



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Moving ahead

Deacon candidates declare their commitment to continue formation, page 3.

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Building bridges and friendships

Priest and parishes use novel approaches to support neighborhoods and families

Photos by John Shaughnessy



As he walked through the neighborhood of St. Anthony Parish in Indianapolis on Sept. 16, Father John McCaslin met Maria Carlos and her daughter, Jennifer. Father McCaslin is the pastor of St. Anthony and Holy Trinity parishes, two parishes which are using their combined efforts to make a difference in a struggling area of the city.

By John Shaughnessy

As he drives through the near west side of Indianapolis, Father John McCaslin sees the vacant lots and abandoned houses that scar the neighborhood.

The 42-year-old priest also notices the prostitutes and drug dealers who are a bane to the many hardworking residents of the area, who strive for a good life for their families.

Yet Father McCaslin prefers to focus on a different defining image of the neighborhood—an image that captures two children in a moment of fun. One child only speaks Spanish while the other only speaks English, but the children play together easily.

“Where there’s good will,” Father McCaslin says, “things will work.” Those words could easily be the slogan

for the inspiring approach to urban ministry that has continued to grow since Father McCaslin became pastor of Holy Trinity and St. Anthony parishes in Indianapolis in 2006.

“Urban parishes can be renewed and reborn, and we’re the first line of mission territory,” Father McCaslin says. “Families are struggling, the economy is difficult and many people are un-churched. The need to bring the Gospel to people in many ways is urgent. That’s what our two parishes are trying to do. Urban ministry requires creativity.”

Consider some of the recent initiatives and developments that have been pursued by these now connected parishes:

- An organization called Hearts and Hands of Indiana was formed in April under Father McCaslin’s leadership, an organization that plans to buy abandoned houses in the area
- See **CONNECTIONS**, page 10



A sign reflects the growing connection between Holy Trinity and St. Anthony parishes in Indianapolis since Father John McCaslin became pastor of both parishes in 2006.

Notre Dame leader forms pro-life panel, vows to celebrate Mass for life

WASHINGTON (CNS)—With President Barack Obama’s controversial



Fr. John Jenkins, C.S.C.

May commencement speech at the University of Notre Dame several months past, the president of the northern Indiana Catholic college has forged ahead with plans for a national discussion on abortion.

Holy Cross Father John Jenkins has announced the formation of a task force “on supporting the choice for life,” and he has pledged to celebrate a Mass for life in Washington this coming Jan. 22, the anniversary of the Supreme Court’s 1973 *Roe v. Wade* decision which legalized abortion nationwide.

This Mass for life would also coincide with the annual March for Life in Washington.

Father Jenkins’ decision to invite Obama to deliver the commencement speech and present him with an honorary law degree set off a firestorm of criticism by at least 70 U.S. bishops, and ignited a national debate on the university’s status as a Catholic institution.

Critics of Obama said his support of legal abortion and embryonic stem-cell research made him an inappropriate choice to be the commencement speaker at a Catholic university.

Father Jenkins’ supporters countered that Notre Dame was not condoning Obama’s support for legal abortion or embryonic stem-cell research, and that students at the university should be honored to have the first black U.S. president speak during their graduation.

Several Catholics who supported the Obama invitation said using a single issue as a litmus test to be honored at a Catholic university is a troubling concept.

“Coming out of the vigorous discussions surrounding President Obama’s visit last spring, I said we would look for ways to engage the Notre Dame community with

See **NOTRE DAME**, page 10

‘Christ Our Hope: Compassion in Community’ is new focus of annual archdiocesan stewardship appeal

By Sean Gallagher

“Christ Our Hope: Compassion in Community” is the new name for the annual archdiocesan stewardship appeal.



Archbishop Daniel M. Buechlein

After several months of research and conversations with parish leaders across the archdiocese, the new approach and name for the appeal were developed. They represent the first major change in the appeal in a decade.

Archdiocesan Catholics will learn more about the appeal in coming weeks.

Archbishop Daniel M. Buechlein, who has

been reflecting on Christ as the source of our hope in a recent series of columns in *The Criterion*, recently spoke about the change in the annual stewardship appeal.

“All of us are given the opportunity to offer Christ’s compassion to other members of our community, many of whom suffer and are feeling alone,” Archbishop Buechlein said. “Christ is our hope because he is the ultimate source of healing and consolation.

“And so we call our new annual initiative ‘Christ our Hope: Compassion in Community.’ I invite all of you to help us be that hope for those folks who carry heavy burdens and need us.”

As in years past, the appeal will invite Catholics to commit to support and to participate in the mission of both their parish and the archdiocese as a whole.

But in Christ Our Hope, the idea that



there is one community of faith in the archdiocese, which is made up of Catholics spread out across parishes in 39 counties, will be emphasized.

David Milroy, the executive director for the archdiocesan secretariat for stewardship and development, has experienced this fact as a member of St. Bartholomew Parish in Columbus in the Seymour Deanery.

“One way in which we do have a very visible sense of being part of the broader Church is through the permanent diaconate program,” he said. “Deacon [William] Jones was a member of the first class of permanent deacons in the archdiocese.

See **STEWARDSHIP**, page 10

Mass, Life Chains to highlight Respect Life Sunday events

By Mary Ann Wyand

“Every Child Brings Us God’s Smile,” a quotation from Pope Benedict XVI, is the theme for the U.S. Conference of Catholic Bishops’ national Respect Life Program for 2009-10.

Respect Life Sunday will be celebrated with Masses and pro-life prayer chains on Oct. 4 in dioceses throughout the United States.

Officials with the U.S. bishops’ Secretariat for Pro-Life Activities selected the theme from the Holy Father’s statement that, “Every child ... brings us God’s smile and invites us to

recognize that life is his gift, a gift to be welcomed with love and preserved with care always and at

See related editorial, page 4.

every moment.”

Archbishop Daniel M. Buechlein is scheduled to be the celebrant for the archdiocesan Respect Life Sunday Mass at 1 p.m. on Oct. 4 at SS. Peter and Paul Cathedral in Indianapolis.

Catholics from throughout the archdiocese are invited to join the archbishop for this pro-life liturgy then participate in the one-hour Central Indiana Life Chain at 2:30 p.m. along North Meridian Street.

At the conclusion of the Respect Life Sunday Mass, Archbishop Buechlein will honor one adult with the Archbishop Edward T. O’Meara Respect Life Award and present two teenagers with the Our Lady of Guadalupe Pro-Life Youth Award for their distinguished service to the cause of life in the

Archdiocese of Indianapolis.

These pro-life award recipients will be announced in the Oct. 2 issue of *The Criterion*.

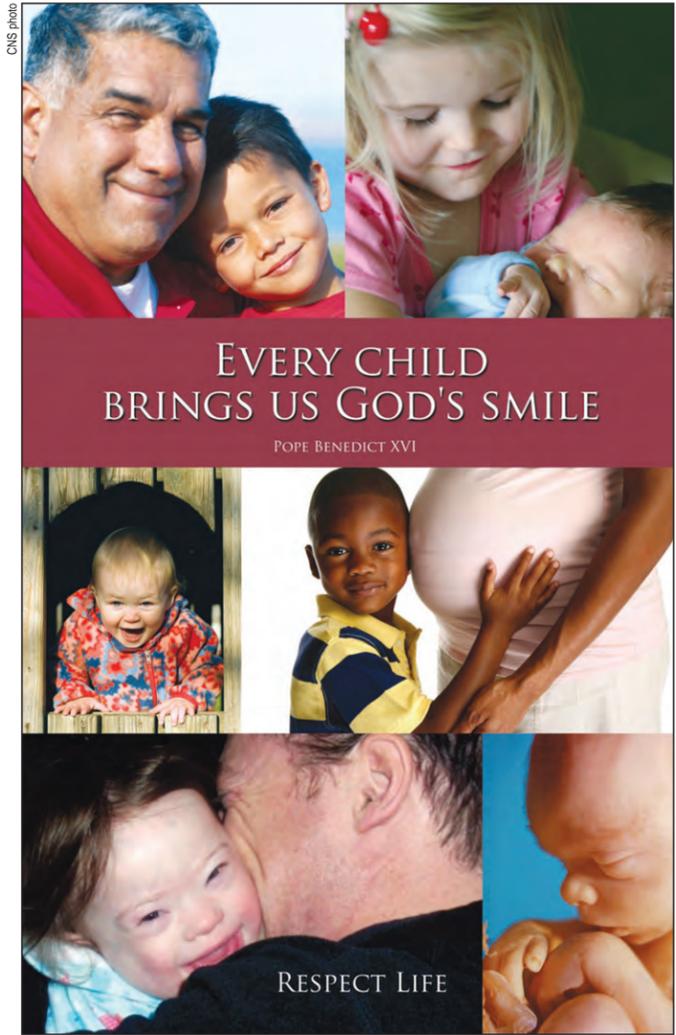
Adults and teenagers from parishes across the archdiocese will participate in the pro-life Mass by carrying banners representing the 11 deaneries in central and southern Indiana.

“The procession of the banners symbolizes the pro-life efforts that are being conducted in parishes and schools of the archdiocese,” said Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry.

“With the encouragement and blessing of Archbishop Buechlein, pro-life works and initiatives are undertaken with commitment and courage in the archdiocese,” Sister Diane said. “Sometimes people are tempted to feel that they are confronting the assaults against life alone in a given area. When they see the banners, ... they will be reminded that the pro-life movement is both impressive and extensive in the Archdiocese of Indianapolis.”

Ecumenical Life Chains also are scheduled in 27 other cities in Indiana and in 49 other states on Respect Life Sunday.

In addition to Indianapolis, pro-life supporters will be praying along Indiana streets in Bloomington, Carmel, Columbus, Connersville, Covington, Decatur, Elkhart, Evansville, Frankfort, Greencastle, Hartford City, Highland/Munster, Kokomo, Lafayette, Lebanon, Michigan City, Milan, Muncie, Noblesville, Plymouth, Portage, Rockport, Terre Haute, Valparaiso, Wabash, Warsaw and Westfield. †



This poster is part of the educational materials for the U.S. Conference of Catholic Bishops’ 2009-10 Respect Life Program, which is distributed by the bishops’ Secretariat for Pro-Life Activities. This year’s theme, “Every Child Brings Us God’s Smile,” is taken from a quotation by Pope Benedict XVI.

Catholics play key roles in efforts to end death penalty in Oregon

PORTLAND, Ore. (CNS)—The drive to repeal the death penalty in Oregon has gained vigor with Catholics in key roles.

“We need to share our Catholic teaching with courage and clarity,” said a memorandum sent to parishes recently by Mary Jo Tully, chancellor of the Archdiocese of Portland. “We need to reach out to our teachers and to our parishioners. We need to form and to persuade. We need to be advocates for change.”

Tully has joined other lay Catholics on the board of Oregonians for Alternatives to the Death Penalty.

With statements from the *Catechism of the Catholic Church*, Pope John Paul II, the U.S. bishops and, most recently, Portland Archbishop John G. Vlazny, Oregon Catholics are being urged to oppose execution as an affront to the sanctity of life as well as an ineffective and expensive public policy.

Catholic leaders say capital punishment encourages the idea that violence is an appropriate solution to social problems. In addition, new technology has exonerated scores of death row inmates nationwide, meaning that innocent people have probably been executed.

The death penalty has never been an effective deterrent to murder, Archbishop Vlazny wrote in a column in the *Catholic Sentinel*, official newspaper of the Archdiocese of Portland. He added that the punishment has been applied arbitrarily and disproportionately against the poor and minorities.

One part of the catechism says that state acts of justice are meant in part to improve the offender and allow for possible redemption, even if it occurs within prison walls. The idea is linked to the Christian value of forgiveness, which comes straight from Jesus.

“If punishment is supposed to correct someone, you can’t correct them by killing them,” says Mary Ryan-Hotchkiss, a member of the peace and justice group at St. Pius X Parish in Portland.

At a workshop in August at St. Andrew Parish in Portland, activists were urged to work in their parishes to help parishioners match the resolve of their leaders.

“Pastors now need to hear from the grass roots, the people on the ground,” said Ron Steiner, a member of Queen of Peace Parish in Salem and a leader of Oregonians for Alternatives to the Death Penalty. He helped organize the successful effort to abolish executions in New Mexico.

Steiner said grass-roots organizing in New Mexico led to stunning results, including 12,000 messages to Gov. Bill Richardson in four days.

“We’re trying to find people in the parishes to take this to their community,” Steiner said of the Oregon campaign. “We’d like someone in every parish in the archdiocese.”

In 2000, opponents of the death penalty attempted to qualify an initiative for the Oregon ballot, but fell short of signatures. This time around, they plan to aim for a referendum, a law change sent from lawmakers to the public. Key legislators have promised support. The next time such a referendum could be on the ballot is fall 2012.

With recent bans in New Jersey and New Mexico, and strong campaigns under way in Montana and Nebraska, Oregon’s activists have stepped up activity, though the work has been developing for years.

“There is no question—the understanding is different in the past decade,” said Sarah Craft, a Seattle-based campaign organizer for Equal Justice USA, a group

formed to end the death penalty.

Ann Lackey, a teacher and member of Our Lady of the Lake Parish in Lake Oswego, said recent Catholic teaching on the death penalty has “changed the whole dynamic.” Linking the opposition to the pro-life movement makes perfect sense to her.

“It’s really starting to build,” she said of the abolition movement.

The movement has sought allies not only among parishes but in religious orders. Holy Names Sister Janet Ryan attended the workshop on behalf of her fellow women religious.

In the planning stages at parishes are book groups that take up works like *Dead Man Walking* or *Innocent Man*. Parishes may have potluck dinners at houses to discuss the issue. Items could go out on parish Web sites, and via e-mail lists, Facebook and Twitter.

“We feel rejuvenated on the cause,” said Bill Long, a Portland attorney, with a weblog on faith, government and health. “We’re gradually trying to build up the community of those who oppose.”

Thirty-five states have a death penalty. In Oregon, the death sentence is possible in cases of aggravated murder.

Oregon is one of only three states where the death penalty is written into the state constitution. That means it can be changed only by a ballot initiative or voter referendum.

The Oregon Supreme Court has overturned half of the death sentences handed down since capital punishment was reinstated by voter initiative in 1984. Since then, 73 death sentences have been pronounced, but 36 have been reversed. Thirty-one individuals are currently on death row. Two men have been executed since 1984 because they abandoned their appeals. †

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The Criterion

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Deacon candidates declare their commitment to continue formation

By Mary Ann Wyand

Seventeen deacon aspirants stepped forward to serve God and his people in the Church in central and southern Indiana during the Admission to Candidacy for the Diaconate Mass on Sept. 19 at SS. Peter and Paul Cathedral in Indianapolis.

As Archbishop Daniel M. Buechlein called their names, the deacon aspirants from 15 parishes lined up in front of the altar to pledge to continue their formation to serve the Lord in the ministry of charity.

As the men chosen for the second class of deacons promised their continuing service in the archdiocese, Archbishop Buechlein admitted them as deacon candidates, the second step in formation for the permanent diaconate.

After a year of discernment in 2008, they completed a year of service and instruction as aspirants. Next year, they will become lectors. A year later, they will be instituted as acolytes. At the

First class of deacons reflect on first year of ministry, page 8.

conclusion of the fourth year of their formation, they will be ordained permanent deacons.

As deacons, they are primarily ministers of charity, and can also baptize, witness the exchange of marriage vows, proclaim the Gospel, preach homilies and perform other ministries.

During his homily, the archbishop spoke of their faithful service to the Lord.

“Christ gave this command, ‘Ask the Lord of the harvest to send laborers into his harvest’ ” (Lk 10:2), he said. “Our brothers know the Lord’s concern for his flock. They see the needs of the Church. And they are ready to respond generously to the Lord in the words of the prophet, ‘Here I am, send me forth’ (Heb 10:7). They put their hope in the Lord, trusting that they may answer the Lord’s call faithfully.

“... When God chooses men to serve in the ministry of charity, he moves and helps them by his grace,” Archbishop Buechlein explained. “At the same time, he entrusts us with the task of calling suitable and approved candidates, and of consecrating them by a special seal of the Holy Spirit to the ministry of God and of the Church. By the sacrament of Holy Orders, they will be appointed to share in the ministry of salvation that Christ accomplished in the world.”

After their ordination as permanent deacons, he said, “they will be given a part in our ministry of service to the Church, and build Christian communities by the preaching of the word and the

celebration of the sacraments.”

In the days and years to come, Archbishop Buechlein said, “they will learn to live the life of the Gospel, and deepen their faith, hope and love. In the practice of these virtues, they will gain the spirit of prayer and grow in zeal to win the world to Christ.”

Following the Mass, deacon candidate Bradley Anderson of St. Bartholomew Parish in Columbus spoke enthusiastically about three more years of formation.

“I feel blessed and honored and humbled,” Anderson said. “This program has been wonderful—the formation and support we receive—and the call to Christ. ... I’m very grateful to be here. I feel even closer to God today.”

He also talked about serving the people of Holy Angels Parish in Indianapolis.

“I work with the parish St. Vincent de Paul ministry,” Anderson said.

“I also work with Bible study groups, and I’m probably going to be doing men’s ministry. Father Kenneth Taylor is my sponsoring pastor, and that’s been a wonderful experience. The folks at Holy Angels Parish are fantastic. They have a great spirit and a very joyful faith.”

St. Louis parishioner Ronald Freyer of Batesville serves his home parish as a deacon candidate by visiting the sick as an extraordinary minister of holy Communion as well as helping with the parish men’s group and Christ Renews His Parish.

Freyer said the deacon formation candidates have become a brotherhood and a community.

“They’re all excellent people,” he said. “I would definitely call them all brothers. It’s a wonderful community to be involved with, and also the wives are extremely important. ... They’re always there and are extremely supportive.”

Freyer said he has offered prayers for “all the blessings ... that God has bestowed on us.”

He is especially grateful for their recent retreat on the liturgy and sacraments.

Holy Spirit parishioner

Photos by Mary Ann Wyand



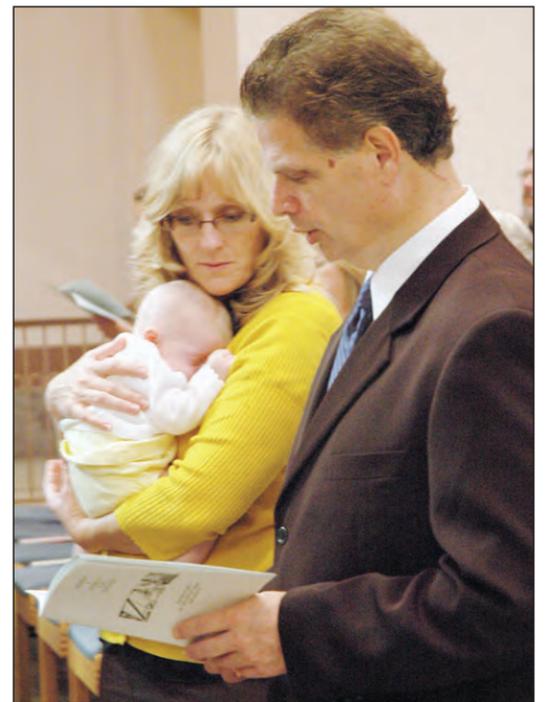
Deacon aspirants, from left, Steven House of St. Bartholomew Parish in Columbus, Thomas Horn of St. Mark the Evangelist Parish in Indianapolis, Thomas Hill of St. Bartholomew Parish in Columbus, Timothy Harte of St. Martin of Tours Parish in Martinsville, Ronald Freyer of St. Louis Parish in Batesville and Richard Cooper of St. Mary Parish in Lanesville participate in the rite of admission to candidacy for the diaconate during the Sept. 19 Mass at SS. Peter and Paul Cathedral in Indianapolis.

