Letting our faith ‘SHINE’

For stories on the SHINE kickoff event, turn to our special pull-out section on pages 9-12.

On Oct. 1, the Archdiocese of Indianapolis kicked off a yearlong ministry of social renewal, which is known by the acronym SHINE—which stands for “Spreading Hope in Neighborhoods Everywhere.” In this effort, every Catholic in the archdiocese is being called to a life of service, to make a difference in the lives of others.

The kickoff event at Lucas Oil Stadium in Indianapolis attracted more than 600 participants from parishes, schools, agencies and institutions throughout central and southern Indiana.

Through SHINE, archdiocesan leaders are shaping the next 12 months as a celebration and renewal of our social mission of the Church.

The Catholic Charities-led initiative began with a daylong series of keynote speakers and workshops on Oct. 1 designed to further equip our archdiocese for the social mission of the Church.

(For more information about “Spreading Hope in Neighborhoods Everywhere,” log on to the Web site at www.spreadinghopeeverywhere.com.)

Synod opens with call on Africans to be forces for justice, peace

VATICAN CITY (CNS)—Reconciled with one another and committed to justice, African Catholics must become active forces for justice and peace on the continent, said Cardinal Peter Turkson of Cape Coast, Ghana.

“When I was given the opportunity, I wanted to respond with a universal revitalization of its ministries of charity. In this effort, every Catholic in the archdiocese is being called to a life of service, to make a difference in the lives of others.”

The national Life Chain project is dedicated to prayers for an end to abortion.

“I just hope that all young mothers don’t give up the gift of life that they have been given.”

By Mary Ann Wyand

Teenager Bobby Vogel, a member of St. Joseph Parish in Jennings County, believes in standing up for life—even when he has to rely on crutches.

Bobby is a member of the cross country team at Jennings County High School in North Vernon, and is recovering from a stress fracture of his right tibia which happened while he was running. He was among more than 20 Catholic youths and adults from St. Mary, St. Ann and St. Joseph parishes in Jennings County who traveled to Indianapolis on Oct. 4 to participate in the archdiocesan Respect Life Sunday Mass and the ecumenical Central Indiana Life Chain.

“As recording secretary of the synod, Cardinal Turkson presented a theological reflection on the assembly’s theme and its scriptural motto: “The Church in Africa at the Service of Reconciliation, Justice and Peace. ‘You are the salt of the earth. … You are the light of the world.’”

The cardinal also outlined the realities of Africa and of the Church that the assembly should keep in mind during its discussions, looking particularly at religious, social, political and economic realities.

By Mary Ann Wyand

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efforts in the parishes and schools, and among the various groups in the archdiocese," explained Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro Life Ministry.

“We also hail a very large Hispanic presence at the Mass,” Sister Diane said. “They are very pro-life and pro-family.”

At the conclusion of the liturgy, Archbishop Daniel M. Buechlein presented the Archbishop Edward T. O’Meara Respect Life Award to Christopher Payne, a member of St. Paul Catholic Center in Bloomington, for his distinguished volunteer service to the cause of life.

Archbishop Buechlein also recognized St. Mark the Evangelist parishioner Alia Bowling of Indianapolis and Branden Stanley of Danville, who is a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, with Our Lady of Guadalupe Pro-Life Youth Awards for their exceptional pro-life volunteer service.

In his homily during the annual Respect Life Sunday Mass, Archbishop Buechlein reminded the gathering that “our Church continues to stand up for the dignity of all human life from the moment of conception to the moment of natural death.”

Pro-life supporters who embrace this sacred duty deserve our heartfelt thanks and prayers, he said, for holding fast to “your commitment to life in a culture that is drifting more and more from its source, the Creator of our human dignity, God himself.”

The Scripture readings for Mass remind us that the dignity of human life and the sacrament of marriage are gifts from God; the archbishop said.

“We learn from the first reading that the institution of marriage was created by God. Marriage is not an institution created by the state. It is not even an institution created by the Church. It is created by God, and that underscores the dignity of marriage.”

Addressing the often heated national debate on health care reform, Archbishop Buechlein noted that “concern for the dignity of human persons, in all its dimensions, is very much on our minds.

“Our culture continues to struggle to understand a mature definition of human freedom and of individual rights,” he said. “Individual freedom is good, but it goes wrong if the good of the individual does harm to the common good of society.

“When the sole determination of what is morally true and good is left up to the individual’s choice, then that individual claims for himself or herself the role of God,” Archbishop Buechlein said. “Sisters and brothers, sometimes we forget that justice begins with our responsibilities to God. We owe everything to God. That includes respecting his image and likeness mirrored in all of human life.”

“Americans need to expand their understanding of the word ‘justice,’” he said, because “if God is absent, justice is meaningless.”

In the forefront of the national debate about health care reform are many important issues pertaining to the dignity and sanctity of human life, the archbishop said. “Among these, the premier priority is protection of the unborn from the very moment of conception. Abortion is not acceptable under any circumstance.”

Euthanasia and embryonic stem-cell research also are unacceptable and therefore are not negotiable, he said, because of the abuse and destruction of human life.

“The principle involved is this,” he said. “We can’t do wrong in order to do good. The purpose of an action does not justify evil means.”

One of the controversial issues in the health care debate is the care of immigrants, including the illegal immigrants, the archbishop said, and the focus of this complex immigration situation must respect the human dignity of all our sisters and brothers.

“Some folks don’t want to hear this,” he said, “but the search for solutions [to the debates on immigration and health care reform] must be fair and workable.”

“Our concern for the poor is a serious moral agenda, he said, that calls for responsible citizenship as American Catholics.

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Social, political and economic analyses of African realities are necessary, but they are insufficient “if we do not discover that behind all the injustices of corruption and everything else there lies an unjust heart, a closure to God and, therefore, a falsification of the fundamental relationship upon which all other relationships are based,” Pope Benedict said.

While material well-being comes only at a great cost, God offers his love and forgiveness to all for free, the pope said.

“We become Christians only if our faith is transformed into charity,” he said.

Pope Benedict asked the synod members to work to ensure that the love of God, which is offered to all men and women, is able to cross boundaries of ethnicity, tribe and social class in Africa. †

SYNOD
continued from page 1

orders, and the number of Catholic university students has grown along with the number of Catholics professionally prepared for work in the Church, in politics and business.

Still, he said, the Catholic Church barely exists in much of North Africa; some priests and religious have difficulty remaining faithful to their vows; sects continue to attract large numbers of Catholics; and young people who travel to Europe or North America for study come home non-Catholic “because they felt less at home in the Catholic churches there.”

Asked afterward about the challenge of celibacy for African priests and religious, Cardinal Turkson said, “It is not anything to hide or to be ashamed of,” because celibacy is a challenge for modern men and women all over the world, but Church leaders must find new ways to respond to the challenge.

In his presentation to the synod, the cardinal said ethnic tensions and government corruption continue, and that the African people face new challenges because of the import of foreign cultural values and practices, including economic policies focused only on profit rather than the common good, and the acceptance of homosexuality and homosexual unions, and of divorce and abortion.

Cardinal Turkson also spoke to the synod about drug trafficking and drug use increasing in Africa; arms trafficking escalating the violence of local conflicts; and pollution and climate change having a devastating impact on a continent where extreme weather already leads to drought, famine and desertification.

Before the cardinal spoke to the synod assembly, Pope Benedict XVI opened the meeting with a spiritual reflection, calling the synod members to listen to the Holy Spirit and to recognize that every blessing and every challenge is a result of human beings’ relationship with God.

“If this is not correct, we cannot arrive at the truth, and this is the source of all the vices that destroy social relationships and peace in the world,” he said. “Things are going wrong in the world because our relationship with God is not in order.”

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Pope welcomes new U.S. ambassador, prods on right to life issues

VATICAN CITY (CNS)—Welcoming the new U.S. ambassador to the Vatican, Pope Benedict XVI outlined wide areas of potential cooperation with the administration of President Barack Obama, but drew a sharp line on the issues of abortion and the rights of conscience.

The pope called for “a clear discernment with regard to issues touching the protection of human dignity and respect for the inalienable right to life from the moment of conception to natural death, as well as the protection of the right to conscientious objection on the part of health care workers, and indeed all citizens.”

He made the remarks at a ceremony on Oct. 2 to accept the credentials of Miguel Diaz, named in May by Obama as the ninth U.S. ambassador to the Holy See.

After the encounter at the papal villa in Castel Gandolfo south of Rome, Diaz held talks at the Vatican with the Vatican secretary of state, Cardinal Tarcisio Bertone.

The pope’s comments on the right to life touched on a current debate in the United States over provisions of health care reform and how they would affect abortion policies.

Leading U.S. bishops have insisted that any final health care reform bill exclude mandated coverage of abortion and protect conscience rights. Obama has said that “any final health care reform bill must provide that all insurance policies offer coverage of abortion.”

He quoted Pope John Paul II’s encyclical, “The Gospel of Life,” which said a society lacks solid foundations when it assets values like human dignity, but then “radically acts to the contrary by allowing or tolerating a variety of ways in which human life is devalued or violated.”

The second half of the pope’s address examined the necessary connection between genuine progress and “fidelity to the truth.”

The pope defended the right and responsibility of Church leaders in the United States to weigh in on ethical and social questions by “proposing respectful and reasonable arguments grounded in the natural law and confirmed by the perspective of faith.”

The pope strongly endorsed that orientation toward “a greater spirit of solidarity and multilateral engagement,” saying today’s crises cannot be resolved on individualistic or even national terms. As a prime example, he pointed to the global economic crisis, and said it calls for a revision of financial structures in the light of ethics.

