an unmarried woman was with child, no one shot. Until the father’s name was affirmed and he took responsibility, or else!” That was “in earlier years.”

Today, neither does the woman sees anything wrong with having a baby out of wedlock. It is no longer a social stigma. Sex outside of marriage is taken for granted, as is cohabitation.

Helen Alvaré recently wrote a series of columns on this subject for the Culture of Life Foundation’s website. (We recommend that Web site located at www.cultureoflife.org.)

She noted that this past Father’s Day President Barack Obama asked fathers to step up to their fathering responsibilities, and that’s important because “a robust father-child bond is a crucial piece of the puzzle of a healthier future for U.S. children.”

However, Alvaré said, what is missing is the father’s relationship to the mother: “Forgiving it all that related to fathering begins with the mother is foolish.” And, she says, “Sex, marriage and parenting take place in a society, not in isolation from the context of the hopes and beliefs of men and women about intimate hetero- sexual relationships.”

Studies that Alvaré quotes show that unmarried couples with children spend little time making the decision to engage in sex with the other parent: “It is almost as if it is not worthy of discussion or debate. It is not a decision bearing moral significance for them. There is no attraction to the other person, and then there is sex [fairly soon, too] as part of this.”

Here, then, is the problem in this area that we are experiencing today: “By the lack of discussion about the decision to embark on a sexual relationship, and by the frequent practice of having multiple sex partners even during their adolescence, both males and females are saying that they don’t see sex as a terribly significant decision.”

What, we ask, has happened to the whole concept of chastity?

The Catholic Church still teaches that fornication (sexual intercourse between unmarried persons) is sinful because, as the United States Catholic Catechism for Adults says, “it violates the dignity of persons and the nuptial meaning and purpose of sexuality, which is ordered to the unitive and procreative goals of married people” (p. 406).

Is it too late for our society to return to that concept, one that was accepted nearly universally until about 50 years ago? Then came the development of the birth control pill, which made the so-called “sexual revolution” possible.

Today, not only is there no thought of marriage between sexual partners, but there is also no thought of commitment to each other. That is despite the fact that psychological studies show that sex has significant emotional and intellectual effects, especially for young women. Often, they really don’t want to have sex with their boyfriends, but think that it is expected of them.

We’re under no illusions that we can change society’s attitude toward sex, but we should be able to convince our Catholic young people, both males and females, that the way their happiness can best be found by following the teachings of the Church regarding sexual morality. They will never be sorry if they wait until marriage before they have sexual relations.

To whomever is interested in the Promise to Keep: God’s Gift of Human Sexuality peer mentor chastity education program is so important for the teenage presenters and the early adolescents who learn this positive abstinence message at a young age.

—John F. Fink

Letters to the Editor

Sen. Kennedy was not a role model for anything Catholic, reader says

How sad that the Sept. 4th issue of The Criterion should have an editorial on the Kennedy family and a 4-page article on Sen. Edward Kennedy’s funeral.

The man consistently voted against the most basic of human rights, the right to life. It seems to me it matters not what other human rights he stood for if he refused this. He had, over the years, received a 100 percent rating from the National Abortion and Reproductive Rights Action League (NARAL). As your article stated, he favored embryonic stem cell research (adclaim cells have proven much better) and opposed the Partial-Birth Abortion Ban Act. How un-Catholic does one have to be in order to be recognized as such?

Cardinal Roger Mahoney of Los Angeles would have us believe he “struggled with this aspect of his Catholic faith …” I don’t know, I can’t see the struggle. His religion was in one hand, his politics in the other, and he clearly and repeatedly chose politics. Were you trying to give an air of respectability to someone who did not seem to put his Catholic faith on the back burner?

In another part of the article, Cardinal Mahoney also says “the voiceless, the unwritten, the needs of the most needy of our children” and that “we call life, because Sen. Kennedy chose to weep for his helplessness and voicelessness.”

Sen. Kennedy did not champion the unborn, and who is more voiceless and powerless than they?

A nother question: How many babies never saw the light of day, never had a chance to experience this wondrous thing we call life, because Sen. Kennedy chose to vote against, always against, for them?

I am aware there are many Catholics across the United States who are as unhappy as I am to see the pomp and circumstance of his funeral.

We look to our hierarchy to lead us. Sen. Kennedy is not a role model for anything. His personal achievement amount of human rights is really far behind this Catholics sincerely trying to live their religion.

Barbara L. Mannes

There is no reason for Sen. Kennedy’s eulogy in Catholic newspaper

With all due respect to Editor Emeritus John Fink, with whom I have been respectfully disagreeing in print for many years, I do not believe Sen. Edward Kennedy deserved to be eulogized in The Criterion.

It is another way money and timeless effort he poured into his many liberal causes and that “pro-life” is not a cause or a “movement” — it is a commandment!

Without being judgmental of his political positions, I will try to justify my own heartfelt statement that “The Criterion is a champion of the pro-life issues. I am having a hard time trying to reconcile the necessity of an editorial about the Kennedy family appearing in a Catholic newspaper shunned the story behind this tragic man. The Criterion is a Catholic newspaper of a Catholic church, his business and his friends. Phil would, and normally did, avoid recognition. I’m even told he did not want a casket at his funeral after he died.

Well, he got his wish … big time, much like the saying, ‘Be careful what you wish for, you just might get it.’

In this case, and this is my point, Phil Kennedy is too much of an example to young and old alike to dispense with his passing without acknowledging how he followed the Gospel to the nine.

Our Lady of Lourdes and St. Matthew parish, Father Thomas Svecena Memorial High School, the Catholic Youth Organization, and many other archdiocesan agencies saw both his time, talent and a great deal of his treasure.

The Criterion April 7, 2010
When we think about the Last Judgment, there are two extremes we need to avoid.

The first is the idea that the end of time will only concern us in hell. This is an angry God judges punishment. This image was created by artists to emphasize the more frightening aspects of our belief that Christ will “come again in glory to judge the living and the dead.” Actually, the frightening image conflicts with the portrayal of Jesus that we find in the Gospels. God is a God of mercy and compassion, not a God of vengeance.

But the opposite view is also wrong. The Day of Judgment will definitely call us to accountability.

As Pope Benedict XVI tells us in his encyclical letter “Spe Salvi” (“Saved by Hope”), “From the earliest days, the prospect of judgment has influenced Christians in their daily living as a criterion by which to order their present life, as a summons to their conscience, and at the same time as hope in God’s justice” (“Spe Salvi,” #41).

Why? Because God’s justice is also mercy, as the Holy Father says, “Both these things—justice and grace—must be seen in their correct inner relationship. Grace does not cancel out justice. It does not make wrong into right” (“Spe Salvi,” #44).

So we should not kid ourselves. We will be judged. And our sins will be punished. But the good we have done will also be rewarded, giving us a share of that unending hope and the promise of lasting joy.

The Church teaches that death is the decisive moment for us. When we die, the choices we have made during life will define us.

Basically, we have only two options in the way we live: We can choose Life (love and truth and goodness) or we can choose Death (hatred, falsehood and self-centeredness). The reward for choosing Life (God is heaven). The punishment for choosing Death is hell.