Michael Slinger of Indianapolis said he has felt called to serve God and the Church since his childhood years as an altar server, and is enjoying the deacon formation program.

Slinger said he considers his deacon formation classmates as “a family,” and he enjoys helping homeless people at Holy Family Shelter in Indianapolis and women who are recovering from addictions with help from the Seeds of Hope ministry at St. Joseph Parish in Indianapolis.

He has prayed “for the strength and enlightenment we need in going forward in our ministries, and for all the people who have helped us come to this place—our families, friends, priests, religious—everyone who has been involved in helping us. I’m just amazed at what the Lord has given me the ability to do. He’s the rock and the staff that I lean on.”

(For more information about the archdiocesan deacon formation program, log on to www.archindy.org/deacon.) †



Deacon candidate Richard Renzi of St. Malachy Parish in Brownsburg sings the recessional song with his wife, Julie, who holds their 4-month-old daughter, Emma, at the conclusion of the Deacon Candidacy Mass on Sept. 19 at SS. Peter and Paul Cathedral in Indianapolis.



Deacon Kerry Blandford, left, and Deacon Patrick Bower, right, listen as Archbishop Daniel M. Buechlein welcomes 17 deacon aspirants, their families and friends to the Deacon Candidacy Mass on Sept. 19 at SS. Peter and Paul Cathedral in Indianapolis. Deacon Blandford ministers as associate director of Deacon Formation for the archdiocese. Deacon Bower and his wife, Lynn, are mentors for the archdiocesan Deacon Formation program.

17 deacon candidates are from 15 parishes throughout Archdiocese of Indianapolis

Following is a list of the 17 men currently studying in the archdiocese’s second diaconate class:

- Bradley Anderson**—St. Bartholomew Parish, Columbus
- Michael Braun**—St. Simon the Apostle Parish, Indianapolis
- Richard Cooper**—St. Mary Parish, Lanesville
- Ronald Freyer**—St. Louis Parish, Batesville
- Timothy Harte**—St. Martin of Tours Parish, Martinsville
- Thomas Hill**—St. Bartholomew Parish, Columbus
- Thomas Horn**—St. Mark the Evangelist Parish, Indianapolis
- Steven House**—St. Bartholomew Parish, Columbus
- Mark Meyers**—Annunciation Parish, Brazil
- James Miller**—St. Mary Parish, Richmond
- Ronald Pirau**—SS. Francis and Clare Parish, Greenwood
- Jeffrey Powell**—Our Lady of Perpetual Help Parish, New Albany
- Richard Renzi**—St. Malachy Parish, Brownsburg
- Frank Roberts**—St. Andrew Parish, Richmond
- Michael Slinger**—Holy Spirit Parish, Indianapolis
- Richard Wagner**—St. Pius X Parish, Indianapolis
- Russell Woodard**—Good Shepherd Parish, Indianapolis †



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Editorial

The challenge of building a culture of life as Catholics

As Catholics, we are called to build a culture of life each day.

It is by no means an easy task.

We face a reality that many people in power, and those who have embraced a mentality where faith is of little or no value to them, seem to be uncomfortable whenever life issues come to the forefront. Their attitudes and actions only add to our challenge of converting hearts and minds.

The “a” word—abortion—has become a hot topic for many people of faith in the health care debate and, depending on where you get your news, you’ve read or heard umpteen stories about where this proposal or that proposal stands on protecting the unborn child. Our task as people of faith is to work to ensure that abortion becomes a tragic reality of the past, not part of our nation’s future health care reform.

But our efforts to protect the dignity of each human person don’t start and end with the unborn child. Our faith calls us to share our love with others and reach out to the individuals most in need, including the poor, vulnerable and despised of this world. Cardinal Justin F. Rigali of Philadelphia, chairman of the U.S. bishops’ Committee on Pro-Life Activities, makes that point in an essay, “Where

do we go from here? The challenge of building a culture of life.”

His reflections shared here are part of a pamphlet that is included in the 2009-10 Respect Life Program material shared by the U.S. Conference of Catholic Bishops’ Secretariat of Pro-Life Activities.

Cardinal Rigali says, “From the neighbor next door to the unknown person living thousands of miles away, each and every one of us has intrinsic and immeasurable worth. That is because God created each of us in his image by the outpouring of his infinite and unconditional love.”

If people across the spectrum—Democrat and Republican, Catholic and Protestant, black and white, young and old, and individuals from all walks of life—would realize that simple truth then we could begin taking pronounced steps in the right direction where respect for all life is concerned.

October is Respect Life Month, and we are less than a week from beginning what should be 31 days of constant prayer in our ongoing mission to build a culture of life.



Pro-life supporters carry a banner in the annual March for Life in Washington on Jan. 22. October is Respect Life Month, and there are many opportunities throughout the Archdiocese of Indianapolis where people can help build a culture of life.

There are plenty of opportunities throughout the archdiocese during the next few weeks to do just that. The annual Respect Life Sunday Mass at 1 p.m. on Oct. 4 at SS. Peter and Paul Cathedral in Indianapolis, celebrated by Archbishop Daniel M. Buechlein, presents a wonderful opportunity to pray for life. The annual Life Chain, held at several locations throughout southern and central Indiana that same day (see related story, page 2), is another way to stand up for life.

The ecumenical “40 Days for Life: Praying for an End to Abortion,” which began on Sept. 20 and ends on Nov. 1,

gives us and our brothers and sisters of various faith traditions another avenue to show how much we value all life. For more information about the “40 Days for Life” prayer campaigns in Indianapolis and Louisville, log on to www.40daysforlife.com/Indianapolis or www.40daysforlife.com/Louisville.

As Cardinal Rigali says, when it comes to changing hearts and minds, there is nothing more powerful than prayer and sacrifice.

“The defense of human life at its most vulnerable stages is an essential duty of those inspired by the Gospel. Our prayers and efforts in this cause should open us up to defending the rights and meeting the needs of human beings all along life’s spectrum,” he says. “Having said ‘no’ to attacks on innocent human life, we need to affirm a great ‘yes’ to the full range of human living and flourishing.”

May we take the cardinal’s words to heart in October and beyond, and strive to live our vocations each day by building a culture of life.

—Mike Krokos

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

Dealing with the ethics of ‘correcting’ mitochondrial disease

Mitochondria are small, elongated structures in a cell that produce energy. These “cellular batteries” contain their own small piece of DNA, separate from the rest of the cell’s DNA found in the nucleus.

When defects or mutations occur in this mitochondrial DNA, it can result in a number of diseases.

In severe cases, children can be born blind, epileptic, unable to crawl, and may manifest severe neurological delay and die at an early age. No real therapies exist for most mitochondrial diseases beyond treating the symptoms.

Scientists in Oregon, however, recently announced a technique to “swap out” defective mitochondria in an egg cell by using healthy mitochondria from another egg. The technique loosely resembles cloning since it involves transferring the nucleus from the defective egg into a non-defective egg that has had its own nucleus removed.

This newly “reconstructed” egg will then contain mitochondria only from the new egg cell, leaving behind any defective mitochondria from the original cell. The reconstructed egg can then be fertilized with sperm by *in vitro* fertilization to create an embryo that is free of mitochondrial mutations or defects.

Mitochondrial swapping, followed by *in vitro* fertilization, has been successfully performed in the laboratory using monkey eggs, and several disease-free monkeys have already been born.

Scientists speculate that women may soon be able to use the method to avoid passing mitochondrial disorders to their children.

Using the technique in humans, however, would raise at least two serious ethical objections.

The first objection is that it would encourage *in vitro* fertilization as a means of producing new human life. Although this way of engendering new human life has become commonplace in our society, it remains an inherently unethical approach to human reproduction.

In vitro fertilization not only sanctions the manipulation, freezing and destruction of human embryos, but also violates the inner meaning of human procreation by reducing it to an act of manufacture or production.

To put it simply, our children have the right to be procreated, not produced. They have the right to come into the world in the personal, love-giving marital embrace of their parents, not in the cold and impersonal glass world of a test tube or petri dish. They have the right to be uniquely, exclusively and directly related to the mother and father who bring them into the world. *In vitro* fertilization ignores all these rights of the child.

The second objection to mitochondrial swapping in humans is that it would introduce a rupture into parenthood by

creating children who inherit genetic material from three parents. While the mother and father would contribute the majority of their child’s DNA from their own egg and sperm, a small amount would come from a second woman donating healthy mitochondria from one of her eggs.

In other words, the procedure dilutes parenthood by introducing another parent, another woman, into the procreation of the child.

In the mitochondrial swapping scheme, it is significant that not just the mitochondria are “swapped,” but actually all the other structures of the cell come from the second woman’s egg as well (except for the nucleus and its chromosomes).

In other words, one woman provides the DNA from her own chromosomes while another woman provides everything else: all the other subcellular machinery of the egg, including the mitochondria.

In summary, then, we are not actually “repairing” a defective egg, but constructing a new, alternative and clearly different egg out of the contributions from two separate women. The final egg produced really belongs to neither woman so that the technological manipulations introduce a fissure between any child conceived from the engineered egg and both “mothers.” The child becomes “distanced” or “orphaned” from both women involved in the process.

In order ethically to achieve a “cure” for mitochondrial diseases in children of the next generation, scientists will hopefully be able one day to correct the mutated gene sequences themselves in the mitochondrial DNA, perhaps while the egg is still inside the ovary so that, once ovulated, the couple could achieve a conception and pregnancy through normal marital relations.

It bears repeating that our sex cells, both sperm and egg, uniquely express and embody our individuality, our identity and our parental roles. These cells clearly should never be given over or sold to other people to use, in whole or in part, for the purpose of creating children.

In particular, the exclusivity that is written into a woman’s body and her reproductive system is violated by any decision of that woman to donate her eggs, or even significant parts of her eggs, to another woman.

Mitochondrial swapping technology, then, contrary to popular belief, is not an authentic example of “curing” or “correcting” a disease. It is an instance of setting up a completely alternative system to make a baby, which invariably runs counter to the authentic order of human procreation in marriage.

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

Letters to the Editor

Editorial on health care reform missed one aspect of stewardship

I am writing with a comment about an editorial reprinted with permission from the Aug. 28 issue of *The Criterion* by Daniel Conway titled “Health care reform: A stewardship perspective.”

It was inserted in our parish bulletin at St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese.

As a former health care professional, I couldn’t help thinking as I read the

editorial that one aspect of stewardship was not mentioned.

Our bodies are the temple of the Holy Spirit, and we have a responsibility to take care of our bodies by not overeating, not drinking alcohol to excess and not smoking.

We need to be better stewards in these areas.

**Theresa Porter
Fishers, Ind.**

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Look to Mary, the greatest witness to hope

This is the final column in a series of reflections on the theological virtue of hope.

With the guidance of Pope Benedict XVI, in *"Spe Salvi"* ("Saved by Hope"), we have tried to understand more fully what true hope is, how it relates to faith, and how genuine hope is found not in politics, science or technology, but in the provident love of God.

We looked carefully at what it means to be a "pilgrim people" who are on a journey to be with Christ in heaven.

At the end of this journey is the Last Judgment, which will call us to accountability for the way we have lived and exercised the freedom that God has given us.

Finally, we discussed briefly the Church's teaching on heaven, hell and purgatory, and the hope which is to be found in the integration of justice and mercy that we believe can only be found in Jesus, the Just Judge.

As Pope Benedict reminds us: "Life is a voyage on the sea of history, often dark and stormy, a voyage in which we watch for the stars that indicate the route. The true stars of our life are the people who have lived good lives. They are lights of hope. Certainly, Jesus Christ is the true light, the sun that has risen above all the shadows of history. But to reach him, we also need lights close by—people who shine with his light and so

guide us along our way" (*"Spe Salvi,"* #49).

Hope is not an individualistic virtue. It is a gift from God through other people (witnesses to hope). We are called to be good stewards of this gift, to share it generously with others.

Of course, the greatest witness to hope is Mary, Star of Hope, whose every word and action points the way to Jesus, her son.

"With her yes," the Holy Father writes, "she opened the door of our world to God himself; she became the living arc of the covenant in whom God took flesh, became one of us and pitched his tent among us" (cf Jn 1:14), (*"Spe Salvi,"* #49).

We look to Mary because she experienced the confusion and anxiety that we do. She had reason to despair because of the "sword of sorrow" that pierced her heart. But Mary never gave up hope. It sustained her all the way to the foot of the Cross, and to the joy of her son's resurrection and the coming of the Holy Spirit at Pentecost.

Pope Benedict tells us that Mary's hope made her "the image of the Church to come which carried the hope of the world in her womb across the mountains of history" (*"Spe Salvi,"* #50).

Why do we look to Mary as the pre-eminent witness to hope in Christ? What is it about her life that justifies the name given to her by Christians of all

generations: Mother of Holy Hope?

Every significant stage in Mary's life—from the moment she was visited by the angel Gabriel and learned that she was to become the mother of her Lord, through the disappointments of his public ministry, until she stood beneath the Cross—she was repeatedly confronted with choices that required blind faith in God's Providence.

From a human perspective, Mary had every reason to be afraid and anxious.

In every case, Mary said yes to God's will. She chose to trust in divine Providence. She gave witness to the hope that depends totally on God's loving care. Mary trusted her divine son and his father in heaven. She accepted many things that she did not understand, and she placed her hope in the only thing that is always trustworthy: the love and fidelity of the Triune God.

As we conclude our reflections on the theological virtue of hope, a virtue that is especially important in these uncertain times, we pray with Pope Benedict: "Holy Mary, Mother of God, our mother,

teach us to believe, to hope, to love with you. Show us the way to his kingdom! Star of the Sea, shine upon us and guide us on our way!" (*"Spe Salvi,"* #50).

Oh, Mother of Holy Hope, bless our archdiocese, and all the people of central and southern Indiana, as we continue the journey of hope in Christ that was begun here more than 175 years ago.

Together with St. Theodora Guérin, Servant of God Simon Bruté, St. Francis Xavier and all the saints, show us the way to Christ our Hope so that, like you, we may say "yes" to God's will and be a community of compassion. Amen. †

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 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.

Confía en María, la testigo más grande de la esperanza

Esta es la última columna de la serie de reflexiones sobre la virtud teológica de la esperanza.

Con la guía del papa Benedicto XVI a través de su encíclica *"Spe Salvi"* ("Salvados por la esperanza"), hemos tratado de comprender más a plenitud el significado de la verdadera esperanza, su relación con la fe y cómo la esperanza genuina no se encuentra en la política, la ciencia o la tecnología, sino en el amor providencial de Dios.

Hemos estudiado con detenimiento el significado de ser un "pueblo peregrino" que camina para reunirse con Cristo en el cielo.

Al final de esta travesía se encuentra el Juicio Final, en el cual se nos hará rendir cuentas por la forma en que vivimos e hicimos ejercicio de la libertad que Dios nos ha dado.

Por último, hablamos brevemente sobre las enseñanzas de la Iglesia en cuanto al cielo, al infierno, al purgatorio y a la esperanza que debemos encontrar en la integración de la justicia y la misericordia que creemos que sólo se puede hallar en Jesús, el Justo Juez.

Tal y como el papa Benedicto nos recuerda: "La vida es como un viaje por el mar de la historia, a menudo oscuro y borrascoso, un viaje en el que escudriñamos los astros que nos indican la ruta. Las verdaderas estrellas de nuestra vida son las personas que han sabido vivir rectamente. Ellas son luces de esperanza. Jesucristo es ciertamente la luz por antonomasia, el sol que brilla sobre todas las tinieblas de la historia. Pero para llegar hasta Él necesitamos también luces cercanas,

personas que dan luz reflejando la luz de Cristo, ofreciendo así orientación para nuestra travesía" (*"Spe Salvi,"* #49).

La esperanza no es una virtud individualista. Es un don de Dios otorgado a través de otras personas (los testigos de la esperanza). Hemos sido llamados a ser buenos administradores de este don, a compartirlo generosamente con los demás.

Por supuesto, la testigo más grande de la esperanza es María, la Estrella de la Esperanza, cuyas palabras y acciones nos encaminan siempre hacia Jesús, su hijo.

"Con su sí," escribe el Santo Padre, "abrió la puerta de nuestro mundo a Dios mismo; Ella que se convirtió en el Arca viviente de la Alianza, en la que Dios se hizo carne, se hizo uno de nosotros, plantó su tienda entre nosotros (cf. Jn 1,14)" (*"Spe Salvi,"* #49).

Confiamos en María porque experimentó la misma confusión y ansiedad que experimentamos nosotros. Tenía motivos para desesperarse por la "espada de dolor" que atravesó su corazón. Pero María nunca perdió la esperanza. Al contrario, la sostuvo durante todo el camino al pie de la Cruz, hasta la alegría de la resurrección de su hijo y la venida del Espíritu Santo en Pentecostés.

El papa Benedicto nos dice que la esperanza de María la convirtió en "la imagen de la futura Iglesia que, en su seno, lleva la esperanza del mundo por los montes de la historia" (*"Spe Salvi,"* #50).

¿Por qué confiamos en María como la testigo preeminente de la esperanza en Cristo? ¿Qué hay en su vida que justifica el nombre que le han dado los cristianos de

todas las generaciones: Madre de la Santa Esperanza?

Cada etapa importante de la vida de María, desde el momento en que el ángel Gabriel la visitó y supo que iba a convertirse en la madre de su Señor, pasando por las contrariedades del ministerio público de Cristo, hasta que se detuvo debajo de la Cruz, se vio obligada una y otra vez a tomar decisiones que exigían una fe ciega en la providencia divina.

Desde la perspectiva humana, María tenía todos los motivos para temer y sentirse afligida.

En todos los casos, María aceptó la voluntad de Dios. Eligió creer en la divina providencia. Es testimonio de la esperanza que depende completamente del amor y del cuidado de Dios. María confió en su Divino Hijo y en Su Padre en el cielo. Aceptó muchas cosas que no comprendía y depositó su esperanza en lo único que siempre se puede confiar: en el amor y la fidelidad de la Divina Trinidad.

Al concluir nuestras reflexiones sobre la virtud teológica de la esperanza, una virtud que resulta especialmente importante en esta época de incertidumbres, rezamos junto con el papa Benedicto: "Santa María, Madre de Dios, Madre nuestra, enséñanos a creer, esperar y amar contigo. Indícanos el camino hacia su reino. Estrella del mar, brilla sobre

nosotros y guíanos en nuestro camino" (*"Spe Salvi,"* #50).

¡Oh, Madre de la Santa Esperanza! Bendice nuestra arquidiócesis y a todo el pueblo del centro y sur de Indiana mientras proseguimos nuestro camino de esperanza en Cristo que comenzó hace más de 175 años.

Junto con Santa Theodora Guérin, el Siervo de Dios Simón Bruté, San Francisco Javier y todos los santos, muéstranos el sendero a Cristo, nuestra Esperanza, para que, al igual que tú, podamos aceptar la voluntad de Dios y ser una comunidad compasiva. Amén. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en septiembre

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

Events Calendar

September 25-26

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

September 25-27

St. Lawrence Parish, 4650 N. Shadeland Ave., Indianapolis. **"Fall Festival,"** rides, games, food, music, 1-6 p.m. Information: 317-546-4065.