The pope said multilateralism should also be applied to “the whole spectrum of issues linked to the future of humanity,” including basic health care, immigration policies, climate control, and secure access to food and water.

He expressed his particular satisfaction for the results of a recent U.N. summit on nuclear disarmament, chaired by Obama, which unanimously approved a resolution on nuclear disarmament and set the goal of a world free of nuclear weapons.

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The pope repeated a point he made during his visit to the United States in 2008 that freedom is also a continual summons to personal responsibility. He said that requires discernment and reasoned dialogue, and the Church has a rightful voice in this process.

The pope closed his remarks “with pleasure” his encounter last July with Obama, and expressed his confidence that U.S.-Vatican relations would continue to be marked by fruitful dialogue and cooperation in favor of human rights and human dignity.

In his own speech, Diaz spoke of the need for the United States to act cooperatively to resolve international problems, saying that “more than ever the United States realizes that we cannot act alone.”

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The pope repeatedly pointed to the need to work to resolve international problems, saying that “more than ever the United States realizes that we cannot act alone.”

The new U.S. ambassador to the Vatican, Miguel Diaz, talks with Pope Benedict XVI at the papal villa in Castel Gandolfo, Italy, on Oct. 2.

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Caring about our neighbors. As Catholics, we realize what that means.

In his encyclical “Deus Caritas Est” (“God is Love”), Pope Benedict XVI wrote, “within the community of believers, there can never be room for a poverty that denies anyone what is needed for a dignified life.” Our faith demands that we reach out to the least of our brothers and sisters and, here in the Archdiocese of Indianapolis, so many of us have embraced that Gospel mandate in different ways. Pick any parish, school agency or institution in the 39-county region that makes up our archdiocese, and you will undoubtedly find people and ministries that see the face of Jesus in others, and respond as the hand of Christ to others.

The poor, the oppressed, the unemployed, the homeless ... even before the current economic crisis that has affected so many people throughout our country, including close to home in Indianapolis, we were reaching out as a Church community to assist those in need.

Unfortunately, those challenges have only grown dramatically in the last several months as the rising unemployment rate and other factors continue to make it difficult for some people, including many families, to make ends meet.

From Terre Haute to Richmond, from New Albany back up to Indianapolis, staff members and volunteers have stepped up their efforts where the ministry of charity is concerned.

You have read stories in The Criterion during the last several months about SHINE, an acronym for “Spreading Hope in Neighborhoods Everywhere.” In those articles, we highlighted how the ministry of charity is taking place throughout the archdiocese.

Teenagers and young adults performing chores for older members of a Bloomington parish, community gardens at Indianapolis-area parishes providing much-needed produce to families in need, Catholic Charities in Tell City collaborating with a local library to provide computer services for the unemployed. These are only a few examples of how our family of faith is responding to our call to action as Catholics to spread the hope of Christ.

On Oct. 1, a SHINE kickoff day was held at Lucas Oil Stadium in Indianapolis with more than 600 people in attendance.

The event, according to David Siler, executive director of the Secretariat for Catholic Charities and Family Ministries, was the beginning of a yearlong ministry in social renewal in the archdiocese.

“It is our opportunity to shine a light on this one aspect of the life of our Church,” Siler said.

As nearly every speaker reiterated during the day, the social mission of the Church is at the heart of who we as Catholics.

Through workshops, training, collaboration and via other resources, archdiocesan leaders hope the next year is a time of social ministry renewal for the thousands of us who already minister in the archdiocese. It also presents the chance to get more people to embrace our ministry of charity.

In conjunction with the yearlong ministry in social renewal, the Web site www.spreadinghopeeverywhere.com will serve as an excellent resource for those interested in getting more information about SHINE.

The archdiocesan yearlong ministry of social renewal will culminate on Sept. 25-26, 2010, the same weekend as the 100th anniversary of the Archdiocese of Indianapolis, a time to evaluate our response to those in poverty and to seek ways to involve more of the faithful in the ministry of charity,” Siler said.

As nearly every speaker reiterated during the day, the social mission of the Church is at the heart of who we as Catholics.

Unfortunately, often we fall short of being what the Church teaches us to be.

As keynote speaker Jesuit Father Fred Kantner, former president of Catholic Charities USA and current director of the Jesuit Social Research Institute at Loyola University of New Orleans, said: “Say nothing and listen.”

Throughout our compassionate response, we pray that we indeed do just that.

—Mike Krokos
Las respuestas de los estudiantes a su intención sobre la vida y el trabajo de un arzobispo.

La primera primavera pasada recibí cartas de los estudiantes que se preparaban para su Confirmación. La confirmación es una parte integral de cualquier ceremonia y se la celebró durante la fiesta de los novenarios arquidiocesanos número 175. Permíteme responder a algunas de las preguntas formuladas por los estudiantes sobre el evento del año académico.

Miguel me escribió desde su clase de Confirmación de la parroquia San Felipe Neri. ¿Nombra las oraciones que tuvo que añadir al sacerdote que me entregó cuando me convertí en obispo? ¿Y tú estabas estudiando el Sacramento del matrimonio? Juan recibió mis saludos, los condúcitos más agradecidos.

Miguel, yo me voy a recibir por tu intención y para que crezcan en la fe y el comportamiento, pero creo que vas por el camino acertado.

Elija de la parroquia San Simón Apóstol, escribió: “Sí, gracias por ser nuestro arzobispo. ¿Le gusta ser arzobispo? ¿Le gustaría ser sacerdote? ¿Qué color tiene su mitra en la misa?”

Elija, gracias por tu nota. Me da la impresión de que eres un étéudiante pasante y te estás preparando para el Sacramento del Orden. Me gustaría que en el próximo número 17 como arzobispo de Indianapolis, le asigne un nuevo trabajo a ti.

Esta es mi misión. Además de impartir la enseñanza a los jóvenes y a los estudiantes, también se debe recordar que un arzobispo tiene muchas responsabilidades. En este caso, se ha asignado a un joven para que estudie y se prepare para el momento en que se le entregue el sacramento de ordenado sacerdote. El único que lo realiza es el arzobispo.

La intención del arzobispo en octubre es que sean claros sobre su vocación. Es verdad que en la Misa es Cristo quien transforma el pan y el vino en el cuerpo y la sangre de Cristo. ¿Has notado en la Eucaristía que hay que asistir a la misa en el cuerpo y la sangre de Cristo? ¿En que forma desea que se celebre la Misa?”

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Para responder a su pregunta, en la Eucaristía el pan y el vino se transforman en el cuerpo y la sangre de Cristo. ¡Qué es eso! ¡Es un misterio que sólo Cristo puede hacer! En esa ordenación, recibo el sacramento de ordenado sacerdote. El único que lo realiza es el arzobispo. El objetivo de este sacramento es que un hombre se convierta en sacerdote y reciba el poder para predicar el Evangelio y ministerios. En cuanto al color de mi anillo, el que me entregó cuando me convirtí en obispo tenía una pedra de onix negra. Desde esa ordenación, se han dado otros anillos. El que uso más es el anillo que me dio el obispo que me entregó cuando me convertí en obispo.

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Retreats and Programs

October 9-11
St. Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “The Peaceable Pope: Blessed John XXIII,” Benedictine Father Noel Mueller, presenter. Information: 812-933-6437 or center@oldenburgosf.com

October 12
Oldenburg Franciscan Center, Oldenburg. “Men’s Night at the ‘Burg,” Franciscan Father Carl Hawser, presenter. Information: 812-933-6437 or center@oldenburgosf.com

October 13
Our Lady of Fatima Retreat House, 5553 E. 56th St., Indianapolis. “Morning for Moms,” Father Ian Farell, presenter. Information: 812-933-6437 or center@oldenburgosf.com

October 17
Oldenburg Franciscan Center, Oldenburg. “Living a Spirituality of Hope,” Franciscan Sister Soma Rockagle, presenter. Information: 812-933-6437 or center@oldenburgosf.com

October 20

October 22-23
St. Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Forgive Us as We Forgive,” Benedictine Father Zachary Hensell, presenter. Information: 800-581-6905 or MZeller@stmeinrad.org

October 24

October 26-30

November 6-8

November 7
St. Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Saving Word, Saving Signs,” Benedictine Father Vincent Tobin, presenter. Information: 800-581-6905 or MZeller@stmeinrad.org

November 9-10
Oldenburg Franciscan Center, Oldenburg. “Surrounding You with Prayers,” Franciscan Father Bill Farris, presenter. Information: 812-933-6436 or center@oldenburgosf.com

November 14
St. Charles Borromeo Parish, 213 Riley St., Milan. Harvest roast, pork dinner, raffle and auction. Information: 812-672-1626 or life@brinity.org

November 16-18
CYO Camp, 2230 N. Clay Lick Road, Nashville. “Father and Son Fall Camping Experience,” Weekend,” children ages 7-17, $50 per person. Information: 888-988-2839, ext. 22, or register@campbrinity.org

November 17
St. Michael the Archangel Church, 335W33, Indianapolis. “Helpers of God’s Precious Infants, Pro-Life Mass, Father Glenn O’Connor, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: 317-236-1569 or 800-382-9363, ext. 1569.