And as Pope Benedict tells us, neither extreme is normal. “For the great majority of people—we may suppose—there remains in the depths of their being an ultimate interior opposition to truth, to love, to God. In the concrete choices of life, however, it is covered over by ever new compromises with evil—much filth covers purity, but the thirst for purity remains and it constantly re-emerges from all that is base and remains present in the soul” (“Spe Salvi,” #46).

“Much of our long for God in spite of the fact that we have made many poor choices and have repeatedly fallen short of the standard set for us by Christ, who is the way, the truth and the life.”

There is hope for us—even after death. That hope is found in the Church’s consistent teaching on purgatory. We believe that individuals who die, but who are not yet ready for the joy of heaven, undergo a form of purification that allows us to atone for our sins and to prepare for the Last Judgment.

Archbishop Buechlein’s intention for vocations for September

Teachers/Religious Education Directors: that they may rely on the strength and guidance of the Holy Spirit as they hand on the Catholic faith to our youth and encourage them to consider vocations to the priesthood and religious life.

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

La intención del Arzobispo para vocaciones para septiembre

Maestros/Directores de Educación Religiosa: que puedan contar con la fuerza y el Espíritu Santo cuando pasen la fe Católica a los jóvenes y los den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa!

El Señor nos ha dicho que nos está preparando un lugar en el cielo. A pesar de nuestros pecados, por los cuales somos responsables, tenemos esperanza en el amor y la misericordia de Dios. Es por ello que rezamos los unos por los otros, por los vivos y los muertos, y la razón por la cual pedimos continuamente a Dios que perdone nuestras ofensas, como nosotros perdónamos a los que nos ofenden. A hora y por siempre, Amén. ¡
Events Calendar

September 18
Northside Knights of Columbus Hall, 2100 E. 11th St., Indianapolis. Catholic Business Exchange, Mass, breakfast and program, “Putting Children First.” Dr. Tony Bennett, Indiana Superintendent of Public Instruction, speaker, 6:30-8:30 a.m., online reservations only by Sept. 16. Information: www.catholicbusinessexchange.org.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. MA Young People’s Latin Course for students in fifth grade through eighth grade, 4:15-5:15 p.m., $75 per student per semester plus book cost, 317-820-1282.

Twin Bridges Golf Course, 2001 Centerbury Road, Danville. St. Anthony Catholic School, sixth annual “Golf Outing,” 10:30 a.m. shotgun start, $80 per person includes golf, cart and meal. Information: 317-243-6314, ext. 160, or golfouting@stanthonydp.org.

September 19-18

St. Thomas More Parish, 1200 N. Indiana St., Indianapolis. “Apple Fest,” 11 a.m.-4 p.m., fried chicken and roast beef dinners, Information: 812-923-3011.

September 20

September 21
St. Alphonsus Parish, 2870 W. Oak St., Zionsville, Ind. “Healing Mass for Divorced and Separated Catholics,” 2 p.m., social following Mass.

September 23
St. Rita Church, 1373 E. New Jerysey St., Indianapolis. Parish festival, food, music, 8-8 a.m. Information: 317-637-3983.

September 24

Holy Family Parish, 950 E. 31st St., Indianapolis. St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. Prostate cancer screenings, 9 a.m.-noon, no charge, pre-registration required. Information: 317-782-4422.

September 25-26
SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. Parish festival, Fri. 5 p.m.-midnight, Sat. 11 a.m.-midnight, rides, games, music, food. Information: 317-859-4673.


September 26-October 26
St. Mary-of-the-Kos parasites, 300 N. Main Road, Indianapolis. “Fall Festival,” 10 a.m.-6 p.m., food and craft vendors.

October 26

Holy Family Church, 850 W. Ohio St., Indianapolis. A holy hour begins at 12:30 p.m. in the Home for the Aged Chapel, 2345 W. 86th St., Indianapolis.

October 28
St. Lawrence Parish, 1400 N. Lost River, Indianapolis. “Fall Festival,” 10 a.m.-6 p.m., food and craft vendors.


St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. Prostate cancer screenings, 9 a.m.-noon, no charge, pre-registration required. Information: 317-782-4422.


September 18-19

St. Thomas More Parish, 1200 N. Indiana St., Indianapolis. “Apple Fest,” hog roast dinner, crafts, rides, Fri. 5 p.m.-10 p.m., Sat. 10 a.m.-10 p.m. Information: 317-831-4412.

September 18-20

September 19
St. Mary-of-the-Kos parasites, 300 N. Main Road, Indianapolis. “Fall Festival,” 10 a.m.-6 p.m., food and craft vendors.


St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. Prostate cancer screenings, 9 a.m.-noon, no charge, pre-registration required. Information: 317-782-4422.


Joel and Rose (Shively) Mora. members of St. Anthony of Padua Parish in Clarksville, will celebrate their 50th wedding anniversary on Sept. 26 during a Mass at 5 p.m. followed by a reception with family members and friends. The couple was married on Sept. 26, 1959, at St. Mary-of-the-Woods Church in Whiteville, Ky. They have five children: Brenda Bratcher, Kathy Gilliwik, Sharon Tharler, Carl and Rob Mora. They also have 12 grandchildren.

Knights of Columbus bus grant

St. Benedict parishioner Tom Caulk of Terre Haute, left, state secretary for the Indiana State Council of the Knights of Columbus, presents a check for more than $5,300 to Mop; Joseph F. Schaeidel, vicar general, on Sept. 8 at the Holy Family Chapel in the Archdiocese O’Meara Catholic Chapel in Indianapolis. The gift, which will benefit various Church ministries in the Archdiocese of Indianapolis, was part of the Christopher Fund Endowment of the Supreme Council of the Knights of Columbus in Indiana.

14 Days for Life prayer rallies are Sept. 20 in Indianapolis and Louisville

“40 Days for Life prayer” opening prayer rallies are scheduled on Sept. 20 in Indianapolis and Louisville. The ecumenical “40 Days for Life” prayer campaigns in the Archdiocese of Indianapolis begins on Sept. 23 and concludes on Nov. 1 in both cities.

Nationally, pro-life supporters in 221 communities will participate in 40 days of prayer and fasting for an end to abortion on those dates. Shawn Carney of College Station, Texas, co-founder of the national “40 Days for Life” campaign, is the keynote speaker for the 2 p.m. program at the St. Augustine Home for the Aged, 2435 W. 86th St., Indianapolis.

A holy hour begins at 12:30 p.m. in the chapel.

After the program, pro-life supporters will pray the rosary in front of the Planned Parenthood abortion clinic, 8590 N. Georgetown Road, in Indianapolis. Pro-life supporters in southern Indiana and Louisville will gather for an opening rally at 6 p.m. Sept. 20 at Our Mother of Sorrows Church, 2123 E. Eastern Parkway, in Louisville.

Pastor Joel Carwile, the minister at the Valley View Community Church, will be the keynote speaker for the Louisville program.