September 26

Oscar Charleston Park, 3130 E. 30th St., Indianapolis. **St. Vincent de Paul Society, "Friends of the Poor, Walk A Mile In My Shoes,"** 2 p.m. Information: 317-924-5769, ext. 138, or www.SVDPindy.org.

Sacred Heart of Jesus Parish, 1125 S. Meridian St., Indianapolis. **"Fall Festival,"** food, music, 2-10 p.m. Information: 317-638-5551.

Indiana State Fairgrounds, Farm Bureau Insurance Celebration Park, 1202 E. 38th St., Indianapolis. **Life Centers "Walk and Run for Life" to help women in unplanned pregnancies and protect the lives of the unborn,** 1 mile walk, 5K run, suggested donation, \$25, 8 a.m. Information: 317-280-2635 or info@lifecenters.com.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **"Taste of St. Rita,"** 6 p.m.-10 p.m., food, silent auction, \$30 per person. Information: 317-632-9349.

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 27

Holy Cross Church, 125 N. Oriental St., Indianapolis. **Substance Addiction Ministry (SAM) Mass and reception,** 4 p.m. Information: 812-379-9353, ext. 333, or deaconbill_stb@yahoo.com.

Holy Angels Parish, 740 W. 28th St., Indianapolis. **"Parish Revival,"** 6-8 p.m. Information: 317-926-3324.

St. Vincent de Paul Parish, 4218 E. Michigan Road, Shelbyville. **Open house,** 3-5 p.m. Information: 317-392-3879 or svincent@svs.net.

St. Mark Parish, 5377 Acorn Road, Tell City. **Parish festival,** 10 a.m.-6 p.m., shooting match, quilts, games, food. Information: 812-836-2481.

Holy Family Parish, 950 E. Church Ave., Jasper, Ind.

(Diocese of Evansville). **Parish picnic,** chicken and roast beef dinners, mock turtle soup, games, 10:15 a.m.-4 p.m. Information: 812-634-9232.

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, noon, 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.

September 28

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Scripture Study,"** Franciscan Brother Bob Baxter, presenter, 7 p.m. Information: 812-923-8817.

September 29

Providence Cristo Rey High School, 75 N. Belleview Place, Indianapolis. **Information session,** 6 p.m. Information: 317-860-1000, ext. 120, or ccampbell@pcrhs.org.

October 1

Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. **Arc of Indiana, "Our Voice, Our Vision, Our Future,"** all day. Information: www.arcind.org.

October 2

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Lumen Dei meeting,** Mass, 6:30 a.m., Mass, breakfast and program at Priori Hall, \$20 per person. Information: 317-435-3447 or e-mail LumenDei@sbcglobal.net.

St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, Praise, worship, Mass,** 7:30 p.m. Information: ccrci@inholyspirit.org.

October 2-4

Abbey Press Outlet Store, State Road 545, St. Meinrad. **Tent sale,** Fri. and Sat., 9:30 a.m.-5 p.m., Sun. 10:30 a.m.-4 p.m. Information: 800-682-0988 or www.saintmeinrad.edu.

October 3

Holy Trinity Parish, Bockhold Hall, 902 Holmes Ave., Indianapolis. **"Parish Partners" second annual neighborhood clean-up day,** Holy Trinity, St. Anthony and St. Barnabas parishioners, 7:30 a.m.-12:30 p.m., breakfast and lunch provided. Information: 317-354-6103 or 317-631-3019.

St. Francis Hospital and Health Center, 1201 Albany St., Beech Grove. **24th annual**

"Walk to Remember" for parents who have experienced infant loss, 11 a.m. Information: 317-865-5199.

St. Vincent de Paul Parish, 1723 I St., Bedford. **"Oktoberfest," polka Mass and parish festival,** Mass, 5 p.m., German dinner, 6-7:30 p.m., games, 6-9 p.m. Information: 812-275-6539.

CYO Camp, 2230 N. Clay Lick Road, Nashville. **Brown County hill challenge bike ride,** various start times, \$25 per person for the ride, \$18 per person for cabin camping. Information: 812-988-5522 or info@campranchoframasa.org.

Our Lady of Providence Parish, Hwy. 50, Brownstown. **75th Parish Anniversary Celebration,** Mass, 1 p.m., meal following Mass. Information: 812-522-5304 or ackerjk@verizon.net.

St. Bartholomew Parish, 1306 27th St., Columbus. **Concert series,** Everett Greene, presenter, 7 p.m. Information: 812-379-9353.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **"Tent Event,"** chicken dinner, children's activities, entertainment, 2 p.m.-midnight. Information: 812-944-1184 or sarahch72@yahoo.com.

October 4

St. Paul the Apostle Parish, 202 E. Washington St., Greencastle. **Fourth annual Putnam County Life Chain,** 2:30-3:30 p.m. Information: 765-653-7789.

Cathedral High School, 5225 E. 56th St., Indianapolis. **Theater department play, The Jungle Book,** 1 p.m. and 4 p.m., \$5 per person. Information: jselse@aol.com.

Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, "Mary, the Image of Our Hope,"** Benedictine Archabbot Justin DuVall, presenter, 2 p.m. Information: 800-682-0988 or www.saintmeinrad.edu.

Holy Family Parish, 3027 Pearl St., Oldenburg. **Parish festival,** 9 a.m.-8 p.m., chicken and roast beef dinners, booths, games. Information: 812-934-3013.

October 10

St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., Indianapolis. **"Leading Like Jesus Encounter,"** Owen Phelps, Ph.D., presenter, \$25 per person includes lunch, **registration deadline Oct. 1.** Information: 317-357-8352, ext. 30, or tcostellow@littleflowerparish.org. †

Retreats and Programs

September 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Evening of Reflection, "Meet Me at The Shack,"** Father Jim Farrell, presenter, 7-9:30 p.m., \$15 per person includes light dinner. Information: 317-545-7681 or spasotti@archindy.org.

September 29

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Reflection, "What You Are Missing in Your Spiritual Life and How to Get It,"** Father Michael McKinney, presenter, 8:30 a.m.-2:30 p.m., \$35 per person includes continental breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

October 3

Oldenburg Franciscan Center, Oldenburg. **Retreat, "Seeing God through the Eyes of Jesus,"** Franciscan Sister Patty Campbell, presenter. Information: 812-933-6437 or

center@oldenburgosf.com.

October 6-8

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Midweek retreat, "Pray Your Way to Happiness,"** Benedictine Brother Maurus Zoeller. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

October 9-11

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Peaceable Pope: Blessed John XXIII,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

October 12

Oldenburg Franciscan Center, Oldenburg. **"Men's Night at the 'Burg,"** Franciscan Father Carl Hawver, presenter. Information: 812-933-6437 or center@oldenburgosf.com.

October 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Morning for Moms,"** Father Jim Farrell, presenter, 8:30 a.m.-1 p.m.,

\$30 per person includes child care, continental breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Christian Leaders and Leadership Lecture series,** Army Col. Todd Townsend, commander of Camp Atterbury Joint Maneuver Training Center, presenter, 7 p.m. Information: 317-783-1779 or perigo5068@msn.com.

October 17

Oldenburg Franciscan Center, Oldenburg. **"Living a Spirituality of Hope,"** Franciscan Sister Norma Rocklage, presenter, 9-11:30 a.m., \$15 per person. Information: 812-933-6437 or center@oldenburgosf.com.

October 11

Oldenburg Franciscan Center, Oldenburg. **Coffee talk, "The Luminous Mysteries of the Rosary,"** Franciscan Sister Kathleen Mulso, presenter, 9:30 a.m.-noon, \$10 per person. Information: 812-933-6437 or center@oldenburgosf.com. †

VIPs

Frank and Virginia (Armbruster) Toner, members of St. Mark the Evangelist Parish in Indianapolis, celebrated their 65th wedding anniversary on Sept. 13 during a Mass.



The couple was married on Sept. 12, 1944, at the former St. Catherine of Siena Church in Indianapolis.

They have three children: Mary Briden, Jeanne Cano and David Toner. They also have eight grandchildren, 12 great-grandchildren and two step-great-grandchildren. †

Dale and Patricia (Engle) Zapp, members of Most Holy Name of Jesus Parish in



Beech Grove, celebrated their 60th wedding anniversary on Sept. 17.

The couple was married on Sept. 17, 1949, at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis.

They have three children: David, Douglas and Patrick Zapp. They also have five grandchildren and four great-grandchildren. †

Charles and Patricia (Seal) Crouch, members of St. Jude Parish in Indianapolis,



will celebrate their 50th wedding anniversary on Sept. 26 with a Mass and reception.

The couple was married on Sept. 26, 1959, at Holy Spirit Church in Indianapolis.

They have four children: Mary Neffle, Joyce, Daniel and Michael Crouch. They also have 12 grandchildren and five great-grandchildren. †

Author Matthew Kelly to speak on Oct. 5 at St. Joan of Arc Church

Catholic author Matthew Kelly will speak at 7 p.m. on Oct. 5 at St. Joan of Arc Church, 4217 N. Central Ave., in Indianapolis.

His presentation on "Building Better

Families" is based on his book of the same title.

Kelly's program is sponsored by the Indianapolis North Deanery parishes.

For more information about Kelly's

Oct. 5 appearance in Indianapolis, call 317-283-5508.

For information on Matthew Kelly, log on to www.matthewkelly.org or call 513-221-7700. †

St. Michael's Picnic

Bradford, Indiana
Located 15 miles West of New Albany,
off Highway 150. Held Rain or Shine

Sunday, September 27, 2009

CANCELLED

Due to construction.

Look for us next year

September 26, 2010

Concert to celebrate parish centennial, benefit school

A benefit concert and gala dinner to celebrate the centennial of Our Lady of the Most Holy Rosary Parish in Indianapolis and raise funds for Lumen Christi School, located at Holy Rosary Parish, will begin at 7 p.m. on Oct. 7 at the Basile Opera Center, 4011 N. Pennsylvania St., in Indianapolis.

The black tie optional concert will feature Priestly Fraternity of St. Peter Father Michael Magiera, Holy Rosary's associate pastor, who was a professional opera singer in Germany and Switzerland

before being ordained to the priesthood.

Father Magiera and Ann Margaret Lewis, a Holy Rosary parishioner and professional vocalist, will sing a selection of sacred and secular music during the concert.

A 6 p.m. reception will precede the concert. Seating is limited. Tickets for the dinner and concert are \$50.

To purchase tickets or for more information, call 317-632-3174 or send an e-mail to admin@lumenchristischool.org. †

Survey compares 'conservative' and 'progressive' religious activists

WASHINGTON (CNS)—A new survey for the first time compares the activities, demographics and motivations of "religious activists" who are involved in politics, divided between "conservative" and "progressive" groups.

Among its findings are that activists at both ends of the political spectrum are deeply religious, though their political interests and religious profiles are dramatically different.

The 2009 Religious Activists Survey was conducted over this spring and summer by the Bliss Institute of Applied Politics at the University of Akron, Ohio, and Public Religion Research of Washington.

Bliss Institute director John Green said that among the more striking differences between progressive and conservative religious activists are their views on the Bible and their political priorities.

The researchers themselves defined the two groups as conservative or progressive and divided the participants accordingly, with slightly different questions to each group.

"Almost half of the conservative religious activists took a literal view of Scripture," Green said at the Sept. 15 release of the study. "Only 3 percent of the progressive religious activists had a similar view, and the largest single category on that side was the idea that Scripture 'contains' the word of God; it's not the literal word of God or the inspired word of God, but simply contains the word of God."

As to political priorities, strong majorities of the conservative group listed just two issues as "most important" for religious people to focus on: abortion, cited by 83 percent, and same-sex marriage, cited by 65 percent. No other issue was categorized as a "most important" priority by more than 26 percent of this group.

The progressives' responses were more spread out, with five different issues being identified as "most important" on the scale of five possible ways to quantify each of eight issues. Seventy-four percent of progressives identified poverty as "most important," 67 percent gave health care this ranking, 56 percent marked the environment as most important, with jobs/economy and the Iraq War being marked as "most important" by

48 percent and 45 percent, respectively.

The only issue for which the two groups gave similar rankings to a topic was immigration, which 21 percent of progressives and 26 percent of conservatives marked as most important.

The two groups have markedly different religious affiliations.

Of the conservatives, 89 percent said they are either evangelical Protestant (54 percent) or Catholic (35 percent). Mainline Protestants accounted for 9 percent, with only 1 percent identifying with some other Christian faith and 1 percent either listing non-Christian religions or no faith affiliation.

Among the progressives, 44 percent said they are mainline Protestants, such as Methodist, Lutheran, Presbyterian or Episcopalian. Seventeen percent are Catholic, 12 percent identified with Unitarian, interfaith or mixed-faith churches, 10 percent are evangelical Protestants, 8 percent said they have no formal religious affiliation, 6 percent are Jewish and 2 percent listed other faiths.

Whatever their affiliation, large majorities of both groups said religion is very or extremely important in their lives, with 96 percent of conservative activists and 74 percent of progressive activists marking one of those two responses.

In a discussion of the survey at the National Press Club, E.J. Dionne, a syndicated columnist and senior fellow at the Brookings Institution, noted that the survey affirms the notion that core religious divisions in this country "are no longer primarily defined by theological issues." Instead, the splits are political.

Debates among believers at backyard barbecues focus not on the virgin birth or infant baptism, Dionne said. "More often, they are about issues such as abortion, gay marriage and also about attitudes toward government."

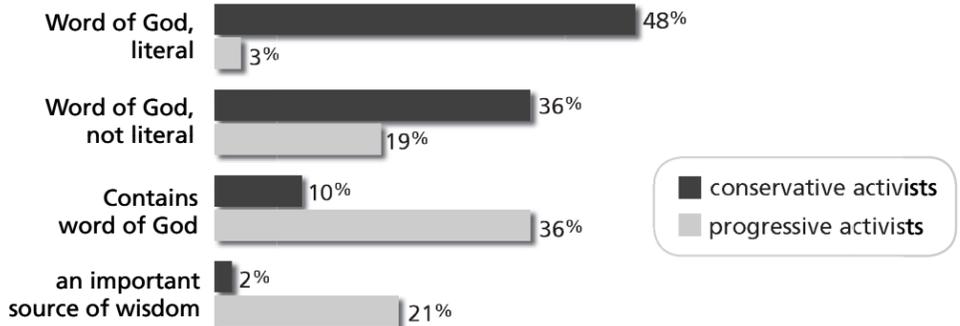
That has led to "a peculiar kind of ecumenism" in the country, said Dionne.

He repeated a comment by Grant Wacker, a professor of Church history at Duke Divinity School, "that one of the most remarkable changes of the

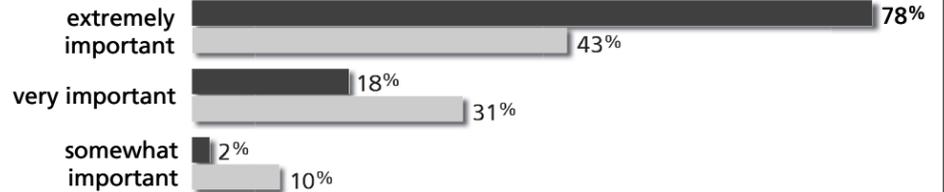


FAITH-BASED ACTIVISTS defined as conservatives and progressives differ greatly from one another on their views of religious practices and belief.

Scripture is...



Religion is...



Source: Bliss Institute and Public Religion Research

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20th century is the virtual evaporation of hostility between Protestants and Catholics. I don't think that's because Baptists have come to have great respect for Tridentine theology, he said, it's because they see Catholics as allies against graver problems."

Another respondent at the press conference, Michael Cromartie, vice president of the Ethics and Public Policy Center, noted that as recently as 2004 when Howard Dean, former Vermont governor, was running for president, analysts were commenting about the Democratic Party's disconnect from religion being important in society.

But by February of 2008, Dionne, Green and writer Amy Sullivan "had a press conference right here at the National Press Club called 'Is the God Gap Closing?'" Cromartie recalled. "Well, clearly, from this data, it is not only closing, it is closed. And of course, with the election of President [Barack] Obama and his comfortableness with using God language in the campaign, it satisfied the concerns of a lot of people.

And this data does the same."

Dionne said that "I don't think this project would've occurred to anyone 10 years ago because I don't think people took the idea of progressive religious activism seriously 10 years ago. That probably shouldn't have been the case but there's clearly that sense of movement that . . . I think reflects the fact that something new was either born or revived in our politics."

Green and his associates studied responses of 4,200 progressive activists and 3,000 conservative activists to a 10-page mail survey. Participants were drawn from membership lists of politically active religious organizations that were national in scope. Other names were drawn from lists of clergy and other religious professionals who made federal campaign contributions in 2008, for instance.

The report said the margin of error for the study was plus or minus 2.3 percentage points for the progressive group and plus or minus 3 percent for the conservative group. †

Our Lady of Fatima Retreat House

"Saints for Moms"
A Morning for Moms presentation with
Fr. Jim Farrell
October 13, 2009
8:30 am - 1:00 pm

Fatima Retreat House Director Fr. Jim Farrell will offer some thoughts on holiness and Sainthood, lifting up some saints in whom moms can confide and count on to help them in their very important roles as mothers.

Our Morning for Moms program is for moms of all ages. Those needing childcare should register early—space is limited!

\$30 per person includes continental breakfast, Mass, lunch and the program. Register online by visiting our website or call us! Those needing childcare should contact Program Manager Cheryl McSweeney directly at extension 15.

Our Lady of Fatima Retreat House
5353 E. 56th Street
Indianapolis, IN 46226
(317) 545-7681
www.archindy.org/fatima



St. Lawrence FALL FESTIVAL

Friday
Sept. 25th
5PM-11PM

Saturday
Sept. 26th
3PM-11PM

Sunday
Sept. 27th
1PM-6PM

4650 N. Shadeland Avenue
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One year later, deacons find joy, seek balance in ministry

By Sean Gallagher

TERRE HAUTE—A little more than one year after their landmark ordination, three members of the first class of permanent deacons in the history of the Archdiocese of Indianapolis are finding joy in their life and ministry.

Archbishop Daniel M. Buechlein ordained 25 men as permanent deacons on June 28, 2008, at SS. Peter and Paul Cathedral in Indianapolis.

Less than two months later, Deacon Ronald Stier of the Richmond Catholic Community died after a two-year struggle with pancreatic cancer.

But deacons Robert Decker, Timothy Heller and Michael Stratman, along with their 21 remaining classmates, are ministering in a broad variety of ways across central and southern Indiana.

A balancing act

Deacon Decker, 58, continues to serve as the parish life coordinator of St. Andrew the Apostle Parish in Indianapolis, a position he has held since 2004.



Deacon Robert Decker

But he said he has spent more time since his ordination visiting the sick and homebound members of St. Andrew the

Apostle Parish than he did prior to being ordained.

Deacon Decker attributes the change to the gratitude he has for his vocation and the fact that it is simply part of his identity, not just a task he does.

“Being a deacon is what we are,” he said. “That’s who we are. That’s our essence. That’s the gift that God has given me. That’s what he has led me to.”

Deacon Decker said the vocation of a permanent deacon is to be a living sign of Christ the servant and to be primarily a minister of charity.

Marcella Woods, 81, is a homebound member of St. Andrew Parish who Deacon Decker visits regularly. She said she enjoys seeing him.

“When he comes by here, he’ll tell me who he has to go see,” Woods said. “He has a little list in his pocket and pulls it out and says, ‘I’m going out and seeing such and such a person.’”