November 20-22
Indian Convention Center, 100 S. Capitol Ave., Indianapolis. Fourth annual Indiana Catholic Men’s Conference, “Lions Breathing Fire,” 5:30-8:30 p.m. Information: 317-855-7101 or Elmer Bunwinkel, celebrant. Information: 812-689-5551

Racing for health

More than 400 fifth- through eighth-grade students race past the start line during the 31st annual Sen. Richard Lugar-Butler University Run, Walk and Health Fair on Sept. 29 at the private college in Indianapolis. Many of the boys and girls are members of Catholic Youth Organization cross country teams in the Indianapolis North Deeneyy.
Charity in action: Impact of new saints continues in United States

VATICAN CITY (CNS)—The long path to official sainthood is drawing to a close in October for Blessed Damien de Veuster, a missionary priest famed for his work with leprosy patients in Hawaii. Pope Benedict XVI is canonizing him on Oct. 1 along with four others, including Blessed Jeanne Jugan, foundress of the Little Sisters of the Poor.

The story of Blessed Damien and Blessed Jeanne are important figures for U.S. Catholics, and reflect the pope’s priority on the faith as charity in action, especially toward society’s outcasts and forgotten.

Neither was born in the United States, but both continue to have a major impact there, and hundreds of U.S. pilgrims will be descending on Rome for the canonization liturgy in St. Peter’s Square. Blessed Damien, a Belgian-born member of the Congregation of the Sacred Hearts of Jesus and Mary, is renowned for having spent the last 16 years of his life ministering to patients with Hansen’s disease, or leprosy, on the island of Molokai in Hawaii. At that time, in the mid-19th century, lepers were considered outcasts and leprosy was an incurable disease.

Blessed Jeanne grew up in revolutionary France and formed a small prayer community. In 1839, at the age of 47, she bought a small dirt lot in Paris and began opening her home, giving the woman her own bed. Eventually, caring for the abandoned elderly became the primary focus of her religious order, and remains so today for the approximately 2,700 Little Sisters of the Poor.

The two new saints were models of personal holiness and self-sacrifice, and epitomize the Church’s long record of service in health care. But in their own day, they were not necessarily known as heroes. Blessed Damien sailed for Hawaii in 1864, was ordained a priest and served there for eight years. When a priest was needed for the leprosy settlement on the island of Molokai in 1873, he volunteered. He found himself essentially alone as pastor, doctor, adviser and guardian to the approximately 800 residents suffering from the disease.

His tough and practical methods antagonized many civil and religious authorities, who considered him headstrong and bothersome, but he undoubtedly left the patient inhabitants of the island better off. He organized the residents into a community, built a hospital, an orphanage and a church, helped the village get piped water and even started a brass band.

After contracting the disease, he experimented on himself with new treatments. He was, as he wrote, “at one with the lepers.” Following his death at the age of 49 five years later, centers were established in his name for patients with leprosy and, in more recent years, HIV and AIDS. Many hope he will be named the patron saint of those with HIV/AIDS and leprosy.

For Blessed Jeanne, recognition came long after her death—even in her own religious order. At one point, she was replaced as superior of the Little Sisters and eventually had to beg on behalf of the poor. She was later placed in retirement, and when she died in 1879 the young and blind elderly who didn’t even know she was the foundress.

Today, she is known as the patron of the elderly, and is seen by many as introducing a unique model of health care delivery that has particular relevance in modern times of costly end-of-life care. The Little Sisters serve more than 13,000 elderly residents in 202 homes in 32 countries.

Some of the people who continue to be touched by the lives of these 19th-century figures will be in Rome for the canonization Mass celebrated by Pope Benedict. Although the treatment of Hansen’s disease has much improved and no longer calls for the segregation of patients, it still affects several million people around the world.

Traveling with a group of 550 pilgrims from Hawaii will be a dozen residents from Kalanapua—about half of the settlement’s remaining former Hansen disease patients—along with their caregivers and companions. The residents’ 12,000-mile journey was paid through a fundraising campaign.

The Little Sisters of the Poor are coming to Rome in full force, about 4,000 sisters, patrons, staff members and a group of very special guests: at least one resident from each of their homes for the elderly. The order is arranging video transmission of the canonization Mass for many of the residents who can’t make the trip.

Blessed Jeanne and Blessed Damien seem to embody a favorite theme of Pope Benedict: that Christianity is not merely a “moral code” or a set of rules, but a religion that embodies love of God and neighbor. Although their causes have been under study by Church authorities for decades, they are very much saints of this pontificate.


Blessed Jeanne Jugan is called ‘a Mother Teresa of her time’ throughout the world

WASHINGTON (CNS)—Blessed Jeanne Jugan isn’t a household name.

Yet those who live on Harewood Road in northeast Washington know well the story of the soon-to-be-saint.

“She took one lady, put her on her shoulder, took her home and gave her own bed,” said Mary Nathan, 77, who has lived for nine years at the Jeanne Jugan Residence on Harewood. “My heart sees her always as a saint.”

Blessed Jeanne, who founded the Little Sisters of the Poor in France in 1842, will be canonized on Oct. 11 in a ceremony at the Vatican.

“She was very much like a ‘Mother Teresa of her time,’” said Sister Diane Shelly, one of the Little Sisters at the Washington home.

“She reached out to the elderly poor and took care of them in her own home.”

It was in 1839 when Blessed Jeanne, 47, took in her first resident, Anne Chauvin, a blind and ill widow. She gave Chauvin her own bed and went to work in the attic.

Soon Blessed Jeanne and two companions were attending to several other women who could not care for themselves.

Today, the sisters—2,700 worldwide—look after more than 13,000 people age 65 or older at homes in 32 countries. They operate 31 residences in North America, emulating their founder’s ministry and her spirituality. In Indianapolis, they operate the St. Augustine Home for the Aged.

The sisters rely on the generosity of others in the same Blessed Jeanne went door to door with a “begging basket” to support her home.

As she sat in the café of the Washington home, Sister Diane reflected on how Blessed Jeanne saw the elderly. “She believed that each age is a stage of life deserving of respect and love.”

The bright and charming café is a gathering place for celebrations, singalongs, bingo, scavenger hunts and card games and even a frozen daiquiri happy hour every now and then.

“Loneliness is one of the biggest priorities for the elderly,” Sister Diane said. “But here, there is much love.”

And there is also serious work.

“The sisters care for 100 residents, providing professional nursing care for the very ill, planned activities and full-service dining for those less active, and meals and aid to those in assisted-living apartments. Spiritual care, including daily Mass, is an integral part of the home’s routine.”

Paid staff plus volunteers help with the day-to-day workload.

“An important part of our ministry is to accompany those who are dying,” Sister Diane said. “When a resident is near death, a sister is always with that person, holding his or her hand, talking and praying.”

“We make a point of being there with them, making them as comfortable as we can,” she said.

There are many challenges in working with the aged. But Blessed Jeanne gave her sisters this advice: “Never forget that the body is Our Lord. In caring for the poor say to yourself: ‘This is for my Jesus.’”

Sister Diane and Nathan will be part of the Little Sisters of the Poor delegation on hand for the canonization. It will be a special trip for both, neither of whom has been to Rome.

When asked if they would be staying at the Vatican, Sister Diane let out a little chuckle and said, “Oh, no. We’re staying at a campground.”

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Our Lady of Fatima Retreat House
A place to be...with God!
Blessed Damien de Veuster is pictured with youngsters at the settlement for those suffering from leprosy. (Piscataway, N.J.—The Diocese of Metuchen has formally completed its investigation of an alleged miracle attributed to Carmelite nun Mother Marianne Cope, who has been declared venerable and is on the road to possible canonization. She carried on his work. By 1888, Father Damien’s ears were protruding, the bridge of his nose had collapsed, and his right hand was covered with leprosy—except for the fingers that held the consecrated host when he celebrated Mass.

In his last letter to his brother, on Feb. 12, 1889, he wrote that he wished only that God’s will be done. He said that he now had more help for his thousand lepers and more than a hundred orphans: two priests, two brothers and three sisters.

He died on Palm Sunday, April 15, 1889. After his death, all of Honolulu’s churches ran obituary notices in the newspapers. He was buried in Molokai but, in 1936, his body was returned to the Sacred Hearts Church in Leuven, Belgium.

In January 1885, while on retreat in Honolulu, he tried to relieve pain in his leg with a warm footbath. He put hot water in a basin and put his foot in. Soon he saw in the basin pieces of skin floating on the water. He had badly scalded his foot, and hadn’t felt it. He screamed, and other priests came running. “I’ve scalded my foot,” he said, “I’m a leper!”

The disease soon spread, and he could no longer leave the leprosy settlement. His last time away was July 16, 1886. Now he was anxious to get help for the disease spread. On July 29, 1886, Joseph Ila Dutton arrived. He was a Civil War veteran in the United States who wished to do penance for a sinful life by cutting himself off from the world. He proved to be a valuable assistant to Father Damien, although they sometimes had disagreements.

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Loving, serving the least among us is at heart of our faith

By Mary Ann Wyand

If you want to love and serve the Lord, John Carr told participants at the "Spreading Hope in Neighborhoods Everywhere" conference on Oct. 1, you must love and serve the least among us, Carr said, and reminded us that "God is love.

"That’s important to remember," he said. "[Pope] Benedict said that to us today, and it’s what the Apostle John taught the early Christians 2,000 years ago. Who would have thought it would come down to the words of an old Beatles song—‘All You Need Is Love.’"

People need to experience a formation of the heart, he said, quoting Pope Benedict, in order to effectively practice Catholic social teachings.

"Proclaiming the Gospel, celebrating the sacraments, and serving and standing with the poor is the work of the Church," Carr said. "Charity, justice and the common good are our vocations, and protecting human life and dignity is where we start.