During the 40 days of prayer, pro-life supporters will pray the rosary in front of the EM Women’s Surgical Center, 138 M Arnett St., in Louisville.

(For more information about the “40 Days for Life” prayer campaigns in Indianapolis and Louisville, log on to www.40daysoflife.com/indiana or www.40daysoflife.com/louisville.)

VIPs
New director of Crisis Office is eager to reach out to others

By John Shaughnessy

The file folders stacked at the edge of Stephanie Davis’ desk usually tell a story of heartbreak searching for hope, but this particular folder holds a story that also makes Davis smile and laugh.

“It’s the story of a man who had just been released from prison, a man who sought help from Davis, the new director of the Crisis Office, an emergency assistance program of Catholic Charities Indianapolis. Hoping to start his life anew, the man told Davis and volunteers at the Crisis Office that he was a cosmetologist and he had a job interview scheduled soon at a beauty salon. He also told them he needed nice clothes to make a good impression during the interview.

“One of the volunteers got excited and put them in an outfit [from the Crisis Office shelves]—a shirt and tie and shoes and socks,” Davis recalls. “He was pretty hard looking when he first came here, but he looked like a million bucks by the time they were finished with him. One of the volunteers was even complaining about how she couldn’t find someone who could cut her hair right, and asked if he would do it. They went outside, he cut her hair and she was really impressed. She paid him.

“Everyone became invested in the guy. And he got the job. The last time he came in really impressed. She paid him. And he really listened to the people, whether they are co-workers, volunteers or individuals who come into the Crisis Office for help,” says David Bethuram, the director of Catholic Charities Indianapolis.

“People that come into the Crisis Office often feel down, and she has the ability to encourage them and provide them [with] the opportunity for them to share their story. She wants them to know we’re concerned about them and their families.”

A another file folders at the edge of Davis’ desk tells the story of a mother and her two children—a story that reflects concerns about the economy and health care considerations.

“Her husband was laid off and decided to leave the family. She’s stayed with her job, and because of health problems and car problems. She came in today to get food, and she got help in paying her utility bills. She says she’s trying to adjust to her reduced hours. “People we used to see as middle class people are now struggling because of job layoffs. We’re seeing a greater need for people who need health care or health care options. They’re laid off and they’ve lost their [health] insurance.”

Her sense of compassion can be heard in her voice, a compassion she displayed often while working with homeless families for five years at the Holy Family Shelter in Indianapolis.

“Stephanie has tremendous experience in working with low-income families and individuals,” says Bill Bickel, service line director for crisis relief and shelter for Catholic Charities Indianapolis. “She has a strong maternal style in dealing with these families, which is important to dealing with single mothers and children. She has a gentle and accountable way of dealing with them.”

Bickel says that Davis makes a great team with Hamilton, the assistant director.

“She has a very approachable style, too,” Bickel says. “She’s also very practical in the way [that] she deals with people. For Davis, that team approach wouldn’t be possible without the 25 people who volunteer at the Crisis Office.

“They’re excited to be here, and they get things done,” Davis says. “They take the time to listen and try to find a solution for the problems people have. They have an amazing gift to share.”

So does Davis. She knows the challenges that many families face in this economy. She also knows the hope that the Crisis Office often provides for people in need.

“It’s frustrating sometimes not being able to solve all the problems people have, or being able to help with all their needs,” she says, “but you know that there are more people to help. You know you may be their last stop for food and clothing. You just try to do what you can to help the situation.

“The satisfaction for me comes at the end of the day when I have a stack of files on my desk of all the people we’ve taken care of that day. It shows we make a difference. That’s a good feeling.”

Summer youth volunteer effort helps Brown County flood victims

BROWN COUNTY — At the beginning of August, a group of nine teenagers from St. Agnes Parish in Nashville and 12 teenagers from St. Ann, St. Benedict and Sacred Heart of Jesus parishes in Terre Haute came together with adult youth ministry leaders to help needy persons in Brown County.

Indiana Nazareth Farm is an annual service camp sponsored by St. Agnes Parish and the Terre Haute parishes. It is based on four cornerstones: community, prayer, service, and accountability. This year, the Nazareth Farm Project focused on assisting with property damage in Brown County caused by the flood of June 2008. In just four days, the group provided more than 480 hours of volunteer service. This year’s team leaders were youth ministry coordinator Adriane Spahr and Mike Lewis from St. Agnes Parish, and Janet Roth, youth ministry coordinator at the Three Holy Hierarchs Church.

Projects included building steps and an outdoor shower for the Nazareth Farm tent camp; cleaning up yards and trash at six flood-damaged properties; building a fire pit washed out by the flood; railing and stacking wood; putting new floor in an outdoor home elevator; washing windows; mowing; cutting overgrown brush; weeding; planting trees; and much more.

“Though the group spent many hours working, the youth and adult leaders shared in prayer services every morning and evening.”

The original Nazareth Farm was formed as an association of the Catholic Church and is located in the Diocese of Wheeling Charleston in West Virginia. Its purpose is to provide volunteer service to the people of Appalachia. In 1994, the program was started in Brown County by youth leaders in Nashville and Terre Haute.

Each year, the youths are exhausted but energized by the activity and look forward to participating again.

Those who might need assistance are encouraged to keep this volunteer outreach in mind if they have needs that could be accomplished next summer.

The project is held annually during the first weekend of August.†
FOCUS missionaries to proclaim the Gospel at IUPUI

By Sean Gallagher

Alessandra Kea, a native of Marine Brummer, Matthew Johnson and Steve Rogers— all 20-year-olds and recent college graduates—have come to Indiana University-Purdue University Indianapolis (IUPUI) with one goal in mind: to convert students to Jesus Christ.

They are missionaries from the Fellowship of Catholic University Students (FOCUS), an organization that seeks to help college students come to know Christ and the Catholic Church.

“They are students walking around IUPUI’s campus where we’ve been able to reach them and have turned their lives over to Christ and they’re helping others to do that, and IUPUI will never be the same,” said Kea, the FOCUS team leader in Indianapolis.

Based in Denver, FOCUS was founded in 1998 and currently minsters to 45 campuses in 25 states, including Ball State University in Muncie, Ind., the University of Denver, where missionaries were first sent in 2008.

The missionaries minister full-time, leading small-group student Bible studies, organizing a couple of large events each academic year and doing a lot of one-on-one ministry in recent years.

They commit two years to the FOCUS program and fund 100 percent of their financial needs through personal relationships with donors, often from their home parishes, that they describe as ministry partnerships.

Since they help college students on their own personal journeys of faith, it can sometimes be hard for FOCUS missionaries to present hard statistics to measure their success.

But since they were founded in 1998, more than 200 men and women who have participated in FOCUS programs have entered the seminary or religious life.

Three of the FOCUS missionaries at IUPUI are recent graduates of the University of Illinois in Urbana-Champaign, Ill., which has a strong, long-standing Catholic campus ministry program.

Rogers is one of the Illinois graduates.

“It’s like going into another world coming in here, where we’re almost starting from scratch,” he said. “It’s really different, but it’s really exciting because we’ve got the outreach we’ve done, so far, we’ve already had so many students approach us knowing that we’re here and saying, ‘Oh, we’ve been waiting for this for years.’”