Deacon Decker knows, however, that he has to balance the time that he dedicates to his diaconal ministry with the time he needs to give to his wife, Ann, and to their married children and their grandchildren. He said it is a balancing act that has had its “ups and downs.”

His wife said that it was a challenge shortly after his ordination, but that they are both getting used to it.

“We still attend as many of them [family events] as we can as a couple,” Ann Decker said. “But there are times when I have to go without Bob. But then I feel like I’m representing him and me. That was probably one of the bigger adjustments for me.”

‘A perfect fit’

Deacon Stratman, 54, ministers at St. Patrick and St. Margaret Mary parishes, both in Terre Haute. He also ministers at Union Hospital and Cobblestone Health Care Center, also both in Terre Haute.

“I truly believe that the diaconate is a perfect fit for me,” he said. “It’s a great ministry. And I believe that, if you stay focused on balancing your life, it’s very rewarding. It keeps you in union with God in constant prayer and adoration.”

Deacon Stratman said that balancing diaconal ministry, his family commitments and his work selling advertising for an automobile trade publication is like “juggling three heavy balls.”

But he has also experienced joy in bringing the diaconate and his family life



Deacon Michael Stratman, left, assists Father Rick Ginther during an Aug. 9 Mass at St. Margaret Mary Church in Terre Haute. Ordained on June 28, 2008, as a member of the first class of permanent deacons in the history of the Archdiocese of Indianapolis, Deacon Stratman ministers at St. Margaret Mary and St. Patrick parishes in Terre Haute, where Father Ginther serves as pastor.

together. The first person he baptized after being ordained was his grandson, Jacob.

“It was very, very powerful,” he said. “It just seemed like I wasn’t really in my body. It seemed like the hand of God reached down and was baptizing my grandson.”

His identity as a deacon has also influenced his work life, even though he said he works with few Catholics.

Bob Vice is a commissioned elder at Ladoga Presbyterian Church in Ladoga, Ind., and one of Deacon Stratman’s clients. He works at a car dealership in Ladoga that is owned by his family.

As a commissioned elder, he teaches religious education classes and periodically gives homilies at worship services. Vice said that the two will talk about matters dealing with each other’s faith frequently.

He has known Deacon Stratman for 12 years, but has seen a noticeable change in him since he was ordained to the diaconate.

“You could see him growing in faith for the last couple of years,” Vice said. “But since his ordination, I’ve seen a big change in him. He has great peace in his life. He has the ability to listen and to give good counsel.”

Father Rick Ginther, the pastor of St. Patrick and St. Margaret Mary parishes in Terre Haute, said that helping the members of the parishes where Deacon Stratman ministers to understand the particular nature of the diaconate is an ongoing process.

“I think the archdiocese has done a pretty good job of saying this is what and

who deacons are in the Church,” he said. “[But] we still have a long way to go because I don’t think diaconal ministry is completely understood.”

That is the case with Richard Dahle, a member of St. Margaret Mary Parish, who said after a Sunday Mass there on Aug. 9 that he is still learning about the diaconate.

Nevertheless, he values Deacon Stratman’s ministry.

“He adds a lot to the [Mass],” Dahle said. “We really do like him.”

It is in assisting at the altar during Mass that Deacon Stratman said he most feels like a deacon.

But at those moments, he said his heart is often focused on those he has ministered to recently in hospitals or nursing homes.

“I represent the people who cannot be there at that particular moment,” Deacon Stratman said. “I pray for them and when [the people in the congregation] see me, they see the people that are homebound or the people in the hospitals or in the health centers that cannot make it to church. I’m kind of a conduit to God [for them] when I’m serving at the altar.”

A gentle servant

Deacon Heller, 54, ministers at St. Teresa Benedicta of the Cross Parish in Bright in the

Batesville Deanery by visiting the sick and homebound and bringing them Communion. He also does jail ministry at the Dearborn County Law Enforcement Center in Lawrenceburg and assists at the North Dearborn Pantry in Bright that his parish helps support with food donations.

“I’ve been really excited to be working with the people in the capacity of a deacon,” Deacon Heller said. “I didn’t know what it was going to be like. But I really feel like I’m able to respond to my

calling.”

A year later, though, he is still growing into some aspects of his life and ministry, especially his commitment to celibacy.



Deacon Timothy Heller

Deacon Heller was the sole member of his ordination class to promise to live a life of celibacy. His wife, Sandra, died of cancer nine

months before the ordination Mass.

Unmarried men who are ordained to the permanent diaconate are required to be celibate. If a married deacon becomes a widower after being ordained, he cannot re-marry.

Clare Sucierto, 75, thinks the tragedy of the death of Deacon Heller’s wife has helped him in his ministry.

“I think it has given him an understanding and an insight into human nature and people’s hearts,” said Sucierto, who receives spiritual direction from Deacon Heller. “I think Tim can read hearts.”

Sucierto said Heller’s ministry in spiritual direction should be seen very much in the context of his ministry of service as a deacon.

“That’s being a servant,” she said. “He’s very, very gentle. He almost always asks me where I see God in the midst of [my life]. He invites me to discover what God is leading me to and through at [a particular] time in my life.”

But for Deacon Heller, it doesn’t matter who it is that he is ministering to. In all cases, he seeks to find in them the presence of Christ.

“When I’m at the food pantry helping there as its meat manager—that’s my big job title—I’m able to see Christ in others,” Deacon Heller said. “And I did before [being ordained]. But I’m more keenly aware of it [now] when they come through the line. ... It’s just so real to me.”

(For more information about the permanent deacons in the archdiocese and the archdiocesan deacon formation program, log on to www.archindy.org/deacon.) †

Would-be-missionary comes home to minister in schools and parishes

(Editor's note: In conjunction with the Year for Priests, The Criterion has begun a new monthly feature titled "Faithful Fathers." We plan to profile a priest from each deanery during the next 10 months.)

By Sean Gallagher

RUSHVILLE—Father William Turner is pastor of St. Mary (Immaculate Conception) Parish in Rushville. He was ordained in 1975 and is 62. Born in Indianapolis, he and his family were at different times members of St. Lawrence and

St. Pius X parishes.

During his high school years, his family moved to St. Paul and would attend Mass at the former St. Paul Church there that, at the time, was a mission of St. Joseph Parish in Shelbyville.

Interest in the missions—As a youth, Father Turner was interested in doing overseas missionary work.

He was drawn in this direction, not through getting to know missionaries or hearing a missionary preach, but through reading.

"I read a lot of literature," Father Turner said. "My mother subscribed to every Catholic magazine there ever was. And they had a million ads [about missionary orders]."

After graduating from high school in 1964, he joined the American province of the Congregation of the Immaculate Heart of Mary, commonly known as Missionhurst, a Belgian religious order that did missionary work in, among other places, Africa and China.

It was while he was studying as a member of the order at The Catholic University of America in Washington D.C., during the late 1960s that Father Turner saw the need for service in the United States, and eventually became an archdiocesan seminarian.

Among his other assignments, he would serve as the administrator of the former St. Anthony Parish in China, near Madison, in the mid-1980s.

"I guess that's as close as I was going to come to a foreign land [as a missionary],"

Father Turner said with a laugh. "I've never been out of the United States."

Ministry in high schools—For the first 15 years of his priestly ministry, Father Turner ministered in Catholic high schools in the archdiocese. From 1975-85, he was a full-time instructor at Bishop Chatard High School in Indianapolis. And from 1985-90, he was a full-time instructor at Father Michael Shawe Memorial Jr./Sr. High School in Madison.

"I loved the kids," he said. "I loved teaching. I loved everything about high school."

Father Turner said he would like to teach now, but could not do it full time and also have a parish assignment, which he often did while teaching.

"I would teach all week in school [at Bishop Chatard]," he said. "I took preparing lessons seriously. They had homework every night. I had 250 kids. I wanted to make it interesting for them."

"... But I loved doing it because to see the kids and their reactions was very interesting."

Parish ministry—In 1990, Father Turner became the administrator of St. Anne Parish in Hamburg, St. Martin Parish in Yorkville and St. Paul Parish in New Alsace, all in the Batesville Deanery.

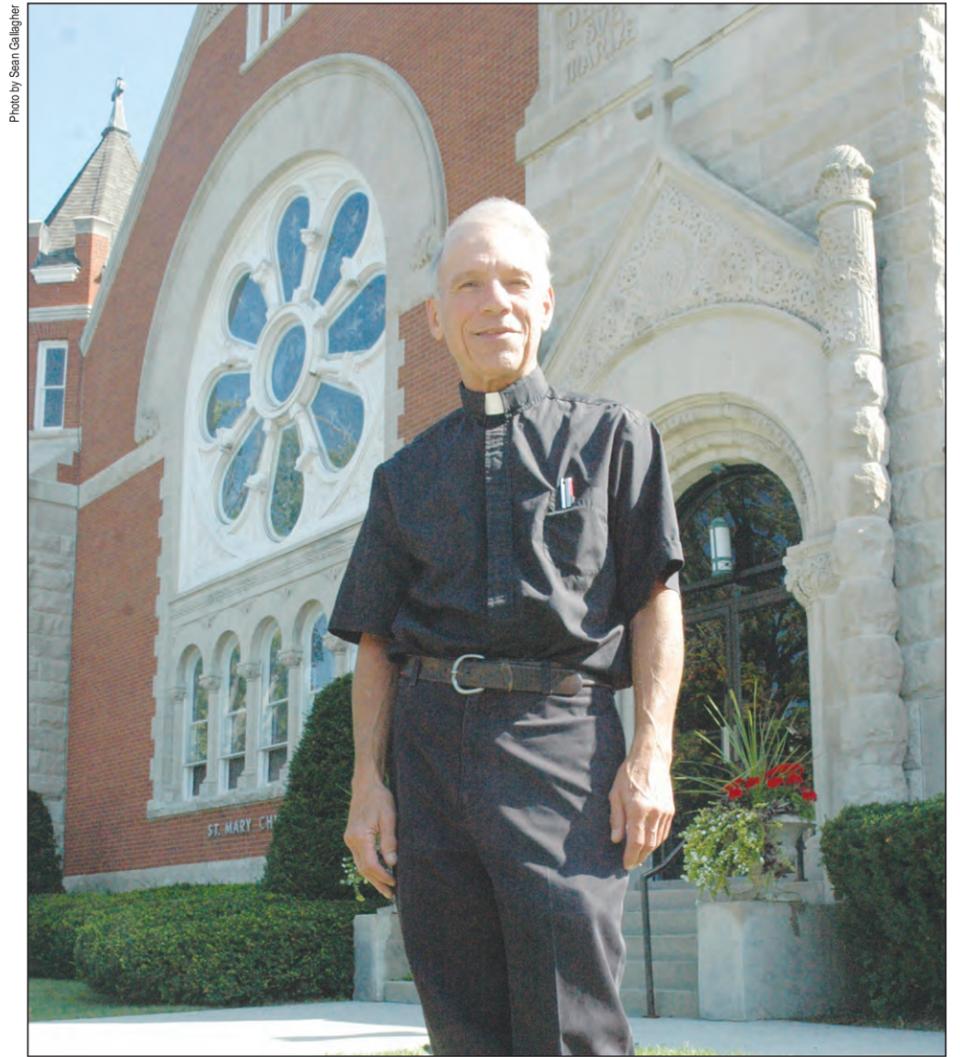
Yorkville and New Alsace are only about two miles apart. But Hamburg was more than 20 miles away. And, at the time that Father Turner ministered at the three parishes, the parish in Hamburg was not on daylight savings time, but the parishes in Yorkville and New Alsace were.

"You tried to figure out the Mass times of the first two parishes and then you had to figure out one for one [parish] far away and in another time zone that takes you time to get to," he said of one of the challenges of his ministry.

Nevertheless, in whatever parish in which he has ministered, Father Turner has found parishioners whom he encouraged to take an active role and become a good role model for others.

"A lot of times, they're just waiting to be tapped, to be brought forward," he said. "That's always been my real challenge, to bring these people forward to lead the Church, to be examples for the Church."

Ministry to the sick and dying—While Father Turner has helped people in the prime



Father William Turner, pastor of St. Mary (Immaculate Conception) Parish in Rushville, stands in front of his parish's church on Sept. 16. Ordained in 1975, Father Turner has ministered in Catholic high schools and parishes across the archdiocese.

of life put their faith into action in the parishes that he has led, he also has found great satisfaction in ministering to those who are sick and, especially, to those who are dying.

In many cases, though, he has found that it is the friends and relatives of the dying who need more attention.

"The one who is going to die is OK [with dying]," Father Turner said. "But the family hasn't quite reached that point yet. Sacrifice does have a purpose. Suffering does have a purpose. Jesus on the cross—there's our purpose."

Being a priest and encouraging vocations—Having ministered in several

parishes at the same time for many years, Father Turner knows that many parishioners are in need of priestly ministry.

To those boys and men who might be thinking that God is calling them to the priesthood, he had a very clear message.

"You're needed," Father Turner said. "You're needed badly. There are so many people that need your comfort, your consolation, your guidance, your visible sign of what Christ is all about—his love and care."

(To see previous installments of "Faithful Fathers," log on to www.CriteriOnonline.com.) †

Priesthood is an 'adventure' worth celebrating, bishop says in pastoral letter

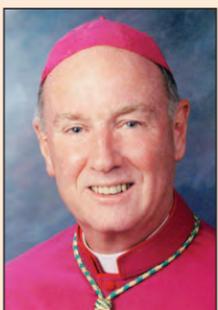
WILMINGTON, Del. (CNS)—In a pastoral letter released on Sept. 10, Bishop W. Francis Malooly lays out his hopes and vision for the spiritual renewal of priests in the Diocese of Wilmington during the Church's Year for Priests.

The bishop's letter marks the start of nine months of activity in the diocese to observe the Year for Priests, which Pope Benedict XVI opened on June 19.

The bishop's letter asks priests to nurture their vocation through personal prayer, retreat time, spiritual reading, continuing formation, fidelity to ministry and priestly fraternity.

A priest, Bishop Malooly said, "experiences Christ's call to follow him in this unique way, and in answering that call he is called to live, to work, to stand—to be present—in the person of Christ. He doesn't 'stand in' for Christ; by his presence, he makes Christ present."

Parishioners' images of God are influenced by their encounters with their priests, he added. "A priest who is welcoming, who is available, who is dependable, who is trustworthy, who is joyful—a priest who knows he is loved by



Bishop W. Francis Malooly

God and who radiates that love in his presence and demeanor—such a priest can bring the light of Christ and the consolation of the Holy Spirit into the darkest corners of human suffering though his gentle and steady presence."

Such priestly service "requires selflessness, humility and an ever-increasing intimacy with Christ," Bishop Malooly said.

The bishop included a short summary of the responsibilities that priests take on by consecrating their lives to God, things he calls essential to a priest's holiness.

"They take the state of their own souls—as well as those of their people—very seriously. They are faithful to the Liturgy of the Hours and to the practice of personal prayer, especially prayer before the Blessed Sacrament. They make time for devotion to Mary, the mother of God."

"They nourish their minds with spiritual reading, and avoid reading and other media that takes their minds away from the things of the Lord. They protect their promise of celibacy like the precious jewel that it is."

"They engage in good spiritual direction, and seek out wise confessors and counselors. They nourish their people, shelter them, protect them—they know their sheep's names and their sheep recognize their voices."

If the bar seems high, the bishop wrote, it's because a priest is to live and act in the person of Jesus Christ.

"At the same time, as I get to know the priests of our diocese and the religious priests who work alongside them, I become more and more convinced that this ideal is being lived out with God's grace, and I am grateful for the witness and example they give me," he said.

Bishop Malooly also called on the faithful of the diocese to support priests in prayer, and "by loving them with holy affection, by walking with them in their times of difficulty, by rejoicing with them in their successes, and by encouraging them to grow more and more in the likeness of Christ."

Supporting the gift of priesthood begins in each family, the bishop said.

"Parents do their children an unparalleled service by helping them learn how to listen to the many ways God might be calling them," he said. "Teaching our children to pray, to savor quiet time, to reflect, to listen—these are keys to helping them become aware of and to fulfill their lives' true purpose."

To young men considering the priesthood but shying away from its difficulties, Bishop Malooly advises, "If



Priests ritually lay hands on the heads of Deacons Christopher Wadelton, left, and Sean Danda on June 27 at SS. Peter and Paul Cathedral in Indianapolis during the liturgy in which they were ordained to the priesthood.

God is calling you, he will provide the grace you need to find joy in priesthood; if he is calling you, you will find in this vocation fulfillment beyond your wildest dreams.

"Priesthood is not without its challenges—but what worthy adventure is without challenges?" he added.

Pope Benedict XVI opened the Year for Priests on June 19 by calling the ordained ministry indispensable for the Church and the world, and saying the Church needs holy ministers who "help the faithful experience the merciful love of the Lord and who are convinced witnesses of that love." †

CONNECTIONS

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and rehabilitate them as homes for low-income families.

"The whole idea is to change the life of a family, to help them feel they belong, and help them feel a part of the parish," Father McCaslin says.

- St. Anthony Parish has formed a community partnership with the Indiana University School of Social Work in Indianapolis to help respond to the needs of the parish's largely Hispanic population—needs that include counseling and referrals for assistance.

- The new Holy Family Shelter for homeless families is scheduled to open in November on the grounds of Holy Trinity Parish.

"We're looking at the shelter as a real complement to us," the pastor says. "Our hope is that [the shelter's residents will] pray with us and come to our worship."

- The second annual "Saints in the Streets" neighborhood clean-up day will take place on Oct. 3, drawing volunteers from St. Anthony, Holy Trinity, St. Barnabas and St. Christopher parishes and Roncalli High School, all in Indianapolis.

"We had 140 blessed people show up last year to help," Father McCaslin says. "We're working together to clean up the streets in our neighborhood."

They're all part of the efforts that the two parishes are making in the hope of revitalizing a once-thriving area—trying to build up the neighborhood and support families through a foundation of faith.

Building bridges and friendships

The connection between the two parishes wasn't a natural one when Father McCaslin arrived in January of 2006. The parishes had to adjust to sharing a priest. They had to try to understand and interact with each other—a challenge considering that the majority of one parish speaks Spanish and the majority of the other parish speaks English.

"The parishes are the real story in all of this," their pastor says. "I tell the leaders at both parishes, 'The Catholic Church has two legs on the near west side—St. Anthony and Holy Trinity. And the Church on the near west side will not

walk or run without those two legs.' I wanted them to see each other as partners in the same mission."

Trying to build friendships and bridges, the two parishes combined in the joint ministry of Christ Renews His Parish. Bilingual meetings have been established between the parishes to plan events. Different spiritual traditions have been shared among parishioners whose roots are Hispanic, African, Vietnamese, Filipino, Slovenian and other European ethnicities.

"Father John can pull together Hispanics and non-Hispanics," says Bob McCurdy, the chairperson of St. Anthony's parish council. "We really do have a melting pot here. As far as running the parishes, we're pretty independent. We work together pretty closely in social events. We believe in what's happening here. We believe in Father John. He's a young, dynamic priest who wants to make the parishes better."

Hispanic members of the community appreciate his leadership, interest and concern.

"He's a great leader, a great priest and a great friend, especially with the Hispanic community," says Maricela Puentes, a member of St. Anthony Parish. "He wants our whole community to be united with the English-speaking community. He wants us to be one. He always wants us to grow in our faith, and he's always there to listen. We have a lot of ways to celebrate our faith in our culture. And he's always willing to try them."

That same reaction is shared by the lay leadership at

Holy Trinity Parish.