"The Church cannot neglect the service of charity any more than she can neglect the sacraments and the word," he said. "Justice is inseparable from charity and truth.

Everyone is called to practice charity, Carr emphasized. "We believe that every person is precious, whether you’re an innocent child in your mother’s womb or a convicted criminal on death row ... or whether you live in a box under a bridge.

"Respect for the sanctity and dignity of life must come first, he said, because "without life nothing else is possible, no other rights have meaning ... and without dignity life is not truly human."

Catholics must also insist on the right to those things which make life truly human, Carr said, which include faith, family, work, education, housing and health care.

"For us, 15 million people without access to health care is not a political sound bite," he said. "It’s not an economic challenge. It’s a moral challenge, and so we stand up for those without health care and we stand up for health care that respects human life and dignity."

Catholics have the responsibility to work to ensure "the spirit of the Lord God is upon me, because the Lord has anointed me; he has sent me to bring good news to the poor, to heal the brokenhearted, to liberate the captives, to give new sight for the blind, and to set the downtrodden free," Carr said.

That passage was Christ’s mission on Earth, he said, and it is our mission as Christians.

There are many biblical mandates to serve the least among us, Carr said, and Pope Benedict put it most simply in his encyclical "Deus Caritas Est" when he said, "The best place to understand the strength and direction of our social mission is to gather around the altar."

Carr explained, "We advance the social mission of the Church by how we live our lives every day, how we raise our families, how we treat our parents, how we act at work, who we vote for, what we invest in, how we consume. We need to practice faithful citizenship. We need to take what we believe into public life. ... We have an obligation in faith and humanity to care for our brothers and sisters even though they live half a world away. We’re one family in faith and we ought to act like it. ... We can divide up the work, but we shouldn’t divide up the Church."

In this introduction, David Siler, executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries, noted that Carr has been a national leader in Catholic social ministry for more than three decades.

"Over these many years," Siler said, "he has helped the [U.S.] bishops draft many of the statements and teachings that have guided our response to many of the social issues facing our nation and our world.

David Bethuram, associate executive director of Catholic Charities and Family Ministries in the archdiocese, said the "Spreading Hope in Neighborhoods Everywhere" conference was "an opportunity to learn how Catholic social teaching really does mold and help us understand what our mission is in our neighborhoods, communities and parishes."

"Knowing how many parish people gathered together who are knowledgeable, who are willing to do the work and really do feel the call to serve people in need is not only rewarding," Bethuram said, "but I think speaks volumes to the state, our cities and neighborhoods of how important it is that the Catholic Church reaches out to those who are vulnerable and poor."

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Workshop offers insight for responding to requests for assistance at parishes

By Mike Kroko

Carol Giorgi was looking for answers.

As finance manager at Holy Family Parish in New Albany, Giorgi has seen firsthand how people come to the parish needing help. She and other members of the staff are not always sure how to handle their requests.

They are not alone.

On Oct. 1, a room full of people attended a workshop on responding to requests for assistance at parishes during a kickoff conference for a yearlong social ministry renewal program. The event was part of the "Spreading Hope in Neighborhoods Everywhere" conference held at Lucas Oil Stadium in Indianapolis.

Led by Stefanie Anderson, communications and marketing coordinator for the Secretariat for Catholic Charities and Family Ministries, and Bill Bickel, director of crisis relief and shelter for Catholic Charities Indianapolis, the session offered an overview of the human services community, shared the benefits of a 211 referral service and introduced a SHINE knowledge base.

On his part, Bickel said, "So much of what we do is community-based," Bickel said, adding that a number of parishes have well-established social ministries.

Following the lead offered by Father Larry Snyder, president of Catholic Charities USA, in his keynote address, Anderson and Bickel encouraged parish leaders to assess the social ministry needs, wants and capacity of their parish. They noted that each community is different.

"We’re all in this room because we care about our neighbor," Bickel said.

Our outreach tells people who our Church is, who our parish is and who our community is, Bickel added. Bill Bickel and Anderson offered several resources for responding to assistance requests at parishes:

• In the greater Indianapolis area, people can log on to www.connect2help.org, a service that lists many of the area’s charitable organizations, and the services that they offer.

• Connect2Help(+) is available on its Web site, makes it easier for people to find help or give help.

People can call 211 or 317-926-4357, 24 hours a day.

The service offered is free and confidential.

• Depending on where you live, there are community organizations that parishes can turn to for help, Anderson noted.

They might include a community on aging, action agency, the Special Supplemental Nutrition Program for Women, Infants and Children (better known as the WIC program), the Temporary Assistance for Needy Families (TANF) program, extra-special care centers, day or night shelters, domestic violence/ safe places or the local United Way chapter, to name a few.

• A SHINE knowledge base, or Catholic 211-type feature, has been created, Anderson said, and is now available online for parishes at www.spreadinghopeeverywhere.com.

Through a partnership with Connect2Help, the archdiocese has created a comprehensive listing of social ministries within the archdiocese. This organization and similar referral networks exist across the state. People are asked to contact the agency or local service organization that serves their county or simply dial 2-1-1 to connect directly with these professionals.

The new service will also share what outreach the parishes are offering that might be helpful for other parishes to learn about and consider.

"What is ‘Parish A’ doing that we want to do?" Anderson asked in discussing the newly created resource.

"We’ve got open up the communications channel.

“Catholic churches are often a resource for people,” she said. "Go to this Web site and get what you need." For Giorgi, the workshop addressed many of her concerns, including the ongoing challenge of helping people who come to the parish in search of rent money, food, medical assistance and shelter.

"We have lots of people who come to the door needing help, and we just need guidance on how to handle that," she said. "I think they had very good input," she said of the workshop. "I made lots of notes and got lots of ideas I had never thought about." There is a great need to network resources in the New Albany area, she added.

"Up here in Indianapolis, it sounds like they’ve got it together," Giorgi said. "We need to jump on board with that idea. I may even look across the river at [the Archdiocese of Louisville]."

Giorgi added that she plans to use the new SHINE data base at Holy Family Parish to help in the future.

"I think it’s great."
Head of Catholic Charities USA gives parishes advice for fighting poverty

By Brandon A. Evans

As the president of Catholic Charities USA, Father Larry Snyder has had the opportunity to travel all over the country to see the work being done to fight poverty.

Programs in parishes and dioceses have “created a whole lot of hope in people’s lives,” he said.

Last year, Catholic Charities cumulatively served 85 million people in need, using 70,000 staff members and $4 billion.

Father Snyder shared those figures during his Oct. 1 keynote address at lunch of the kickoff conference for a yearlong social ministry renewal in the archdiocese that is known as SHINE—“Spreading Hope in Neighborhoods Everywhere.”

Catholic Charities officials take poverty seriously, he said, refusing to take a Band-Aid approach to the nearly 40 million people who live in poverty.

“In my mind, the primary focus of social ministry is the parish,” he said. “That is where God’s presence can become tangible to people.”

Still, Father Snyder said, “a parish can’t do everything. Catholic Charities can’t do everything.”

So what can a parish do to respond to the need around it?

He said a parish should find what its community needs, discern what its members are interested in doing, and factor in what kind of budget and resources it has.

Father O’Mara said Latino parishioners especially struggle with low wages yet still send part of their meager income to family members living in developing countries.

“Father Snyder spoke of the [federal] poverty level being now classified as $22,000 a year in this country,” Father O’Mara said. “So many of our Latin American immigrants are earning below the poverty level, and are trying to sustain themselves here in this country.”

“Part of that comes from the Latino community that is a part of our parish. We live in an area that experiences a lot of poverty. We are constantly in the midst of our homeless. Just last night, I counted three people sleeping on the front porch [of the rectory], one person on the back porch and two people underneath trees on the parish property. We see it day in and day out.”

Every challenge is an opportunity, he said. The recent economic crisis has given us the opportunity to make poverty “unacceptable” in the United States.

Will we take this opportunity and act? Father Snyder asked.

“We know we should do something about poverty in this country.”

After the keynote address, Father Michael O’Mara, the pastor of St. Mary Parish in downtown Indianapolis, said “Father Snyder put before us some very startling statistics, and I think any time that we hear statistics like that—nearly 39 million of us are living in poverty in this country—it is a reminder to us of our need to respond.”

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(Mary Ann Wyand, senior reporter, contributed to this story.)

Letting our faith ‘SHINE’

Give people ‘the look of love which they crave,’ keynote speaker says

By John Shaughnessy

In a world where many people’s lives are touched by heartbreak and despair, the message of Christ calls Catholics to offer help and hope in the most human ways.

Feed the hungry. Give drink to the thirsty. Welcome the stranger. Clothe the naked. Visit the sick and imprisoned.

And do everything with the love of God in your heart and the look of love on your face.

That basic message formed the essence of the opening keynote address that Jesuit Father Fred Kammer gave on Oct. 1 at the kickoff conference for a yearlong social ministry renewal in the archdiocese that is known as SHINE—“Spreading Hope in Neighborhoods Everywhere.”

Using Pope Benedict’s first encyclical as a framework, Father Kammer extensively referred to “Deus Caritas Est” (“God Is Love”) to focus on the practice of organized charity in the Church.

“The Church’s deepest understanding of the man by the road” is that that “look of love” will be essential in the 21st century in order to live out preaching and exercising the ministry of charity.

“One cannot call oneself a Christian believer without living a life filled with active love for one’s neighbor, especially those who are poor,” Father Kammer said.

“There are always people suffering, people who are lonely, and people with material needs that require a response that extends beyond the material to the care and refreshment of their souls.”