Father Rick Nagel, chaplain at IUPUI, former the FOCUS missionaries are being able to effectively direct Catholic students to the new IUPUI Catholic Student Organization and to nearby St. John the Evangelist Parish in downtown Indianapolis for its 7 p.m. young adult Mass on Sundays and for other campus events.

“When you have four full-time missionaries on campus, they can cover a lot of ground in a shorter amount of time,” Father Nagel said. “They’ll also reach out to non-Catholics and evangelize Catholics that are indifferent or are on the fringes.”

In order to do their work, FOCUS missionaries are dedicated to attending daily Mass, praying the rosary each day and spending a daily holy hour before the Blessed Sacrament.

“If we’re constantly working on campus and letting him fill us so that we can go out to the students and give them to them, we would be done in a couple of weeks,” Kea said. “You can’t give what you have, and you don’t keep what you don’t give.”

But since they were founded in 1998, more than 200 men and women who have participated in FOCUS programs have entered the seminary or religious life.

According to Father Nagel, studies show that only about 40 percent of Catholic college students on campuses where there is no campus ministry remain active in their faith after their college years.

On the other hand, he said that where a strong campus ministry is present, those numbers double. Eighty percent of Catholic students will stay active in the Church after graduation.

“That’s not to say that this 80 percent doesn’t search or doesn’t look at other faith traditions or doesn’t question their faith in God,” Father Nagel said. “But it is to say that they still come away from the Church that they grew up in and, because of that, there’s a link that allows them to come back home, even if they’re searching.”

It’s that our young adults want to continue to grow in their faith, but also to be sure that they know that we’re there for them and that we believe in their faith journey.”

Forming future leaders

Father Nagel said the renewal in campus ministry at IUPUI is happening now in part because, over the past year or so, he has been approached by graduate students like Summers and medical students with ethical questions related to their fields of study.

They want help on their faith journey.

Establishing an active Catholic campus ministry at IUPUI, Father Nagel said, would help to ground firmly in the Catholic faith many prospective health care professionals, lawyers, businessmen and women—all future leaders of society.

“You have the opportunity to make a really ethical impact on the professionals of the greater Indianapolis area,” Father Nagel said. “The ethics will flow out of their Catholic faith.”

A long with Summers, David Isaacs is helping form the IUPUI Catholic campus organization.

He is a third-year medical student at IUPUI who is expecting to become a neurologist, a specialty framed with ethical pitfalls, but also filled with opportunities to do great good in people’s lives.

“Issaacs thinks the renewal of campus ministry at IUPUI will help him and others navigate through the ethical challenges and blessings of his field.”

“Just to know that Christ has called me and Steve and Anne Marie and M to get to Indianapolis to change the culture here is incredibly humbling,” Kea said. “He’s given us an incredible task. But, at the same time, it’s one of the most amazing joyful, rewarding and satisfying things we could do because we are doing what the Lord has called us to do.”

(To learn more about FOCUS, log on to www.focusonline.org or send an e-mail to iupui.focusline@arch.indy.church or call 317-381-1785.)

IUPUI

“it’s brand new,” he said. “So it’s mission territory, total mission territory. There’s nothing established. There’s not a physical home, a Newman center, a Catholic center—in which to gather.”

Because of that, nearby St. John the Evangelist Parish in downtown Indianapolis will serve as the hub for campus ministry at IUPUI. It will host a weekly young adult Mass at 7 p.m. on Sundays for IUPUI students and young adults who have moved downtown in recent years.

Archbishop Daniel M. Buechlein is pleased with the interest in the renewed IUPUI campus ministry, and he has taken a particular interest in reaching out to Catholic young adults and college students.

“The early response to our initiative at IUPUI is very encouraging,” Archbishop Buechlein said. “There’s a lot of interest in the introduction of a 7 p.m. Sunday Evening Mass for young adults at St. John’s (downtown).”

Father Stephen Giannini, pastor of the parish, said that the parish’s established outreach to visitors to Indianapolis—it is across the street from the Indiana Convention Center—and to those who work downtown make it a perfect fit for being a campus ministry.

“Many of the students of IUPUI are going to be there for their four years, and then they’ll graduate and off they go,” he said. “I think it fits the St. John’s current approach to welcoming (visitors).”

Kelly Summers, a graduate student in pharmacology at IUPUI, is helping to form the new IUPUI Catholic Student Organization with some of those events at St. John’s.

She did her undergraduate studies at Purdue University in West Lafayette, Ind., where there is a vibrant Catholic campus community because there is a Catholic center on campus at the St. Thecla Aquinas Catholic Center.

She hopes to see similar vitality in the new campus ministry at IUPUI.

“I would hope that it would be extremely welcoming and a place where you could find something,” Kea said. “It’s kind of sad because there have been those days where I would love to just walk into a church and go to Mass or go and have some place to pray or just go and talk to a priest and ask questions.”

Bridge builders

Creating a welcoming presence from the Church at IUPUI for its Catholic students is a major part of what Pedersen described as building bridges.

Pedersen said that campus ministry can be a bridge between the faith formation that college students receive up through high school and their entering into parish life when they return to their hometowns after finishing their studies and starting a career.

“Just to know that Christ has called me and Steve and Anne Marie and M to get to Indianapolis to change the culture here is incredibly humbling,” Kea said. “He’s given us an incredible task. But, at the same time, it’s one of the most amazing joyful, rewarding and satisfying things we could do because we are doing what the Lord has called us to do.”

(To learn more about FOCUS, log on to www.focusonline.org or send an e-mail to iupui.focusline@arch.indy.church or call 317-381-1785.)
A worthwhile cause

New furnishings needed to complete updating at St. Philip Neri School

By John Shaughnessy

Mary McCoy had been waiting for this moment all summer—a moment that she knew would bring a huge smile to her students.

The moment finally came on Sept. 8 when the students at St. Philip Neri School in Indianapolis returned to classes—a later-than-usual start because of the major renovation to their school that had taken place last summer.

As principal of St. Philip Neri School, McCoy beammed while she watched the reactions of the students to the new look of their school, which now has air conditioning, a new science lab, a new library, and new floors and ceilings in the classrooms—thanks to a $2.9 million grant from Lilly Endowment Inc., to improve the environmental qualities of the school.

"The building looks so beautiful," McCoy says with a smile. "The students love it."

McCoy's smile could grow even wider if a group of the school's alumni are able to make another dream come true for her, the school staff and the 180 students who attend school at the east side Indianapolis parish that is celebrating its 100th anniversary this year.

While the school building has been renovated, much of the furniture for the school rooms is outdated and even falling apart.

So some of the school's alumni have formed the Century Club—a fundraising group that hopes to tap into graduates who believe that their former elementary school has made a difference in their lives.

Their hope is to find 100 families with ties to St. Philip Neri Parish that will donate $1,000 each to help pay for new school furnishings.