"He cares about the community, and he cares about the parishioners," says Debra Brooking-Northard, the chairperson of Holy Trinity's parish council. "I'm just thinking of all the things he's done since he came here. It's outstanding. He's very supportive, very spiritual and he's brought a lot to our parish in the ways of organization and community."

'Providence brings people together'

Efforts have also been made to reach out to other parishes for help.

After having the idea for Hearts and Hands of Indiana, Father McCaslin talked to Tom Egold, tapping into a friendship that developed when Father McCaslin was an associate pastor at St. Barnabas Parish for three years and Egold was president of the St. Barnabas pastoral council.

'Providence brings people together. God aligns things in your life in a particular way. Everything I've done has not been done alone. It's being done by people who are interested and motivated to do something.'

—Father John McCaslin



After checking the food pantry at Holy Trinity Parish on Sept. 16, Father John McCaslin stopped to talk with Vernae Turnbow, an employee of the nearby Life Line Community Center for children. Since becoming pastor of Holy Trinity and St. Anthony parishes in 2006, Father McCaslin has frequently reached out to people in the community.

"He asked me to help start Hearts and Hands," Egold recalls. "It's about making a difference and doing something for a family one at a time. We're going to try to mentor them and make them part of the community. Our vision is that we'll do such a good job that we'll offer our business model to communities throughout the United States."

The Hearts and Hands organization is a grassroots approach for now, funded initially by its board of directors, other friends and Father McCaslin.

"He was one of the first ones to give a decent amount of money," Egold says. "We wanted to give him his check back because he's donating his life to us as a priest. But he insisted. We're bound and determined to make a difference."

Father McCaslin also benefited from his St. Barnabas connections to form a partnership with the Indiana University School of Social Work. As a social worker and St. Barnabas parishioner, Christine Turo-Shields offered Father McCaslin her services to help start a program that provides counseling and referral assistance for Hispanics.

"Providence brings people together," Father McCaslin says. "God aligns things in your life in a particular way. Everything I've done has not been done alone. It's being done by people who are interested and motivated to do something. If it's of God, it will work. If not, it will pass away. And that's OK."

A man with a vision and a belief in



Father John McCaslin talked with volunteers during a 2008 neighborhood clean-up day to help residents who live in the area of Holy Trinity and St. Anthony parishes in Indianapolis. Another clean-up day is scheduled for Oct. 3, 2009.

God's guidance, Father McCaslin plans to continue planting seeds in an urban garden, hoping to create a harvest of hope and faith for people who need both.

"I hope I'm doing what God is asking of me," he says. "I'm trying to be faithful to the Gospel despite the challenges. I'm trying to serve the parishes as best I can, knowing [that] I fail sometimes. I'm trying to create energy about evangelization and getting out there in the neighborhood to make a difference."

"We want to stay open to what Christ will lead us to do tomorrow."

(For more information about Hearts and Hands of Indiana, log on to the Web site at www.heartsandhandsindy.com or call 317-631-2939 or 317-636-4828.) †

STEWARDSHIP

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"Currently, we have three parishioners studying for the permanent diaconate: Bradley Anderson, Thomas Hill and



David Milroy

Steven House. I believe that parishioners are gaining a sense that the education of these fine men is supported by the broader archdiocese, and that these men will also be serving in

ministries outside of St. Bartholomew."

Milroy also gained an appreciation for the way in which all the parishes of the archdiocese make up one community of faith as a co-chair of the Called to Serve appeal with his wife, Tessa, in 2004.

"As you travel around the archdiocese, you see the wide range of parishes, schools and ministries, those that are strong and thriving as well as those that are struggling to carry out

their mission," he said. "I believe that one way to think of the role of the archdiocese is as a servant that helps to reinforce the strong and bolster the weak."

"Whether we are talking about financial support for vocations and retired priests, our charity outreach or the support of struggling parishes and schools, there are so many needs that cannot be met at the parish level. They can only be met when we pool our resources."

Another new aspect of Christ Our Hope will be the chance for Catholics in parishes across central and southern Indiana to volunteer year-round in ministries that are carried out at the archdiocesan level.

These are shared ministries that cannot be handled by one parish, but need the collaboration of several faith communities in order for them to be effective. They include the services to those in need given by Catholic Charities agencies across the archdiocese.

"The archdiocese has made tremendous strides in the last decade building awareness of and support for our shared needs," Milroy said.

"However, it seems that the more we do, the more we find that needs to be done. And much as the Gospel message never changes, we have to continue to find new ways to make it alive and relevant every day and in every situation."

Ultimately, Archbishop Buechlein hopes that the new approach and name of the annual stewardship appeal will help Catholics across the archdiocese appreciate how they are able to spread hope in many concrete ways through their participation.

"It is my hope that, as we Catholics approach the new way of looking at our annual appeal, we will understand and appreciate the fact that we are, in fact, the way in which real people with real needs find the hope that only Christ can give," Archbishop Buechlein said. "I pray for a shift in the way we live our mission of charity."

"I hope we keep in mind that our ministries of charity flow from the word of God and from the sacraments we celebrate. These are inseparable."

(For more information about Christ Our Hope: Compassion in Community, log on to www.archindy.org/christourhope.) †

NOTRE DAME

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issues raised in a prayerful and meaningful way," Father Jenkins said in a September letter.

"As our nation continues to struggle with the morality and legality of abortion, embryonic stem-cell research and related issues, we must seek steps to witness to the sanctity of life," he added.

The Task Force on Supporting the Choice for Life was formed to recommend ways that the university can support the sanctity of life, he said.

So far, the panel has started looking at how to foster discussion about a reasonable conscience clause, the most effective ways to support pregnant women and the best policies for facilitating adoptions, Father Jenkins said.

"Such initiatives are in addition to the dedication, hard work and leadership shown by so many in the Notre Dame family, both on the campus and beyond," he said. "The task force may also be able to recommend ways we can support some of this work."

Father Jenkins acknowledged that Obama's presence on campus last spring generated divisions among Catholics and in the Notre Dame community.

"I hope that we can overcome divisions to foster constructive dialogue and work together for a cause that is at the heart of Notre Dame's mission," he said. †

Saint Meinrad monks celebrate jubilees of monastic profession

Criterion staff report

Seven Saint Meinrad monks, including Archbishop Daniel M. Buechlein, are celebrating the jubilees of their monastic profession this year.

The Benedictine community of Saint Meinrad Archabbey in St. Meinrad celebrated the monks' jubilees of monastic profession during Mass on July 26 at the Archabbey Church of Our Lady of Einseideln.

Brother Benedict Barthel was honored for his 70th jubilee.

Brother Jerome Croteau and Father Benedict Meyer marked their 60th anniversary as monks.

Archbishop Buechlein, Father Gregory Chamberlin, Father Pius Klein and Father Micheas Langston celebrated their golden jubilees.

Brother Benedict Barthel was born on Nov. 3, 1919, in Evansville, Ind., in the Evansville Diocese. He professed his vows as a Benedictine monk on Feb. 10, 1939.

For 41 years, Brother Benedict worked at Abbey Press, where he performed a variety of duties, including service in the printing department and sculpture shop. He later worked in the Scholar Shop and as assistant monastery guest master.

Brother Benedict currently works in the Liturgical Music Office as an assistant.

Brother Jerome Croteau was born on April 8, 1929, in Belcourt, N.D. He professed his vows as a Benedictine monk on May 10, 1949.

For 30 years, Brother Jerome worked in the Saint Meinrad vineyard. He also had assignments in the wine cellar, on the building crew, as a carpenter and as a landscaper.

During the 1950s, he spent 18 months at Blue Cloud Abbey in Marvin, S.D., a foundation of Saint Meinrad Archabbey.

Brother Jerome currently assists with housekeeping duties in the monastery.

Father Benedict Meyer was born on Sept. 24, 1927, in Cedar Grove. He professed his vows as a Benedictine monk on Aug. 1, 1949, and was ordained to the priesthood on May 3, 1954.

He earned a Bachelor of Arts degree at the former Saint Meinrad College in 1950, and received advanced degrees from the Catholic University of America in 1955 and 1956.

Father Benedict taught at Saint Meinrad Seminary for five years then served for a number of years at Saint Meinrad's missions in Brazil and Peru.

He also served as a chaplain and pastor for 26 years in Arkansas, including 15 years at St. John the Baptist Parish in

Brinkley, Ark.

Father Benedict is retired and resides at the monastery.

Archbishop Daniel M. Buechlein was born on April 20, 1938, in Jasper, Ind. He professed his monastic vows on Aug. 15, 1959, and was ordained to the priesthood on May 3, 1964.

He spent 12 years at Saint Meinrad Archabbey, where he attended the former high school, the former college and the Saint Meinrad School of Theology. He also attended Sant' Anselmo in Rome and earned a Licentiate in Sacred Theology in 1966.

From 1966-71, he was a teacher and administrator at Saint Meinrad College and School of Theology, where he taught Latin, philosophy, theology, canon law and reconciliation. He also served as assistant dean of students and director of spiritual formation.

From 1971-82, he served as president-rector of the School of Theology.

In 1982, he was named president-rector of both schools and served in that capacity until he was named bishop of the Diocese of Memphis by Pope John Paul II in 1987.

In 1992, he was named to lead the Archdiocese of Indianapolis.

Archbishop Daniel has written many articles and publications, and serves on numerous national and international boards and committees.

Father Gregory Chamberlin was born on Oct. 12, 1938, in Indianapolis. He professed his monastic vows on Aug. 15, 1959, and was ordained to the priesthood on May 2, 1965.

He earned a Bachelor of Arts degree at the former Saint Meinrad College, a Master of Divinity degree at Saint Meinrad School of Theology and a Master of Arts degree at Middlebury College.

Father Gregory served as assistant dean of students and dean of students at Saint Meinrad from 1966-78. He was named vice rector of Saint Meinrad College in 1976.

In 1981, Father Gregory began work in Saint Meinrad's Development Office, including service as the alumni director. He also taught at Saint Meinrad College during this time.

From 1986-87, Father Gregory was the administrator of St. Michael Parish in Cannelton and St. Pius Parish in Troy. He



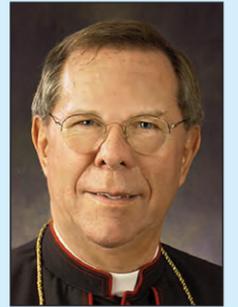
Br. Benedict Barthel, O.S.B.



Br. Jerome Croteau, O.S.B.



Fr. Benedict Meyer, O.S.B.



Archbishop Daniel M. Buechlein, O.S.B.



Fr. Gregory Chamberlin, O.S.B.



Fr. Pius Klein, O.S.B.



Fr. Micheas Langston, O.S.B.

then served a year as associate pastor of St. Louis Parish in Memphis, Tenn., and two years as administrator of St. Henry Parish in St. Henry, Ind., in the Evansville Diocese.

Since 1991, Father Gregory has served as the pastor of St. Benedict Cathedral in Evansville, Ind.

Father Pius Klein was born on May 12, 1939, in Aurora. He professed his monastic vows on April 19, 1959, and was ordained to the priesthood on March 31, 1974.

Father Pius served at Saint Meinrad's priory in Huaraz, Peru, from 1964-84, except for the years that he returned to the Archabbey to complete his priestly formation. In Peru, his assignments included service as a school principal, English and religion teacher, and seminary disciplinarian.

After his ordination, he returned to Peru, where he served as pastor of St. John the Baptist Parish in Lima. From 1978-84, he was the superior of the priory in Peru.

Father Pius returned to Saint Meinrad in 1985 and served as chaplain to the sisters at Monastery Immaculate Conception in Ferdinand, Ind. He also was the director of food service at Saint Meinrad's monastery.

From 1987 to 2008, Father Pius was the pastor of St. Mary Parish in

Huntingburg, Ind.

He currently serves as the director of pastoral assistance for the monastery, works in the monastery kitchen and is a commuting chaplain for the Monastery Immaculate Conception in Ferdinand.

Father Micheas Langston was born on Dec. 26, 1938, in Paducah, Ky. He professed his monastic vows on Aug. 15, 1959, and was ordained to the priesthood on Sept. 5, 1965.

He earned a Bachelor of Arts degree at Saint Meinrad College and a Master of Arts degree in German at Middlebury College in Vermont.

Father Micheas taught in the former high school and former college at Saint Meinrad from 1965-70.

He entered the U.S. Army in 1970 as a chaplain and ministered to the American troops fighting in Vietnam.

From 1976-77, Father Micheas served as assistant pastor of St. Benedict Parish in Evansville, Ind., then as assistant coordinator of student life at Saint Meinrad College.

In 1983, he returned to active duty in the Army with the rank of major and served as chaplain at Fort Bliss in El Paso, Texas.

Father Micheas currently serves as the chaplain at Womack Army Medical Center in Fort Bragg, N.C. †

Pope announces Synod of Bishops for the Middle East in 2010

VATICAN CITY (CNS)—Pope Benedict XVI announced that he was convening a Synod of Bishops for the Middle East to be held in October of 2010 to address the trials and tribulations of the Christian population in the region.

The pope said the synod would look at the various problems faced by the minority Christian communities in Middle Eastern countries, which range from migration to interreligious dialogue.

He announced the initiative at a meeting on Sept. 19 with patriarchs and other Church leaders from the region. After the encounter at the papal residence outside Rome, the pope hosted the prelates at a working lunch.

The synod will be held on Oct. 10-24, 2010, on the theme "The Catholic Church in the Middle East: Communion and Witness—'The community of believers was of one heart and mind.'" The quotation is a description of the unity of the early Church from the Acts of the Apostles.

"During this brotherly meeting, from your speeches will surely emerge the issues that beset you and the orientations toward their proper resolution," the pope said. He told the Church leaders that he was praying for them and their communities daily.

A Vatican statement said the informal discussion between the pontiff and the Eastern Church representatives

focused in particular on problems related to migration, ecumenical relations and interreligious dialogue, and highlighted the Church's efforts to promote peace in the region. As he often does during synods, the pope gave an impromptu talk at the end of the encounter to summarize the various points that were made.

Pope Benedict has spoken frequently about the pressures faced by Christian and Catholic minorities in the Middle East, particularly in the Holy Land and in Iraq. The synod was designed to provide an opportunity for a much-needed strategizing session at the level of the universal Church.

Archbishop Nikola Eterovic, secretary-general of the Synod of Bishops, said the idea for such a synodal assembly on the Middle East has been around for a while. He said that last spring, during his visit to the Holy Land, Pope Benedict decided to go ahead with the idea.

Archbishop Eterovic said the synod would include representatives from other Christian Churches, and perhaps those of the Jewish and Muslim faiths.

"We don't know the format yet, but it is clear that one must take into account the entire complex reality of the Middle East," Archbishop Eterovic told the Vatican newspaper, *L'Osservatore Romano*.

"The synod is not 'against' anyone, but is an open space of dialogue that aims at communion and peace in justice and truth. Certainly, we will find the way to hear the voices of the Jewish world and the Muslim world," he said.

Archbishop Eterovic said it would be the first regional synod for the Church in the Middle East held in modern times. It will last two weeks, one week less than usual, and

preparatory work was already beginning with a two-day meeting on Sept. 21-22 among Vatican and Middle East Church officials. Present at this planning session were many of the Eastern Church representatives who met with the pope on Sept. 19 as well as the president of the Iranian bishops' conference, Chaldean Archbishop Ramzi Garmou of Tehran, and the president of the Turkish bishops' conference, Bishop Luigi Padovese.

The "lineamenta" or outline for the Middle East synod was expected by the end of the year, and the "instrumentum laboris" or working document for the synod should be ready by Easter. Archbishop Eterovic said both documents would be briefer than usual.

Those participating in the talks with the pope included the Chaldean patriarch, Cardinal Emmanuel-Karim Delly of Baghdad, Iraq; Latin Patriarch Fouad Twal of Jerusalem; the Lebanon-based Maronite patriarch, Cardinal Nasrallah P. Sfeir; and representatives of the Ukrainian, Syro-Malabar, Coptic, Melkite, Syrian, Armenian, Romanian and Syro-Malankar rites.

Last January, Chaldean Archbishop Louis Sako of Kirkuk, Iraq, and other Iraqi bishops in Rome for their "ad limina" visits asked the pope to convene a special synod for the Churches of the Middle East.

Archbishop Sako said the priority topics for such a synod would include the problem of Christians fleeing the Middle East, paying Christian witness in a predominantly Muslim world, relations with Muslims, the role of Christians in civil and political life, lack of full religious freedom and Christians' prospects for the future. †



Pope Benedict XVI

Statue of Blessed Teresa of Calcutta is dedicated at national shrine

WASHINGTON (CNS)—Near the Crypt Church of the Basilica of the National Shrine of the Immaculate Conception, in the Hall of American Saints, across from the papal tiara and the statue of St. Rose Philippine Duchesne, stands a gleaming new white statue of Blessed Teresa of Calcutta.

With a smile on her face, Mother Teresa holds a child in one arm and has her other hand placed lovingly on the head of a poor man crouched at her feet.

The statue—the newest addition to the national shrine in Washington—was the gift of an anonymous donor. It was made in Italy, and the planning for it has been in the works for more than a year, according to Msgr. Walter Rossi, basilica rector.

A special dedication Mass was held on Sept. 13 in the basilica's upper church, followed by the dedication of the statue downstairs. A large portrait of Mother Teresa was displayed at the front of the church.

Numerous members of the Missionaries of Charity, the religious order founded by Mother Teresa in Calcutta, India, filled the front pews of the basilica for the dedication Mass. They were dressed in the order's traditional white sari with the blue border.

In his homily during the Mass, Bishop Michael J. Bransfield of Wheeling-Charleston, W.Va., said "such a cross section of our country, a real mosaic of the Catholic faith" had come to the dedication.

Bishop Bransfield was the rector of the national shrine from 1986 to 2005 and was present during many of Mother Teresa's visits to the shrine.

"Without a doubt, among the most significant moments of that service were the times that Mother Teresa would visit the shrine," he said.

Mother Teresa had a "phenomenal effect on so many in our country," Bishop Bransfield said. The bishop noted how Mother Teresa found her life's work, serving the poorest of the poor. On Sept. 10, 1946, she boarded a train to Darjeeling, India, for a retreat. It was on that train that God gave her the "call within the call," to satiate the thirst of Jesus by serving him in the poorest of the poor," the bishop said.

Bishop Bransfield said that same vision Mother Teresa had is seen today "in every Missionary of Charity chapel throughout the world where the crucifix is powerfully

displayed in the sanctuary and the words 'I thirst' are written next to it on the sanctuary wall."

The bishop said Mother Teresa's answer to God's call reflects the truth of the Gospel, which manifests the idea that "faith in Jesus is linked to doing something for others."

He told members of the congregation that they must reach out to others like Mother Teresa did.

"Our faith in the Lord should lead us to care for those around us, especially the poor and those who have no one else to care for them," he said. These "works of mercy ... are essential in the life of the Church."

In an interview with the *Catholic Standard*, Washington archdiocesan newspaper, Sandra McMurtrie, a good friend of Mother Teresa's who was a lector at the Mass, said, "Mother was such a great part of our lives. She was just magnificent."

While accompanying Mother Teresa on a trip to Mexico, McMurtrie met a little girl with Down syndrome at a home operated by the Missionaries of Charity and adopted her. In 2003 at the Vatican, her daughter, Maria Teresa Guadalupe McMurtrie, helped bring up the offertory gifts at the beatification Mass for Blessed Teresa of Calcutta, who was her godmother.