Providing that response defines Christians, he said.

“What the pope and the bishops are saying to us is that charity and justice are not just deeds that we do to earn heaven or avoid hell. They fundamentally reveal whether we know God in our heart and the look of love on their face.”

That “look of love” will be essential in the coming year as parishes, schools, agencies and other institutions throughout the archdiocese make a renewed commitment to social ministry.

“Many of those served by Catholic social ministries come from abusive home environments, life on the streets, a world of addictions, chronic unemployment and the grinding world of persistent poverty,” noted Father Kammer, a past president of Catholic Charities USA and now the executive director of the Jesuit Social Research Institute at Loyola University of New Orleans.

“Listening to and sharing in their experience of difficulty and chaos is the first step for them toward recovery or freedom or self-empowerment or simple dignity. This is what the Good Samaritan does when he breaks his journey and becomes involved in the life of the man by the road.”

Father Kammer also referred to the pope’s belief that “the Church’s deepest nature is expressed in her three-fold responsibility: proclaiming the word of God, celebrating the sacraments and exercising the ministry of charity.”

“We know we should do something about poverty in this country,” he said. There, God’s presence can become tangible to people.

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―Jesuit Father Fred Kammer

Above, Jesuit Father Fred Kammer delivers a keynote address to the more than 600 participants at the “Spreading Hope in Neighborhoods Everywhere” conference on Oct. 1 in Indianapolis.

The priest encouraged participants in their ministry of charity, to do everything with the love of God in their heart and the look of love on their face.

Right, St. Jude School fifth-grader Madeline Russell of Indianapolis gestures as she sings a song during the opening session of the “Spreading Hope in Neighborhoods Everywhere” conference on Oct. 1 at Lucas Oil Stadium in Indianapolis. The students performed before Father Kammer’s keynote address during the morning session of the daylong conference.
Youth and young adult leaders encourage connection of Eucharist and works of social ministry

By John Shaughnessy

As they try to inspire youths and young adults to lead lives of service, Mary Schaffner and Kay Scoville know their efforts must start with one essential approach:

Connect the celebration of the Eucharist to works of social ministry.

"Start to make the connection between service and the sacramental life," said Schaffner, the archdiocese’s program coordinator for young adult and college campus ministry. "It’s important that we engage this approach in our lives."

Schaffner delivered that key point during a workshop session on Oct. 1 at a kickoff conference for a yearlong social ministry renewal in the archdiocese that is known as SHINE—"Spreading Hope in Neighborhoods Everywhere."

When volunteers come together to share in the Mass, they see a real sense of how they are Christ’s witnesses to the community, according to Scoville, the director of youth ministry for the archdiocese.

Schaffner and Scoville offered that advice to teachers, youth ministers and campus ministers during the event at Lucas Oil Stadium in Indianapolis, which drew more than 600 people from parishes, schools, agencies and other institutions throughout the archdiocese.

The workshop also offered these tips for helping children, youths and young adults develop a deeper spiritual connection in their works of service:

• Remind service participants to focus on the human dignity of each person they are trying to help.

• Try to make a human connection with the people who are being assisted.

• Reaffirm the importance of prayer in their lives, emphasizing how taking time to pray draws them into a deeper relationship with Jesus.

• Spend time reading Scripture as an important way of understanding the message of hope that Christ offers the world.

• To create a sense of solidarity with people in need, give service participants a taste of what the poor and homeless often experience. As an example, serve the volunteers the same simple lunch that the poor and homeless often get.

The workshop also provided some specialized tips about service for teachers of younger children:

• Have the children plan a bake sale to raise money to help families in need at Christmas.

• Have the children volunteer at food pantries.

• Contact people who have benefited from service efforts and have them come to the school to share their experiences of how a service project has helped them.

"People need food, they need clothes, and they also need humanity," Schaffner said. "They need to have that connection with us as people."

Rural parishes challenged to reach out to larger community through actions

By John Shaughnessy

For Ruth Marchetti, there are two basic questions that pastors and parishioners should consider at every Catholic parish.

First, Marchetti asked, "When people think of your parish, would it be missed by the community and not just the Catholic community if it suddenly disappeared?"

Second, she continued, "What is the mark of your parish?"

Marchetti asked both questions as she led Oct. 1. workshop on social ministry in rural parishes. The workshop was part of the kickoff conference at Lucas Oil Stadium in Indianapolis for a yearlong social ministry renewal in the archdiocese that is known as SHINE—"Spreading Hope in Neighborhoods Everywhere."

"Effective social ministry helps the parish,' not only do more, but also be more of a reflection of the Gospel," said Marchetti, who serves as the peace coordinator for the Diocese of Rochester, N.Y.

While Marchetti’s questions apply to all parishes, the emphasis of her workshop was on rural parishes and how they can rise to the challenge of reaching out to the larger community even as they deal with limited resources and members.

She offered a two-step approach to social ministry:

• "Step out on the foot of charity that meets the needs of the poor and the vulnerable. Meet the poor face to face and be changed by our encounter with the face of Jesus."

• "Follow with the foot of advocacy. What are we called to do to change the injustices of a system that keeps people in poverty or in a state of oppression?"

She mentioned how one parish in the Rochester diocese held Lenten soup suppers to build community and also developed a ministry to offer assistance to prisoners at the county jail so that prisoners at the county jail could have access to the sacraments.

Another parish started a project to build wells and schools in Kenya, in the hometown of its associate pastor.

"Jesus was clear," Marchetti said. "If we’re not feeding the hungry, clothing the naked, serving the poor or visiting the imprisoned, then we’re not being Jesus present in the world. That needs to be preached."

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• Have the children volunteer at food pantries.

• Contact people who have benefited from service efforts and have them come to the school to share their experiences of how a service project has helped them.

"People need food, they need clothes, and they also need humanity," Schaffner said. "They need to have that connection with us as people."

She offered a two-step approach to social ministry:

• "Step out on the foot of charity that meets the needs of the poor and the vulnerable. Meet the poor face to face and be changed by our encounter with the face of Jesus."

• "Follow with the foot of advocacy. What are we called to do to change the injustices of a system that keeps people in poverty or in a state of oppression?"

She mentioned how one parish in the Rochester diocese held Lenten soup suppers to build community and also developed a ministry to offer assistance to prisoners at the county jail so that prisoners at the county jail could have access to the sacraments.

Another parish started a project to build wells and schools in Kenya, in the hometown of its associate pastor.

"Jesus was clear," Marchetti said. "If we’re not feeding the hungry, clothing the naked, serving the poor or visiting the imprisoned, then we’re not being Jesus present in the world. That needs to be preached."

Rural parishes challenged to reach out to larger community through actions

By John Shaughnessy

For Ruth Marchetti, there are two basic questions that pastors and parishioners should consider at every Catholic parish.

First, Marchetti asked, "When people think of your parish, would it be missed by the community and not just the Catholic community if it suddenly disappeared?"

Second, she continued, "What is the mark of your parish?"

Marchetti asked both questions as she led Oct. 1. workshop on social ministry in rural parishes. The workshop was part of the kickoff conference at Lucas Oil Stadium in Indianapolis for a yearlong social ministry renewal in the archdiocese that is known as SHINE—"Spreading Hope in Neighborhoods Everywhere."

"Effective social ministry helps the parish,' not only do more, but also be more of a reflection of the Gospel," said Marchetti, who serves as the peace coordinator for the Diocese of Rochester, N.Y.

While Marchetti’s questions apply to all parishes, the emphasis of her workshop was on rural parishes and how they can rise to the challenge of reaching out to the larger community even as they deal with limited resources and members.

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Faith calls us to the ministry of charity, Archbishop Buechlein says at closing Mass for kickoff event

By Mary Ann Wyand

Change often begins with a single person, Archbishop Daniel M. Buechlein explained in his homily during the Mass to conclude the “Spreading Hope in Neighborhoods Everywhere” conference on Oct. 1 at Lucas Oil Stadium in Indianapolis.

"Faith calls us to the ministry of charity," Archbishop Buechlein said, "which itself is rooted in the proclamation of the word and the celebration of the sacraments."

The celebration of the Eucharist at the conclusion of the conference is a fitting culmination for the day, the archbishop said, because it witnesses to the fact that the ministry of charity flows from the Eucharist.

"As we leave with a blessing on our future participation in our call to the ministry of charity, it should not be surprising that the call to share hope in neighborhoods everywhere might be daunting to us as individuals and as communities of faith," the archbishop said.

"We’re not always convinced of our individual or even our communal ability to make a difference."

Jesus teaches us that, by the grace of God, individual people of faith can do great things, he said, together with our human family.

"We are called to be witnesses of faith in our day," the archbishop said. "We are called to stand up for what is and should be the right thing. We are called to do the right thing."

"To proclaim our Catholic faith and to take part in the mission of charity today takes courage," Archbishop Buechlein said. "It begins by trying to do something good for others, by sharing hope in our own neighborhoods, and then the power of one and one and one together works wonders. Let’s pray for that grace."
Speakers say shared faith can transcend cultural differences

By Mary Ann Wyand

To better understand people of other cultures, Father Kenneth Taylor and Margarita Solis Deal explained, you must first understand their cultural history.

They examined the cultural differences, needs and similarities of Latino and black Catholics in the area of social ministry during the “Spreading Hope in Neighborhoods Everywhere” conference on Oct. 1 at Lucas Oil Stadium in Indianapolis.

Father Taylor is the pastor of Holy Angels Parish in Indianapolis and director of the archdiocesan Office of Multicultural Ministry. Solis Deal is the new coordinator of Hispanic outreach for the archdiocese.