"Wherever you go throughout Indianapolis, you keep running into people who grew up in St. Philip's," says Jerry McNulty, a 1972 graduate of the school, who is one of the organizers of the Century Club. "A lot of us got our foundation in life from St. Philip's. So we see this as kind of a legacy, to give back a little. My family has always had ties there. My parents and grandparents lived in the parish. I met my wife there. We were married there. A couple of our kids got baptized there."

The idea for the Century Club started in May when he did, he also met another alumnus of St. Philip, John Sponsel, a 1974 graduate.

"We got to talking about the renovation," McNulty recalls. "The furniture there is probably from the 1970s. John talked to the principal about having a program to come up with new furnishings for the school. The principal had already put together a wish list."

So far, about one-third of the $100,000 goal has been raised. "I thought it would be easy to find 100 families to give $1,000, but in this economy, it's been a challenge," McNulty says. "Maybe we can get companies or families to sponsor a classroom and name it for them. We'll take any donations we can get."

McCoy hopes her latest dream comes true for the school whose students are 97 percent Hispanic today.

"It's a wonderful idea trying to get the alumni involved," she says. "I hope it comes true. St. Philip Neri has been a place of pride for years and years on the east side. I'm amazed at the alumni's dedication and their willingness to give back to the school."

Mary McCoy, St. Philip Neri School principal, left, and Maria Lomeli, the school's administrative assistant, wear hard hats while watching renovation work at the school.

St. Philip Neri fifth-grade students Fernanda Gonzalez, from left, Christiana Mujica, Selena Monsivais and Carlos Martinez, in the front row, sit with classmates at old desks during the first day of school on Sept. 8. A major renovation took place at St. Philip Neri School in Indianapolis during the summer, and alumni are working to raise funds to help school officials purchase new furnishings for classrooms.

When the students at St. Philip Neri School in Indianapolis returned to classes—a later-than-usual start because of the major renovation to their school that had taken place last summer, the principal had already put together a wish list.

"I thought it would be easy to find 100 families to give $1,000, but in this economy, it's been a challenge. Maybe we can get companies or families to sponsor a classroom and name it for them. We'll take any donations we can get."

— Jerry McNulty, a 1972 graduate of St. Philip Neri School, who is one of the organizers of the Century Club
**Answering God’s call**

Recent college graduates serve low-income individuals

By Cheryl Casselman
Special to The Criterion

TERRE HAUTE — There’s an old multistory building next to the Catholic Charities office in the Terre Haute Deanery where children used to learn and play. What was formerly St. Ann School is now St. Ann Clinic, a place where low-income individuals and families go for health care services.

The services wouldn’t be possible without donations and volunteers. Doctors, nurses and nurse practitioners volunteer. Pharmacy students volunteer in its pharmacy, working with donated medicine, and, thanks to Providence Volunteer Ministers, three Providence Volunteer Ministers are among the other volunteers currently giving service and learning there.

Kate Sullivan, Arrianne Whittaker and Nancy Morales live with the Sisters of Providence at Saint Mary-of-the-Woods and minister at St. Ann Clinic under the direction of Providence Sister Lawrence Ann Liston, administrator.

“We have 700 to 800 visits a month,” Sister Lawrence Ann said. “What these recent college graduates do here may seem like little things, but they’re big things because it helps the next person do their job. The interaction is good for them.”

Sullivan is a recent graduate of St. Olaf College in Northfield, Minn., where she earned a bachelor’s degree in biology and minored in biomedical studies. She hopes to be a physician assistant someday. She appreciates the support that a faith-based volunteer program provides, and being able to talk to others about God and explore her faith.

“It’s really something that God is calling me to do at this time in my life.” Sullivan said, “so I think this is the perfect thing to do.”

Whittaker is a graduate of Marquette University in Milwaukee, Wis., where she earned a degree in biomedical sciences.

Morales is a graduate of California State University Northridge, where she earned a degree in health education. She is also currently working toward her master’s degree in public health at the California university.

“Watching these young adults live out Catholic social teaching through providing direct service to the poor and medically uninsured in this western corner of the Archdiocese of Indianapolis brings me great hope for our Church today,” said Julie Szolek-Van Valkenburgh, director of Providence Volunteer Ministry.

(For more information, log on to www.p-v-m.org or contact Julie Szolek-Van Valkenburgh at 317-695-4634 or e-mail pvm@spsmw.org.) ♠


[By Cheryl Casselman]
Holiness comes in offering everything to God

By Fr. John W. Crossin, O.S.F.S.

Work is a path to holiness. There can be no separation between the spiritual life and work life. Some people see work as filling time. Certain positions have a high number of boring tasks. Other people value work for the financial resources that it provides for them. Sufficient income is certainly very important for us and for those who depend on us.

Still others use work to avoid facing personal issues. The concerns of work can keep our minds occupied and distract us from painful or challenging personal problems.

Other people gain identity from work. We define ourselves in terms of our occupation or profession. We think of ourselves as a cashier, lawyer, teacher, volunteer, priest or consecrated religious. No matter how we think of ourselves, as Christians we are called to offer our lives to God. We are supposed to take every opportunity to do the good things and to make the right choices in life.

A life-giving attitude is appropriate to the work environment.

No matter what the task, we can do it with honesty and diligence. No matter whom we meet, we can treat each person with respect.

Such behavior is one way of loving our neighbor—and sometimes loving our enemy.

We seek to create a positive environment around us at work. This is an environment where integrity and the joy that comes with it are valued. This is not to say that living the Christian life at work will always be easy.

A friend once shared with me that he had to leave one position after many stress-filled months and find another job because of the dishonesty of his former boss. Even after several confrontations, the boss refused to change his ways. My friend’s new position actually turned out to be much better for him. Not only was the company generous with its employees, it was also highly successful. He later said to me that the new employers demanded hard and competent work, and took very good care of their people.

A friend who is a Lutheran pastor said that in the best jobs we will enjoy two-thirds of what we do. I think he is right. If we have a position that is mostly positive, we should give thanks to God for it.

Much of what we do each day is necessary, but not always interesting. Sometimes we experience stress and conflict about the correct course of action. Life at work will never be without some difficulties.

We are blessed if we experience most of what we do as worthwhile. We are also blessed when we offer our difficulties to God. We can pray to the Holy Spirit for the right words to say in difficult situations.

Ironically, we often recognize our dependence on God when things are not going well. Holiness comes in offering everything to God—the joyful and the sorrowful, the stress-filled and the peaceful.

St. Francis de Sales spoke of the “ecstasy of action.” By this, he meant that in our activity we may at times feel, and actually be, very close to God.

I think this experience occurs occasionally at work. In the integrity of a colleague, the friendliness of a customer or the charity of a friend, we may detect the presence of the Holy Spirit.

God is present in the world—even the business world.

We are to become holy wherever we are. Even if we do not have to work, we experience the call to be life-giving, and to practice honesty and charity in what we are doing every day.

Ultimately, we are called to give our lives—at work and at home—entirely to God.

(Oblate Father John W. Crossin is the executive director of the Washington Theological Consortium.)

Lend Us Your Voice

An upcoming edition asks: Do we deserve to be entertained or to enjoy recreation while so many other people in the world are struggling just to stay alive?