Patrick Arozario was born in Calcutta and attended Mother Teresa's funeral there. At the dedication ceremony for her statue, he said he felt "blessed to be part of this ceremony."

Now a member of St. Camillus Parish in Silver Spring, Md., Arozario said he often returns to Calcutta and visits the late nun's tomb.

Bala Thirumala Reddy, who is also originally from India and now lives in Morgantown, W.Va., attended the ceremony with 12 of his family members.

"We are proud that [Mother Teresa]

worked for the Indian people and the poor," he said.

Thirumala Reddy noted that Mother Teresa reached out to all people, regardless of their religious affiliation. He said the statue is a symbol for her life because she helped both the young and the elderly. †



Above, members of the Missionaries of Charity gather around a statue of Blessed Teresa of Calcutta during its dedication at the Basilica of the National Shrine of the Immaculate Conception in Washington on Sept. 13.

Right, Deacon Michael Lecias speaks during a Mass and dedication of a statue of Blessed Teresa of Calcutta at the Basilica of the National Shrine of the Immaculate Conception.



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Virginia teen won't let wheelchair keep her from athletic dreams

STAFFORD, Va. (CNS)—If there is one thing Kelli Kellen, a parishioner of St. William of York Parish in Stafford, can attest to, it is the sanctity of life.

"I think that we are all here for a reason," she said. "God has a plan for us and everybody has their abilities."

Having grown up in the Church, such a belief was fully ingrained in Kellen by the time she became pregnant with her second child, Kelsie.

At 17 weeks, doctors informed Kellen and her husband, Scott, that Kelsie would be born with spina bifida, a birth defect caused by the improper closure of the embryonic neural tube. As a result, doctors expected Kelsie would be severely mentally handicapped and would never live independently or take care of herself. She might not even survive birth, they said.

Because of the doctors' predictions, a genetic counselor urged Kellen to terminate the pregnancy.

"He called me four or five times to tell me about a doctor in Kansas who would take care of this for me," Kellen said.

"And it got to the point where I told him, 'Enough. Don't ever call me again.'"

Knowing the risks, Kellen decided to go through with the pregnancy.

The doctors were partly correct—daughter Kelsie was born with spina bifida and has spent much of her life in and out of doctors' offices.

She has limited use of and feeling in her lower body. From ages 4 to 11, she walked with crutches, and for the last two years, she has used a wheelchair.

But 14-year-old Kelsie is not mentally handicapped and she has not let her condition get in the way of her independence. Instead, she has found her niche in the world of wheelchair sports.

She has tried her hand at a little bit of everything—basketball, hockey, track and field, swimming and even surfing.

She is a part of a military family and has lived all over the country. Since early 2008, her family has lived in Spotsylvania, where opportunities for disabled athletes are rare. So Kelsie dropped basketball and hockey and now focuses her attention on two main sports—track and swimming.

Though she has been competing only since 2006, she is already making a name for



Kelsie Kellen, 14, a parishioner of St. William of York Church in Stafford, Va., gets adjusted in her custom-made racing chair on Sept. 3, which she uses to compete in track meets all around the country.

herself as a dedicated and talented athlete, as evidenced by the more than 100 awards she has won.

The competitions take place all over the country, and Kelsie has adjusted to her hectic travel schedule. In fact, she loves everything about it—seeing the country, meeting new people and, of course, racing.

"It is actually harder to get used to being home," said Kelsie, who is home-schooled and trained by her mother. "I was only home for a total of three weeks this summer. I'm used to hotels and getting up early to go to meets and train."

In 2008, she missed making the paralympic track team by less than a second. This summer, she was one of six U.S. girls chosen to compete in the International

Wheelchair Games in Switzerland. Last year, she was chosen as American Girl's Real Girl of the Year, which gave her the opportunity to go to Los Angeles and meet professional figure skaters Christina Yamaguchi and Mirai Nagasu.

But it is not for the recognition that Kelsie participates in wheelchair sports.

"I've met so many amazing people and I'm healthier than I was before I was doing anything," she said. "And it's so much fun."

Before Kelsie started training, she would be hospitalized for pneumonia once or twice a year. She hasn't had it since becoming an athlete.

Competing has helped Kelsie become stronger mentally as well.

"She's gained a lot of independence and

self-confidence and self-help skills," Kellen said.

Kelsie wants to win a track scholarship to college so she can become a forensic analyst. She wants to swim next March at the Canadian-American Games in San Antonio, and, most of all, she wants to compete in the 2012 Olympic Games in London.

Kelsie is confident she can achieve her goals by working hard. She hopes more disabled kids will get involved in sports as well.

"It keeps us healthy and gets us out there where we can show people we don't just sit at home in a wheelchair all day not doing anything," she said. "We are active in the community, and we can do all the stuff anyone else can." †

Knights' motorcycle ministry combines spirituality and fundraising

RARITAN BOROUGH, N.J. (CNS)—When about 15 men on motorcycles wearing "colors" or leather vests arrived at St. Ann Church, they weren't looking for trouble.

Rather, as members of the Knights of Columbus Motorcycle Ministry, they came to their monthly meeting to help spread the Gospel through the order's principles of charity, unity and fraternity.

George Muniz, a member of Council 9199, Our Lady of Peace Parish in Fords, said the motorcycle ministry gives him an opportunity to help others and enjoy the outdoors at the same time.

Riding can also be a "spiritual" experience because it provides time to pray, he said.

"I wanted to join because I have been riding a motorcycle most of my life," said Muniz, a member of Our Lady of Fatima Parish in Piscataway, who serves as a maintenance employee at three parishes in Perth Amboy.

"Last weekend, I went to the Delaware Water Gap by myself. I stopped by a little stream and sat there for 20 minutes, listening to the water ripple," Muniz said. "I am also one of those guys who make the sign of the cross whenever I ride by a church."

With Father Edmund A. Luciano III, associate pastor of St. Ann Parish serving as chaplain, the ministry's meeting began with prayer and the Pledge of Allegiance.

John Brandon, founder and president, then led the 90-minute session in businesslike fashion interspersed with

humorous anecdotes and some mild ribbing from members.

Minutes of the previous meeting were reviewed, old and new business was taken care of, finances were disclosed and plans were made for future charity events.

The organization's first fundraiser, the Alzheimer's Disease Respite Care Motorcycle Run in late spring, raised more than \$400, Brandon said. Another fundraiser in September benefited Our Lady of Mount Virgin Parish in Middlesex.

After ending the meeting with a prayer, Father Luciano said he is happy to see anyone trying to follow in Jesus' footsteps, even a group as unique as the motorcycle ministry.

"The Gospel comes to us in our everyday lives and riding is part of their everyday lives," he said.

"Pope John Paul II encouraged us to go for the new evangelization. I don't know if this is what he had in mind but it is certainly [in] the spirit of it.

"And as Knights, it is something that these gentlemen were doing anyway so it makes perfect sense to put the two together."

For Brandon, the organization also offers an opportunity to change the negative image some people have of motorcyclists.

"It is not 800 guys living in a house all carrying guns," Brandon said.

"Nobody is here to knock over a grocery store or sell drugs."

The motorcycle ministry's roots go



Members of the Knights of Columbus Motorcycle Ministry arrive for the organization's monthly meeting at St. Ann Parish in Raritan Borough, N.J., in late July.

back about three years when Brandon, a member of St. Mary Parish in Middletown, started it with members from local councils.

With the approval of Thomas Ciborski, immediate past state deputy, the ministry was given the green light to go statewide, Brandon said.

"I told him there are a lot of guys that would join the Knights if they knew there was a motorcycle ministry," Brandon said.

Since registration began at the Knights' annual state convention in

Wildwood in May, more than 100 members have joined, including 30 from the Diocese of Metuchen, Brandon said.

New members are welcome from any of the five dioceses in New Jersey whether they own a motorcycle or not. Meetings are held once a month, and rotate from council to council.

The goal of the ministry is to eventually split into chapters by diocese once it gets large enough, said Douglas Myslinski, grand knight of Sgt. Frank Basilone Council 13264 in Raritan Borough. †



Catholic News Around Indiana

- Diocese of Gary
- Diocese of Evansville
- Diocese of Lafayette-in-Indiana
- Diocese of Fort Wayne-South Bend

Compiled by Brandon A. Evans

DIocese OF FORT WAYNE-SOUTH BEND

Father Tad Pacholczyk addresses South Bend audience about 'science at the service of life'

NOTRE DAME—In our technological society, many competing claims are set forth about the correct relationship between science and religion, with some people arguing that science and religion are incompatible.

Father Tad Pacholczyk addressed those claims in a talk on Sept. 11 in which he explained that "science and religion need each other precisely because they meet in the human person."

As a theologian as well as a scientist with a doctorate in neuroscience, Father Pacholczyk is director of education and a staff ethicist at the National Catholic Bioethics Center in Philadelphia.

Father Pacholczyk used a lively slide presentation to talk about "Science at the Service of Life" at a banquet hosted by the diocesan Office of Family Life in McKenna Hall on the University of Notre Dame campus.

He first discussed common misconceptions about the relationship between science and religion. The claim that science can directly find God or prove his nonexistence is false, he said, because "God is hidden, nonmaterial and transcendent."

However, scientists can "find" God indirectly as they carry out their research, the priest said, citing several famous scientists who reported that the sciences enabled them to see the power, wisdom and goodness of God.

The second misconception is that supernatural action is a legitimate subject of scientific inquiry.

Another misconception is that the scientific method is the only way to acquire truth. Some people are tempted to reduce all ways of knowing to the scientific method because so much has been learned that way, Father Pacholczyk said.

However, this is a materialist view that dismisses the existence of God, divine revelation and a natural grounding in ethics as well as the concept that humanity can participate in a reality that transcends itself. The domain of science has inherent limitations, he said, and the failure to grasp that is a "common intellectual error." †

Anniversary couples celebrate special Mass and reception with Bishop D'Arcy in Fort Wayne

FORT WAYNE—Couples observing their 25th or 50th wedding anniversaries this year gathered on Sept. 13 for a special celebratory Mass at the Cathedral of the Immaculate Conception in downtown Fort Wayne with Bishop John M. D'Arcy as celebrant. Afterward, they and

their family members in attendance enjoyed a reception with refreshments, socializing and picture taking at the nearby Grand Wayne Center.

The cathedral was filled nearly to capacity as Bishop D'Arcy spoke of the love of Christ for his people and how that love is expressed between man and wife.

He reminded them, "This Mass is about renewing the gift of oneself to God and to one another. ... Love each other as Christ loves his Church."

Bishop D'Arcy also reminded those in attendance of the declaration of Pope Benedict XVI making this the Year for Priests. He asked couples to reflect on the important role of priests in their own lives, from the priest who officiated at their wedding to those who hear their confessions, dispense sage advice and baptize their children.

"There is no holy marriage without priests," he said.

The anniversary couples were later asked to stand, "renew the sacred moment" and reaffirm their marriage vows to each other. Bishop D'Arcy congratulated them, saying, "You have remained faithful and exhibited responsibility."

(For these stories and more news from the Diocese of Fort Wayne-South Bend, log on to the Web site of Today's Catholic at www.todayscatholicnews.org.) †

DIocese OF EVANSVILLE

Habitat for Humanity: Volunteers come together for 2009 Catholic Build project

EVANSVILLE—It's a sunny Saturday morning on a tree-filled street near downtown Evansville, and the sound of steady hammering fills the air. The carpenters have arrived at the 2009 Catholic Build for Habitat for Humanity.

They are wearing tool belts and hats, jeans and work boots. Today, their job is to cut some wood and frame the rooms.

Kristie French is the only woman volunteer on this day. She has been involved with Habitat since 2001.

"My husband lost his job, and was in a deep state of depression," she said. "Habitat board members called him and said, 'Rick, come help. We need your help.'

"It was a life saver for him. He needed something to do. He got me involved, and we've been coming ever since.

"What we have gained from this is priceless," she added.

French has learned a lot about home construction, and discovered that she enjoys roofing. "We do everything. I like power tools."

The volunteer experience is "fun," she said, adding that it's very rewarding to help people in need.



Walt Egenmaier, a member of St. John Parish in Daylight, Ind., in the Evansville Diocese, cuts wood during the 2009 Catholic Build for Habitat for Humanity in Evansville.

The house that is being built on East Oregon Street will soon become the home for Michelle Roach and her two daughters, Glenteria, 13, and Giashia, 10. They currently live in a two-bedroom apartment.

"I felt like I was ready to call something home," Roach said. "I heard about the Habitat program from my aunt about a year ago."

When Roach learned that she was approved for a Habitat home, it was "overwhelming," she said, adding that her daughters are "happy. They can't wait to have their own bedrooms."

As part of the program, Roach is required to give 300 hours in sweat equity to Habitat projects. That means "assisting at the site, hammering nails, taking out trash and painting.

"I think it's a great opportunity. It's a nice opportunity for low-income families," she said. "It's affordable for me." †

Diocesan parishes and schools in Evansville Diocese are ready for H1N1 virus

EVANSVILLE—Catholic parishes and schools are prepared for the H1N1 virus.

Schools will cooperate with their county health departments, according to Donna Halverson, director of the Catholic schools office.

As for the celebration of sacred liturgies at the parishes, "There is no need to suspend Communion from the chalice, the shaking of hands at the Sign of Peace or other forms of physical contact at this time," according to Matt Miller, diocesan director of worship.

The Catholic schools in the Diocese of Evansville will follow the direction of their respective county health departments. Each county will have different plans for containing the H1N1 virus, and Catholic schools will work in cooperation with them, diocesan officials said.

(For these stories and more news from the Diocese of Evansville, log on to the Web site of The Message at www.themessageonline.org.) †

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Faith is a journey with Jesus toward our true home

By Fr. Gerald O'Collins, S.J.

Some years ago, a journalist friend was nervously searching for a key message to give to a large gathering of clergy.

When he telephoned me, I said, "Tell them to put their hand in the hand of the man from Galilee, and tell them to keep it there."

For good measure, I added, "Yes, it is a very evangelical message, but that doesn't stop it from being the best policy in life."

What I might also have added is that this advice reflects what St. Paul wrote: "We walk by faith, not by sight" (2 Cor 5:7).

Faith is a journey that we walk with Jesus toward our true home. But without a deep and regular relationship with Jesus in prayer, we will not endure that journey with the peace, persistence and inner joy that Christ wants us to enjoy in daily life.

Paul was at his sensitive best in choosing the verb "walk." Faith is, after all, something essentially "verbal" or dynamic. It is not a treasured object that we store in a closet to bring out occasionally and dust off every now and then.

Faith is a living activity that happens in our daily life. It is like walking hand in hand with someone we trust utterly and love unconditionally.

Another great theologian of the New Testament converges with Paul, even if he makes the point about the dynamic, lived quality of faith in a different way.

In his Gospel, John always uses the verb "to believe" and never the noun "faith." When you count up all the occurrences of "to believe," you will find John using the verb 98 times.

The whole point of John's Gospel is to help people believe in Jesus. And just in case any readers miss the point, near the end John addresses them directly and insists: "These are written that you may [come to] believe that Jesus is the Messiah, the Son of God, and that through this belief you may have life in his name" (Jn 20:31).

For John, faith is an ongoing relationship with Jesus that feeds us and gives us real life, both here on Earth and in the hereafter.

John's Gospel also makes another very significant choice, this time between two possible words for "life." It never uses "*bios*," from which we get "biology" or the science of life, but always "*zoe*," from which we get "zoology" or the

science of animal life.

What's the difference for John?

He wants to indicate that believing in Jesus does not bring us merely organic life because we have that anyway.

What Jesus shares with us is something much greater: the deep life of the Holy Spirit, the spiritual life we receive even now and that will last forever.

Those who believe in me, Jesus declares, already have "eternal life" and "will live forever" (Jn 6:47, 51).

As our life coach, Jesus does something that ordinary life coaches cannot do for us. He helps us find the right road on our journey of faith and gives us the vitality needed to make that journey.

On the eve of Pentecost Sunday, a dear friend died from a cancer that spread from his lungs to other parts of his body.

Simon's children were at his bedside and his wife, Isabel, held his hand as he lay dying.

His greatest security and reason for a peaceful acceptance of impending death, however, was a lifetime of efforts to be one with Christ—at home, at church, at work and in his community.

Simon loved Isabel, and cherished their four grown children and their spouses. He also doted on his eight grandchildren.

Physically powerful and handsome, Simon was always an amusing companion and endlessly generous to those in distress and need. He went through life drawing on his boundless spiritual energy and rock-hard faith in Christ.

Of course, his death was a painful blow to Isabel and all his family. But it was also another occasion for them to witness to those offering condolences about the hope they shared for a reunion in Christ.

In good times and bad times, it is faith in Jesus that constantly shows us what life in all of its dimensions is all about.

Believing in Christ does not take away the pain and hurt of life. But it certainly does strengthen us to endure it, and helps us look forward to God's fulfillment of all of his promises for those who love him.

(Jesuit Father Gerald O'Collins has taught theology at Gregorian University in Rome. His 48 books include Jesus Our Redeemer, published by Oxford University Press, and Pope John Paul II: A Reader, published by Paulist Press.) †



CNS photo/Gregory A. Shemitz, Long Island Catholic

Without a deep and regular relationship with Jesus in prayer, we will not endure our walk by faith with the peace, persistence and inner joy that Christ wants us to enjoy in daily life. Faith is an ongoing relationship with Jesus that feeds us and gives us real life, both here on Earth and in the hereafter.

When you believe in God, you learn how to walk by faith

By Carole Norris Greene

To have a personal relationship with God, believe what he tells you!

When you believe, you are walking by faith.

We read in the Old Testament, in the Book of Numbers, "God is not man that he should speak falsely, nor human, that he should change his mind" (Nm 23:19).

So when God also says, "I will never forsake you or abandon you" (Heb 13:5), he is committing to being with you—always!

What do you do with someone who is ever-present?

You talk "to" this person and not "at" him or her with recitations or soliloquies about yourself. You also listen carefully.

Prayer is the same process.

The author of the Letter to the Hebrews saw those addressed as being in danger of abandoning their Christian faith due to the weariness of the daily demands of Christian life.

The writer offers them instruction, a formula for making faith a factor in their lives: "Let mutual love continue. Do not neglect hospitality, ... be mindful of prisoners ... and of the ill-treated as of yourselves. ... Let marriage be honored among all. ... Let your life be free from love of money but be content with what you have" (Heb 13:1-5).

(Carole Norris Greene is the associate editor of Faith Alive!) †

Discussion Point

Parents teach children love for God

This Week's Question

How is faith nurtured, challenged and prioritized?

"I believe that parents show an example. ... Children ... may not follow it through their teen and young adult years, but eventually [that example] is remembered in their lives." (Peg Harter, O'Fallon, Ill.)

"I believe you need three things: ... a strong faith basis [that comes from living in obedience to the precepts of one's faith]; productive work that brings fulfillment; [and] a strong family with strong social connections that reaches out to friends and extended family." (Louise Magoun, Tallulah, La.)

"If I want my children, especially teenagers, to go faithfully to Mass, adoration, etc., I have to put the Lord in my own life. I try ... sometimes doing the

daily [Mass] readings ... at dinner." (Sharon Dickens, Indialantic, Fla.)

"From my family, I got [their] example. I was taught to go to church, observe Lent. ... You need faith ... to ground you in today's society. We need to help children feel secure in their hearts through prayer. We need to teach them to pray not only for what they want, but for the strength to do what they should do." (Shirley Martignoni Fedeli, Rockford, Ill.)