In 1996, Archbishop Daniel M. Buechlein created the archdiocesan Office of Multicultural Ministry.

Father Taylor said, before that, the archdiocese provided a Hispanic apostolate.

“Tongue, and were all standing before the throne of God—every nation, race, people and tongue, and were all standing before the throne of the Lord!”

Jack Jezreel scanned the faces in the crowded conference room and asked his audience how many people are in a parish that is “filled with” members doing the work of social ministry.

No one raised their hand.

“That’s about the right statistic,” said Jezreel, founder and executive director of JustFaith Ministries.

A parish should be deeply engaged in social ministry for the same reason that it should be deeply engaged in the Mass, he said. Both are core elements of the Christian faith.

“Without a commitment to the poor and vulnerable, you do not have a Christian,” Jezreel said.

He made that comment during an Oct. 1 workshop at a kickoff conference at Lucas Oil Stadium in Indianapolis for a yearlong social ministry renewal in the archdiocese that is known as SHINE—“Spreading Hope In Neighborhoods Everywhere.”

During the workshop—“Motivating Adults to Care about and Engage in Social Ministry”—Jezreel quoted from the 1993 document of the U.S. bishops, “Communities of Salt and Light: Reflections on the Social Ministry of the Parish.” The document states that parishes should “be measured by our help for the hungry, the homeless, the troubled, and the alienated in our own community and beyond.”

As Jezreel has traveled around the country, he has learned that the language of social ministry is “unfamiliar vocabulary” in most parishes.

He recalled a time when he worked at a well-to-do parish in Louisville, Ky. He advertised for a roundtable-type meeting and asked people to decide how to get involved in the community. He expected hundreds of people to attend, but only four came. After another month of heavy advertising, the meetings were still a total failure. This time, three people attended.

Frustrated, Jezreel said he looked to a program that is immensely successful at making Catholics passionate about their faith: the RCIA (Rite of Christian Initiation of Adults) program.

He crafted the opposite of a simple meeting—a 30-week program held from the fall to the spring to teach Christian social justice and which required participants to read corresponding books. He advertised for it by saying that it could change people’s lives. Thirty people took the course.

Eventually, the program—called JustFaith Ministries—won national under the sponsorship of Catholic Charities and has enjoyed tremendous success. It is advertised as a way to provide “a lively and challenging format to read, view, discuss, pray, experience, and be formed by the faith tradition that changes lives, inspires compassion, and transforms the world through love and service.”

Parishes pay a fee to use the program. They receive support and administer it locally. It does not strive to directly do social work, but to excite others to do it.

According to Jezreel, too many parishes are ruled by what he calls “the tyranny of small expectations.”

“Without a commitment to the poor and vulnerable, you do not have a Christian.”

Jack Jezreel, founder and executive director of JustFaith Ministries, makes a point during an Oct. 1 SHINE workshop in Indianapolis.

Bob Tully, campus minister at Roncalli High School, says educators must teach their students to put their faith into action.

During his workshop— “Integrating Social Ministry into Catholic Education”—Tully said about how Catholic schools often do a good job of teaching students to put their Catholic faith into action.

Such, he encouraged them to aim for a vision of service learning that is not just part of religion courses in Catholic schools, but is part of every topic—from math and science to government and English.

Called community service learning, Tully showed a slide that defined the approach: “a teaching and learning strategy that integrates meaningful service with instruction and reflection to enrich the learning experience, teach civic responsibility and strengthen communities.”

Every teacher should aim to help their students take the skills they learn and put them to use, he said. As an example, he cited a government teacher getting students to write to their elected officials.

Tully shared several insights during an Oct. 1 workshop at a kickoff conference for a yearlong social ministry renewal in the archdiocese that is known as SHINE—“Spreading Hope In Neighborhoods Everywhere.”

Bob Tully knew an essential truth about the hearts of Catholic school students.

It’s an insight he gained from his lengthy career teaching religion at Roncalli High School in Indianapolis.

A teacher’s job, he added, is to blow on that spark and start a blaze.

Tully shared those insights during an Oct. 1 workshop at a kickoff conference for a yearlong social ministry renewal in the archdiocese that is known as SHINE—“Spreading Hope In Neighborhoods Everywhere.”

Educators must nurture ‘humanitarian spark’ in their students

By Brandon A. Evans

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Every one of us has that humanitarian spark in our heart,” said Tully, now a campus minister at the school.

A teacher’s job, he added, is to blow on that spark and start a blaze.

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WASHINGTON (CNS)—Lacy Dodd, a 33-year-old banking professional and mother of one, knows precisely where supporters and opponents of legal abortion can find common ground.

It is on nearly four acres donated by the Benedictine monks of Belmont Abbey in Belmont, N.C., where Room at the Inn, a Charlotte-based pregnancy resource center, hopes to build the nation’s first campus-based maternity and after-care residence for pregnant college students.

Dodd, an alumna of the University of Notre Dame in Indiana and a member of the board of directors of Room at the Inn, knows firsthand how daunting it can be for a young woman in college to face an unplanned pregnancy. Back in 1999, she was a Notre Dame senior, pregnant and under pressure to have an abortion from the counselor at a local women’s clinic and from her boyfriend, also a Notre Dame senior. She never considered abortion, and with the help of supportive family members and friends is now the proud mother of a 9-year-old daughter, whose name she prefers not to make public.

Dodd told her story to Catholic News Service and to radio listeners on “Christopher Closeup,” the half-hour weekly radio interview produced by the Christophers, to mark Respect Life Month in October.

The radio interview aired on Oct. 4, Respect Life Sunday, on the Catholic Channel (Sirius 159 and XM 117), on the Relevant Radio network, and online as a podcast at www.christophers.org/CloseupPodcast.

“The great unique thing about our project is that it’s nonpartisan. It’s an initiative that everyone can support.”

—Lacy Dodd

The Army deferred her service until after she gave birth, then she and her daughter traveled to Giebelstadt Army Airfield in Germany, where her twin sister was stationed with a different unit. When Lacy Dodd was deployed to Iraq for three months, Amanda Dodd cared for Lacy’s daughter, who attended day care on base.

After five years in the military, Lacy Dodd and her daughter moved to Charlotte, where she “finally had some stability in my life” and “felt called to get involved with a pregnancy resource center.”

That led her to Room at the Inn, the only Catholic pregnancy resource and maternity after-care facility in Charlotte.

Prompted by studies that showed that most young women do not perceive college campuses as places where pregnant students can get support, even when such resources are actually available, and thanks to the monks’ donation of the land in 2005, the Room at the Inn board began a $3 million capital campaign to build a residence that they hope will be a national model for other college campuses.

The facility—which will be open to students at other colleges or vocational schools in the region—will have two residential wings housing up to 15 mothers, 15 infants and eight toddlers, as well as a chapel, laundry, playroom, kitchen and family-style dining room. Staff members with social work backgrounds will be on duty 24 hours a day.

The capital campaign is about halfway to its $3 million goal, Dodd said, adding that she hopes it will be a model for other Catholic colleges nationwide, including her alma mater, Notre Dame.

She said she is encouraged at the decision by Holy Cross Father John Jenkins, president of the University of Notre Dame, to form a Task Force on Supporting the Choice for Life to recommend ways that the university can support the sanctity of life.

“I hope this is an initiative that Father Jenkins’ task force will consider because it would meet the goals of the task force,” Dodd said.

“This is a way that campus administrators can start walking the walk to help” pregnant and parenting students, she added. †
Saint Mother Theodore Guerin Fest
Oct. 23-25, 2009

Do you live each day purposefully? Would you like to energize your faith? Then join us at Saint Mary-of-the-Woods, Ind., Oct. 23-25 for a weekend of prayer, music and inspiration. Learn about Saint Mother Theodore Guerin, the first saint of Indiana.

Join with others for a weekend gathering that will include:

- Candlelight procession of song and prayer.
- Keynote speakers: “How to live with purpose and energize our faith.”
- Adoration in the historic Sacred Heart Chapel.
- Time for personal and group prayer.
- Information on how to live sustainably.
- Time to visit the gentle alpacas; learn about their place in the circle of life.
- Experiences of Providence through art and entertainment.
- Opportunities to learn more about Saint Mother Theodore.

Welcome pilgrims, junior high to retirement! Hotel accommodations are available just 15 minutes away in Terre Haute and special rates have been arranged for people attending the SMTG Fest.

Cost: $25 per person for the three-day event. (Housing and food are not included in the cost.) Families of four or more: $100 total for the Fest.

For more information:
Contact Sister Barbara Doherty, SP, at 812-552-2925 or e-mail bdoherty@spsmw.org.
Gratitude for blessings is shown in service to others

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

As we come to spiritual maturity, we grow in appreciation of our talents and blessings. We realize that we are not entitled to them. We have not earned them. They are gifts from God.

My good friend, Kevin, used to say, “It’s all gift! Even the hardest parts of life, such as suffering, are a gift. We do well to count our blessings each day.” Christians live their lives with gratitude.

As St. Paul reminds us, Christ suffered and died for us while we were still sinners. At the Eucharist, we give thanks for the blessings we have received from God.

Service is part of our grateful response to these God-given blessings. In the early stages of the spiritual journey of life, we may not always appreciate the gifts we have been given. We may not even think about using these talents and blessings for others. Concern with success, popularity, finding the right job or even the right spouse may preoccupy us in daily life.