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.

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Basic Catholicism: Absolute moral norms

“What is truth?” That, of course, is the question Pontius Pilate asked Jesus when he said that he had come to the temple to testify to the truth. It appears, though, that Pilate may have been the only one who was confused about what truth is. To the modern ear, truth is a vague concept, one that is typically summed up in the phrase “a matter of opinion.” But what about the people of the first century? The answer is clear: there are absolute moral norms.

A survey conducted in 2002 discovered that 80 percent of people believe moral truth “always depends upon the situation,” but they reject the idea of unchanging “moral absolutes.” According to the poll results, this is true of the majority of people in all age categories, whose current value system is shaped by their personal experiences. The survey also said that moral truth always depends on the situation or circumstance. Young adults who believe that wasn’t far behind—75 percent. It was 55 percent for those aged 36 to 55, and 61 percent for those over 65.

When asked how they base their ethical or moral choices, only 20 percent of the respondents said “moral norms.” For the remaining 80 percent, 45 percent said “circumstances,” 29 percent said “convenience,” 25 percent said “the outcome,” and 14 percent said “the people involved.”

There are a few lapses in the poll, but the conclusion is clear: there are absolute moral norms, and they must be identified in order to determine the rightness of any moral action.

When God speaks to us in the first century, it is with a “still small voice” (1 Kgs 19:12). God speaks to us today in the same way. Can we hear him? We can if we listen closely. In the words of one who was confused about what truth is, “Listen carefully to hear God’s voice in your life.”

Are we listening? Or are we distracted by the noise of our world, which we have allowed to drown out the voice of God? When we are lonely, worried or afraid, we need the comfort, encouragement and guidance of God. We need to hear his voice, and we can hear it if we listen carefully.

Listen to the voice of God, and you will find the strength to stand up for right and do good. Listen to the voice of God, and you will find the courage to forgive others and to forgive yourself.

When we are of good will, we will hear God’s voice. When we are of evil will, we will not hear it. We must be open to listening, and we must be ready to act on what we hear.

Faithful Lines/Shirley Vogler Meister

How could I have handled these situations better?

Early one Sunday last month, the first thing I did was the routine with our two cats, one of whom normally growsl around 5 a.m. I’d planned to nap a day.

Then I headed outdoors in the dark to fetch newspapers for a God-wanting songbird. As I approached the row of bushes, I could see the two cats, one of whom normally growsl around 5 a.m. I’d planned to nap a day.

When I reached the sidewalk below our steps, I noticed something strange. I was surprised to find two cats, one of whom normally growsl around 5 a.m. I’d planned to nap a day.

Shaking with fear, I stood with my husband at the front door, calling out, “How was the weather here?” When I reached the sidewalk below our steps, I noticed something strange. I was surprised to find two cats, one of whom normally growsl around 5 a.m. I’d planned to nap a day.

Paul and I then went to early Mass at our parish church. I prayed first for the man who needed help. It was comforting to know he was at a hospital being helped. I also prayed for the police officers on duty that morning. And I even included law enforcement officers—and firefighters—in my prayers.

At Mass, we chatted with friends. Paul handed me a meal of his own, saying she was hungry, sick and had no money. I told her I had none, but I also asked her if she needed some in which she could get help.

Later that day, I thought. How could I have handled either experience differently or better? I was second-guessing myself, of course—not always a good thing to do. I wondered if I should have offered the same dinner to her as I had to others in which she could get help.

For the common good, now is the time for prudent works.

The Green View/Patricia and Conrad Corbellini

Now is the time for doing prudent works

What is your position on “climate change”?

We Americans are far from reaching a consensus on the issue. We see the science quite persuasive yet plausible. We see the Earth’s climate changing, but we are not sure how much or how fast. We know what concentration of carbon dioxide will trigger this tipping point, but a safe upper limit of 450 parts per million—log on to www.350.org. Currently, the level is at 387 parts per million and rising. We at “The Green View” feel now is the time for deliberate action.

The position of the Church on “climate change” was elucidated in an encyclical letter issued by the U.S. Conference of Catholic Bishops in 2001 titled “Global Climate Change: A Plea for Dialogue, Prudence and the Common Good.” You can read the entire document at www.uscb.org. The encyclical speaks to the Church. The entire document can be read online at www.350.org. Currently, the level is at 387 parts per million and rising.

The Sunday readings on Sept. 13 addressed this moral dilemma. “What is it to you, friend, if I do a thing in which I alone am involved? Or what is it to you, if a brother or sister has nothing to wear and has no money? I told her I had none, but I also asked her if she needed some in which she could get help.

In facing climate change, what we already know requires a response; it cannot be easily dismissed. …

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The Sunday Readings

Sunday, Sept. 20, 2009

• Wisdom 2:12, 17-20
• James 3:16-4:3
• Mark 9:30-37

Protestants are accustomed to reading the King James, or Authorized, version of the Bible, and often read Catholic Bibles with the Apocrypha because Catholics accept the Apocrypha as part of their Bible, and many Catholic today include the King James. For simplicity, we will use the King James Version as it is found in most Catholic Bibles.

Wisdom was one of several books in the Old Testament that were not included in the biblical writings that were approved for use by the church. The Roman Catholic Church, long after the Reformation and certainly since then, has taught that Wisdom is indeed part of the inspired word of God. Wisdom provides this weekend’s liturgy with its first reading.

Wisdom was written amid cultural warfare in which the Jews had to fight for their identity. Many Jews had left the Holy Land to find better living conditions elsewhere. Living elsewhere meant they no longer lived in the midst of pagans.

These pagans had all the advantages, and they were firmly in control. Ignoring all these advantages was not easy.

Jewish parents had to inspire their children, who were understandably impressed by the dark forces of the pagan world, to hold fast to the seemingly rigid demands of the religion of their forebears.

The wisdom literature of the Old Testament, including the Book of Wisdom, developed as part of this effort to defend, explain and perpetuate the wisdom of the inspired word of God, and vice versa.

The Epistle to James offers us the presence of God, and vice versa.

Jesus’ predictions of the Crucifixion. He declares that after the forecasts being seized and delivered to evil destructive behavior.

It has not led us down a primrose path. Last weekend, it called us to ponder, to celebrate and to connect with the cross. If we truly follow Christ, we must walk the path through a hostile world to our own Calvary.

In this weekend’s first reading from Wisdom, we are reminded once more that discipleship is not easy. The world stands utterly opposite Jesus. We cannot stand midway between Christ and evil. We must choose one or the other.

If we choose evil, as the epistle recalls, we move toward our destruction.

However, Jesus is with us. He is with us in the teachings of the Apostles, whom the Lord commissioned to continue the work of salvation.

In their teachings, applied even now in the visible, institutional Church, we hear Jesus. He is with us in the Sacraments, also conveyed to us through the Twelve.

Jesus does not thunder into our hearts and homes. We must welcome the good and saving crucified Savior. The first step in this process is to acquire the humility to know who we are and what we need. We are humans with dignity and limitations. We need God, who is with us in Jesus. (Dorothy M. Colgan, St. Meinrad Parish, St. Meinrad, IN)

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.