Lend Us Your Voice

An upcoming edition asks: Who are some priests that you admire? Why?

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. †



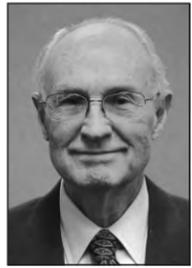
File photo by Mary Ann Wyard

From the Editor Emeritus/John F. Fink

Basic Catholicism: Forming our conscience

(Thirty-third in a series)

When asked how they base their ethical or moral choices, a recent survey found that only 20 percent of teenagers said they did so on "principles or standards." The most common answer, 33 percent, was "whatever feels right or comfortable."



We'd like to put a positive spin on the results of that survey. Perhaps, if given the choice, they would have said, "I follow my conscience." St. Bonaventure taught us, "Conscience is like God's herald and messenger. This is why conscience has binding force." We are obliged to follow our conscience, but it must be a well-formed conscience.

St. Paul taught the Romans, "They [the Gentiles] show that the demands of the law are written in their hearts, while their conscience also bears witness and their conflicting thoughts accuse or even defend

them" (Rom 2:15).

Pope John Paul II echoed St. Paul in his encyclical "*Veritatis Splendor*" ("The Splendor of Truth"): "Conscience is the application of the natural law to a particular case, an inner dictate for the individual, a summons to do what is good in a particular situation, respecting the universality of the law" (#59).

The encyclical called everyone to "act in accordance with the judgment of conscience." However, it said (as Pope John Paul also said in his encyclical "*Dominum et Vivificantem*" ("Lord and Giver of Life"), "Conscience does not establish the law; it bears witness to the authority of the natural law," and, "In order to have a 'good conscience' one must seek the truth and make one's judgments accordingly" (#60).

I hope this is what the teenagers meant when they said they would choose whatever feels right and comfortable in a given situation. If they have a rightly formed conscience and they follow it, they will feel right and comfortable.

The *Catechism of the Catholic Church*, by the way, devotes 27 paragraphs (#1776-#1802) to the conscience, including the formation of

conscience, which, it says, "is a lifelong task."

Unfortunately, too many people today have a mistaken idea of the role of conscience. It has come to mean the freedom to act as one thinks best, each person choosing his or her own ideas of morality: "If it feels good to me, it must be OK." This is almost synonymous with relativism.

Cardinal John Henry Newman wrote often about the role of conscience. For him, conscience meant much more than a person's preference or the right to reject a teaching of the Church. In his Letter to the Duke of Norfolk, he wrote, "Conscience is not a long-sighted selfishness, nor a desire to be consistent with oneself; but it is a messenger from him who, both in nature and grace, speaks to us behind a veil, and teaches and rules us by his representatives."

A well-formed conscience is difficult to achieve. If we find ourselves at odds with the Church over some matter, our obligation is not to reject the teaching, but rather to form our conscience in conformity with the Church as the most reliable authority on matters of faith and morals. †

Cornucopia/Cynthia Dewes

An ode to joy: Anytime is a good time to celebrate

By this time of year, the jack-o'-lanterns are out and the bowl with wrapped candy stands at the ready. Halloween is coming soon, and the kids have their costumes and trick-or-treat routes planned. The seasonal celebration is ready to begin.



Of course, the year contains other seasonal events: Christmas, Easter, Thanksgiving. From pre-historic times, the seasons have offered people the perfect opportunity to have fun while marking an important natural occasion, such as mid-winter hope for changes in weather, the advent of spring and the time for harvesting crops.

With the arrival of Christianity, these celebrations began to center on holy days (holidays) of the Church calendar. Again, these were Christmas and Easter plus saints' feasts and the recognition of special religious events, such as Pentecost or the Ascension. Often, they utilized the times of pagan festivals to present religious events.

Why do people dream up ways to party like this? Since it has been done since the beginning of time, it must satisfy an inherent need in us humans. Personally, I think the

reason is that we feel a natural desire to be joyful. Just being alive can be a good reason to celebrate, but if the harvest is plentiful, and Christ has died and risen from the dead in order to save us, that's even better!

Even the Puritans, as dour as we seem to think they were, appreciated this need. Thus, we have Thanksgiving. Although they believed in a Great Spirit, the Indians present at that first feast must have been a bit mystified. Such a display of thanks for sustenance was probably not on their usual agenda. But the Christian idea that joy is always accompanied by gratitude was probably not lost on them.

We celebrate the cute new baby with his or her christening into our faith. We celebrate engagements, marriages, graduations, the awarding of honors in school or clubs, and retirements from active work into a new phase of life. Even a funeral celebration is joyful because we know the dear one has passed into an even more wonderful phase of life than retirement.

Joyful hope is indeed a Christian imperative, unlike some other religions. That's because God has promised us the ultimate joy, eternal life, and given us gifts of grace and free will to attain it. Everything depends upon our use of free will as opposed to the determination of fate.

Predestination, despite what some ostensibly

Christian Churches preach, is not a Christian idea.

Some people may think that celebrating wealth or power or other worldly desires will give them joy. But making such choices always entails costly baggage. Money and power bring responsibilities to use them, not for personal aggrandizement, but wisely in the service of others. In the end, true joy comes only from the expression of love. Because we're made in God's image, love must drive our motivations and our actions. Selfish love won't cut it.

Joy is uncomplicated, actually. It doesn't cost money or pollute the environment, and we don't need special tools to produce it. Joy appears when we celebrate faith together in community, or when we celebrate God alone in prayer.

It is present when we see the good in others, and when we stay alert to the ridiculous. We celebrate it in nature, laughter and beauty. I think author and entertainer Garrison Keillor produces an ode to joy rather succinctly when he says of the humble celebration of life: "Stay well, do good work and keep in touch."

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Emmaus Walk/Debra Tomaselli

Reflection on 'the art of entertaining angels'

Sometimes when I struggle with a decision, it ends up delivering immeasurable blessings in my life ... and in the lives of others.



Like the Saturday night that I felt a burning desire to get a haircut. Saturdays are typically "date night" for my husband and me, and I would have much rather been sitting down to a steak dinner than plopping into a salon chair. I couldn't understand my inner urgency to get a haircut.

"They're probably closed," I murmured as I dialed the salon. The voice at the other end of the line said they could cut my hair if I came right away.

At the same time, a hefty black woman stepped outside, looked to the heavens and heaved a great sigh. She began shifting one foot in front of the other, laboring her way past sandwich shops, clothing stores and restaurants. Cars, trucks and buses dashed by her, oblivious to the lone, lumbering figure. When she finally stopped to rest at a roadside bench, shoppers zipped by without a smile or kind word for her.

Odd, what she needed the most surrounded her, but she had no way to get it. She was hungry, but she had no food. There was a grocery, but she had no money. She had walked a long way from home, and she didn't have the strength to return there.

Finally, dejected and weary, she placed her head in her hands and surrendered to the tears. "Please, Jesus," she prayed. "Please send someone to help me."

I pulled my van alongside the curb, threw the gearshift in park, jumped out and raced inside the salon. In passing, I spotted the woman sitting on the bench, but I dismissed her from my thoughts.

My stylist scrubbed my hair and clipped the strands, rattling incessantly about the movie she saw last week. When I stepped outside again, the first brushes of nighttime blanketed the street.

I had slipped my keys from my pocket and stepped off the curb when the woman approached me.

"Excuse me, ma'am," she said, stepping into the light. "Can you help me?"

For a moment, I bristled, but then something reassured me. "What do you need?" I asked the hefty black woman.

"I don't have any food," she said. As she explained her plight, I knew I could help her.

Faith and Family/Sean Gallagher

Both parents and children teach and learn in lots of little ways in the home

It never gets old.

I'm a father of four young boys. But



seeing a baby start smiling and giggling for the first time just never gets old.

I like looking at my youngest, Philip, eye to eye. I'll smile at him and talk to him in a happy tone of voice.

When I do this, he'll quickly flash a

cute toothless grin that seems to take in most of his little face. Sometimes he'll add a little coo or squeal just for effect.

And does it have an effect. My wife, Cindy, and I have both been overjoyed when we have seen all four of our sons start smiling and laughing for the first time.

As happy an occasion as seeing my 3-month-old son smiling at me is, it has also given me an occasion for some serious reflection.

Philip has learned to smile, at least in part, because he has seen his parents and his older brothers do the same.

When he sees us smile at him, it's only natural to conclude that this helps him to learn to smile back at us.

But think about it.

A little 3-month-old baby is able to learn something for himself from something as small as a smile.

If someone as young as Philip can learn from something so little, how much more do his older brothers learn from the myriad of large and small ways that Cindy and I speak and behave before them?

It's a common observation that parents have a big effect on how their children learn and mature.

But this truth really hits home when I see my effect on my 3-month-old son.

Realizing the pervasiveness of a parent's influence can be a little scary. I want to give my sons a good example at all times, but I'm human and I make mistakes and commit sins—usually several times a day.

This fact doesn't lead me to despair, though, and, if you're also prone to making mistakes, then you shouldn't lose hope either.

God gives parents grace upon grace through the sacrament of marriage to live out the challenges of this demanding vocation.

It's important, though, to make use of those graces and to ask many times a day for more of them. God is never going to run out of grace, and he loves giving it out.

If I were to rely on my own strength alone to be a good father, I would fall flat on my face pretty quickly.

These reflections that were inspired by my young son's precious smile confirm for me another beautiful truth of our faith.

Yes, Cindy and I are our sons' first teachers. But my sons are teachers for us as well.

Indeed, as the *Catechism of the Catholic Church* tells us, they are important instructors for us in the school of sanctity:

"Children ... contribute to the growth in holiness of their parents. Each and everyone should be generous and tireless in forgiving one another for offenses, quarrels, injustices and neglect. Mutual affection suggests this. The charity of Christ demands it" (#2227).

This paragraph from the catechism should be enshrined in every Catholic home. It's a veritable manifesto for building what Pope John Paul II called a "civilization of love" one family at a time.

Parents and children teach and learn in ways as small as a smile. When we all do our studies well in that school of holiness that we call the home, we'll be ready to teach the world the Gospel itself. †

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

The Sunday Readings

Sept. 27, 2009

- Numbers 11:25-29
- James 5:1-6
- Mark 9:38-43, 45, 47-48

The Book of Numbers is the source of the first reading for this weekend.

Numbers is the fourth book in the sequence of the Bible as the Bible now appears in print. It is therefore the fourth book in the series of five books called the "Pentateuch," borrowing its name from the Greek word for "five." These five books also are called the "Torah" in Hebrew. The Pentateuch, including Numbers, concentrates upon the Hebrew people's long and difficult trek across the arid Sinai Peninsula in search of the Promised Land. Moses led the people in this demanding journey.

In the incident told in this Scripture reading, God inspired Moses as well as the 70 elders, who were wise and experienced men among the people. Then two other men came onto the scene. They had not been among the 70 elders. Yet, God's spirit also inspired them and they began to prophesy.

How could anyone other than Moses and the 70 elders presume to speak with God's authority? Yet, Moses refused to silence these two men.

This weekend's second reading is from the Epistle of James.

James is a relatively common name in the New Testament. Several important men involved in the foundation of Christianity had this name. One was the presumed foster brother of Jesus, a son from an earlier marriage of Joseph, or another close relative. Jesus had no blood siblings.

As is usual in the New Testament, the identity of the author is not given in any detail. The writings are not about the authors. They are about Jesus.

This reading frankly reminds us of the impermanence and, in the end, the uselessness of material things.

It further reminds us that the lure of material things can become nothing less deadly than a rapidly progressing cancer if we succumb to it.

St. Mark's Gospel furnishes the last reading.

John, an Apostle, approaches Jesus with the news that strangers are expelling demons and invoking the name of Jesus as their authority. Are they authentic? Must they not be halted?

Jesus then says that anyone who truly believes in what the Lord is preaching, and

therefore believes in him, must be accepted by the people.

The Lord tells his disciples that they must give water to the thirsty because they belong to Christ. The key is belonging to Christ. Otherwise, it is a matter of leading the innocent astray, and dreadful punishments await those who lead the innocent astray.

Reflection

Always in reading the Gospels, it is important to realize that these four great fundamental documents of Christianity came not from the actual time of Jesus, but from the Christian community, possibly as it existed several decades after the crucifixion and resurrection of Jesus.

When the Gospels were written years after the resurrection of Jesus, this Christian community had formed and was now called the Church. It was not as organized in the early days as it was in later years. Obviously, it hardly was as large a community as it was to become, but it definitely had formed as the Church.

In other words, there was an accumulation of people of like mind and faith. However, as is inevitable in human gatherings, some people tried to assert themselves over others.

The Gospel this weekend calls us away from self-interest and struggle. God empowers people to believe, to understand and to love by submitting to the divine will.

Without God, we are greatly impoverished. Divine grace is our wealth. Grace comes only after our total commitment to God. If we offer ourselves completely in faith, God's grace lavishly comes to us.

The messages about newcomers are not that God's call, to Moses or the Apostles, only was incidental, and that others speak in God's name upon their own whim, but nevertheless with authority and knowledge. Rather, it is a call to us to be humble and to place our trust not in ourselves, but instead to put all our trust in God. †

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. †

Daily Readings

Monday, Sept. 28
Wenceslaus, martyr
Lawrence Ruiz, martyr
and his companions, martyrs
Zechariah 8:1-8
Psalm 102:2, 16-23
Luke 9:46-50

Tuesday, Sept. 29
Michael, Gabriel and Raphael,
archangels
Daniel 7:9-10, 13-14
or *Revelation 12:7-12ab*
Psalm 138:1-5
John 1:47-51

Wednesday, Sept. 30
Jerome, priest and doctor of
the Church
Nehemiah 2:1-8
Psalm 137:1-6
Luke 9:57-62

Thursday, Oct. 1
Therese of the Child Jesus,
virgin and doctor
Nehemiah 8:1-4a, 5-6, 7b-12
Psalm 19:8-11
Luke 10:1-12

Friday, Oct. 2
The Guardian Angels
Baruch 1:15-22
Psalm 79:1-5, 8-9
Matthew 18:1-5, 10

Saturday, Oct. 3
Baruch 4:5-12, 27-29
Psalm 69:33-37
Luke 10:17-24

Sunday, Oct. 4
Twenty-seventh Sunday in
Ordinary Time
Genesis 2:18-24
Psalm 128:1-6
Hebrews 2:9-11
Mark 10:2-16
or *Mark 10:2-12*

Question Corner/Fr. John Dietzen

Legally valid marriage requires clergy or civil official to officiate at wedding

QI recently attended a wedding in another state which took place on a nicely decorated stage. There were some attendants, but no minister officiating.

The bride and groom simply exchanged vows and signed a book.

Is this a lawful way to get married and a new trend?
I presume the papers they signed would be registered in the city hall. Neither the bride nor groom is Catholic. (Michigan)

ASome details differ from place to place, but every state in the United States has strict rules about officiating at marriages.

Usually, recognized members of the clergy—priests, ministers, rabbis, Muslim imams, among others—are licensed to do so as are judges, justices of the peace and some other civil officials.

Some states require specific certification or permission for clergy. And in California, anyone, perhaps a family friend, may be authorized for one day to perform a marriage.

Without the official presence of one of these legally approved persons, a marriage is civilly invalid.

Within a given time following the wedding, the officiating person must sign the marriage certificate and submit it to the proper civil office for permanent record.

Judging from these laws and what you say, the unconventional marriage you describe seems questionable.

Another possibility is that the bride and groom were publicly affirming a common-law marriage, in which a couple becomes legally married without a license or ceremony.

Several conditions are required for this to happen. They must have been living together for a significant period of time, they must intend to be married, and they must be presenting themselves publicly as husband and wife.

Usually, this would mean, for example, using the same last name, referring to each

other as husband and wife or filing joint income tax returns.

At present, only 16 states recognize common-law marriages, and some of them acknowledge only common-law relationships that go back at least one or two decades.

The marital status of the couple in their state would need to be determined by an attorney.

QPlease explain what is meant by "he descended into hell" in the Apostles' Creed. Surely Jesus didn't go into hell. (Missouri)

AThe word "hell" in this context translates a Latin—and Hebrew and Greek—word which means the lower regions, the place people go after death, without implying a condition of reward or punishment. It does not denote the hell of the damned, which the term usually means in today's English.

Our English word derives from an old Teutonic word, "hela," which once meant any kind of pit or dungeon. However unfortunate the present connotation may be, and though years ago the American bishops briefly discussed substituting another word, it's not likely to change after so many centuries of use.

Dear Readers: To clarify a recent column concerning the role of permanent deacons, deacons often receive the faculty to preach at Mass and other liturgies through their ordination.

Some dioceses, however, require additional theological formation before deacons can exercise this faculty.

The faculty to officiate at marriages also derives from ordination, but permission or delegation to officiate must be given by the bishop and/or the pastor of the parish where the marriage ceremony takes place.

(Catholic Q&A: Answers to the Most Common Questions About Catholicism is a 530-page collection of columns by Father John Dietzen and published by Crossroad Publishing Company in New York. Questions for this column may be sent to Father Dietzen at Box 3315, Peoria, IL 61612 or by e-mail to jjdietzen@aol.com.) †

My Journey to God

Pure Love

So intimate our relationship,
You call me to come closer.
Even as I wake from deepest sleep,
My thoughts are with You.

Your gentle peace flows over me,
Filling the depth of my soul.
My heart is lifted up in prayer.
Your love surrounds me.

I am at a loss for words.
Perhaps it's best to keep still,
To accept the pure love you offer,
My Lord and my King.

Amen.

By Sandy Bierly

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. She wrote this poem while spending time in adoration before the Blessed Sacrament. This stained-glass window depicts Jesus as the Lamb of God. The religious artwork is at the new St. John the Evangelist Church in St. John, Ind., in the Gary Diocese.)



Photo by Mary Ann Wyand

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.

BIRO, Steven, 51, Good Shepherd, Indianapolis, Sept. 13. Father of Karalee Lydy and Jessica Stone. Son of Bob and Mary Jane Biro. Brother of Audrey Finchum, Dawne Frome, George and Robert Biro II.

BLAND, Ivan E., Jr., 63, St. Michael, Cannelton, Sept. 5. Husband of Nancy Bland. Father of Dan, Ivan III, John and Sam Bland. Son of Dorothy Powers. Brother of Bonnie Lawalin and Jerry Bland. Grandfather of nine.

BLUNK, Walter, 87, Our Lady of Perpetual Help, New Albany, Sept. 8. Husband of Mary Blunk. Father of Becky Pitts, Barbara Smith and Robert Blunk. Grandfather of seven. Great-grandfather of five.

BRADEN, Veronica M., 87, St. Mary, Greensburg, Sept. 18.

Mother of Veronica Perry. Sister of Gennie Blanchet and Sally Gentile. Grandmother of four.

BRAUN, Lucille D., 87, Immaculate Conception, Millhousen, Sept. 14. Wife of Thomas Braun. Mother of Virginia Marchel and Patricia Wuensch. Sister of Alma Schwering, Carl and Ralph Moorman. Grandmother of three.

CARR, Jason Allyn, 32, St. Joseph, Jennings County, Aug. 23. Husband of Shannon (Echtinaw) Carr. Father of Braydon and Juston Carr. Son of Henry and Patricia (Gonyer) Carr. Brother of David and Wade Carr. Grandson of Irene Gonyer.

COOPER, Elmer, Jr., 85, St. Jude, Indianapolis, Sept. 14. Father of Janice Davis, Jo Ellen LaRoche, Rosemary Ooley, Jeanann Strong and Stephen Cooper. Grandfather of 12. Great-grandfather of 14.