Yet the Holy Spirit will often use our own experiences to draw us into an appreciation of the deeper meaning of life. Sometimes we can find it hardest to serve those we love the most. We can unconsciously hold them to higher standards than we do for our friends.

Even so, our commitment calls us to serve them most generously. Our whole family system is improved if we act with compassion and good humor.

Continual community service on significant projects requires discernment and planning.

The Church of the Savior, a network of nine independent, ecumenical Christian faith communities in Washington, has a discernment process that can last for months if its members feel called to embrace a new ministry.

We should not rush into major projects, but rather give them considerable thought and prayer.

Discernment of the talent of the individuals and the resources of the group is necessary if one is to serve effectively. Thinking through the scope of projects ahead of time can make for significant and long-term service. Structures can be important if we wish to do things consistently, such as feeding homeless people each week.

There is need for a plan of volunteer action. Prayer to the Holy Spirit is necessary in the preparation and execution of our service.

I see in myself and others, even after all these years, the tendency to become forgetful of the roots of our service. Our service is for God and is done in love for others. We root our service in prayer.

If we think and act as if we are doing it all ourselves, then our volunteer service commitments can easily start to wane. We start complaining that it is taking too much time or that we can’t do it any more because the people are too hard to deal with and we are tired.

These are all true, but that is not the point.

All volunteer service has its difficulties. Service calls for self-discipline and sacrifice. There is no easy way. We rely on divine guidance in prayer.

Church and community service are deeply rewarding. I believe that the gifts we give to others always come back to us in abundance. This has been my experience.

The challenge to spiritual maturity comes in the midst of our service to others, which can lead to a spiritual transformation. I have been greatly enriched by serving others, and I am continually amazed by the spiritual depth of the people I meet who volunteer their time and talents in service.

After more than 30 years as a priest, I still have a lot to learn. I often reflect on the good qualities of the people I meet who make time to volunteer their time and talents.

In talking with engaged couples, I admire their energy and enthusiasm, and also their struggles with family members or other personal difficulties. The depth of faith in some people and the search for a deeper faith in others are admirable.

Grateful service and spiritual growth are deeply intertwined in daily life experiences.

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

**Discussion Point**

The Gospels call us to serve others

This Week’s Question

Do you seek to meet the needs of others or do you tend to respond to the needs that are presented to you?

“What the Gospel message is inbred in me from the excellent training and example ... passed on through my parents, community and Catholic school ... ”

“Helping anybody [in need] would therefore be very automatic.” (Paul F. Fubjianic, Cuyahoga Falls, Ohio)

“I do both. If someone is in need and I know it, then I help, but I also volunteer at the local St. Vincent de Paul Society resale shop. I believe we are our brothers’ keepers and must do what Jesus did to relieve the sufferings of others.” (Joyce Wittmann, Appleton, Wis.)

“I would tend to respond to things presented to me. What would appeal to me, though, is not so much making a financial contribution but a physical one, like moving something or repairing things.” (Bruce Saal, Little Rock, Ark.)

“You don’t have to go very far, only among your own circle of friends, to find people in need. For example, I took a friend to her doctor’s appointment today because she couldn’t have gotten there otherwise.” (Millee Rovitch, Dearborn, Mich.)

Lend Us Your Voice

An upcoming edition asks: What are your expectations of your local priests? Do you ever interact with them beyond small talk after Mass?

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.
Basic Catholicism: Praying the rosary

Take a retreat from technology and waste time with God

Therese Borchard

Our Turn/
Cornucopia/
Basic Catholicism: Praying the rosary

John F. Fink

will add a few additional prayers, but a person prays the Our Father on the large beads because each set has one large bead and 10 smaller beads. While meditating, the person prays the Our Father on the large beads and the Hail Mary on the smaller beads. Sometimes those praying the rosary will add a few additional prayers, but five Our Fathers and 50 Hail Marys basically make up the rosary.

The Our Father and Hail Mary are scriptural prayers. Jesus taught his Apostles the Our Father (Mt 6:9-13, Lk 11:2-4). The Hail Mary includes Gabriel’s greeting to Mary, “Hail, full of grace, the Lord is with thee” (Lk 1:26) and Elizabeth’s exclamation, “Blessed art thou among women and blessed is the fruit of thy womb” (Lk 1:42). The prayer then concludes with the petition, “Holy Mary mother of God, pray for us sinners now and at the hour of our death. Amen.”

The rosary was begun in the late 15th century with Mary simply saying 150 Hail Marys in imitation of the 150 psalms. St. Dominic and his followers prayed the rosary in the 13th century, adding the meditations about the life of Jesus.

In the early 15th century, the Carthusian monk Dom Dominicus Præsis began to call the 50 points of meditation a rosarium (rosen garden) because the rose was a symbol of joy and Mary was “the cause of our joy” for bearing Christ. Thus the name “rosary” became the name for the devotion.

For more than 300 years, there were 15 official mysteries: five joyful, which concern the beginning of our redemption (the Annunciation, the Visitation, the Nativity, the presentation in the Temple and finding the child Jesus in the Temple); five sorrowful, which mark the sufferings of Jesus (the passion, the crucifixion, the deposition); five glorious or luminous mysteries (the Ascension, the descent of the Holy Spirit, the Assumption and the Coronation of Mary)

There was an obvious gap between the finding of Jesus in the Temple when he was 12 and the ascension of Jesus. Therefore, in 2002, Pope John Paul II added the five luminous mysteries or mysteries of light, recently made a part of Jesus’ public ministry—his baptism, the wedding feast at Cana, the proclamation of the Kingdom of God, the transfiguration and the institution of the Eucharist.

With those additions, the rosary really is what Pope Paul VI called in his 1974 apostolic exhortation “Marialis Cultus” — a compendium of the entire faith.
The Sunday Readings

Sunday, Oct. 11, 2009

Wisdom 7:7-11
Hebrews 4:12-13
Mark 10:17-30

The Book of Wisdom is the source of the first reading. This book came to be centuries ago as a devotional work, distant from their homeland and from their religious and cultural roots, attempted to confront the great pressure put upon them by the overwhelmingly pagan societies in which they lived.

Jewish parents worried about their children. It is easy to imagine the Jewish youth of this time—rebellious and questioning as are adolescents in our time or place—finding the strict rules of their parents’ religion very binding.

The pagans, who lived all around them, followed quite different codes of behavior, and the pagans flourished.

This book is part of a series of books that together compose the Wisdom Literature of the Bible.

These writings concentrate upon human reasoning wisdom. But, they insist, living according to God’s revelation through Moses and the prophets is showing true wisdom.

Often in these writings, as is the case in this selection, wisdom is mentioned as if wisdom were a person. It is a literary technique. The reading this week maintains that true wisdom is a greater possession than the finest silver or gold.

As the second reading, the Church this weekend offers us the Epistle to the Hebrews.

Profound Jewish theological themes run throughout this epistle. God is wise. He is the Creator. In God alone is order. To God, therefore, all persons must render an account. St. Mark’s Gospel provides the last reading. It is a familiar story. A man asks Jesus what is needed for salvation. Jesus tells him to obey the Commandments.

The man says that he observes the Commandments. Then Jesus tells the man to sell his many possessions, give the proceeds to the poor, follow the Lord. Sadly, the man walks away from Jesus.

Jesus sees in the man a determined effort to find and be with God. So Jesus offered the man the key to salvation, calling this man to the most radical of obedience to God. The man should not just make contributions, as Jewish custom would have required of him since he was wealthy, but give everything in his possession to the poor.

As the story closes, Peter speaks. This is one of the 111 references to Peter in the Gospels. He speaks for the Twelve. He insists that he and the other Apostles have put aside everything to follow the Lord. Jesus accepts this statement and blesses them.

Reflection

The readings this weekend are fundamental, intense, wide-ranging and radical. The story of the rich man is crucial to the lesson of this weekend’s Liturgy of the Word. This rich man already obeys God’s Commandments. He wants to be with God. Jesus calls him to absolute commitment.

It is more than lip service. Indeed, it is more than obeying the Commandments. It is the total imitation of Christ’s own sacrifice, and an expression of total commitment to, and trust in, God.

The man cannot accept this blunt suggestion. He cannot forsake what he has of this world’s things. Sadly, he walks away from Jesus.

In the first reading, true wisdom was seen as being in divine revelation, not in limited human judgment. All things of Earth, including human judgment, are subject to flaws.

The story has a wider application if the “rich young man” becomes the “rich man” or the “man.” Discipleship is not limited to any particular age. It is not limited to any class of people. It is an invitation to all people, and a decision for everyone.

The Gospel again reaffirms the place of Peter as spokesman for the community of Apostles and also reaffirms the Twelve. As the rich man was asked, they had been asked to leave everything and follow Christ. They chose to follow the Lord.

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, Oct. 12
Romans 1:1-7
Psalm 98:1-4
Luke 11:29-32

Tuesday, Oct. 13
Romans 1:16-25
Psalm 19:2-5
Luke 11:37-41

Wednesday, Oct. 14
Callistus I, pope and martyr
Romans 2:1-11
Psalm 62:2-3, 6-7, 9
Luke 11:42-46

Thursday, Oct. 15
Teresa of Jesus, virgin and doctor of the Church
Romans 1:21-30
Psalm 130:1-6
Luke 11:47-54

Question Corner/Fr. John Dietzen

Church’s official funeral rites provide for burial ceremonies after cremation

Q A recent convert to the Catholic faith has been searching for months for information about Church regulations on cremation, but cannot get answers from anyone.

One source told her that cremation is “frowned upon” by the Catholic Church, and if she is cremated there would still be “frowned upon” by the Catholic Church.