My Journey to God

We have so much to gain, I likewise so much to lose. The world holds every key No matter what we choose.

All I that glitters tempts us, But look beyond the shine, Will it last forever? As will the bread and wine?

What promise holds the proof Of its longevity? He’s death upon the cross, His living guarantee.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad, IN)

Daily Readings

Monday, Sept. 21
Matthew 19:25-26

Tuesday, Sept. 22
Ezra 6:7-8, 12b, 14-20
Psalms 122:1-5
Luke 8:19-21

Wednesday, Sept. 23
Pio of Pietrelcina, priest
Ezra 5:9-10
(Resp.): Tobit 13:24-6, 6-8
Psalms 9:1-6

Thursday, Sept. 24
Haggai 1:1-8
Psalm 139:1-6, 9
Psalms 9:7-9

Friday, Sept. 25
Haggai 2:1-9
Psalm 43:1-4

Saturday, Sept. 26
Cosmas, martyr
Damian, martyr
Zechariah 2:5-9, 14-15a
(Resp.): Jeremiah 31:10-13
Luke 9:43b-45

Sunday, Sept. 27
Twenty-sixth Sunday in Ordinary Time
Psalm 19:8, 10, 12-14
James 5:1-6
Mark 9:38-43, 45, 47-48

Question Corner/Fr. John Dietzen

Scripture suggests that St. Joseph was married twice and was a father

In a recent Gospel at Mass, the Scripture reading states, “Is this not Jesus, son of Mary, the brother of James and Josas and Simon?” (Mk 6:3-6).

I’m 80 years old, and we were always taught that Mary was always a virgin. Who are these siblings? Perhaps Joseph’s children by another marriage? Or what is the explanation? (Louisiana)

The quote you mention from the Gospel of Mark is one of several Scripture verses that refer to the brothers and sisters of Jesus.

In the Middle East of Jesus’ time, “brother” may refer to a close friend or fellow member of a group. Brother as a title, however, as here, seems nearly always have meant a blood relative.

The primary meaning of brothers and sisters in the Bible is certainly children of the same parents or of the same father but different mothers. (See, for example, Gn 28:12.) The wider sense of brothers and sisters, children of common ancestors, perhaps of the same family clan, is also common.

Even today, especially in Mideast cultures, men who are related even distantly or not at all are called brothers. It is interesting that the understanding you mention is perhaps the oldest explanation of the question about Jesus’ siblings.

The apocryphal Gospel of James, written in the second century, is not among the canonical Gospels, but it gives an enormous amount of information about the early Church and about the circumstances of Jesus’ life. It clearly infers that the brothers and sisters of Jesus mentioned in the Gospels were children of Joseph by a previous marriage. However, we can’t know that for certain.

Jesus, of course, proclaimed that anyone who does his Father’s will is his brother and sister and mother. (See Mt 12:50.) That Jesus had extended family we know from several sources outside the canonical Gospels.

Bishop Eusebius, for example, who lived from 260 to 340, was an erudite scholar and personal friend of many major figures in Christianity at the time, including the Emperor Constantine. His history of the Church of the East was written into the early centuries of Christianity.

Eusebius writes that James was “known as the brother of the Lord, and for he too was called Joseph’s son, and Joseph Christ’s father. Though, in fact, the virgin was betrothed, and before they came together she was found to be with child by the holy Spirit—and was the first to be chosen as bishop of the Jerusalem Church.”

Evidence that this larger family of Jesus was publicly involved in early Christianity is extensive, even perhaps that they sometimes felt entitled to certain prominence because of their relation to the Lord. This could partially account for the rather blunt statements that the Gospels attribute to Jesus (for example, Mk 3:34), that when it came to discipleship with him, blood relationship, no matter how close, is no substitute for faith and fidelity.

As unfamiliar as it may sound to us that Joseph was married before his marriage to Mary, there’s nothing in Catholic teaching or tradition to object to this possibility. The theory would not reflect negatively on the Church’s doctrine concerning the perpetual virginity of the mother of Jesus, and that is a no other children.

I should also note that I am speaking here about official Catholic teaching. Private revelations to saints or other visionaries about details of the lives of Jesus’ family may be fascinating and arouse the devotion of some people. They are not, however, a necessary part of Catholic teaching.

In an opinion that disagrees with such revelations is not suspect or somehow less Catholic.

(A free brochure answering questions that Catholic teens who are the mother of Jesus, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Or the brochure to be sent to Father Dietzen at the same address or by e-mail to dietzen@archindy.org.)
Rest in peace

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


LOWRY, Barbara J. (Cosgrove), 75, St. Gabriel the Archangel, Indianapolis, Aug. 27. Mother of Terri Leonard, Mary Kay Steinberger, Susan Wylie and Thomas Landers. Sister of Judy Tharp and Gary Cosgrove. Grandmother of four. Great-grandmother of three.

MASTERS, Susan (Pavlic), 52, St. Simon the Apostle, Indianapolis, Sept. 2. Wife of John Masters. Mother of Jenna, Kaya and Taylor Masters. Sister of Kevin and Tom Pavlic.


MINAHAN, John W., 92, St. Agnes, Nashville, Aug. 23. Father of Pat Knarzer. Grandfather of one.


REICHARD, LeRoy J., 92, St. Simon the Apostle, Indianapolis, Sept. 3. Father of Rosetta Cannedy, Jean and Jeremy Reisert. Grandfather of one.


STEELMANN, Kay Steinsberger, Susan Wylie (Cosgrove), 75, St. Gabriel the Archangel, Indianapolis, Sept. 2. Mother of Margaret A. (Hayes) Allison. Father of Anthony, Randall and Steve Allison. Brother of Emily King, Judy and Mary Jane Allison. Grandfather of four.

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September 20

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Rev. Dennis Davolos, Pastor
License #: 114778

Reprinted from The Criterion, Friday, September 18, 2009

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A hot-air balloonist participating in an annual fall festival in Gatineau, Quebec, on Sept. 6 drifts by the bell tower and spire of St. Francis de Sales Church.

A horse-drawn surrey will transport guests free-of-charge to and from the George Street Parking Lot – exit I-74 at Batesville, go south and then right on George St.

License #: 114778

The Criterion, Friday, September 18, 2009
HUNTINGTON — The youths at St. Peter and Paul Parish have been sitting idle this summer thanks to their dynamic parish youth ministry program.

In addition to the regular weekly high school small-group meetings, after-school middle school ministry, youth group Sunday gatherings, service opportunities, retreats and dodge ball games on Sundays, under the guidance of Jerrid Miller, pastor associate for youth ministry,Formation and RCIA, and Jon Stotts, pastoral associate for youth ministry and liturgy, 10 Huntington North High School students had the opportunity to travel on Young Neighbors in Action (Y NIA) mission trips to serve the poor.

The Y NIA summer mission program, according to Miller, is brief.

First, it "gives youth an experience of [the] broader Church by gathering with other Catholic youth from across the country.