ELSTRO, Jackson, infant, St. Andrew, Richmond, Sept. 7. Son of Jack Howe and Melissa Elstro. Brother of Hayven and Conner Howe. Grandson of Jeanette Howe and Tom and Susie Elstro. Great-grandson of Mary Brinker and Kathryn Elstro.

ENNIS, Rick Lee, 49, Good Shepherd, Indianapolis,

Sept. 14. Husband of Teresa (Spencer) Ennis. Father of Brandy Young, Robbin and Shelby Ennis. Son of Clara Stepp. Brother of Sandy Goble and Don Ennis. Grandfather of one.

ERNSTES, Mary Ann, 88, St. Mary, Greensburg, Sept. 11. Wife of J. Howard Ernestes. Mother of Sara Amrhein, Helen Black, Carol Howe, Dale, Joe, Ken, Mike, Richard and Tom Ernestes. Grandmother of 12. Great-grandmother of 10.

FOX, Marjorie J., 83, St. Gabriel, Connersville, Sept. 11. Wife of Mark Fox. Mother of Cathy Cochran, Shirley Eubanks and Michael Fox. Sister of Robert Williams. Grandmother of five. Great-grandmother of two.

GILLESPIE, William John, 60, Holy Name of Jesus, Beech Grove, Sept. 19. Husband of Judy (Gabonay) Gillespie. Father of Katy Treadwell and David Holmes. Son of Dale and June (Wyss) Gillespie. Brother of Sue Albert, Jackie Mitchell, Jim and Tom Gillespie. Grandfather of one.

GIROUARD, Theresa J., 80, St. Paul, Tell City, Aug. 15. Mother of Dale and David Girouard. Sister of Linda Kincaid, Rosemary Spear and Larry Schank.

HALL, Robert L., Jr., 51, St. Joseph, Sellersburg, Sept. 7. Husband of Linda Hall. Stepfather of Kellie Lucas and Michael Esarey. Brother of Dora Bir, Jerri Lyle, Mary Mayfield, Margie Plummer, Jean, Chris and Tony Hall. Step-grandfather of two.

HAMMEL, Marian F., 86, Good Shepherd, Indianapolis, Sept. 11. Mother of Rosemary

Bean, Bernadette Clifford, Barbara Shambo, Margaret Surbaugh, Francine Underwood, Dennis, Jeffrey, Jim, John and Tom Hammel. Sister of Patricia Brown, Marietta Bustle, Linda Cravens, Sharon Hanley, Catherine Jones, Betty Parker, Bernard, Buddy, David and Steve Downs. Grandmother of 35. Great-grandmother of 54. Great-great-grandmother of four.

JACOBSON, Richard R., 84, Christ the King, Indianapolis, Sept. 4. Husband of Marie Jacobson. Father of Richard Jacobson.

KAPPUS, Justina, 92, St. Jude, Indianapolis, Sept. 10. Mother of Rebecca Hoog, James and Robert Kappus. Grandmother of nine. Great-grandmother of nine.

KREMER, Marty Catherine (Duvelius), 84, Most Holy Name of Jesus, Beech Grove, Aug. 21. Wife of Robert Kremer. Mother of Carol Burkhardt, Jeanne Dill, Anthony and Michael Kremer. Sister of Mildred Hutchings, Ira and Thomas Duvelius. Grandmother of 10. Great-grandmother of nine. Great-great-grandmother of two.

LAUGHLIN, Virginia L., 86, St. Joseph, Shelbyville, Sept. 14. Mother of Janet Schrupf, Maryann, John, Ronald and Thomas Laughlin. Grandmother of 11. Great-grandmother of six.

MANLEY, Alice M., 94, St. Christopher, Indianapolis, Sept. 13. Mother of Joyce Tellmann, Charles and Patrick Manley. Grandmother of five. Great-grandmother of five.

MOSCATO, Jo Ann, 77, St. Vincent de Paul, Bedford, Sept. 9. Mother of Deborah Moscato. Sister of Frances Fish, Mary Ross and Lena Woodward.

NICHOLSON, Jerome, 74,



St. Wenceslas

During his visit to the Czech Republic, Pope Benedict XVI will mark the Sept. 28 feast of St. Wenceslas with an outdoor Mass in Stara Boleslav, the place where the 10th-century prince and martyr was killed by his brother.

Holy Family, Richmond, Sept. 9. Husband of Peggy Nicholson. Father of Cara White, Julia, Karen, David and Steven Nicholson. Brother of Joan Gentry, Maryann Greer, Althela Swim and Joseph Nicholson. Grandfather of four. Great-grandfather of one.

PERRINE, Elizabeth M. (Schmit), 80, St. Michael, Cannelton, Sept. 10. Mother of

Christal Moskos, Nancee, Donald and Roger Perrine. Sister of Rosalie Cavanaugh and Benedictine Father Arthur Schmit. Grandmother of eight.

WRIGHT, Margaret, 90, St. Mary, Richmond, Sept. 8. Mother of Mary Barth, Nancy Manning and Patricia Young. Grandmother of 12. Great-grandmother of 21. Great-great-grandmother of two. †

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Pope holds meteorite during visit to astronomers' headquarters

ROME (CNS)—When Pope Benedict XVI officially inaugurated the Vatican Observatory's new headquarters in Castel Gandolfo, a Jesuit astronomer let the pope hold a meteorite from Mars.

"The pope very much wanted to be involved with our new headquarters," U.S. Jesuit Father George Coyne told Catholic News Service on Sept. 17.

Pope Benedict spent the evening of Sept. 16 in the company of papal astronomers who conduct study and research in Castel Gandolfo, outside of Rome, and at another research center in Tucson, Ariz.

His hourlong visit began with "a very beautiful prayer and blessing" for the staff and official inauguration of their new headquarters, said Father Coyne, the former director of the Vatican Observatory.

The pope also blessed a dedication plaque in the main-floor entrance area and took a leisurely tour inside, visiting the new library, conference room, staff offices and laboratory. The new facility is located in a renovated monastery about one-and-a-half miles from its previous location inside the papal palace.

Father Coyne said the pope "looked very carefully at the exhibits we have," and readily accepted the invitation of U.S. Jesuit Brother Guy Consolmagno to hold a meteorite.



Pope Benedict XVI examines a meteorite from Mars while visiting the new headquarters of the Vatican Observatory in Castel Gandolfo, Italy, on Sept. 16.

In order to prevent contamination, the pope used a white handkerchief to hold the specimen, which, according to Father Coyne, was the Nakhla meteorite—a fragment of a larger meteorite from Mars that fell in the Nakhla region near Alexandria, Egypt, in 1911.

The small chunk of carbon-rich stone weighs just five-and-a-half ounces—just a bit heavier than a baseball.

The pope was led to the new headquarters' second floor to say a prayer in the chapel and pose for a group picture on the terrace.

Afterward, the astronomers treated the pope to a small reception of cookies and orange soda. The whole event was "very informal and cordial," said Father Coyne.

He said the visit "was magnificent because it shows the pope's personal interest in our work. After all, it's his observatory."

"He was curious about all we do in Arizona so we had some very nice photographs of our mountain observatory in Arizona" to show the pope and explain the reason most of the research is done there, said the Jesuit priest.

The Vatican Observatory set up a second research center in Tucson in 1981 after the skies above its telescopes in Italy got too bright for nighttime observation.

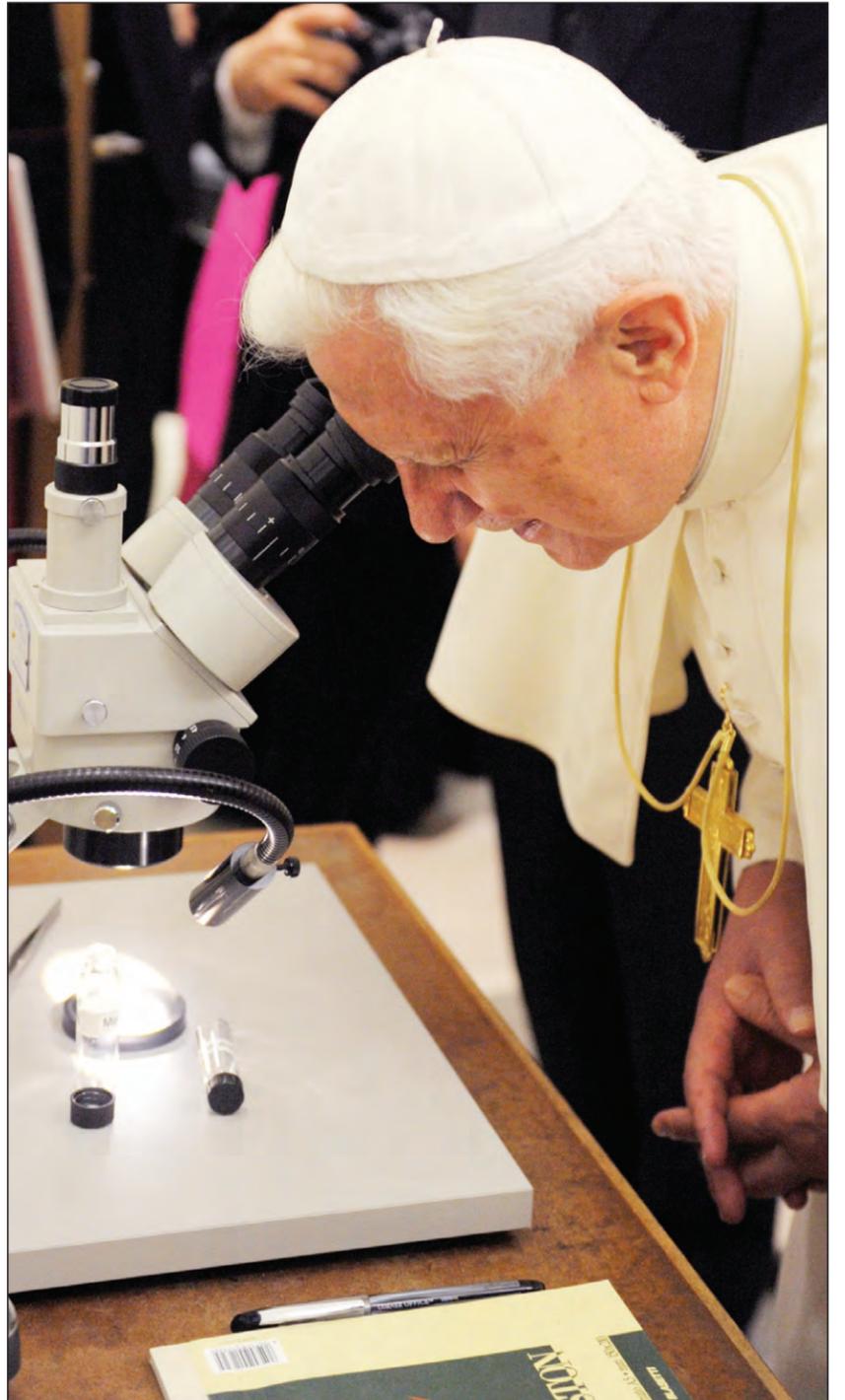
The Vatican Observatory's headquarters had been located inside the papal palace at Castel Gandolfo since 1935, when it was moved from Rome to escape the nighttime light pollution coming from city streets.

But the papal astronomers expanded their activities so much in recent years with their popular summer school for budding scientists and research-related events that "we were overusing our facilities in the papal palace," said Father Coyne.

The decision to move to separate and larger facilities was made many years ago, he said. Astronomers started to move into their new, more modern headquarters this spring.

Father Coyne said the pope was scheduled to give an address to astronomers from all over the world, including members of the International Astronomical Union and the head of the American Astronomical Society.

The event, marked for Oct. 30 at the Vatican's Pontifical Academy of Sciences, is one of the Vatican's many initiatives to celebrate the International Year of Astronomy. †



Pope Benedict XVI looks through a microscope during his Sept. 16 visit to the new headquarters of the Vatican Observatory in Castel Gandolfo, Italy.

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¡Que viva New Albany Deanery!

Southern Indiana deanery celebrates 10 years of Hispanic Ministry

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

By Margarita Solis Deal
Special to The Criterion

Since September of 1999, the Hispanic community in the New Albany deanery has actively participated in the life of the Church.



Initially, Hispanic ministry started with a Spanish Mass offered once a month at St. Mary Church in New Albany.

As the community grew in number and as relationships strengthened, the spiritual and other needs of the community were identified. The ministry, over the past 10 years, has grown, giving a strong witness to the universality of the Church, and respect for culture and language as a way of ministering to the Hispanic community.



Margarita Solis Deal

The uniqueness of Hispanic ministry in the New Albany Deanery is that it is a ministry supported by the parishes across the deanery. The scope of the ministry is able to support sacramental preparation, catechetical programs, Bible study, adult faith formation programs, liturgical ministry, cultural celebrations and social ministry.

Through the passion of the staff, dedicated lay volunteers and the openness of the community, the Hispanic ministry has been able to respond successfully.

Following are a few highlights of the ministry:

- Annually, a Hispanic Health Fair is held at St. Mary School in New Albany. Last year, more than 300 persons attended, and they received information about a wide variety of health services in the area. Hospital and clinic staff members tested for blood pressure, sugar level, cholesterol and other health concerns. People who have limited English-speaking skills or do not have medical insurance could ask questions in Spanish and learn what their options are.

- Lillian Rose, who has been a part of the Hispanic Ministry team since its beginning, currently works to process documents in order to support application for U.S. residency and citizenship. More than 50 people have become citizens through her efforts, and others have been accepted as legal residents.

- With the assistance of a grant, the New Albany Deanery Hispanic Ministry outreach has officially joined Catholic Legal Immigration Network (CLINIC), whose mission is to enhance and expand delivery of legal services to indigent and low-income immigrants.

- In cooperation with In Heaven's Eyes at Holy Family Parish in New Albany and the Most Sacred Heart of Jesus Parish

youth group in Jeffersonville, Hispanic Ministry is able to offer coats and jackets during the winter months to those in need, and provide backpacks with school supplies to school children to start the new school year.



Mexican dancers perform during a Hispanic Ministry event in the New Albany Deanery. The southern Indiana deanery is celebrating the 10th anniversary of the creation of its Hispanic Ministry outreach in September.

Through cultural celebrations, and providing sacramental preparation programs and faith formation programs, both in Spanish and English, families have developed a trust with the ministry

that will bear much fruit. "We are united in baptism and in our Catholic faith," said Father Thomas. He also emphasized the need for people to recognize that within a parish and deanery is a community of communities of Catholics that "recognize and respect the unique character of each community, and celebrate both our common heritage and diversity."

¡Viva New Albany Deanery Hispanic Ministry!
¡Viva!

(Margarita Solis Deal is the coordinator for Latino Outreach in the archdiocesan Office of Catholic Education.) †

Pope's trip to Czech Republic takes him to highly secularized nation

VATICAN CITY (CNS)—Pope Benedict XVI is traveling to the Czech Republic at the end of September, making a three-day visit to a nation that is widely viewed as Europe's least-religious country.



Pope Benedict XVI

The Sept. 26-28 trip was scheduled to coincide with the feast of St. Wenceslas—a 10th-century prince who is credited with bringing Christianity to the Czech people.

It will be a religious pilgrimage for the pope, who will make stops in the capital to see the Infant of Prague at the Church of Our Lady of Victory and in Stara Boleslav to celebrate the feast of St. Wenceslas, patron saint of Czechs.

Pope Benedict also will speak to political and cultural leaders in Prague and meet with President Vaclav Klaus. It

will be his first papal visit to the Czech Republic and his 13th trip outside Italy.

He will reach out to the country's Catholics with Masses in Brno and Stara Boleslav, hold meetings with bishops, and celebrate vespers with religious and lay groups. He also will address ecumenical representatives, young people and scholars.

These occasions will offer the pope numerous opportunities to draw on many recurring themes of his pontificate: the importance of reviving Europe's Christian roots, the relevance of a millennium-old faith for addressing today's current ills, and the need to promote a political and social culture based on love, hope and solidarity.

The 82-year-old pope has made it a custom to visit a Marian pilgrimage site in Europe every September. This year, he will visit Stara Boleslav—a town 15 miles northeast of Prague and home to the Shrine of the Assumption of the Virgin Mary.

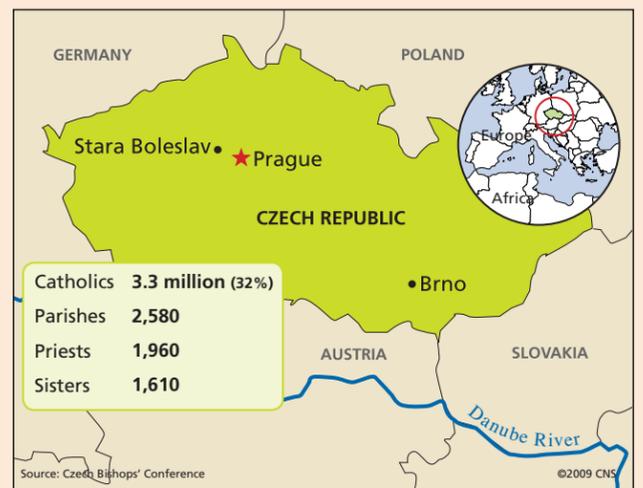
The highlight of the trip will be the Sept. 28 Mass and feast day celebration of St. Wenceslas. The gathering coincides with the country's national pilgrimage to Stara Boleslav, which attracts the attention and interest of the whole nation, including political and cultural leaders.

Sept. 28 is a day when patriotic sentiment and religious devotion merge as the country celebrates Czech statehood. The national pilgrimage to Stara Boleslav—the town where St. Wenceslas was murdered by his brother—has become an extremely popular event over the past decade and has turned into "a manifestation of unity in a common Christian spiritual tradition," according to the Czech bishops' Web site.

Like the Church in other former communist nations, the Church in the Czech Republic suffered under Soviet control after World War II. Church properties were confiscated and the problem of restituting or compensating for the seizures still has not been wholly resolved.

For example, Prague's historic St. Vitus Cathedral, where the pope will celebrate vespers on Sept. 26, still belongs to the state despite a long legal battle between the Church and the country's courts.

In 1946, about 80 percent of the Czech people identified themselves as Catholic, and 50 percent of them went to Mass regularly, according to local Church



statistics. In 1991, two years after the country's peaceful struggle for independence and democracy with the Velvet Revolution, 38-40 percent declared themselves Catholic. That trend continued to spiral downward to 26-30 percent today, with only 5 percent saying they regularly attend Mass.

When the pope's trip to the Czech Republic was announced in 2006, Martin Horalek, a spokesman for the Czech bishops, said the papal visit would be a great opportunity to rebuild the Catholic faith "at a time when our Church's position has suffered, leaving it weak in numbers."

The drastic decline in Church attendance has often been blamed on the decades of communist repression and its efforts to blot out religious faith. But some say the crisis of Catholicism includes the Church's failure to seize new opportunities ushered in by the wave of democracy.

The Czech ambassador to the Vatican, Pavel Vosalik, said after the fall of communism in the Czech Republic that an overwhelming majority of citizens did identify with Christian values and principles.

But as the country got caught up in building a free and democratic nation, those common ideals got lost in the shuffle, and society quickly became secularized, he told Vatican Radio on Sept. 14.

Vosalik said he believes the country still holds a deep belief in God and religion, but that it has lost its connection to the Catholic Church. †

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