Could her ashes be scattered at a place of her choice, as happened with her husband’s ashes? She has lived alone for years and has a dog that has been her constant companion. When she dies, she wants the dog to be cremated and buried with her.

Is this permitted in the Catholic Church?

Your answers will mean a great deal to her.

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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.

Yes, her husband’s ashes are to be cremated and buried in a casket. A casket is required if the body is to be cremated.

One source told her that cremation is “frowned upon” by the Catholic Church, and if she is cremated there would still need to be a Mass with her body present in a casket, a cost that she wishes to avoid.

Could her ashes be scattered at a place of her choice, as happened with her husband’s ashes? She has lived alone for years and has a dog that has been her constant companion. When she dies, she wants the dog to be cremated and buried with her.

Is this permitted in the Catholic Church?

Your answers will mean a great deal to her.


LEE, John W., Jr., 85, Holy Angels, Indianapolis, Sept. 18. Father of Deborah Fleary and2009


St. Vincent de Paul Society “Estate” Sale
A Fund Raising Event
Friday, October 16, 2009
3:00 a.m. - 5:00 p.m.
Saturday, October 17, 2009
3:00 a.m. - 4:00 p.m.
✦
GREAT selection of furniture, antiques, glassware, crystal, beautiful collectibles
✦
SVPd Center • 1201 E. Maryland St. • Indpls.
(Southeastern Ave. to Leota St., one block south)
College students turn compassion to action as CRS ambassadors

Baltimore (CNS) — Instead of dreaming about solving some of the world’s great humanitarian problems, about 40 Catholic college students have decided to take action.

Filled with compassion and a fierce dedication to service, students from Cabrini College and Villanova University, both outside Philadelphia, answered the call to spread awareness of global humanitarian issues to their college campuses and in their communities.

For their efforts, they were commissioned “CRS ambassadors” at the Catholic Relief Services headquarters in Baltimore on Sept. 11. In a time that is deeply touched by terrorism, this generation has a special mission to make sure fear will not tear communities apart, said Dominican Sister Arlene Flaherty, a member of the justice and peace partnership liaison at CRS, the U.S. bishops’ international relief agency.

Terrorism leads to fear and tends to break people and communities apart, Sister Arlene said. Instead of succumbing to xenophobic feelings, the CRS student ambassadors are working to spread awareness about international humanitarian issues affecting millions of people living in developing countries, she told the group of students at the Baltimore training seminar.

The Cabrini College Web site says that CRS ambassadors are students “who are committed to learning about global humanitarian issues that impact the poor around the world,” and work “to raise other students’ awareness and involvement.”

The ambassadors choose to focus on one topic, which can be food security, either resources or access to resources.

Laura Collins, a Cabrini student, is focusing on HIV and AIDS, she said the CRS partnership with her school benefits students because it provides access to informational Web sites, speakers and advocacy training.

“Becoming a CRS ambassador is really the best thing college students can do for themselves,” said Brittany Mitchell, a former CRS ambassador and recent graduate of Cabrini College.

“It’s really the amazing knowledge you obtain from participating in this program,” said Mitchell at Catholic News Service. “The organization taught me more than any book or news program. They really opened my mind and my heart to the world.”

“As a recent graduate, I intend to take the knowledge and compassion taught by CRS and apply it to my life outside of college,” she added.

Chris Cantwell, vice president of the Cabrini CRS ambassador organization, said the program is unique because there are “very few established groups on campuses that deal with international humanitarian, social and economic issues.”

Cabrini students Beth Briggs and Emily Disposito focus on food security.

Disposito said one thing the group wants to explain is the “difference between people who are hungry and people who are food insecure.”

She believes this information will encourage her fellow students “to pitch in and help.”

Mary Laver, director of international partnerships at Cabrini College, said the difference between hunger and food security is “that ‘hunger’ refers to an endemic long-term deprivation of food, while ‘food security’ refers to cycles and often unpredictable cycles of depression and access to adequate nutrition. For example, in some parts of the world people are able to eat adequately during the harvest, when there is civil peace—but not when a natural disaster or civil unrest deprive either resources or access to resources.”

Villanova University student Mary Laver, director of international humanitarian issues affecting the poor, said the group plans to invite speakers to talk about the pandemic, set up information tables and distribute brochures at events.

Cabrini College’s ambassadors plan to help annihilate stigmas and misconceptions about HIV and AIDS through education and “prayer pills,” candy that signifies the numerous pills an HIV patient takes each day.

The student will have to follow a strict schedule and take one “pill” at different times during the day. The ambassadors hope this will help show what it’s like to deal with HIV.

In addition to introducing students to international humanitarian issues, the CRS ambassador program helps students stay on top of legislative issues and gives them the experience of lobbying their lawmakers.

Last year, 33 students from Villanova and Cabrini lobbied their representatives for foreign assistance and additional funding for food aid during a trip to Capitol Hill, said Mrsgr. Cantwell.

Though Villanova University student Shanna Corey said her tenure as a CRS ambassador gave her greater sensitivity to international humanitarian issues, she said she also believes the experience directed her toward a future professional life focused on migration and immigration issues.

Cabrini and Villanova are currently the only U.S. campuses to have CRS ambassadors. CRS officials said they hope the program will expand to other interested colleges.

The joint venture also helps students spread knowledge about key international issues to their contemporaries.

Collins opted to focus on HIV and AIDS because it “affects our community and other communities around the world.” To stress that point on campus, Collins said the group plans to invite speakers to talk about the pandemic, set up information tables and distribute brochures at events.

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Cardinal urges Red Mass participants to show God’s justice in world

WASHINGTON (CNS) — Speaking at the 56th annual Red Mass in the nation’s capital, Cardinal Daniel N. DiNardo of Galveston-Houston said today’s followers of Christ must allow God’s word to abide in their hearts and, guided by the Holy Spirit, they must show God’s justice in the world.

“Graced in this manner, we respond in our personal lives of faith and witness and in our professional lives too, not only for the good of our souls, but also for the sake of our professions,” said the cardinal, who delivered the homily at the Oct. 4 Red Mass at the Cathedral of St. Matthew the Apostle.

The annual mass is sponsored by the John Carroll Society, a Washington-area organization that provides spiritual, intellectual and social opportunities for Catholic professionals.

The Red Mass invokes God’s blessings and guidance on the administration of justice under the power of the Holy Spirit, a centuries-old tradition. The Mass in Washington is traditionally held on the Sunday before the first Monday in October, when the Supreme Court usually begins its new session.

Public officials at the Red Mass included Vice President Joe Biden, Secretary of Transportation Ray LaHood and Secretary of the Interior Ken Salazar. Six members of the U.S. Supreme Court included Associate Justices Antonin Scalia, the chief justice of the United States, and Justice Anthony M. Kennedy, Stephen G. Breyer, Samuel A. Alito Jr. and Sonia Sotomayor.

Washington Archbishop Donald W. Wuerl and Cardinal Daniel N. DiNardo of Galveston-Houston leave the Cathedral of St. Matthew the Apostle with U.S. Chief Justice John Roberts and his wife, Jane, following the 56th annual Red Mass in Washington on Oct. 4. Sponsored by the John Carroll Society, the Mass includes blessings and prayers for those who work in law and public office.

Referring to Pope Benedict XVI’s Pentecost Sunday homily earlier this year on the Holy Spirit, Cardinal DiNardo said the pontiff noted how people are concerned about the quality of the air they breathe, but their relationship with God and with each other can also become stagnant and need the fresh breeze of the Holy Spirit.

“Further, the ‘fire’ of the Holy Spirit purifies what has become polluted, within each disciple and within the Church. Such purification especially affects the tongue, the place where the mind and the heart physically cease our environmental space in speech, action and decision,” the cardinal said.

The red color of the vestments comes from the color of fire, a symbol of the Holy Spirit. The concelebrating bishops, joined by 27 priests at the Red Mass, wore red vestments. The red color of the vestments comes from the color of fire, a symbol of the Holy Spirit. The 1,250 people at the Red Mass included judges, diplomats, government officials, university presidents and law school deans and professors.

“In this federal city where the role of lawyer and judge is so important and where the legal profession is so prominent, even ubiquitous, the invocation of the Holy Spirit at the beginning of the judicial year is appropriate and necessary,” Cardinal DiNardo said in his homily.

Speaking of the “clients” served by those who work in law and public office, he described the “servant of the Lord ... [who] ... without names, and require our most careful attention and radical support.”

Prayers were offered at the Mass for government and Church leaders, and for the protection of all human rights, especially the right to life of every human being. A small number of pro-life demonstrators stood outside the cathedral’s entrance. Standing near large posters of aborted fetuses, some of them used bullhorns before and after the Mass to urge public officials to stop legal abortion. They also urged Catholic legislators who have supported abortion rights to refrain from receiving Communion.

In his homily, Cardinal DiNardo noted how in the first reading, the prophet Isaiah described the “servant of the Lord ... [who] brings God’s saving actions. This is the real notion of justice, not an abstraction, but the vivid understanding of deed and word together accomplishing integrity everywhere.”

After the Mass, the John Carroll Society held a brunch and honored a local attorney and law firm for their service to the poor. Each year, volunteers with the Archdiocesan Legal Network provide about $8 million in pro bono legal services.

Barbara Betsock, an attorney in private practice who has accepted one pro bono case from the legal network each month this year, received the Pro Bono Legal Service Award, as did the firm of Winston & Strawn, whose attorneys have conducted in-person client intake biweekly on a volunteer basis.