It also "provides hands-on service experience" and, lastly, it puts "that experience into the context of Catholic social teaching," he said.

Miller added, "It challenges the participants to go back home and get involved in service to those in need in their community."

Five students were assigned to Miller, who accompanied the group to Cincinnati, where they worked at Visions, a day care facility that supports poor urban families.

Stotts accompanied five other students to Baltimore, where they painted offices and served lunches to the homeless at the Francis House, an outreach agency that provides emergency assistance to those in need.

All 10 youths returned home with a renewed desire for service opportunities and were anxious to get to work within their own community.

To begin, we are focusing on the needs of our parish families and the elderly trying to identify those in our own parish community that are in need," Miller said.

The Message begins its 40th year of publication in the Diocese of Evansville

EVANSVILLE — The Sept. 4 issue of The Message marks the 40th year of publication of the newspaper of the Diocese of Evansville. Newspapers have played a significant role throughout the history of the diocese:

Evanston Catholic Record, published in Indianapolis, Father William Miller and Jeffrey Hayes were identified as the editors of the local portion of the paper.

The first issue of The Message was dated Oct. 2, 1970, with new Bishop Francis R. Shean listed as the publisher and Father Joseph Zilnik as the editor. Father Zilnik made a strong and lasting connection with the Catholic Press Association and NC News Service (now Catholic News Service).

The first three papers were published in 2010.

The 40th year of The Message is being celebrated by the diocese with new Bishop Gerald A. Gofsellinger and Glenn Tebbe, executive directors of the Indiana Catholic Conference, meeting on Sept. 8 with Rep. Brad Ellsworth, D-Ind., to discuss health care reform.

The 2008-09 session was held at Ellsworth’s office in the Federal Building in downtown Evansville.

Ellsworth said after the meeting that he was “pleased to see how well people were talking about health care,” and that he understood the Catholic position that abortion is not health care, and that conscience rights must be protected.

At the meeting, Ellsworth said that he was pro-life, and that he would not vote for a bill if he had an inkling that funding for abortion would be included in it.

Ellsworth “seemed to have a strong commitment to health care reform, without getting trapped into something contrary to Church principles.”

He provided a copy of a statement issued by the U.S. Conference of Catholic Bishops, which supported federal health care reform legislation that would not be used to mandate abortion coverage in private health plans, expand federal abortion funding, override state laws that limit or regulate abortion, and take the conscience rights of health care providers.

Ellsworth also urged Episcopal health care coverage for legal immigrants, said that he heard a lot of comments from people who believed that some people in poverty did not deserve coverage, and that immigration was another hot issue.

The visit to Malta in October to lay the groundwork for the visit. The trip will give the pope a chance to highlight once again the figure of St. Paul, who was shipwrecked on Malta, probably around the year A.D. 60, while on his way to Rome to stand trial. Scriptures recite that the inhabitants showed “extraordinary hospitality” to St. Paul, who healed sick people on the island.

VATICAN CITY (CNS) — Pope Benedict XVI plans to visit Malta next April to commemorate the 1,950th anniversary of the city’s declaration as a Catholic port of refuge.

The bishops of Malta announced the visit on Sept. 12, and Vatican Radio confirmed it the following day. A Vatican trip planner was to visit to Malta in October to lay the groundwork for the visit. The trip will give the pope a chance to highlight once again the figure of St. Paul, who was shipwrecked on Malta, probably around the year A.D. 60, while on his way to Rome to stand trial. Scriptures recite that the inhabitants showed “extraordinary hospitality” to St. Paul, who healed sick people on the island. Benedict presided over a special jubilee for St. Paul in 2008-09 to offer the nation a sense of openness toward someone who is different, the foreigner.

“This is a sentiment that should be preserved and practiced in the present historical moment, which is marked by great migration of the masses,” he said. He added that it is necessary to eliminate prejudices and treat immigrants first and foremost as people.

Pope Benedict is scheduled to travel to the Czech Republic in late September of this year. The pope’s visit to Malta is the first papal trip announced for 2010.

The Message
**Youths at New Orleans parish learn traditional Vietnamese music**

NEW ORLEANS (CNS) — Thuy Mai Nguyen worked her 22rd summer giving music lessons from her home in the United States. By contrast, there are over 250 African-American priests serving [the Church] in the United States. By contrast, there are over 800 African priests now serving [the Church] in the United States. A tapestry depicting St. Alphonsa Mutthupandathu is seen near statues during the canonization ceremony at St. Peter's Square at the Vatican on Oct. 12, 2008. Pope Benedict XVI canonized St. Alphonsa as the first native-born saint from India. The Poor Clare sister was known for her holiness during a lifetime of suffering, a haunting, a St. Alphonsa Muttathupandathu, a Poor Clare nun from Kerala, India. During her childhood, she often talked about her desire to enter the religious life. **Fr. Kenneth Taylor**

Father Taylor will also serve the Church in the United States as vice president of the national black clergy caucus for two years. **Father Varghese, who was appointed associate pastor of St. Louis Parish in Batesville on Sept. 8 by Bishop Daniel B. Buechel, came to the archdiocesanOffice of Multicultural Ministry. Father Taylor said. “Our parishes are closing, our youth are leaving the Church and our vocations are dwindling. So we are working on what we hope will lead to a summit, a gathering of black Catholic leadership, to address the issues facing within the black community. Community is facing in the Church and to try to figure out what we can do to strengthen the Catholic Church within the black community.**

He said statistics indicate that the number of African-American priests has decreased in recent years. “It’s always hard to get an exact number,” Father Taylor said. “So the National Black Catholic Clergy Caucus plans to focus more of its efforts on vocations and evangelization. **Father Kenneth Taylor** joined the National Black Catholic Clergy Caucus, which was formed at an archdiocesan prayer service for racial harmony at St. Mary Goretti Church in New Orleans this summer, the Vietnamese musicians contributed a haunting, a St. Alphonsa Muttathupandathu, a Poor Clare nun from Kerala, India. During her childhood, she often talked about her desire to enter the religious life. **By Mary Ann Wyand**

She is lovingly called the “Little Flower of India” by Indian Catholics. St. Aloysius Muttathupandathu, a Poor Clare nun from Kerala, India. During her childhood years, she often talked about her desire to enter religious life. **Father Varghese**

He was born on Aug. 19, 1910, in Kudamalloor, Kerala, India. During her childhood years, she often talked about her desire to enter religious life. **By Mary Ann Wyand**

She is lovingly called the “Little Flower of India” by Indian Catholics. St. Aloysius Muttathupandathu, a Poor Clare nun from Kerala, India. During her childhood years, she often talked about her desire to enter religious life. **Luc Nguyen, a parishioner and music student at Mary Queen of Vietnam Parish in New Orleans, plays a bamboo xylophone in mid-August.**

**Father Taylor elected vice president of national black clergy caucus**

**By Mary Ann Wyand**

She is lovingly called the “Little Flower of India” by Indian Catholics. St. Aloysius Muttathupandathu, a Poor Clare nun from Kerala, India. During her childhood years, she often talked about her desire to enter religious life. **Father Varghese**

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